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Legal Construction of the Buginese Understanding

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1 ABSTRACT

This article investigates the relevance of values of Bugis culture dan Muslim Scholars' views in Bugis Quranic exegesis by MUI of South Sulawesi. This research uses a content analysis approach to the Bugis Quranic exegesis. Bugis Muslims scholars' views about women's rights (opportunity) to be public leaders, iddah, and inheritance distribution are relevant to core values of Bugis culture and local wisdom of Bugis people. To be public leaders, women never mind as long as they fulfill qualitative and functional criteria. In household affairs, a married couple is a partnership where both have responded to do together. 'Iddah stress religious principle and culture of siri' (self-respect), paccing (purity), asiinajang (fairness). Inheritance distribution does relate to the right and responsibility to realize equality and justice. Muslim scholars' of Bugis have the expertise to deliver values of Bugis culture, and explanatory is not only explicitly, but also implicitly and inherently. The Quran and local wisdom are two values integrated into giving solutions to people. Therefore, the integration between local wisdom relevant to the teachings of Islam (the Koran) undertaken by the ulama will undoubtedly be more effective.

Keywords: value; Bugis culture; Muslim scholars view; Bugis exegesis; relevance.

INTRODUCTION

There are at least two reasons for the nativization of the tradition of the Koran undertaken by the Indonesian ulama. The first reason is to disseminate information and introduce the holy book, the Qur'an, to Indonesian Muslim communities who do not understand Arabic. The Qur'an remains a book they use as references and to seek guidance. The second reason is to preserve the local cultural heritage, the region's language (Hidayat, 2018). Third, it aims to preserve the various values of local wisdom relevant to the teachings of the Koran. These three objectives began obstructed due to the development of science and technology and the impacts of globalization. As a result, problems become increasingly complex, and the Bugis seem to lose direction and identity as an ethnic group whose cultures are full of the values of wisdom and have relevance to the values of the Koran.

The Bugis have long been well known for their life system and values they implement in their marriage and social life (Al Isra, 2016; Nashir, 2017; Prasetawati & Asnawi, 2018). Several authors have written the central values of the Buginese culture with various reviews from different perspectives. However, only a few are written from the perspective of the Koran. Those central values of the Buginese culture include honesty (*lempu'*), intelligence (*amaccang*), propriety (*assitinajang*), determination (*agetengeng*), efforts (*reso*), and the principle of feeling ashamed to do bad things (*siri'*) (Rahim, 2011). The Buginese ancestors pass down these values through *papangngaja* (advice) and *paseng* (mandate).

Those values still exist and are integrated into the explanation of the Buginese ulama in a Tafseer (i.e., a book containing interpretation of the Koran) written in Buginese (i.e., the language of the Bugis). However, some of the current generations of the Bugis no longer recognize their cultural values. In a dissertation Mursalim (2008), article Mursalim (2012), dissertation Yusuf (2010), and articles in journals (2010a, 2012) written by Muh. Yusuf, studies have been undertaken into the Buginese Tafseer about the Buginese ulama, methods of interpretation, and some of their views about contemporary thinking. The explanations provided by the ulama need to explore the values of wisdom either explicitly or implicitly because the writing of the Tafseer is intended to make it more familiar among the Bugis and give them an understanding of the teachings of Islam.

This paper aims to examine the relevance between the values of the Buginese cultures and the views or interpretation of the Buginese ulama in the Buginese Tafseer pioneered by the Indonesian Ulama Assembly of South Sulawesi (MUI Sulawesi Selatan).

RESEARCH METHODS

This research is field research (Creswell, 2013), namely research conducted on the values that exist in the Bugis community and relate them to the thoughts of Bugis scholars in the interpretation of the Bugis Language by the MUI Sulsel using a content analysis approach. This study uses a content analysis approach to interpreting the Bugis Al-Qur'an. Data was collected by interviewing members of the Indonesian Ulema Council in South Sulawesi and analyzed according to Miles and Huberman (2017) technique.

RESULTS AND DISCUSSION

The Cultures of the Bugis

Since a long time ago, the cultures of the people of South Sulawesi have been recorded in the ancient literature of the Bugis (also Makassar) called "*Lontarak*." This *Lontarak* contains explanations that describe the origins of humanity, the origins of kingdoms, the rules of human life, and so on. According to Mattulada (1928) the only literature that describes the life of society in the pre-Islamic era in South Sulawesi as stated in written literature approximately since the fourteenth century A.D. until the acceptance of Islam as a religion adopted by society in the early seventeenth century A.D. is *Lontarak* (Mattulada, 1928).

Based on historical records, in the beginning, the ethnic group that inhabited this island came from the Rear Indies (*Hindia Belakang*). They first came approximately in 3,000 BC. They are then called *Protomelayu* (the First Malays), the Toraja ethnic group. They were then followed by the second migration, which allegedly took place approximately in 2000 B.C., commonly called *Deutro Melayu* (the Second Malays), which consisted of the Bugis, the Makassar, and the Mandar. Their arrival, who outnumbered the first migrants (*Protomelayu*), caused the first migrants to move to the interior and enter the Tana Toraja area, while *Deutro Melayu* scattered or spread and inhabited the coast (Depdikbud, 1982; Hamid, 1980).

The majority ethnic group is the Bugis who inhabit part of Bulukumba, part of Bantaeng, part of Maros, part of Pangkajene Islands, Barru, Pare-Pare, Sidenreng Rappang, Pinrang, part of Enrekang, and part of Luwu. The Makassar inhabit Gowa, Takalar, Jenepono, some areas of Maros, and some areas of Pangkajene Islands. The Mandar inhabit Mamuju, Majene, and some areas of Polmas. As for the inhabitants of Enrekang Regency, some have themselves as the Massenrengpulu and Duri ethnic groups. However, they prefer to claim themselves as the Bugis (Huzain et al., 2016).

Before the arrival of Islam, the Bugis have a very firm system and values. The pre-Islamic Bugis rules of life relate to belief and government. and society, are called *Pangngaderreng* (the Bugis), *Pangngadakkang* (the Makassar), *Pangngadarang* (the Luwu), *Aluk To Dolo* (the Toraja), and *Ada'* (the Mandar).

Before the arrival of Islam, they had believed in *Dewata Seuwae* (the only God) (Tim Penulis, 2004), *Patotoe* (the God of fate), for the Bugis and the Luwu. The Makassar refer to it as *Turi A'rana* (enormous will), the Mandar refer to it as *Puang Mesa* (the Compeller), and the Toraja refer to it as *Puang Matua* (the Most Glorious God).

In addition, they also believe in the existence of a God in Mount Latimojong known as God *Matanrue*. This God married *E Nyi'li'timo'* and then gave birth to *Patotoe*, who later married *Palingo'* and gave birth to *Batara Guru*. Some people believe that this *Batara Guru* is a god that explored the whole Asian region and resided at the top of the Himalayas. About a century before Christ, *Batara Guru* came to Cerekang Malili with four castes: *Puang*, *Pampawa Opu*, *Attana Lang*, and the caste of the common people (Tim Penulis, 2004).

Dewata Matanrue brought six official languages in areas he explored, namely *Tae'* or *To'da*, *bahasa Bare'e*, *Mengkokak (Mangkongga')*, *the Buginese*, *the language of the Mandar*, and *Tona*. The descendants of *Batara Guru* are then spread across the areas that cover their language territory and inhabit strategic places and high mountain summits such as 1). The summit of Mount Latimojong called *Puang ri Latimojong* with titles *Puang Mattanduk Gellang*, *Puang Ma'tora Bassi*, *Dewata Kalatona Buntu*, and *Puang Lajukuna Tanete*. 2). The summit of Mount Sinaji called *Puang ri Sinaji* with titles *Dewata Mararang Ulunna*, *Malea pa'barusanna*, and *Borrang Lise Matanna*. The summit of Mount A'do is called *Puang Tontiria'do'*. 3). in Lake Mangkombang called *Londong di Langi*, 4). in *Naopo (Dende')* called *Datue ri Naopo*.

While watching from the top of the highest mountain, *Batara Guru* inaugurated his descendants in the centers of three major kingdoms, namely Payung in Luwu, Somba in Gowa, and Mangkau Bone, followed by kingdoms which were part of those major kingdom, namely *Addatuang Sidenreng*, *Datuk Soppeng*, *Arung Matoa Wajo*, *Arajang* in Mandar, and *Puang* in Tana Toraja. The leadership of the kings is driven by the charisma and the supernatural powers of the gods who took control of the summits in South Sulawesi.

Beliefs of the Bugis before the advent of Islam were *Aluk To Dolo*, which existed among the Toraja, i.e., the belief of the Creator who governs the universe. This Creator is then called *Puang Matua* (Tim Penulis, 2004). Moreover, such a belief is also found in several areas in South Sulawesi, such as in Tana Toa Kajang Bulukumba and Onto in the slopes of Mount Bantaeng and remote mountain villages in Camba and Barru. Outsiders know their belief as to the religious belief "*Patuntung*". This religion believes in the existence of something all-powerful with various terms or names, such as *Turia' a'ra'na* (the Compeller).

A similar belief exists in Sidenreng Rappang, which is called *Towani Tolotang*, i.e., a belief in the existence of a great natural power which they call "*To Palanroe*" (the Creator), *Dewata Seuwae* (the only God). *Batara Guru*, *Sawerigading*, and *Galigo* are listed in the order of names containing the element

of divinity. Their "scripture" is the "Galigo Mythology," and they believe in the truth contained in the scripture as a high belief (Tim Penulis, 2004). They find guidance about the rules of social life such as marriage between them and religious ceremonies that they do very strictly. The Bugis did not bury their corpses in ancient times, but they were burned and put in jars. This act of burning corpses has something to do with the belief of the religion *To-Lotang* or *To-Ani*, which allegedly came from 'Ware' *Luwu*", which is the place of origin of the Galigo mythology.

In South Sulawesi, Islam spread and is accepted by society by both the upper class (king) and the lower class (the ordinary people). Its approaches are consistent with the spiritual life and rituals before Islam came. According to Abu Hamid, three approaches were taken: first, the legal approach (*fiqh*). In this case, Datuk Ribandang visited Makassar and Bugis, i.e., areas where gambling, drinking *ballo* (spirits), adultery, and usury were common. Second, the approach of kalam science. Datuk Patimang visited areas in Bugis where people still strongly complied with the old belief assuming that God the Almighty was *Dewata Seuwae*, which is presently known as the Galigo Mythology. Datuk Patimang focused more on the teaching of monotheism, i.e., the understanding of the attributes of Allah (SWT) to replace the old beliefs into the belief called *monotheism* in Allah (SWT) reflected by two sentences of witness (*shahada*). Third, the approach of *tasawwuf*. Datuk Ritiro took this approach. He visited areas in Bugis where people still firmly believed in black magic and witchcraft, then replaced them with the actual teachings of Sufism. (Tim Penulis, 2004). Many of the community as the target of da'wah (*mad'u*), especially in the early period Islam came had magic such as black magic, immunity, and hexes (*doti*) (Romli, 2003). The arrival of Islam in South Sulawesi, the synergy between the government and the ulama about community development has always been well-established. This attempt has always been based on Islamic and local cultural values.

The Buginese Ulama and The Buginese Tafseer

The Buginese Tafseer, written by the Indonesian Ulama Assembly of South Sulawesi, is a collective work seen by the authors. The ulama who participated in the writing of the Tafseer is K.H. Abd. Muin Yusuf (1920-2004), K.H. Makmur Ali (1925-200 M.), K.H. Hamzah Manguluang (1925-1998 M), K.H. Muhammad Djunaid Sulaiman (1921 M/1339 H.-1996 M/1417 H), H. Andi Syamsul Bahri (l. 1955 M), M.A., and K.H. Mukhtar Badawi (t.d.) (MUI Sulsel, 1988). Other ulama contributed the writing of this Tafseer, but their names are not listed due to several considerations and after an agreement has been reached (Aisyah, 2017). They all are the Bugis and good at the Bugis Lontarak language.

This writing of this Tafseer contains an interpretation of the 30 chapters (*juz*) of the Quran. It is entitled in Arabic "*Tafseer of the Koran al-Karim*" and in Buginese "*Tafesere Akorang Mabbasa Ogi*" was pioneered by the team of the Indonesian Ulama Assembly of South Sulawesi led by K.H. Abd. Muin Yusuf, in his capacity as the Chairperson of the Indonesian Ulama Assembly of South Sulawesi. Initially, the Tafseer consisted of 10 volumes; then, it was reprinted and

reproduced by the Indonesian Ulama Assembly of South Sulawesi. Subsequently, there was a change in the number of the volumes to 11 volumes. Formerly, the ten volumes contained three juz, but because the 10th volume was deemed too thick, it was then divided into two separate volumes (Andi Syamsul Bahri, 2008). This Tafseer has been published since 1988 and finally contained the whole 30 chapters of the Koran in 1996 (Yusuf, 2012).

The writing of this Tafseer referred to authoritative Tafseer, which are classified into two categories, namely the primary references and the secondary references. Tafseer used as the primary references are: 1. Tafseer *al-Maragi* written by Ahmad Mustafa al-Maragi in 1361 AH/1941 A.D., consisting of 30 chapters in 10 volumes; 2. Jamaluddin al-Qasimi, 3, wrote Tafseer al-Qasimi. Tafseer *ibn Kasiraka al-Qur'an al-Azim* written by Abu al-Fida Isma'il ibn 'Umar Kasir al-Qurasyi al-Dimasyqi (700-774 AH), better known as Ibn Kasir with a total of 8 chapters, and 4. Al-Baidawi wrote Tafseer al-Qur'an al-Karim. As for Tafseer used as the secondary references, they are Tafseer *al-Thabari* aka Tafseer *bi al-ma'sur* whose interpretation is based on narrations of the Prophet, his Companions, and *tabi'in*; tafseer *al-Qurthubi* written by Abu' Abdillah Muhammad ibn Ahmad al-Anshari al-Maliki al-Qurthubi (died in 671 AH/1273 AD.), *al-Tafsir al-Wadih*, *Shafwat al-Tafasir*, *al-Durr al-Mansur*, and *al-Muntahnab fi Tafsir al-Qur'an al-Karim* (the Indonesian Ulama Assembly of South Sulawesi/I, 1988: 4). After conducting several meetings, these references were agreed upon (Yusuf, 2010a, 2010b). This was intended to give various explanations and alternative interpretations.

The Buginese Ulama's Thinking and the Relevance to the Cultural Values of the Bugis

After searching, the aspects relevant to the Buginese culture include *'iddah*, women's right to be a leader, and inheritance. These three aspects often spark a debate among intellectuals.

Women's Right To Be a Leader

One of the issues often discussed among Islamic intellectuals about women is the issue of whether women can be a leader or not. There are three grounds to affirm that women should not be leaders, namely the Koran, i.e., surah an-Nisa/4: 34; a hadith that explicitly describes the pessimism of the Prophet (peace be upon him) about the success of a woman's leadership; and ahadith that explain women's low intelligence.

The Buginese ulama interpreted *qawwal* in Q.S. al-Nisa/4: 34 as "protector" and "leader." Thus, the task of being a leader within a household remains in the husband's hands. This view is based on two reasons: 1) because of the distinct features attributed to each sex, namely men have a perfect physical form, then in the context of *qawwamah*, the features the men have to make them more suitable for performing the task than women and; 2) because men or husbands support their

wives. At the same time, women perform their duties about nature as a woman, namely: expecting, giving birth, taking care, and managing their household. Thus, the interpretation of the Buginese ulama above puts husbands as to the person in charge of the public domain, namely making a living (*sappa laleng atuwong*) and women in the household area as a mother (*indo' ana'*) in charge of raising kids, cooking, and washing.

Regarding women's leadership in the public sphere, the Buginese ulama did not express their views on this issue (MUI Sulsel, 1988). Perhaps, they agree with the opportunities given to women to take part in leadership in the public sphere, just like men. Another indication is that they did not cite any hadiths commonly used to prohibit women from appearing in the public sphere as a leader (Al-Turmuzy, 2000). Similarly, the absence of comments on this issue might be due to the context that the Bugis do not always put women in a lower position. In fact, in the history of the Bugis, women were placed in a position which is as high as that of men, as illustrated in the Buginese saying: "*mauni orowane namakkunrai sifa'na makkunrai mui. Mauni makkunrai sifa'an naorowane sifa'na orowane mui*". (Men, if they have any qualities considered to be suitable for women, are women, and women, if they have any qualities considered to be suitable for men, are men) (Pelras, 2005).

In the public sphere, leadership does not always have to be in the hands of men (Brown, 2020). In the context of the Bugis, criteria as a leader emphasize quality, which both men and women may possess. The cultural values of the Bugis emphasize integrity, intelligence, and individual competencies. The intellectual competency is intelligence (*amaccang*), while the personal competencies include honesty (*lempu'*), determination (*agettengeng*), and hard work (*reso*). As for etiquette (*assitinajang*), it is an accumulation of some considerations of the good and bad based on the leading candidate's abilities, integrity, intelligence, and resistance.

In contrast to the position of women in the household, the Bugis places women (wives) as partners of their husbands (*zawj*) in building their household. The debate often arises among many parties about the verses in the Koran related to the equal position between men and women, suggesting that men and women are different. Still, such a difference will lead to perfection if placed in proportion. In the *sibaliperr*' concept with the term 'to show one's joys and sorrows,' all parties are proactive and play a role together.

'Iddah

Women left by her husband, both by divorce or death, are obliged to undergo the so-called *'iddah*. The term *'iddah* is derived from the word "*adad*" which means "count" or "calculation." The term *'iddah* is used in this context because it contains numbers, i.e., the days when divorced women get their period and when they do not. Terminologically, *'iddah* is defined as the period of waiting for a woman, i.e., the time (stage) in which she should not be openly married and

accept the proposal of another man after the death of her husband or after divorce (al Dzahabi, 1968; Ibn' Abidin, n.d.). The length of this period varies, depending on the way her husband leaves her. The Qur'an distinguishes 'iddah of a woman left by her husband as a result of death (*tawaffa' anha zaujuha*) and that of a woman left by her husband by way of a divorce, instead of as a result of death (*gairu mutawaffa' anha zaujaha*). Sometimes, when divorce is pronounced, a baby develops in her womb, and sometimes, it is empty. In addition, some women are divorced when they go through menopause, some already have sex with their husbands, and some do not.

Widows must undergo a period of 'iddah for four months ten days (the Koran, i.e., surah al-Baqarah/2: 234), for women left by their husband, not as a result of death, their 'iddah lasts for three periods (*quru'*) (the Koran, i.e., surah al-Baqarah/2: 228), for women who are pregnant, their 'iddah lasts until they give birth (the Koran, i.e., surah al-Thalaq/65: 4), and for women who already go through menopause, their 'iddah lasts for three months providing that in case of doubt (the Koran, i.e., surah al-Thalaq/65: 4), the same thing applies for women who have not yet got their period. As for divorced women who have never had sex with their husbands, 'iddah does not apply to them (the Koran, i.e., surah al-Ahzab/33: 49).

³
'Iddah for a wife whose husband divorces her, the Koran, i.e., surah al-Baqarah/2: 228:

"Divorced women remain in waiting for three periods. It is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this period of waiting if they (the husbands) want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them. And Allah is Exalted in Might and Wise."

The verse "divorced women" refers to women who have not gone through menopause, have had sex with her husband, and are divorced when they are not pregnant (MUI Sulsel, 1988). This interpretation is made on the ground that the period of waiting for pregnant women lasts until they give birth (the Koran, i.e., surah al-Thalaq/65: 4), women who have already gone through menopause and those who have not got their period should wait for three months (the Koran, i.e., surah al-Thalaq/65: 4). As for married women whose marriage has not been consummated and are divorced afterward, they have no obligation to undergo the period of waiting (the Koran, i.e., surah Al-Ahzab/33: 49). Divorced women must wait for a particular period before remarrying based on the preceding.

The term "*remain in waiting*" suggests that these women do not only have to wait, but they also have to do it consciously, rather than by force or external pressure, for it is they who know for sure when they got their period and when they did not (Mursalim, 2008, 2012). In such a condition, women must be honest (*lempu'*).

The Bugis are well known for their *siri'* (shame), *lempu'* (honesty), and *paccing* (purity) principles. The views of the Buginese ulama are grounded in the Prophet's hadith, which remains a wife whose husband had died so that she refrained herself from going out of the house and appeared in public to make another man lush after her. *'Iddah* and *ihdad* require that women be honest (*lempu'*) about what is in the womb (menstruation and fetus) and to keep their purity and descendants that are consistent with the value of "*paccing*" (purity) in the Buginese cultures.

The above view is also consistent with the cultures known as *siri'* (shame) and *pesse* (solidarity).³⁷ These concepts, for the Bugis, are highly respected norms, as they prove that a wife can keep her purity and honor. In this regard, there is a Buginese saying: "*Duwai kuala sappo; unganna panasae, belona kanukue*", which means: "There are two things from which I have built my fence (to protect my self and my honor), namely jackfruit flowers and nail decoration" (Abdullah, 1985).

The word '*panasa*' in *unganna panasae* is synonymous with "*lempu'*". If the glottal stop (') is added to the last syllable, it changes to *lempu'* and the meaning of the word changes to 'honesty.' The word "*belona kanukue*" used for nail decoration (*belo kanuku*) is called *pacci*. If a suffix "*ng*" is added at the end of the word *pacci*, it changes to *paccing*. Likewise, the word's meaning will also change to flawless, clean, or holy. The Bugis proverb can be interpreted as follows: "only two things can be used as a fence, namely purity and honesty." This indicates that a woman whose husband has died to maintain her innocence should not go out during the *'iddah* without justifying her actions.

Concerning the determination of *'iddah*, there are two views. The first interprets it very strictly. It even does not allow wives to do trivial matters such as using bath soap and perfume, speaking (including answering phone calls from men who are not their *mahram*), and wearing a watch because it is considered jewelry. As quoted from the view of Ibn Kasir, women whose husband has died must refrain from dolling themselves up and stay at home during the period of *'iddah* (Mukhlis, 1986). However, she interpreted it less absolutely so that a few days after her husband's death, a widow was allowed to go out and hold an event, as if she had asked another man to marry her and as if she had forgotten everything. Joys and sorrows for a long time. Her marriage to her recently deceased husband. This certainly has the potential to offend her late husband's family. This view follows the Bugis principle, namely *asitinajang* (owned). This is usually reinforced by a culture of *sipakatau* (mutual respect).

The Buginese ulama interpret that the determination of *'iddah* did very strictly is consistent with the first view (Widhana, 2021). This seems to tell society that a wife whose husband has died, both morally and traditionally, has to refrain from doing things that may cause slander. Therefore, women whose husbands died and are still mourning should stay home. This aims to provide guidelines for women to protect their prestige and dignity, especially if it is associated with the Bugis who highly respect their *ade'* (tradition) (MUI Sulsel, 1988). The Bugis perceive *ade'* as

the essence of humans; this *ade'* causes a person to be considered a human. Someone who does not know, implement, and act according to it cannot be regarded as a human. It is from this *ade'* that humans evolve. Without it, the so-called *lempu'* (honesty), piety to Allah, and attempts to enhance *siri'* as humanity's values and dignity cannot be realized.

Siri' (the principle of feeling ashamed, pride) must be adhered together and cannot be perceived as the obligation of a particular party only. Lontarak Bugis states:

"Naiyya riasengnge allaibinengeng iyyapa nasokku' sipatangerengnge nasiolong elo nasipakainge rigau patujue nasiakkasiriseng risininna gau maka riposirie"

"Married (family) life will be perfect only if both parties think of each other have the same views, and protect each other's dignity in any case. Which might make them feel embarrassed."

In line with the words of Allah (SWT) in the Koran, especially in surah al-Baqarah/2: 187 in this verse, a wife and a husband are described as clothes, which function to cover parts of their body so that others cannot see them and they will not feel embarrassed. Because clothes and a married couple have the same function, i.e., they protect each other and cover disgraceful flaws not to expose them. So, a wife should not ruin her husband's reputation, and vice versa, a husband, should not ruin his wife's reputation. They should take care of and respect each other to prevent any embarrassing deeds or actions (*mappakasiri'*), embarrassment (*masiri'*), and humiliation (*ripaksiri'*) (Matthes, 1874) against the married couple or their family.

'Iddah constitutes very human religious teachings' (Romadoni, 2019). Apart from functioning as a religious order, the *iddah* symbolizes respect for the husband's family. Based on religious morals, the husband's family feelings can be imagined if the wife whose husband died remarried a few days later after the death of her husband. Thus, it is evident that Islamic law always considers the external (cultural) aspect. In Bugis cultural values, this is called *asitinajang* (propriety). So, the Bugis who still uphold this value can efficiently deal with this period of *'iddah*.

Inheritance

The issue of gender equality in Islam makes the issue of the division of inheritance one of the hot topics for debate. The ratio of 2:1 used to be inquired about now turns into materials mentioned in a lawsuit filed party. In the 1980s, for example, Munawir Syadzali, the Minister of Religious Affairs of the Republic of Indonesia, proposed that male and female Indonesian Muslims should get the same amount of inheritance (Sjadzali, 1995). This proposal, among other things, was based on the context when the verse was passed down, which is different from the current context. However, this idea was vehemently opposed by the Indonesian ulama stating that it did not look consistent with the verses of the Koran.

Differences to respond to that issue attempts to investigate the interpretation written by the Buginese ulama in their Tafseer on such an issue are intended to explore the values of local wisdom of the Bugis associated with it. One of the verses often cited in the discussion about the division of inheritance is surah an-Nisa [4]: 11 and 176.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّاتِ ...

Meaning:

"Allah thus commands you concerning your children: the share of the male is like that of two females"

Mufasir (i.e., commentators Qur'an) acknowledge, according to the text, a son deserves a share twice as much as that of a daughter, including the Buginese ulama.

¹ "Hakna nariwereng ana' orowane-e bagian leppiduana bagianna ana' makkunraiye nasaba iyaro ana' buranewe nabalancai alena. Parellutoi nabalancai bainena. Naiya ana makkunraiye alenami nabalancai, narekko purani mallakkai ribalancaisi rilakkainna" (MUI Sulsel, 1988).

"A son is entitled to a share of inheritance is twice of a daughter because a son supports himself, his wife, and his family. Meanwhile, a daughter does not have to support anyone, and later, when she is married, it is her husband who will support her."

Based on the explanation above, the Buginese tafseer still firmly adheres to the rule "*al-'Ibrah bi 'umum al-Lafzh la bi khusus al-sabab*" (it is the *lafaz* (sentence) in general which should be used as a guideline rather than a particular cause (background)). It seems that the Buginese ulama want to say that the division of inheritance must be consistent with religious teachings, as specified in the Koran and the hadith of the Prophet. The ratio of the division of inheritance of men to women by 2: 1 is still highly relevant to the cultural context of society at that time. It can be inferred that the Bugis, about the division of inheritance, comply with the religious teachings. In the Buginese culture, there is a saying "*mallempa' buranewe, majjujung makkunraiye*" (men carry on their shoulder (carry two), women carry on the head (carry one)). The agreement between families often prevails. Thus both sons and daughters get equally the same amount. Sometimes daughters get more because of the culture of some of the Bugis who give shelters a daughter (a house or shophouse). The Bugis usually divide the inheritance according to the existing tradition. The division is deemed unfair; there are many alternatives to solve it, dividing it based on the ratio of 1: 1 or 2: 1 or based on the tradition. The last alternative is usually daughters who inherit the house, and sons will inherit the rest.

The views of the Buginese ulama above are similar to those of other *mufasir*, such as Quraish. According to Shihab (2010), t twice as much as that the daughters

inherit because sons, once This shows that control over the property based on logical reasoning must take precedence over the control based on emotion.

Moreover, it can also be understood that a ratio of 2: 1 constitutes gender equality in the division of inheritance. Two (2) is the maximum amount a son can inherit, and one (1) is the maximum amount a daughter should get. Thus, the inheritance can be divided equally (1: 1) if it does not raise a problem or negatively impacts it, especially if deemed fairer.

For the common good and justice, the verse can also be implemented by prioritizing the common good if society uses the textual interpretation of the ratio by 2: 1 provided that his sister is unmarried. This means that none supports her, then her brother, who gets a more significant share, is responsible for supporting her (*mallempa*). In the context of the Bugis, the value of *assitinajang* (propriety) is intended to prevent jealousy and disagreement. In verse 32 in surah an-Nisa, it is specified that to prevent jealousy between both parties, the Koran warns as follows:

⁶
"Do not covet what Allah has conferred more abundantly on some of you than others. Men shall have a share according to what they have earned, and women shall have a share according to what they have earned. Do ask of Allah His bounty. Allah has full knowledge of everything."

Justice and faith are the keys to ending a dispute over the division of inheritance. Jealousy may arise as a result of unfair treatment. The sense of injustice can also arise because of greed, and this greed can be solved by faith in God. According to the explanation given by the Buginese ulama of the verse above, women should not feel jealous of what men get. Likewise, men cannot envy women the things they get (MUI Sulsei, 1988). Inheritance should be divided legally, in addition to faith, because there must be good reasons behind things Allah has ordered.

CONCLUSION

The intelligence (*amaccang*) and hard work (*reso*) of the Bugis *Kiai* collectively have produced an accurate interpretation that preserves local treasures. In terms of the Bugis Lontarak language he uses, the substance in his explanation gives it a rich value. - the value of local wisdom. Their views contain explanations that have relevance to the local cultural repertoire of the Bugis people. Making the Tafsir developed more accepted and applied effectively can help Bugis people solve their problems, especially in dealing with various life-related problems. Current views and challenges arising from modern science and technology.

From a global perspective, the existing solutions cannot answer various challenges in the middle of an intellectual struggle. The identity of an ethnic group is now disturbed, even "forced" to seek and follow various offers from other cultures. This consequently results in disharmony and significant chaos. The values of local wisdom and cultures are the closest solution to community life. Therefore,

the integration between local wisdom relevant to the teachings of Islam (the Koran) undertaken by the ulama will undoubtedly be more effective.

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