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Bugis Community Counsel In Choosing A Life Partner In Lilirilau District Of Soppeng Regency: A Qur'anic Perspective

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Abstract

This study aims to analyze Bugis community admonitions (*wejangan*) in choosing a marriage partner in Lilirilau District, Soppeng Regency, from a Qur'anic perspective. This research employs a qualitative method with interpretive, cultural anthropological, and sociological approaches. Data were obtained from religious figures, community leaders, and Bugis elders, while data collection techniques included observation, interviews, and documentation. Data analysis was conducted through data collection, reduction, presentation, conclusion drawing, and the researcher's direct participation in the field. The findings reveal that Bugis admonitions in partner selection function as pre-marital guidance, social and moral control, and a medium for integrating customary values with Qur'anic teachings. These admonitions do not emphasize the technical aspects of marriage but rather aim to cultivate ethical and spiritual awareness prior to marriage. Their expressions are reflected in values such as honesty, honor (siri'), perseverance, hard work and responsibility, as well as empathy and care, which are in harmony with Qur'anic principles.

Kata Kunci: *bugis admonitions; partner selection; local wisdom; qur'anic perspective; bugis culture.*

Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026

Introduction

Marriage is a spiritual bond between a man and a woman as husband and wife.[1] In Islam, marriage is not merely a relationship between a man and a woman, but also an act of worship and a religious obligation aimed at establishing a harmonious family, preserving lineage, and creating a prosperous society[2] In the Qur'an, Allah affirms that marriage is one of the signs of His greatness, as stated in QS al-Rūm/30: 21.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾

Translation:

> And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.[3]

In his exegesis, al-Qurṭubī explains that the verse highlights one of the primary purposes of marriage, namely the continuation of human progeny through a lawful relationship between a man and a woman. According to him, the creation of spouses reflects divine wisdom that not only brings tranquility but also ensures the preservation of future generations.[4]

The verse affirms that Allah created spouses so that humans may attain tranquility, love, and mercy.[5] Within this framework, Islam emphasizes not only the legality of marriage but also the moral and spiritual qualities in choosing a spouse. The Bugis community has a strong tradition of viewing marriage as a moral and social bond that unites two extended families.[6] Therefore, the process of spouse selection is commonly preceded by advice and guidance from Bugis elders,

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[1]Ali Sibra Malisi, "Pernikahan Dalam Islam," *SEIKAT: Jurnal Ilmu Sosial, Politik dan Hukum*, 1.1 (2022), h. 22, doi:10.55681/seikat.v1i1.97.

[2]Aisyah Ayu Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam," *Crepido*, 2.2 (2020), h. 55, doi:10.14710/crepido.2.2.111-122.

[3]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>" (Diakses pada tanggal 3 juni 2025)

[4]Abu 'Abdullāh Muḥammad bin Aḥmad al-Anṣarī al-Qurṭubī, "Al-Jāmi' Li Ahkām AlQur'ān, Terj. Muhammad Ibrahim Al-Hifnawi Dan Muhammad Hamid Utsman, Tafsir AlQurthubi" ((Jakarta: Pustaka Azzam, 2007), 14.

[5]N Kadir dan MUHA MAF'UL, "Adat Perkawinan Masyarakat Bugis Dalam Perspektif Uu No. 1 Tahun 1974 Tentang Perkawinan Di Desa Doping Kecamatan Penrang ...," *Jurnal Tomalebbi*, 1, 2016, h. 55, <http://103.76.50.195/tomalebbi/article/view/1665>.

[6]Sudirman P, "Adat Perkawinan Budaya Bugis Makassar dan Relevansinya dalam Islam," *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani*, 2.1 (2016), h. 14, doi:10.47435/mimbar.v2i1.275.

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community leaders, and religious figures.[7] These teachings contain moral values that guide younger generations in preparing for married life and are often conveyed through *pappaseng* (Bugis proverbs), which emphasize that marriage requires mental, economic, and spiritual readiness, not merely love.

In recent years, rapid social transformation, technological advancement, and the widespread use of social media have significantly influenced the way young people perceive marriage and choose life partners. Emotional attraction, physical appearance, educational background, and economic status are often prioritized over moral and spiritual considerations. As a result, traditional values that have long functioned as ethical guidelines in partner selection are gradually receiving less attention among younger generations. This situation raises concerns regarding the sustainability of local wisdom as a source of moral guidance in family life.

Within the Bugis community, particularly in Lilirilau District of Soppeng Regency, partner selection is not solely an individual decision but is often influenced by family expectations, social status, economic considerations, and the desire to maintain family prestige. In some cases, these factors may become more dominant than Islamic principles such as piety, good character, responsibility, and emotional maturity. Consequently, a gap emerges between the ideal values promoted by the Qur'an and the realities of partner selection practices in society. This phenomenon highlights the need to reexamine Bugis traditional admonitions (*wejangan* or *pappaseng*) and evaluate their relevance to Qur'anic teachings in contemporary contexts.[8] Such considerations may diverge from Qur'anic principles that emphasize equality and piety as the primary criteria in choosing a spouse, as stated in QS al-Ḥujurāt/49:13.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

Translation:

> O mankind, indeed We have created you from a male and a female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware.[9]

In Tafsir al-Munīr, Wahbah al-Zuḥailī explains that the verse emphasizes the importance of maintaining positive social relations among human beings. It prohibits attitudes such as ridicule, contempt, negative suspicion, and seeking out

[7]Ahmad Atabik dan Koridatul Mudhiiah, "Pernikahan dan Hikmahnya Perspektif Hukum Islam," *Yudisia*, 5.2 (2014), h. 290.

[8]Atabik dan Mudhiiah, "Pernikahan dan Hikmahnya Perspektif Hukum Islam", h. 290.

[9]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>" (Diakses pada tanggal 29 juli 2025)

Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026

the faults of others. Furthermore, the verse affirms that a person's honor in the sight of Allah is not determined by lineage, social status, or wealth, but by piety and noble character.[10]

Local traditions of the Bugis community contain many noble values that align with Islamic principles. However, in practice, these values are sometimes understood narrowly or treated merely as formalities, resulting in inconsistent application in social life. This condition reflects a significant gap between ideal values rooted in culture and religion and the social realities that occur.

Through this journal, the researcher seeks to offer educational and contextual solutions by reexamining *wejangan* or *pappaseng* within Bugis culture and analyzing their relevance to Qur'anic values in choosing a life partner. This approach is expected to help the community rediscover and apply the moral messages of *pappaseng* more comprehensively and in harmony with Islamic teachings.

This study also serves as a bridge between cultural values and religious teachings, not to place them in opposition, but to integrate them as living moral guidelines within society. The values of *pappaseng,* inherited from ancestors and traditional figures, are critically analyzed from a Qur'anic perspective to produce insights relevant to contemporary generations. Consequently, *wejangan* in partner selection is not merely a cultural discourse but becomes an Islamic moral awareness that can minimize misguided practices such as forced matchmaking, family prestige, and wealth-based standards.

Method

This study employs a qualitative field research design focusing on the meanings, values, and moral messages of Bugis *wejangan* in spouse selection and their relevance to Qur'anic teachings. The researcher acts as the primary instrument, directly involved in data collection and exegesis. The research was conducted in Lilirilau District, Soppeng Regency, particularly in Cabenge Village, which was purposively selected due to the continued practice of Bugis *wejangan* traditions.

The study applies interpretive, cultural anthropological, and sociological approaches. The interpretive approach examines Qur'anic verses related to spouse selection, anthropology explores *wejangan* as inherited cultural values, and sociology analyzes its social functions. Primary data were collected through observation, in-depth interviews, and documentation, while secondary data were obtained from the Qur'an, tafsir works, books, journals, and relevant studies. Data were analyzed descriptively

[10]Wahbah Al-Zuḥailī, "'*Al-Tafsīr Al-Munīr: Fī Al-Aqīdah Wa Al-Syari'ah Wa Al-Manhaj', Terj. Abdul Hayyie Al-Kattani, Dkk*," (Jakarta: Gema Insani, 2013) h. 479.

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through data reduction, presentation, and conclusion drawing, with validity ensured through source and method triangulation.

Results and Discussion

A. *The Essence of Bugis Wejangan in Choosing a Spouse from a Qur'anic Perspective*

The essence of *wejangan* or *pappaseng* in Bugis society cannot be separated from its function as a life guideline that directs individuals in making important decisions,[11] including the choice of a life partner.

1. The Essence of *Wejangan* as Pre-Marital Guidance

Essentially, *wejangan* functions as pre-marital guidance that prepares individuals before entering married life. In Bugis society, marriage is not merely the union of two individuals, but a significant event that carries moral, social, and spiritual responsibilities. Pre-marital *wejangan* is commonly delivered by parents, Bugis elders, or religious figures to young people who are about to marry. Its content emphasizes inner readiness, emotional maturity, and awareness of each spouse's roles and responsibilities within the household.[12]

From a Qur'anic perspective, this emphasis on caution and awareness in making life decisions aligns with Islamic teachings that stress human responsibility for every choice made, as affirmed in the words of Allah swt. in QS Al-Ḥasyr/59: 18.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍۚ وَاتَّقُوا اللّٰهَ ۗاِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٨﴾

Translation:

> O you who believe, fear Allah, and let every soul consider what it has put forward for tomorrow (the Hereafter). And fear Allah. Indeed, Allah is All-Aware of what you do.[13]

In his exegesis, al-Ṭabarī explains that the verse instructs individuals to reflect upon their deeds and evaluate what they have prepared for the Hereafter. According to him, every person should review their actions as provisions for the Day of Judgment.

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[11]Fathiyah, Hafied Cangara, and Nurhayati Rahman, "*PAPPASENG:* PEWARISAN PESAN PESAN KOMUNIKASI BUDAYA DALAM PEMBENTUKAN KARAKTER PEREMPUAN BUGIS DI SULAWESI SELATAN," *Komunikasi, Ilmu Ilmu, Fakultas Politik, Ilmu Hasanuddin, Universitas*, n.d., h. 127.

[12]Warding, Tetua Bugis, *Wawancara*, Cabenge Kab. Soppeng, 8 September 2025

[13]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026

Therefore, the verse emphasizes the importance of self-evaluation and the continuous pursuit of righteous deeds in preparation for the life to come.[14]

This exegesis highlights the importance of making decisions with careful consideration. In the context of spouse selection, it aligns with Bugis teachings that encourage individuals to be prudent and thoughtful before choosing a life partner.

2. The Essence of *Wejangan* as Social and Moral Control

Beyond serving as personal guidance, *wejangan* also functions as a form of social and moral control within Bugis society.[15] It regulates not only the relationship between husband and wife, but also an individual's relations with the extended family and the wider community. This social control function is reflected in the use of *wejangan* to maintain harmony between families after marriage. In this way, *wejangan* operates as a social mechanism that preserves stability, order, and communal harmony.

From an Islamic perspective, this function aligns with the concept of amar ma'ruf and social responsibility in upholding collective goodness, as stated in the words of Allah swt. in QS Āli 'Imrān/3: 110:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ۗ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ۗ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿١١٠﴾

Translation:

> You are the best community brought forth for humankind: you enjoin what is right (ma'ruf), forbid what is wrong (munkar), and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.[16]

In his exegesis, al-Ṣābūnī explains that the verse describes the characteristics of the best community, namely promoting what is right (*amr ma'rūf*) and preventing what is wrong (*nahy munkar*). The stronger a person's commitment to upholding goodness and avoiding evil, the greater their moral excellence. Furthermore, wrongdoing includes all actions that contradict Islamic teachings and universally recognized moral values.[17]

This verse affirms that giving advice is a social responsibility in Islam, and Bugis *wejangan* reflects this value in maintaining moral and social order.

3. The Essence of *Wejangan* as an Integration of Custom and the Qur'an

Another essential aspect of Bugis *wejangan* is its role as a meeting point between local custom and Islamic teachings. Although rooted in tradition, *wejangan* does not

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[14]Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, vol. 22 (Beirut: Mu'assasah al-Risālah, 310H), h. 545–547.

[15]Sukardi, Tokoh Agama, *Wawancara*, Cabenge Kab. Soppeng, 11 September 2025.

[16]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

[17]Muḥammad 'Alī al-Ṣābūnī, *Ṣafwat al-Tafāsīr: al-Tafāsīr al-Mukhtārah*, vol. 1 (Jakarta: Pustaka Al-Kautsar, 2011), h. 492.

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contradict Qur'anic values; instead, many of its principles align with Islamic ethics.[18] The Qur'an itself acknowledges and accommodates positive social customs as long as they uphold justice and moral goodness, as affirmed in the word of Allah swt. in QS al-Aʿrāf/7: 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ۝١٩٩

Translation:

Be forgiving, enjoin what is right, and turn away from the ignorant.[19]

In his exegesis, al-Suyūṭī explains that the verse emphasizes the importance of noble character in social interactions. Muslims are encouraged to forgive those who wrong them, show kindness even to those who fail to reciprocate, and maintain family ties despite being neglected by others. These attitudes reflect exemplary moral values and demonstrate the ethical principles promoted in Islam.[20]

The term *al-'urf* indicates Islam's recognition of good social customs. In Bugis society, *wejangan* functions as moral guidance that supports Qur'anic values, especially in marriage, and serves as a foundation for choosing a spouse as a moral and religious responsibility.

The values contained in Bugis *wejangan* are consistent with Islamic teachings, *wejangan* contributes to responsibility, family harmony, and social cohesion. Therefore, it serves as a moral guide that helps individuals build a harmonious famil

A difference exists between marital advice in the Qur'an and the marriage counsels found in Soppeng and other regions. The Qur'an emphasizes faith, piety, and good character as the primary criteria in choosing a spouse. In contrast, Bugis marriage advice in Soppeng also highlights cultural values and family reputation. Meanwhile, marriage counsels in other regions place greater emphasis on local customs, kinship relations, or social considerations. Despite these differences, most of these teachings share similar moral values that support the formation of a harmonious and virtuous family.

B. *Forms of Bugis Wejangan in Choosing a Spouse from a Qur'anic Perspective*

In Bugis society, *wejangan (pappaseng)* is a form of oral tradition conveyed through advice, moral sayings, stories, and wise expressions by parents, Bugis elders, community leaders, and religious figures to the younger generation, particularly in the context of choosing a life partner. *Wejangan* serves as a medium for transmitting moral values that regulate not only marital relationships but also social relations between families. Over time, its mode of delivery has shifted from symbolic and figurative language to a more direct form without losing its moral substance. Therefore, the following discussion

[18]Nurkadim, Tetua Bugis dan Tokoh Agama, *Wawancara*, Cabenge Kab. Soppeng, 9 September 2025.

[19]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

[20]Jalāl al-Dīn al-Suyūṭī, *Al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr*, vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2004), h. 281.

Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026

examines the forms and values of *wejangan* based on field data and analyzes them from a Qur'anic perspective to assess their alignment with Islamic teachings.

1. Honesty

Honesty is a core value in Bugis *wejangan,* passed down orally by parents, customary elders, and religious figures, especially to those preparing for marriage. This value is reflected in teachings on openness, trust, and integrity in building a household, making honesty a fundamental moral basis of *pappaseng* that supports harmonious and trusting marital relationships, as stated:

> *"Pappaseng* always emphasizes universal values, such as honesty, loyalty, responsibility, and devotion to Allah swt."[21]

Warding, a Bugis elder, explained that honesty in *wejangan* is closely related to marital relations and the division of roles within the family. He stated:

> "*Wejangan* emphasizes mutual respect between spouses, with the husband as leader and breadwinner, and the wife as household manager and educator of children."[22]

Similarly, Nurkadim, a religious figure, noted that *wejangan* in marriage aims to shape an upright and honest way of life:

> *Nirwana* is a message to live a better life in accordance with parents' hopes."[23]

These statements confirm that honesty is a key foundation of marriage. An honest attitude fosters openness in economic, emotional, and social matters, allowing trust to grow as the basis of a strong and harmonious household.

The value of honesty in Bugis *wejangan* aligns with Qur'anic teachings that place honesty as an expression of piety, as stated in QS at-Taubah/9: 119

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

Translation:

> "O you who believe, fear Allah and be with those who are truthful."[24]

According to Tafsīr Ibn Kathīr, this verse refers to the incident of three companions who did not join the Battle of Tabuk but were granted Allah's forgiveness because of their honesty. The command to "be with the truthful" urges believers to uphold honesty in words and actions, avoid hypocrisy, and follow the path of truth, as honesty leads to salvation and success.[25]

In a hadith narrated by Imam Ahmad from Abdullah ibn Mas'ud ra., the Prophet Muhammad saw. said:

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[21]Erviana, Tokoh Masyarakat, *Wawancara*, Cabenge Kab. Soppeng, 10 September 2025.

[22]Warding, Tetua Bugis, *Wawancara*, Cabenge Kab. Soppeng, 8 September 2025.

[23]Nurkadim, Tetua Bugis dan Tokoh Agama, *Wawancara*, Cabenge Kab. Soppeng, 9 September 2025.

[24]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

[25]Ismā'īl ibn 'Umar ibn Kathīr al-Qurashī al-Buṣrī Ad-Dimashqī, *Tafsīr Al-Qur'ān Al-'Aẓīm* (Dar al-Fikr, 1370), h. 226.

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يَصْدُقُ الرَّجُلُ يَزَالُ وَمَا الْجَنَّةِ، إِلَى يَهْدِي الْبِرَّ وَإِنَّ الْبِرِّ، إِلَى يَهْدِي الصِّدْقَ فَإِنَّ بِالصِّدْقِ، عَلَيْكُمْ وَإِيَّاكُمْ .صِدِّيقًا اللَّهِ عِنْدَ يُكْتَبَ حَتَّى الصِّدْقَ وَيَتَحَرَّى الْفُجُورِ، إِلَى يَهْدِي الْكَذِبَ فَإِنَّ وَالْكَذِبَ، كَذَّابًا اللَّهِ عِنْدَ يُكْتَبَ حَتَّى الْكَذِبَ وَيَتَحَرَّى يَكْذِبُ الرَّجُلُ يَزَالُ وَمَا النَّارِ، إِلَى يَهْدِي الْفُجُورَ

Translation:

> "You must always be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. A person continues to speak the truth and strives to uphold truthfulness until Allah records him as a truthful person (ṣiddīq) in His sight. And beware of lying, for lying leads to wickedness, and wickedness leads to Hell." (Narrated by al-Bukhārī and Muslim).[26]

According to Ibn Ḥajar al-ʿAsqalānī, *al-ṣidq* (truthfulness) is a noble virtue reflected in a person's beliefs, speech, and actions. It encourages individuals to adhere to truthfulness and refrain from deception or any conduct that may harm themselves or others.[27]

"These verses and hadith highlight that honesty is the foundation of all goodness and a source of salvation in this world and the hereafter. Therefore, Bugis advice emphasizing honesty in choosing a spouse strongly aligns with Qur'anic and prophetic values, guiding individuals to build a marriage based on trust, responsibility, and piety."

2. Honor/Dignity

In Bugis life philosophy, honor or *siri'* refers to the dignity inherent in a person's status. This value serves as a principle for regulating behavior, speech, and attitudes to avoid undermining one's own or the family's honor. For the Bugis, a household built without shame (*siri' na pacce*) risks losing direction and is prone to conflict. Ibu Nirwana, a community figure, explained:

> "In marriage, mutual respect between spouses is essential, recognizing one's position as husband or wife."[28]

This statement reflects that maintaining honor and dignity in marriage means understanding one's roles and responsibilities. Bugis society also has the proverb:

> "*Macca' na malebbi nennia ade'na makessing*." (Be wise in action, polite in manners, and good in character).[29]

Parents use this saying to address household conflicts, ensuring problems are resolved with dignity and good conduct. The value of *siri'* emphasizes that a family without awareness of honor can easily lose direction and be vulnerable to conflict. Thus, in

[26]Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim,* Kitāb al-Birr wa al-Ṣilah wa al-Ādāb, Bāb Qubḥ al-Kadhib wa Ḥusn al-Ṣidq, no. 2607 (Beirut: Dār al-Fikr, 1994), no. 4721.

[27]Ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī,* vol. 10 (Egypt: al-Maktabah al-Salafiyyah, 1407 H), h. 523–524.

[28]Nirwana, Tokoh Masyarakat dan pendidik, *Wawancara*, Cabenge Kab. Soppeng, 8 September 2025.

[29]Fathiyah, Dkk, "*Pappaseng*: Pewarisan Pesan Komunikasi Budaya dalam Pembentukan Karakter Perempuan Bugis di Sulawesi Selatan", h. 125.

Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026

choosing a spouse, Bugis people prioritize individuals capable of preserving personal dignity, moral character, and the family's good name.

The principle of dignity aligns with Allah's command in QS An-Nur/24: 30–31, which urges believing men and women to guard their gaze and honor.

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْۗ ذٰلِكَ اَزْكٰى لَهُمْۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿٣٠﴾ وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّۖ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَاۤىِٕهِنَّ اَوْ اٰبَاۤءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَاۤىِٕهِنَّ اَوْ اَبْنَاۤءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَاۤىِٕهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِى الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَاۤءِۖ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّۗ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٣١﴾

Translation:

> 30." Tell the believing men to lower their gaze and guard their private parts; that is purer for them. Indeed, Allah is Well-Aware of what they do. 31. Tell the believing women to lower their gaze, guard their private parts, and not display their adornment except what is apparent. Let them draw their veils over their chests, and not reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, other women (Muslims), their female slaves, male servants who lack sexual desire, or children who do not yet understand women's private matters. And do not strike your feet to reveal what you conceal of your adornment. Repent to Allah all of you, O believers, that you may succeed".[30]

According to Tafsīr An-Nūr by Hasbi Ash-Shiddieqy, this verse emphasizes that Islam instructs both men and women to guard their gaze, preserve their honor, and properly cover themselves. The verse highlights equal moral responsibility for men and women in self-discipline. Islam teaches that honor is measured not only by outward appearance but also by one's ability to avoid reprehensible actions.[31]

From Abdullah bin Mas'ud, the Prophet said:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ، يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ.

[30]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

[31]T.M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'an Al-Majid An-Nur* (Bulan Bintang, 1961), h. 4931.

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Translation:

> "“O young men, whoever among you is able to bear the burden (cost) of marriage, let him marry, for marriage restrains the gaze and preserves chastity. And whoever is not able, let him fast, for fasting will serve as a restraint for him." (HR. al-Bukhārī and Muslim)[32]

In his commentary, Imam Muslim explains that al-ṣaum (fasting) serves as a means of controlling one's desires, particularly sexual urges for those who are not yet capable of marriage. Through fasting, individuals are trained to restrain their desires, strengthen self-discipline, and increase their consciousness of Allah. Therefore, fasting functions not only as an act of worship but also as a form of self-development that helps protect individuals from actions that may lead to wrongdoing.[33]

The hadith narrated by Abdullah bin Mas'ud emphasizes that marriage serves to protect one's honor and dignity, while those unable to marry are advised to practice self-restraint through fasting as a moral responsibility. This principle of preserving dignity in Islam aligns with the concept of siri' in Bugis culture, which similarly stresses purity, self-respect, and maintaining a dignified social life.

3. Steadfastness

Steadfastness refers to firmness in principles, consistency in goodness, and patience in facing trials. In Bugis culture, it reflects commitment, loyalty, and responsibility in upholding life's values. In the context of marriage, this value teaches the importance of strong commitment to maintain and protect the household, and not giving up easily when facing differences and challenges. One Bugis proverb representing steadfastness states:

> "*Attongeng-tongengeng mappancaji alempureng*" (Sincerity gives birth to steadfastness).[34]

This proverb conveys that steadfastness does not arise suddenly but grows from sincere adherence to principles, reminding that marriage requires seriousness, patience, and resilience in facing various trials. A religious figure, Mr. Warding, explained:

> "The delivery of Bugis *wejangan* is very important in daily life; the more often one listens to the elders' advice, the more one will have guidance in acting."[35]

This statement reflects that steadfastness develops from the habit of listening to and internalizing *wejangan* taught by elders. Additionally, Mr. Warding gives advice to married couples:

> "Improve the relationship between your two families; do not differentiate between your spouse's or your own family because we are now one family.."[36]

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[32]Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin Bardizbah Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī, Kitāb Al-Nikāh* (Man Lam Yasthati' al bā'ah Fal-Yashum, 1422), no. 1950.

[33]Muslim al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Sharḥ Ṣaḥīḥ Muslim,* vol. 5 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1994), h. 7.

[34]Fathiyah, Dkk, "*Pappaseng*: Pewarisan Pesan Komunikasi Budaya dalam Pembentukan Karakter Perempuan Bugis di Sulawesi Selatan", h. 124.

[35]Warding, Tetua Bugis, *Wawancara*, Cabenge Kab. Soppeng, 8 September 2025.

Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026

The core values in *wejangan* about steadfastness are commitment, loyalty, patience, and consistency in taking responsibility. Steadfastness teaches that marriage is not a relationship to be abandoned when problems arise, but a trust that must be preserved with patience and sincerity.

The values of steadfastness and commitment align with Allah's command in QS Asy-Syūrā/42: 43.

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿٤٣﴾

Translation:

> "But indeed, whoever is patient and forgives, indeed that is among the matters worthy of prioritization."[37]

According to Tafsīr al-Munīr, although qishāṣ is prescribed, Allah encourages patience and forgiveness. Restraining anger and forgiving mistakes reflect steadfastness and noble character, arising from inner strength. In marriage, this attitude forms a crucial foundation for maintaining harmony amid differences and challenges. This value is reinforced by the Prophet's ﷺ saying:

الصَّبْرِ مِنَ وَأَوْسَعَ خَيْرًا عَطَاءً أَحَدٌ أُعْطِيَ وَمَا اللَّهُ، يُصَبِّرْهُ يَتَصَبَّرْ ﷺ اللَّهِ رَسُولُ قَالَ

Translation:

> The Prophet ﷺ said: "Whoever strives to be patient, Allah will grant him patience. There is no gift better and more abundant than patience."[38]

In *Lisān al-ʿArab*, Ibn Manẓūr explains that gratitude involves recognizing, acknowledging, and expressing appreciation for the blessings one has received. Gratitude is not limited to verbal expressions but should also be reflected in concrete actions as a manifestation of appreciation. He further distinguishes between *shukr* and *ḥamd* (praise), noting that gratitude requires both acknowledgment and positive action, whereas praise primarily refers to expressing admiration for a good deed or blessing without necessarily demonstrating it through action.[39]

This hadith emphasizes that patience is one of Allah's greatest gifts. Similarly, the value of steadfastness in Bugis advice aligns with Islamic teachings, as both stress sincerity, patience, and commitment in maintaining a household.

4. Hard Work and Responsibility

The values of hard work and responsibility reflect a disciplined, committed, and consistent personality in fulfilling one's duties. Morally, responsibility implies awareness of obligations toward Allah, oneself, and fellow human beings. Hard work represents sincere effort to achieve goals in a lawful and honorable way. A well-known Bugis saying states:

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[36]Warding, Tetua Bugis, *Wawancara*, Cabenge Kab. Soppeng, 8 September 2025.

[37]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

[38]Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī, Kitāb al-Zakāh*, (Bāb al-Istiʿānah ʿalā al-Ṣabr), no. 1053.

[39]Ibn Manẓūr, *Lisān al-ʿArab* (Beirut: Dār Ṣādir, 1996), h. 423.

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> "*Resopa temmangingngi namalomo naletei pammase dewata.*" (Only through hard work and perseverance can one attain God's blessings).[40]

This emphasizes that life's success comes from diligence and accountability. In choosing a spouse, the Bugis community values industriousness, independence, and responsibility as the foundation for a stable and dignified household, while laziness is considered contrary to Bugis moral principles. Religious leader Pak Nurkadim explains:

> "In school and religious guidance programs, he emphasizes the importance of economic readiness and moral responsibility in marriage. According to him, "Many early marriages occur to protect family honor, even though economic and mental readiness is lacking."[41]

This statement shows that the lack of preparedness to work hard in building a family often leads to marital failure. Islamic teachings also link hard work with the responsibility of earning a lawful livelihood. This value aligns with Islamic principles as stated in Allah's words in QS An-Najm/53: 39–40.

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰىۙ ﴿٣٩﴾ وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰىۖ ﴿٤٠﴾

Translation:

> "Indeed, man will have nothing but what he strives for, 40. and that his effort will surely be shown to him."[42]

According to Tafsīr al-Qurṭubī, this verse emphasizes the principle of personal responsibility in Islam: a person will only reap the results of their own efforts. No one can bear the deeds of others, as stated, "No one benefits from the deeds of another."[43] This principle is further reinforced by the words of the Prophet □:

Hadis:

السَّلَامُ عَلَيْهِ دَاوُدَ اللَّهِ نَبِيَّ وَإِنَّ يَدِهِ، عَمَلِ مِنْ يَأْكُلَ أَنْ مِنْ خَيْرًا قَطُّ طَعَامًا أَحَدٌ أَكَلَ مَا
يَدِهِ عَمَلِ مِنْ يَأْكُلُ كَانَ

Translation:

> "No one has ever consumed food better than that earned through his own labor. Indeed, Prophet Dāwūd (David), peace be upon him, used to earn his livelihood through the work of his own hands.".[44]

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[40]Edward Ridwan, '*6 Prinsip Hidup Orang Bugis yang Patut Dijadikan Pegangan',* detikSulsel, 23 September 2022, https://www.detiksulsel.com/budaya/6-prinsip-hidup-orang-bugis-yang-patut-dijadikan-pegangan□ [diakses 18 Januari 2026].

[41]Nurkadim, Tetua Bugis dan Tokoh Agama, *Wawancara*, Cabenge Kab. Soppeng, 9 September 2025.

[42]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

[43]Sayyid Qurthb, *Fi Zhilal Al-Qur'an* (Dar al-Ihya al-Tarus al-'Arabi, 1967), h. 428.

[44]Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī, Kitāb Al-Buyū*, Bāb Kasb al-Rajul wa ʿAmalihi bi Yadihi, no. 2072.

Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026

According to Islamic scholars, this hadith highlights the virtue of earning a livelihood through lawful personal effort. The Prophet emphasizes that income gained through one's own work is the best source of sustenance, as it reflects independence, responsibility, and diligence. This principle was exemplified by Prophet Dāwūd (David), who earned his living through his own labor despite his noble status.[45]

This hadith emphasizes the importance of hard work and self-reliance, values that are highly regarded in Bugis society when evaluating a prospective life partner.

5. Empathy/Care

The final highly valued principle in Bugis culture is empathy, known as sipammase-mase, which emphasizes solidarity and care for others. In marriage, this value highlights a couple's ability to understand, respect, and love each other, forming the foundation of a harmonious and affectionate household. This is reflected in the Bugis saying:

> "*Si anrasa rasang na siamasē masei*", (sharing joys and sorrows, and showing mutual care).[46]

This underscores that human relationships, including marriage, should be built on togetherness, emotional sensitivity, and mutual concern. In choosing a partner, empathy ensures the relationship is not solely based on personal interests but also on understanding and supporting each other in all circumstances. Religious leader Pak Wander advises:

> "May young people be open and accept the elders' advice in choosing a partner, as following parental guidance is better."[47]

This reflects intergenerational empathy, where care extends not only between spouses but also between children and parents to maintain social harmony. In Islam, empathy aligns with the principle of ihsan and compassion, as stated in QS Ar-Rum/30: 21.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾

Translation:

> "Among His signs is that He created mates for you from yourselves so that you may find tranquility in them. And He placed between you affection and mercy. Indeed, in that are signs for a people who reflect."[48]

In Tafsīr al-Ṭabarī, it is explained that the creation of life partners is a sign of Allah's power, intended to grant humans *sakinah* (tranquility). The husband-wife relationship is built on *mawaddah wa raḥmah*, that is, love and compassion which foster care, protection,

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[45]al-Nawawī, *Syarah Shahih Muslim*, Jilid 5 (Jakarta: Pustaka Azzam, 2010), h. 359–360.

[46]Sayyid Ismail Azzagaf, *Perubahan Nilai Sipammasē-Masē dalam Sistem Kekeluargaan Suku Bugis di Kelurahan Segeri Kecamatan Segeri Kabupaten Pangkep* (skripsi, Jurusan Sosiologi Agama, Fakultas Ushuluddin, Filsafat dan Politik, Universitas Islam Negeri Alauddin Makassar, 2017), h. 38.

[47]Wander Darmawan, Tokoh Agama, *Wawancara*, Cabenge Kab. Soppeng, 8 September 2025.

[48]"Kementrian Agama RI. 'Situs Resmi Qur'an Kemenag', <https://quran.kemenag. go.id/>".

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and mutual concern. *Mawaddah* is understood as love that grows from emotional closeness, while raḥmah is empathy and care that encourages acts of kindness toward one's spouse. The expression *litaskunū ilayhā* emphasizes that tranquility in marriage can only be achieved through mutual understanding and attentiveness. The value of empathy is also affirmed in the Hadith of the Prophet □:

تَدَاعَى عُضْوٌ مِنْهُ اشْتَكَى إِذَا الْجَسَدِ كَمَثَلِ وَتَعَاطُفِهِمْ وَتَرَاحُمِهِمْ تَوَادِّهِمْ فِي الْمُؤْمِنِينَ مَثَلُ وَالْحُمَّى بِالسَّهَرِ الْجَسَدِ سَائِرُ لَهُ

Translation:

> "The example of the believers in terms of loving, caring, and showing compassion for one another is like a single body; when one part of the body feels pain, the whole body shares the fever and cannot sleep."[49]

In Al-Minhāj, Imam al-Nawawī explains that this hadith encourages Muslims to show compassion and care for one another. According to him, the relationship among believers should be founded upon mutual love and solidarity. Such attitudes foster empathy, concern, and social cohesion within the community.[50]

This hadith emphasizes that empathy reflects a living faith, where a believer cannot remain indifferent to the suffering of others. The value of empathy in Bugis culture aligns with Islamic teachings, as reflected in the expression si anrasa rasang na siamasē masei, which corresponds to the concept of mawaddah wa raḥmah. In the context of marriage, empathy fosters mutual understanding, strengthens bonds, maintains household harmony, and embodies noble character in social life.

Conclusion

Based on the research findings on Bugis wejangan in selecting a life partner from the perspective of the Qur'an in Lilirilau District, Soppeng Regency, it can be concluded that pappaseng functions as a moral guide that prepares individuals before entering marriage. It is not merely verbal advice, but also a means of developing moral awareness, responsibility, and maturity in making life decisions.

In addition, Bugis wejangan is in harmony with Islamic values, particularly honesty, dignity or self-respect, perseverance, hard work, responsibility, as well as empathy and care. This shows that wejangan serves as a cultural medium that internalizes Qur'anic values in the daily life of the Bugis community, especially in building a harmonious and respectful household.

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[49]Muslim, *Ṣaḥīḥ Muslim*, Kitāb al-Birr wa al-Ṣilah wa al-Ādāb, no. hadis 2586.

[50]al-Nawawī, *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* (Beirut: Dār al-Maʿrifah, 2007), h. 452

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Submitted: Feb 9, 2026 Accepted: June 15, 2026 Published: June 24, 2026