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Center for Research and Development of Religious Literature and Heritage
Office for Research and Development and Training
Ministry of Religious Affairs of the Republic Indonesia

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Editorial Notes

This Journal is concerned with issues on religious literatures and heritages in Indonesia or Nusantara. The purpose of the publication of this journal then is to promote the religiously based heritages of Nusantara (historical term of the past Indonesia) in particular and the world in general. In another world, the journal is certainly to develop ideas relating to the development of the Nusantara religious heritages in order to be widely known, read and reviewed by the academic community at large. For this purpose, Center of Research and Development for Religious Literature and Heritage, of the Office of Research and Development and Training, Ministry of Religious Affairs of the Republic of Indonesia, in this regard, considers it important to publish a journal of religious heritages. This is because of such heritages have not socio-politically received adequate attentions yet in the discourse of the cultural development in Indonesia and in the world-wide.

Indonesia -- as the plural country with more than 80 % Islam, and Catholicism, Protestant, Hinduism, Buddhism, Khonghucu, and local faiths for the rest -- is the very rich country of cultural legacies. The golden age of some Nusantara Buddhist and Hinduist kingdoms, for instance, had culturally enriched the nation's legacies. Further, the religious life of Nusantara in the past, in fact, not only the products of the *sui generis* of the genuine religion itself, but most of them were the acculturative and hybridal forms adapted to the local tradition or culture. As an illustration here, Islam as a revealed religion has special characteristics of Indonesia. Islam has culturally adapted cultures and social life and thoughts of Indonesian society. It does not mean that Islam in Indonesia is not rooted in Islamic teachings from the early period of the Prophet Muhammad pbh.

Moreover, it can be said that the continuity of thought of Islamic scholars (ulama) of Indonesia from the early advent of Islam in Indonesia to the present has its deep roots in Islamic teachings. Nevertheless, Indonesia's Islamic style of course, is different from the style of Islam in other countries, such as the Middle East. This does not mean that Islam in Indonesia is not genuine, but, more than that it shows that Islam in Indonesia has its long history to adapt to local cultures in order to be more easily accepted by the local people. It should be noted, the process of adaptation is not entirely eliminates the essence of Islam which is monotheistic one. In relations to this, history of Islamic scholars and their thoughts, as well as their Islamic discourses being recorded in archaeological sites, manuscripts, and heritage need to be promoted and raised in a more serious study. For this reason, this journal is an effort to achieve this goal.

Studies on the first edition of this journal include a few posts related to Qur'anic archeology, history of Sheikh Yusuf al Makassary as an Islamic scholar and a hero of humanism, the discourse on secularism and Islam in the conflict in Aceh, the strengthening of Islamic jurisprudence schools (Fiqh) and Sufism in Islamic historiography, and about Sufis Jihad in Aceh at the end 19th century and early 20th century.

The first article is Ali Akbar on Qur'anic archeology. This study offers the Quranic archeology as one of the branches of archeology. This study offers an illustration of the idea that peoples or early nations enunciated by the Qur'an to be the initial source for the development of Islamic archeology. Akbar argues that the verses of the Qur'an that explains the history of the followers of the previous archaeological truth can be traced from the Qur'anic verses that explain it. Based on that, the Qur'an archeology substantially meets the criteria to be a branch of archeology such as to have historical reconstruction of the culture, to have the reconstruction of the thought of the actor in history, to have a

description of the event and to have the cultural reconstruction of the birth and disappearance of a civilization.

Al Qur'an is the Muslims' way of life. As the first and primary sources, it contains of values, norms, and other teachings system which have to be consistently applied in the daily life of the Muslim world. Related to this importance, the second article of Choirul Fuad Yusuf attempts to unpack and elaborate of how far al Qur'an has an aplicable teachings on tolerance and peace needed by the world-wide for the sake of building the world security and peace culture.

Further study is written by Erman Erwiza which focuses on the role of Islamic scholar and a hero in the history of Islam in particular Indonesia and Indonesia during the Dutch colonial history in general, Sheikh Yusuf al Maqassary. Sheikh Yusuf al Maqassary is a hero of humanity, because he opposed the tyranny and oppression of the Dutch. Erman rightly argues that the award given to Sheikh Yusuf al Makassary as an Indonesian and South African hero becomes very important to be realized in a concrete way. According to Erman, it can be made by giving him a title of national hero, building a museum and education that could promote the teachings of Sheikh Yusuf. In addition to that, it is also important to create the programs to establish cooperation between both countries, Indonesia and South Africa as an important part of the history of Sheikh Yusuf struggle.

The third article is written by Mohammad Hasan Ansori entitled "Secularism and the Issue of Islam in the Aceh conflict: A Framing Process Approach" which provides an overview and analysis of the conflicts that occurred between GAM (Gerakan Aceh Merdeka/Free Aceh Movement) in Aceh and the government of Indonesia. According Ansori, the theme of the struggle which GAM carried is not Islamic values, but rather secular values such as independence (self determination, and human rights). Further Ansori argues that the connotation made by the government of

Indonesia addressed is an attempt to discredit GAM as part of the global terrorism using the name of Islam.

Further article is by Ajid Thohir which highlights the importance of persona studies in the historiography of Islam in the formation of schools of thought in the Islamic world, both in the field of fiqh (Islamic jurisprudence and Sufism). Therefore, to understand the significance of the studies in the historiography of Islam means to understand the Islamic community which is in fact is divided into separate communities. Each community embraces and follows the teachings of Islam through the character of the leader as the role model. The phenomenon is very crucial and useful to understand the psychological conditions and religiosity of the diverse Muslim community.

Further article written by Hamdar Arraiyyah is about the role of Daud Ismail in the preaching of Islam in South Sulawesi and his effort to write the Qur'anic interpretation in Buginese language. This article explains the effort done by Ismail is very important and precious to give guidance to the Buginese Muslims who do not understand the Qur'an in Arabic language by the reading the meaning of the Qur'an in Buginese language. This effort is certainly help the Buginese Muslims to understand easily the Qur'an.

The next article is written by Fakhriati which discusses Sufis action in the form of Jihad in Aceh in the early 19th and 20th centuries. This study suggests that the Sufis and the religious leaders in Aceh played an important role in the formation of thought of the Muslim community in Aceh. The establishment of the Islamic community in Aceh which is very religious has very strong roots in the teachings of the scholars, teachers and their religious leaders. It is because the religious leaders in Aceh taught the religion as the whole concept of life. It is not just relating to God and worship rituals but also to justice, and the struggle against the oppression. This can be seen in the case of Sufis in Aceh who do the struggle against the Dutch colonialism. Several studies

above are expected to provide a preliminary description to understand the importance of Islam in Indonesia in the perspective of history, archeology and the manuscripts left by the Islamic scholars. Apart from that, it is hoped these studies may encourage the emergence of other studies in the development of Islamic or other religious thoughts in Indonesia based on the historical or archeological data in the Nusantara and the worldwide.

K. H. DAUD ISMAIL AND HIS WRITING ON QUR'ANIC INTERPRETATION IN BUGINESE LANGUAGE

H. M. Hamdar Arraiyyah

Abstract

This article intruduces on *ulama* or a Muslim scholar of South Sulawesi Province in Indonesia. His name is Kiyai Haji Daud Ismail (d. 2006). He belonged to Buginese ethnic. Though he had a very limited chance to attend formal education, he succeeded to gain an excellent mastery of Arabic and Islamic teaching. His writing on Qur'anic interpretation became a valuable work for Buginese people and Indonesian Muslims as well. The work communicates the messages of Muslim's scripture and gives guidance to translate and explain the Qur'anic verses in Buginese language. It also functions to strengthen the use and the position of the related local language compared with the other languages in Indonesia and all over the world.

Keywords: Ulama, scripture, interpretation, and local language.

Introduction

An ulama means a Moslem scholar. An ulama in an Islamic community has a special position. He or she is perceived as a teacher or preacher who functions to explain the teachings of Islamic religion to its followers. The role is implemented by conducting teaching and learning process at Islamic schools or

universities, giving lectures at mosques, leading religious ceremonies, visiting and giving guidance to Moslems families, speaking through radio or television, writing articles and books.

Some ulama showed a large dedication in developing educational institutions. Others succeeded in writing books on Islamic teaching. The results of their works became valuable heritage for younger Moslem generations. K. H. Daud Ismail (1908-2006) belonged to this category. He was one of the popular ulama in South Sulawesi area, Indonesia, who lived in the beginning of the twentieth century until the beginning of the twenty first century. He played an important role in developing Islamic educational institution in South Sulawesi Province. Besides that, he left a very important work, ie Qur'anic interpretation in Buginese language comprising the whole chapters and verses.

We can say that it is a spectacular work because this kind of work is still rare among other local ethnics in this country. Up till now very few ethnics in Indonesia have Qur'anic translation in their local language. The number of work is less than ten local languages. Among them are Javanese, Sundanese, Acehnese, Buginese, Gorontaloese, Maduranese, and Mandarnese. Qur'anic interpretation books in different local languages are still difficult to find. The exception is Qur'anic interpretation in Javanese language written by Drs. H. Bakri Syahid under the title *al-Huda Tafsir Qur'an Basa Jawi*. This book is introduced by Imam Muhsin who wrote a dissertation about it.¹ Another book in this category was written by K.H. Bisri Mustafa from Rembang, Central Java. The title is *al-Ibriz li Ma'rifah Tafsir al-Qur'an al-'Aziz*. Another Qur'anic interpretation book in Javanese language was written by

¹ Imam Muhsin, *Tafsir al-Qur'an dan Budaya Lokal, Studi Nilai-Nilai Budaya Lokal dalam Tafsir al-Huda Karya Bakri Syahid* (Jakarta: Badan Litbang dan Diklat Kemenag, 2010).

K. H. Munawar Khalil. This book is entitled *Tafsir Quran Hidayatur Rahman* and it consists of some volumes.²

The above condition motivated Research Centre for Religious Literature and Heritage to make a project to translate the Qur'an into local languages. The project began in 2011 and produced translation of the Qur'an into Kailinese language of Central Sulawesi Province, Makassarese language of South Sulawesi Province, Sasaknese of West Nusa Tenggara Province (2011), Bataknese of North Sumatera Province (Angkola dialect), Javanese in Central Java Province (Banyumas dialect), Dayaknese of Kaimantan, and Minangkabaunese of West Sumatera (2012).

Based on the reality, the writer intended to discuss about this topic. He noticed that there are some important aspects of the heritage to explain to the readers, including Buginese community.

Objectives

This article is aimed at explaining the following points: 1) to give a short description about the writer of the book. It is interesting to know that K.H. Daud Ismail had a very limited chance to get formal education. At that time it was difficult for him to meet a teacher who can lead him to master Islamic teaching. Educational institutions were very limited. He had to travel to other regencies to meet tutors. He never studied abroad. He only made a short journey to Mecca to perform pilgrimage, though this ulama had an excellent mastery of Arabic language. He used Arabic reference as original sources of information to study the meaning of the Holy Qur'an. He wrote in Arabic a short biography of his most influencing teacher. In addition, it is better to know the intentions of the concerned ulama to write a complete exegesis of the holy

² R.H.A. Soenajro, *et.al.*, *Al-Qur'an dan Terjemahnya* (Jakarta: Departemen Agama, 2001), p. 43.

scripture of Moslems; 2) to give a short description about the book. Some aspects of the book will be explained, like the contents, the structure of the writing, reference used by the writer, and his trend of Islamic thought; and 3) to explain the meaning of this work among Moslem society in Indonesia, including Buginese people who settled in different parts of this country.

Methodology

Information about K.H. Daud Ismail and related data to this article is based on some books. Among them is *Buah Pena Sang Ulama*. This book was written by Muh. As'ad et.al. and published by Orbit Publishing Jakarta in 2011. The other book is under the title *Ulama Bugis* which was written by Abd. Kadir Ahmad. This book was published by Indobis in Makassar in 2008. The writer also studies some books written by K.H. Daud Ismail, including the Qur'anic Interpretation especially the first volume. The writer also uses his experiences when he attended lectures given by K.H. Daud Ismail at Darussalam Mosque for three years from 1970 to 1972. The writer tries to see the position of K.H. Daud Ismail's writing on Qur'anic interpretation compared with other books in Arabic like *Tafsir al-Maraghy*, a book written in Buginese by K. H. Abdul Muin Yusuf (w. 2004) under the title *Tafesere Akorang Mabbasa Ogi, Tasir al-Quran al-Karim*, published by the Indonesia Council of Ulama of South Sulawesi Province, and a book written in Indonesian language officially published by Ministry of Religious Affairs which entitled *Al-Qur'an dan Tafsirnya*, 2004.

Key Words Clarification and Previous Works

In Indonesian literature we can find the use of word *terjemah Al-Qur'an* (translation of the Qur'an) and *tafsir al-Qur'an* (interpretation of the Qur'an). The first term refers to the product of transferring the ideas of Qur'anic verses into Indonesian language.

The latter among the experts of Qur'anic studies means explaining and making elaboration pertaining to the Qur'anic verses, such as the causing events, grammar, relationship between one verse and the proceeding one, relationship between a chapter and the proceeding one, vocabularies, and main ideas.³ A book on Qur'anic interpretation according to their length can be divided into three categories, they are short, medium, and long. *Tafsir Jalalain* which is very popular among Indonesian ulama belongs to a short one. It contains explanation of certain words in a verse. *Tafsir al-Baidhawi* which consists of five volumes in its latest edition is regarded as a medium book. *Tafsir al-Maraghi* which is very popular also among the Indonesian ulama belongs to a long one. The book on the same theme written by K.H. Daud Ismail may be regarded as a long one.

The first translation of the Qur'an in the Indonesian archipelago was written by Abd Ra'uf Fansuri in the seventeenth century. He was from Singkel, Aceh. He used the Malay as the target language.⁴ The Malay language was the source of Indonesian. Some books on Qur'anic interpretation in Indonesia were written by a single writer. *Tafsir Qur'an Indonesia* by Mahmud Yunus (1935), *Tafsir an-Nur* by Prof. T. M. Hasby Ash-Shiddiqy (1952), *Tafsir al-Azhar* by Prof. Dr. HAMKA (1973). Some others were written by two persons or more. The examples are as follow: *Tafsir al-Qur'an* by H. Zainuddin Hamidi, *et.al.* (1959), and *Tafsir al-Qur'an al-Hakim* by H.M. Kasim Bakri, *et.al.* (1960).⁵

Ulama's efforts to explain the meaning of the Qur'an was also showed by some Buginese people in South Sulawesi. Some of

³ Abdul Azis Dahlan, ed., *Ensiklopedi Hukum Islam*, V (Jakarta: Ichtiar Baru van Hoeve, 1996), p. 1733.

⁴ R.H.A. Soenarjo, *et.al.*, *op.cit.*, p. 43.

⁵ *Ibid.*

them tried to choose a certain chapter of the Qur'an. The effort was done by K.H. Muhammad As'ad. He wrote a book entitled *Tafsir Juz 'Amma*. It contains translation and explanation in Buginese. K.H. Muhammad Abduh Pabbaja (1915-2009) wrote *Tafsir Surah al-Waqiah*. So far, a complete interpretation has been done by K. H. Daud Ismail and K.H. Abdul Muin Yusuf. The last two mentioned ulama belonged to Buginese ethnic, but they used different dialects. K.H. Daud Ismail is of Soppeng dialect and he is much influenced by Wajo dialect, while K.H. Abdul Muin Yusuf is of Sidenreng dialect.

Federspiel wrote a book entitled *Popular Indonesian Literature of the Qur'an*. It has been translated into Indonesian under the title *Kajian Al-Qur'an di Indonesia, Dari Mahmud Yunus Hingga Quraish Shihab*. This book identified a lot of books relating to the Qur'anic translation, interpretation, and methods of learning to read the Qur'an in Indonesia. It also introduced some books written in Javanese and Sundanese, but it doesn't give information about books in other local languages.

Muh. As'ad wrote a paper entitled "Cappa Kallanna AG H. Daud Ismail". This becomes a contribution to create a book under a title *Buah Pena Sang Ulama*. In this paper Muh. As'ad talks about the biography of K.H. Daud Ismail and his writing. He gives a global information about certain books. He gives a list of chapters and number of verses discussed by this ulama for some years in *Asadiyah* monthly magazine (1977-1984). He also gives a complete list of time used by K.H. Daud Ismail to finish each chapter and explains the main motivation or intension of this ulama to make a complete interpretation of the Qur'an. Muh. As'ad doesn't make analysis about the contains of the book.

Buginese People and Language

It is better to introduce this ethnic and its local language. Buginese is one of the four large ethnics in South Sulawesi. The others are Makassarese, Torajanese, and Mandarnese. However, nowadays most of the Mandarnese inhabitants lived in a separated province called West Sulawesi Province.

Buginese people spread in most part of the province, especially in some regencies like Maros, Barru and Parepare city in the west part of the province; Pinrang, Soppeng, and Sidenreng Rappang in the centre, Wajo and Bone in the east part, Luwu and Luwu Utara in the north part, Bulukumba and Sinjai in the south part. Besides those who live in south Sulawesi, many Buginese people live in different part of this country, like Jambi, Riau, Kepulauan Riau and Lampung in Sumatera; cities of Samarinda, Balikpapan, and Tarakan in East Kalimantan; Sorong in Papua Barat, and Jayapura in Papua; Ambon and Tual in Maluku. Buginese people become the major inhabitants of Toli-toli regency in Central Sulawesi Province. Some persons from this ethnic succeeded to gain position as regents, major, and senior officials in governmental offices outside South Sulawesi Province. It is better to mention here that there are a lot of Buginese people living in Malaysia. Hamid Abdullah quoted a statement made by Rakib Abbas, the President of Buginese Immigrants Organization in Sabah Malaysia saying that there are more than one hundred Buginese people in Sabah State at that time.⁶

Buginese people like traveling. We can find a Buginese village erected in Bali some centuries ago. We can find a Buginese

⁶ Hamid Abdullah, *Manusia Bugis Makassar* (Jakarta: Pt. Inti Idayu Press, 1985), p.11.

village in Kutai Kertanegara Regency, East Kalimantan. The inhabitants of this village use Buginese language in their daily activity. They also maintain their genuine tradition as Buginese. There is a Buginese community in Batam. It is also said that Samarinda City was created by Buginese immigrants. The spread of Buginese people in many areas was influenced by their travel activities due to different reasons relating to economy and violent disturbances.

The number of the population of South Sulawesi in 2010 is 7. 200.938 inhabitants. Based on the data taken from National Statistic Institution it is estimated that the Buginese language is spoken by around ten million people. Buginese language is one of more than three hundred local languages in Indonesia. Though, Buginese language has its own characteristics that it has a special alphabet. There are only several local languages in this country having their alphabets. They are Javanese, Ancient Sundanese, Balinese, Buginese/Lontara, Rejang, Lampung Alphabets, Karonese, Pakpaknese, Simalungunese, Tobanese, Mandailingnese, and Kerincinese alphabets.⁷ It is necessary to explain here that Makassarese and Buginese use the same form of alphabets, but the number of letters is different.

The use of the Buginese alphabet was very common in the past. People wrote to each other by using Buginese alphabet. There were a lot of publication using the alphabet. But, nowadays very few persons use the alphabet in written communication. There were a lot of documents left by Buginese kingdoms in the past. One of the very popular books among the Buginese people was *Sure La Galigo*. This manuscript contains more than 6000 pages. It was a

⁷ Dedy Sugono, ed., *et.al.*, *Kamus Besar Bahasa Indonesia* (Jakarta: PT. Gramedia Media Utama, 2008), p. 1618-1622.

famous literature work from the fourteenth century.⁸ It is feared that the alphabet will not be used anymore in the future, because the later generation are not accustomed with their heritage.

The ulama in South Sulawesi played an important role in developing both speaking and writing skills in Buginese language. They use the language when they deliver speech in mosques and they write books and publish magazine in Buginese language. Nowadays, we don't find a magazine in Buginese. The other form of publication in the language is very rare. Some popular publishers working in the field do not function anymore. This is due to the policy of the government that forces the use Indonesian alphabet from the first year of the elementary school. Compared to the situation in 1960-an, students of the first until the second years of elementary schools were given more reading materials in Buginese language. In 1970-an we could hear the students of elementary school reading passages written in Buginese at their home. In these days the situation is much different. Foreign language, especially English is introduced to elementary students. This trend becomes a form of innovation to respond globalization at some schools. For Madrasah Ibtidaiyah (Islamic Elementary School) students, Arabic is introduced from the very early years.

A Short Biography

K.H. Daud Ismail was born at a *kampong* (part of village) named Cenrana in 2007. The village belonged to Lalabata District, Soppeng Regency in South Sulawesi. His father's name was Haji Ismail, son of Baco Poso. Her mother's name was Hajjah Pompola, daughter of La Talibe. His two parents used to perform the

⁸ Fakhruddin as quoted by Ahmad Rahman in Muh. As'ad, "Cappa Kallanna AG H Daud Ismail" in Muh. As'ad, *et. al. Buah Pena Sang Ulama* (Jakarta: Orbit Publishing, 2011), p. 18.

pilgrimage to Mecca. This fact showed that his two parents had a high economic status.

His father was a farmer. Besides this profession, he was also a religious preacher (*katte* in local language). In a daily conversation his father was called *Katte Semmaila*. This position made H. Ismail responsible to give religious education for young generation. So, he taught local children in his house to read the Qur'an. He had a son and some daughters. The son is expected to replace his father's position and make a better performance (*pattola palallo* in local language).⁹

K.H. Daud Ismail did not attend an elementary school. He developed his reading and writing skills in Indonesian and Buginese language through individual learning. He began studying the Qur'an at his own house, but it did not bring a good success. Therefore, his father sent him to another teacher named Maryam. His father guaranteed that the teacher will be very kind to him. In addition, his father prepared some pieces of gold and woolen cotton if he succeeded in his study. The strategy was successful.

He returned to learn reading the Qur'an from his father. At this time the objective of learning was to increase his reading skill based on reading guidance. The reading method implemented by his father was called *potok patappulo* (forty portion). It means that a learner should reread a certain page or passage forty times in a good manner and without any mistakes. Based on this requirement, a learner could move to the next step gradually until he or she finished learning the whole chapters of the Qur'an.¹⁰

He met some teachers at the other village and town to study Arabic and some branches of Islamic studies, like Islamic law, theology, Islamic ethics, etc. Firstly, he went to Cangadi village

⁹ *Ibid.*, p. 28-29.

¹⁰ *Ibid.*, p. 29.

and met a local great Imam named Haji Muhammad Saleh. He studied only some months. Then he learned from Haji Ismail at Watan Soppeng town. His teacher was a *qadhi* (an Islamic judge). After some months he stopped studying. He returned to his village before he met another tutor at Ganra village. The last tutor was called Guru Tengnga. During these times he tried to study different books written in Arabic, but the process did not bring expected results.

In 1923 he traveled to Mecca with his father and some other family members. This was part of his father's strategy to motivate K.H. Daud Ismail to become an ulama. During the visit, H. Ismail used the time to pray to Allah for the success of his son in his study so that he became an ulama. The expectation came to reality some years later.

Around 1924 after his voyage to the holy city, K.H. Daud Ismail went to Sengkang town. His aim was to learn from Haji Syamsuddin, the Imam of Sengkang. His study lasted only about six months. Two years later he traveled to Soppeng Riaja (Barru) to meet an ulama named Haji Daeng Sumange. At this time his motivation to study increased. He studied about one and half year until his master moved to another place in Kalimantan island (Pontianak). During the teacher's absence he and his friends studied under the guidance of a senior student named Haji Kitta, the Islamic judge of Soppeng Riaja. He spent some months to wait until the actual teacher returned from his travel. He studied again under the guidance of Haji Daeng Suamange. He studied Qur'anic interpretation (surah Al-Baqarah), a book on Islamic Law entitled *Fathul Mu'in*, and Arabic grammar through a book entitled *Qatrun Nada*.¹¹

¹¹ *Ibid.*, p. 35-37.

At the end of 1929 K.H. Daud Ismail went again to Sengkang town. At this time his aim was to meet an ulama who had just arrived from Mecca named Haji Muhammad As'ad. The last mentioned ulama was born in Mecca in 1907 M/1326 H. His father and mother belonged to Buginese ethnic and lived in the holy city. The ulama learned by heart the whole verses of the Qur'an at the age of fourteen.

K.H. Muhammad As'ad started his learning activities at home. He learned al-Qur'an, and Islamic teaching from his father. He visited Madrasah al-Falah founded by Indian people in Mecca. At this school he studied different subjects relating to both Islamic studies and different subjects like geography and natural sciences. He met some Buginese ulama who lived in Mecca to study certain books. He learned from Kiyai Haji Ambo Wellang and Kiyai Haji Mallawa. Besides, he also met some Arab ulama in Mecca and Madinah to do the same activity. One of his prestigious reputation was the task given to him to lead night prayers at al-Haram mosque in Mecca during the month of Ramadan in 1340 H-1342 H.¹²

K.H. Muhammad As'ad was a productive writer. He wrote 22 two books both in Arabic and Buginese. It was true when Kiyai Haji Muhammad Yunus Martan (w. 1986) said that Gurutta Haji Muhammad As'ad was the pioneer of scientific writing in South Sulawesi.¹³ There was a strong argument to say that some ulama were inspired by Kiyai Haji Muhammad As'ad to spread the Islamic teaching through writing in the form of books and magazine. Some popular Buginese ulama in South Sulawesi at the end of twentieth century left some books. One of the influence appeared in writing activity done by K.H. Daud Ismail. But in

¹² Zainuddin Hamka, *Corak Pemikiran Keagamaan Gurutta H. Muh. As'ad al-Bugisi* (Jakarta: Puslitbang Lektur Keagamaan, 2009), p. 108.

¹³ Rearch Team of IAIN Alauddin as quoted by Zainuddin Hamka. *Ibid.* p. 114.

addition to this, it is important to remember that writing activity among Buginese people was given a lot of attention. Inhabitants in this area usually communicated each other through letters using Lontara alphabets. A certain rituals among farmers in the past was marked by reading a certain book in Buginese.

K.H. Daud Ismail studied at Madrasah Islamiyah Arabiyah founded by K.H. Muhammad As'ad in 1930 until 1942. Besides a student, K.H. Daud Ismai acted as a teacher at schools for lower classes. During this time he was called Gurutta (our master) by his students. He was elected the successor of Haji Muhammad As'ad as a schoolmaster when the last mentioned ulama passed away. He also created an Islamic educational organization at his country town Watansoppeng called Yasrib. His dedication in the field of education was very large. The role was widely admitted. Abd. Kadir Ahmad wrote that the ulama who gave the biggest dedication in developing social life through educational institution at Soppeng Regency was Anregurutta H. Daud Ismail. He founded Yasrib Foundation at Watansoppeng and thirteen others under the control of this institution or autonomous ones.¹⁴

The role of K.H. Daud Ismail in the history of Islamic organization and educational institution was very large. In collaboration with some other ulama; they are K.H. Abdurrahman Ambo Dalle, K.H. Muhammad Abduh Pabbaja, and Syeikh Abd. Rahman Firdaus; they held a meeting of Ahlussunnah wal Jamaah scholars on 15th until 17th of February 1947. The meeting was attended by a number of ulama from different parts of South Sulawesi. One of the most important result of the meeting was creating an Islamic organization called Darud Dakwah wal Irsyad.

¹⁴ Abd. Kadir Ahmad, *Ulama Bugis* (Makassar: Indobis Publishing in collaboration with Balai Litbang Agama, 2011), p. 318.

The organization was led by K.H. Abdurrahman.¹⁵ Nowadays this is one of large Islamic organization in South Sulawesi.

For inhabitants of Soppeng Regency and the neighboring areas like Wajo and Bone K.H. Daud Ismail was a famous person. He was known as kind man and a sincere preacher. His lecture and writing on Islamic teaching was acceptable and understandable by many people. Muh. As'ad wrote that his performance as a sincere and low profile Moslem scholar and his high dedication made him as a charismatic man, respected by public and governmental officers.¹⁶ He always wore a coat when he went to school, mosque, and attended a party. He looked neat all the time. He didn't involve in any political activities. In this connection, Abd. Kadir Ahmad said that K.H.Daud Ismail became a charismatic person because he was able to maintain his independency towards all political powers and he did his best to maintain the position of religious servants in Soppeng.¹⁷

K.H. Daud Ismail married in 1932 at the age of 24. After his first wife had died he married another woman, but it did not last for a long time. They were getting divorced. He married again. On August 21st, 2006 he passed away. He left some children. Some others had died before. His grave was behind the mosque inside the Yasrib Islamic Boarding School at Watansoppeng.

K.H. Daud Ismail's Writing Activity

K.H. Daud Ismail conducted teaching and learning activity both at schools and mosques. He usually conducted a lecture at mosques using a certain reference in Arabic. The lecture was

¹⁵ Muh. As'ad, *op.cit.* p. 41.

¹⁶ *Ibid.*, p. 45.

¹⁷ Abd. Kadir Ahmad, *op.cit.*, p. 203

attended by participants of congregational prayers after sunset prayer and dawn prayer. He gave lectures on Qur'anic interpretation mentioned in *Tafsir Jalalain*, Islamic law written in *Irsyad al-Ibad*, and Islamic ethics mentioned in *Riyadh al-Shalihin*. He used the books when gave lecture at Darussalam Mosques at Watansoppeng town at the beginning of 1970-an. The use of the reference indicates that this ulama tended to follow the four Moslems scholars or imam in Islam, though he is much influenced by Imam Syafi'i and his followers.

He also wrote articles in *As'adiyah* monthly magazine in 1970-an. Actually, he contributed articles in this magazine from its first publication, but it is difficult to find it. He had a specialization in writing articles on Qur'anic interpretation. This showed that he gave much attention in this branch of Islamic studies. According to Muhammad As'ad, the magazine was published for the first time in 1965. The publishing lasted about twenty years. It means that K.H. Daud Ismail wrote about 200 articles about *tafsir* in this magazine. The writing activity helped him to write the interpretation of the whole verses.

K.H. Daud Ismail mentioned his reasons to write a complete interpretation of the Qur'an as follow: 1) He noticed that there had not been any complete book on Qur'anic interpretation among the native speakers of Buginese covering the thirty chapters. He said that it was very for good if this community had that kind of book as other ethnics in this country did; 2) This book would help those who needed information about the meaning of the Qur'an, but they were not able to get information from the original source, e.a. Arabic and could not read the reference written in Indonesian language either. Some ulama explained the meaning of the Qur'an in Buginese, but according to his opinion a written source of information would be more useful and could be consulted anytime; 3) This work would prove that Buginese language had an

equal position as the other languages all over the world. This language had its own grammar and patterns to make poems and could be used to express any ideas in daily human activities; 4) This book would become a guidance for next generation to translate Arabic passages into Buginese. Arabic has some characteristics in that it has several word categories like *majazi*, *musytarak*, *muradif*, *mujmal*, *mubayyan*, *muthlaq*, *muqayyad*, *'am*, *mukhashshas*, etc. It is necessary to study certain disciplines to understand them well; and 5) This book was aimed also to maintain the Buginese language. He noticed that there were a lot people of Buginese origin who were not able to read Lontara alphabet. The condition became worse among younger generation.¹⁸

Based on the above quotation we learn that K.H. Daud Ismail had a large concern about the Buginese language. He would give contribution to maintain this local language, both spoken and written aspects. He was in charge to develop right patterns to translate Qur'anic verses into Buginese. He intended to put Buginese ethnic and its language in the same position as others who had made a complete translation of the holy Qur'an. He would show to other people that Buginese language is equal with other languages all over the world, and it can communicate the messages of Moslem's scripture.

Tafsir al-Munir

Tafsir al-Munir consists of ten volumes. Each volume contains three parts (Arabic: *juz*). So, it covers thirty parts of the whole scripture or 114 chapters (*surah*). The first volume comprises three parts (*juz*), ie part 1 until part 3. At the end of each part the writer of the book mentioned the time when he finished

¹⁸ K. H. Daud Ismail, *Tafsir al-Munir*, 1 (Makassar: CV Bintang Lamumpatue [year not mentioned]), p. 5-7.

writing it. For example, he made a note saying: Praise be to Allah, by His grace I could finished the first part on 30 Rajab 1401 H/3 Juni 1981. I do hope that Allah would bless me to start writing the other part.¹⁹

K.H. Daud Ismail spent around ten years to write the interpretation book. Muh. As'ad made a list containing a complete information about the time used by K.H. Daud Ismail to write an interpretation of the whole parts of the scripture. The ulama started with part (juz) XXX, dated 30 Zul Qaidah 1400 H/09 October 1980. He finished part I (juz) I in June 1981. He wrote one to five parts each year. He finised writing part XIII on 14 Rajab 1410H/10 February 1990. This became the last part that he wrote.²⁰

The first volume consists of three parts comprising 440 pages. The details are as follow: part I: 176 pages, part II: 134 pages, and part III: 130 pages. A page of 15.5 cms x 20.5 cms may contain 30-31 lines in Buginese alphabets. The first part starts discussing the first surah or chapter (al-Fatihah). In the first page he wrote an introduction and began his words in Arabic praising Allah Almighty and stated his regards to Prophet Muhammad peace be upon him, his family, companions and his followers who dedicated their lives for Islamic religion. His way of praising in Arabic words in the beginning of some parts showed that he had a good mastery of Arabic. The skill appears also in another short book he wrote in Arabic. •

As other authors did, K.H. Daud Ismail explained in the first page some aspects relating to the book. He explained the reasons to write the book as mentioned in the previous pages; he explained the history of the Holy Qur'an; he talked about the ways of the coming of the holy verses from Allah Almighty to Prophet

¹⁹ *Ibid.* p. 167.

²⁰ Muh. As'ad, *op.cit.*, p. 56-58.

Muhammad; and the process for maintaining the originality of the Qur'an in the age of the Prophet Muhammad, in the age of the first caliph, Abu Bakar; and in the age of the third caliph Usman bin Affan.

In this book K.H.Daud Ismail uses two main alphabets, they are Arabic and Buginese called Lontara, except for some pages he wrote some words in Indonesian (Latin). He usually presents a group of verses to elaborate, except for short chapters, he presents the whole verses. He usually wrote a number of verses in their original words in the right part of a page and the translation in the Buginese alphabets in the left part. He then explains the meaning of important vocabularies in the verses and then he explains the meaning of the discussed verses one by one.

In his efforts to explain the meaning of a word in the Qur'an, K.H. Daud Ismail sometimes quoted other verses. It means that he implemented a theory saying that Qur'anic verses explain one another. He also used the Prophet Muhammad's sayings to explain the Qur'anic verses. When he talked about the function of *basmalah* in the first chapter he quoted the words of the Prophet saying : *kullu amrin zi balin la yubad'bi ism Allah fahuwa abtar* (A meaningful action which is not started with the name of Allah will be useless). He also referred to the opinions the Prophet's companions, the successors of the companions, and famous ulama from the early generations. In this connection K.H. Daud Ismail put the Qur'an as the basic argument to understand the Islamic teaching, the words or guidance of the Prophet in the second position, then the opinions of his companions and the early generations before he came to conclusion. In other words he followed the usual steps to explain the meaning of the Qur'an according to the Islamic tradition.

This book of interpretation presents a rather long explanation. Compared to some other books in Arabic, it is longer

than *At Tafsir Al-Wadhih* by Muhammad Mahmud Hijazi, and almost the same length as *Tafsir al-Maraghy*. He mentioned at the end of this book that he used three main references, they are the book written by Musthafa al-Maraghy, the other is *Tafsir Jalalain* by Imam Jalal al-Din al-Mahally and Jalal al-Din as-Sayuti, and the other reference is *Al-Qur'an dan Terjemahnya*, or *The Meaning of the Holy Qur'an* published by Ministry of Religious Affairs of the Republic of Indonesia. It is necessary to mention here that K. H. Daud Ismail not only mentioned the reference at the end of the book, but also wrote in the text that his explanations are based on the book of al-Maraghy or a summary from certain pages of the book.²¹

When K.H. Daud Ismail discussed about the position of *basmalah* (*bismillahirrahmanirrahim*) whether it belongs to Qur'anic verses or not, he quoted some opinions from al-Maraghy and their arguments. After that he mentioned his own opinion. He mentioned his choice among the different opinions and stated his arguments. In this case he tended to accept an opinion supported by the majority of ulama especially put forward by Imam Syafi'i and Imam Ahmad. This choice is in line with his activity to study and teach Islamic books written by followers of Imam Syafi'i. In this point K.H. Daud Ismail is different from some other writers who pleased their readers to select a certain opinion without mentioning their choice.

K.H. Daud Ismail always explained the meaning of a word or a phrase. For example, when he discussed the meaning of ar-Rahman and ar-Rahim he said that the two words are derived from *al-rahmah* which refers to intension in a man's heart to behave well to others. Based on the literal meaning he then said that the word ar-Rahman as an atribut of Allah means that He gives a lot of kinds

²¹ K.H. Daud Ismail, *op.cit.* , p. 32.

of grace to His creature, while *ar-Rahim* denotes that Allah maintains the sustainability of His grace to his creature. This kind of explanation indicates that K.H.Daud Ismail tends to choose a strong meaning that can be easily accepted by many readers. He restricted his explanation by choosing selected interpretation, though there might be some possible meanings of the words mentioned by some other writers. This kind of explanation became another proof of the comment of Fiderspiel when he studied the books on the Qur'an. It is said by the editor of the relating book that Dr.Fiderspiel sees that Indonesian Moslems – from the view point of worship, religious obligation, and their general attitude aspects – are always in line with the Islamic world. Fiderspiel also said in his articles that Indonesian Moslems are committed to universal Islamic values, but in the same time they are part of Asia from the geographical and cultural aspects.²²

He also emphasized that *al-Rahman* attribute indicates that Allah is most gracious. He gives a lot of graces to His creature. The graces can't be counted. The attribute *al-Rahim* means that Allah is most merciful and shows a good conduct to His creature. By these attributes Allah expects to all mankind to behave well and to do right actions happily and sincerely²³. This statement represents the essence of the holy scripture to give guidance for believers to become good men as individuals and society members. The last statement represents K.H.Daud Ismail's thought as a moderate intellectual. He belongs to followers of Ahlus Sunnah wal Jamaah school. Some writers who studied the life of K.H. Daud Ismail

²² Howard M. Fiderspiel, *Popular Indonesian Literature of the Qur'an*, translated into Indoneisa by Tajul Arifin under the title *Kajian Al-Qur'an di Indonesia, from Mahmud Yunus to Quraish Shihab* (Bandung: Mizan, 1996), p. 5-6.

²³ K.H.Daud Ismail, *op.cit.*, p. 38.

made a same conclusion that he is a well behaved person. His advices were widely accepted by community members.²⁴

The same way is implemented by K.H. Daud Ismail when he explains the meanings of the words *al-maghdhub alaihim* and *al-dhalin* in the opening chapter of the Qur'an. He said that *al-maghdhub alaiyhim* means persons who receive the call of the Messenger to believe in Allah, but they refuse it. The example is the followers of Judaism. The example is mentioned in *Tafsir Jalalain*.²⁵ The word *al-dhalin* refers to persons who do not get information about the call of the Prophet.²⁶

This ulama showed a great honor for noble men, holy persons and former ulama. He put a word of honor in front of the names of the prophets, prophet Muhammad's companions, and other honorable men. He wrote as follows: Some of our masters; the companions of the Prophet who memorized a lot of sayings of the Prophet Muhammad peace be upon him, among them are: our master Abu Huraerah, our master Ali bin Abi Thalib, our master Ibn Abbas, our master Ibn Umar, and some of our masters from the *tabi'in* generation (successors of the companions of the Prophet), like Sa'id ibn Jabir, Atha', al-Zuhri, Ibn al-Mubarak, and some of Moslem scholar on Qur'an and some experts on Islamic law of Kufah, such as our master 'Ashim, al-Kasai, our master al-Syafi'i, and our master Ahmad, all of them agreed that each *basmalah* belongs to the verses of the related chapter of the holy Qur'an.²⁷

At the end of each part he made a list of the main topics discussed in the related part (*juz*). The list functions to guide

²⁴ Muh. As'ad, *op.cit.*, p. 47-50

²⁵ Jalal al-Din al-Mahally and Jalal al-Din as-Sayuthy. *Tafsir al-Qur'an al-Azhim* (Beirut: Dar al-Fikr, 1991), p. 2.

²⁶ K. H. Daud Ismail, *op.cit.* p. 46.

²⁷ *Ibid.*, p. 30.

readers to find out the contents of each part. This method is usually used in books on Islamic religion, especially books on Qur'anic interpretation and the Prophet Muhammad's sayings.

Conclusion

The effort done by K.H.Daud Ismail to write a complete interpretation of the Holy Qur'an indicates that he has a very good mastery of the Qur'an and the relating disciplines in the field of Islamic studies. He realizes that a written guidance for native speakers of Buginese to translate and explain the Qur'anic verses is very important. The result of his work will strengthen the Islamic teachings among its followers and the local language as well. Furthermore, this work will prove that Buginese language will be able to transfer ideas from the Holy Qur'an and to communicate all ideas in daily life communication. The contents of this book will also prove that trend of Islamic thoughts put forward by this ulama are in line with the ideas of popular and accepted ulama all over the world, especially among the leaders of Ahlus Sunnah wal Jamaah.

Suggestions

1. The interpretation book of the Qur'an written by K.H. Daud Ismail needs more publication. The spread of this work should be intensively socialized among Buginese people.
2. It is better for governmental radio and television station in South Sulawesi to make local program in Buginese language to strengthen Islamic propagation among the adherents of Islam.

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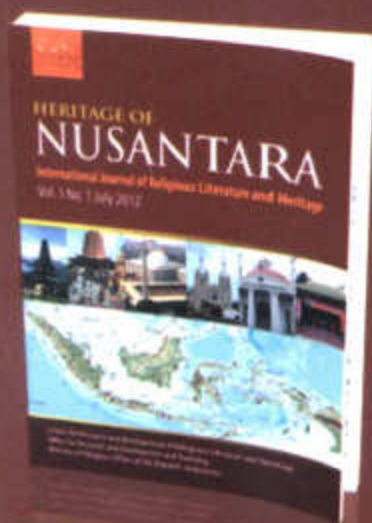
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