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RESEARCH ARTICLE

ANALYSIS OF SYEIKH JUNID THALA'S THOUGHTS IN THE FIELD OF ECONOMICS: THE FATHER OF EDUCATIONAL WAQF DEVELOPMENT IN THE ARCHIPELAGO

Mohd Asmadi Yakob¹, Mohd Hapiz Mahayadin¹, Mohd Afandi Mat Rani¹, Sharifah Fadylawaty Binti Syed Abdullah¹ and Asri Noer Rahmi²

1. Akademi Pengajian Islam Kontemporari (ACIS), Universiti Teknologi MARA, Shah Alam.
2. Universitas Al-Azhar Indonesia. Jakarta.

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Abstract

This paper focuses on the study of the thinking of the development of education endowment in the writings of Sheikh Junid Thala, a scholar of the archipelago. This study refers to the Book of Kaifiyat, which holds the waqf of Muslims. Apart from writing about waqf, Sheikh Junid also applied the waqf system in his studies when he established several schools at that time. Due to the great contribution to the field of waqf, the objective of this study is to look at the leading ideas, thoughts and contributions of Sheikh Junid Thala in developing educational endowments. This is a qualitative study using the methodology of text, making reference to books and writings about Sheikh Junid, and the writing of contemporary educational endowment. The study found that Sheikh Junid Thala is a pioneer in the expansion of educational endowment in the archipelago. His writing and thinking related to the endowment of education will be an important reference for developing the endowment of nowadays education. Overall, the discussion of 100 methods of developing waqf assets written by Sheikh Junid Thala is very interesting to be explored in the context of contemporary waqf implementation. The economic thinking of Sheikh Junid Thala, as a waqf development figure of the archipelago is considered updated and qualifies him to be named as the Father of the Development of Waqf Pendidikan Nusantara.

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Introduction:-

The study related to archipelago scholars economics field is quite limited since most of their writings are focusing on Aqidah, Fiqh, Tasawuf, and others. Meanwhile, the economics field is typically pioneered by modern academics scholars and has been discussed in contemporary writing. The name of Sheikh Junid Thala is rarely mentioned, even many people do not know him. This figure has actually made a great contribution to the Muslim ummah, especially in the economic field related to waqf. The forward-looking views and ideas put forward by this past scholar is greatly admired. In the current study, we do not find any other book than his book entitled "Kaifiyat Mengadakan Wakaf Muslimin". In this book, he outlines the appropriate methods and ways to hold waqf among communities in the archipelago. Apart from that, he also played a role in developing the waqf system, especially when he developed religious schools in Malaysia and Indonesia. This figure should be appointed as the Father of the Development of

Corresponding Author:-Mohd Asmadi Yakob

Address:-Akademi Pengajian Islam Kontemporari (ACIS) Universiti Teknologi MARA, Shah Alam.

Waqf in the Archipelago due to his great contributions related to waqf in the archipelago since the early 20th century, when the region was still plagued by western colonialism.

Literature Review:-

In general, almost all the books of turath and muktabar which written by past scholars have included the chapter of waqfin their writings. This shows that waqf is an important topic of discussion among fiqh scholars, as they included the title of waqfin line with other fiqh titles in the field of Islamic muamalat (Mohd Afandi bin Mat Rani, 2019). Research on waqf has continued to grow rapidly in the last 10 years, especially related to waqf in higher education (Mohd Afandi Mat Rani, 2017, Ahmad Zaki Hj Abdul Latif et. All, 2017). Current studies also focus on all aspects, including investment in the form of shares, sukuk, etc., that can be applied as a model in the development of endowment assets (Hydzulkifli Hashim Omar, Asmak Ab Rahman, 2013).

A similar study was conducted by Syahnaz Sulaiman (2012), who discussed the mechanism to develop waqf assets based on the structure of contemporary financial instruments, namely Islamic real estate investment trusts (I-REITs). Corporate endowments were also introduced, which linked the Islamic Religious Council with industry partners (Nurul Asykin Mahmood, 2013). The development of waqf in the banking industry is also established through Bank Muamalat (Asharaf Mohd Ramli, Abdullaah Jalil, 2014).

Waqf models have also received attention in recent studies as an economic and financial generation instrument to develop higher education waqf (Ahmad Zaki Hj Abdul Latif et. al., 2017, Siti Mashitoh Mahamood, Asmak Ab Rahman Azizi Che Seman, 2018). In 2019, many research focused on new issues and innovations as a complement to the country's economic development. Some recent ideas have been discussed, including housing endowment (Farhana Mohamad Suhaimi, Azman Ab. Rahman, 2019), endowment involvement among non-Muslims (Syed Mohammad Adib Termizi Ahmad al-Jarafi, 2019), space endowment for commercial advertising (Sharifah Nadirah Nasibah) Ahmad al-Jafari, 2019), and integration of waqf and Islamic microfinance (Hussein 'Azeemi Abdullah Thaidi, Muhamad Firdaus Ab. Rahman, Azman Ab. Rahman, 2019).

Research Methodology:-

The research methodology used by the researchers is qualitative research. This study employed a descriptive analysis that involves data collection through library methods. The library research method refers to the use of research materials available in the library. This method is used by the researcher to develop the framework of the study by examining previous related studies.

Finding and Discussion:-

Background of Sheikh Junid Thala

Sheikh Junid Thala, also known as Haji Junid Rangkuti Tola was a prominent cleric in line with the country's leading figures and other scholars in the Malay world. Sheikh Junayd Thala was born in 1897 in Hutadolok, Maga State, Kotanopan District, Indonesia. (Md. Sidin Ahmad). His formal education began when he was seven years old at the Primary School (SD) in Maga (Hutadolok Hutanamale). After finishing third grade, he moved to Tanobato until graduation in 1906 (Miswar Rangkuti, 2019). After Primary School, he studied Islam with a teacher, named Lobe Hasan who had studied in Langkat.

He then continued his studies in Besilam with Sheikh Abdul Wahab, who had established a centre for religious studies since 1883 (Miswar Rangkuti, 2019). After completing his studies in Besilam, Sheikh Junid pursued his education in a famous centre of Islamic studies which was visited by many students from various countries, located at Kedah, Malaysia. He studied with Saleh Misry to deepen his religious knowledge and then proceed to Bukit Murtajam and Padang Rengas as a preparation to further his studies at Al-Azhar University in Egypt. He passed his master's degree from the university after four years. While at al-Azhar, he was also entrusted to deliver lessons as an assistant lecturer. Among his students are Mukhtar Lufti and Sheikh Idris al-Marbawi.

After graduating from al-Azhar University, Sheikh Junayd Thala studied at the Grand Mosque with Sheikh Abdul Qadir Al-Mandily, Sheikh Mukhtar Bagan, Sheikh Ahmad Sumbawa, Sheikh Shalih Bafadil, Sheikh Ali Maliki, Sheikh Umar, Sheikh Ahmad Khatib, Sheikh Abdurrahman, Sheikh Umar Satho and Sheikh Muhammad Amin Madiny.

In 1925, he returned to Malaysia and served in Padang Rengas and built a madrasah that remains until today. Sheikh Junid Thala emphasized the knowledge related to waqf and its implementation to his students. At that time, knowledge related to waqf was unfamiliar to the Malaysian community in general. However, impact from his efforts, the community became more understanding and aware about the waqf system. As a result, some of the students are willing to endow their land for the establishment of study huts, since the existing surau was no longer available to accommodate the growing number of students. Apart from that, the villagers also endowed their land for the purpose of developing schools and he was appointed as trustee for the education endowment (Ruzaini Abd Kudus, 2018).

In Indonesia, he also established several madrasahs, and the most famous is Madrasah al-Junaydiyyah. To develop these madrasahs, Sheikh Junayd endowed his property (gardens, rice fields, and houses) for funding the management of the madrasah. In addition, he also encouraged the local community to endow property for education development. He founded the madrasah al-Junaydiyyah, which eventually formed the Yayasan al-Junaydiyyah in 1929. The foundation has grown rapidly and provided formal education to the surrounding communities. The foundation provides education from early childhood to secondary level with a complete range of facilities. The foundation also offered general studies for free of charge. He developed a business centre and various other assets that provide employment opportunities for the local community (Nur Masitoh, 2012).

In 1927, he returned to his hometown of Pagaran Singkam. After about 22 years of guiding and building the people of Kotanopan sub-district in particular, and North Sumatra in general, at the age of 63 years, exactly on Tuesday, March 30, 1948 which coincided with 20 Jamadil Awwal in 1367 AH, he died and was buried in the courtyard of the Madrasah Al-Junaydiyah, which he had built.

Writing the Book of Kaifiyat Holding a Muslim Endowment

Until this study is conducted, the book 'Kaifiyat Mengadakan Wakaf Muslimin' is the earliest waqf written by scholars of the archipelago. The work was written when he was in the state of Perak Darul Ridwan. This is a significant Jawi book because Sheikh Junid Thala was a classical scholar who pioneered writing about economics at that time. This 39 pages book is written in concise and easy-to-understand language. It was published in 1348H and printed in Jawi script by Matba'ah Marbawiyah of Egypt in the month of Syawal (Sheikh Junid, 1930).

The success of al-Azhar for many decades was made possible by Sheikh Junaid's attempt to present various proposals and solutions to the local Malay endowment in his work (Ahmad Zaki Abdul Latif, et. all, 2015).

From the aspect of writing methodology, Sheikh Junayd does not discuss the theoretical and conceptual matters of waqf from the perspective of Islamic law as other books of turath do (Mohd Afandi Mat Rani, 2019). He instead focused on aspects of practicality donated by the various proposals and recommendations, which he considered realistic and relevant to most Malays at the time, as they involved in various sectors such as agriculture, cultivation, commerce, and trade.

The preface of the book is written by one of the Malay's world most famous scholars, namely Sheikh Muhammad Idris al-Marbawi. In the preface, he praised Sheikh Junid as sincere, kind and wanting to make the Malays a developed nation. Sheikh Junid is also considered a pious man and is certified by the Islamic Sheikh of Egypt, and has graduated from al-Azhar University in less than four years. Sheikh Muhammad Idris al-Marbawi, who said that the idea of Junayd Thala was inspired by the development of the al-Azhar education system based on the concept of waqf. Sheikh Junid is aware that Al-Azhar University has been able to grow since a thousand years ago with a lot of waqf property and has managed to fund many scholars and thousands of students. In addition, even be able to set up a Medical Faculty and a hospital for the poor. Similarly, the construction of mosques in Egypt that use a lot of waqf property. All these proved that waqf property has succeeded in increasing the economic progress of Egypt and its people.

The progress of economic development through educational endowment has opened the mind of Sheikh Junid Taha to the importance of the endowment system that can develop the economy, especially for education. His experience studying in Egypt and seeing the progress of the waqf system that advances education and Muslims in Egypt led him to write this book and he himself implemented the practice of waqf in religious education in Perak and also in North Sumatra.

Sheikh Junayd Thala's Foremost Thoughts in the Field of Educational Endowment

As a result of the community's understanding on the importance of educational endowment, Sheikh Junayd has mobilized the community to endow their cash and land assets for educational purposes equipped with facilities such as hostels, teachers' houses, shops, and others around his scholl. Through this waqf system, he also bought a rubber plantation. Benefiting from this rubber yield, he has bought school equipments, paid teachers' salaries and school student feeseven at a modest rate. This effort has received cooperation from the locals. Apart from that, there are other forms of waqf, such as agricultural waqffrom paddy fields, and orchards.

100 Methods of Implementation to Develop Waqf Land

Something very unusual happen when Sheikh Junayd has successfully come up with a hundred methods of implementation to develop waqf land. It can be divided into six main categories as presented in Figure A below:

Figure A:- Book Contents.

No	Area	Number Of Methods	Pages
1	Wetlands	14	5-7
2	Zakat	9	7-9
3	Ripi Money	13	9-12
4	Land	32	13-17
5	Business	11	18-22
6	Carpentry	21	23-29
	Total	100	

Among the suggestions by Sheikh Junayd Thala in these 6 main areas are:

1. Uses of Wetlands

- i. A waqf can rent a piece of land and work on it in a joint venture. The income can be used to purchase permanent asset that will be used as a waqf.
- ii. The waqf collectively bought a piece of land or paid rent, then built a fish pond. Next, the incomes from the sale of the fish converted to waqf.
- iii. Waqfs collectively apply for land from the government for agriculture. Incomes or revenues from the cropsare considered as waqf.

2. Income Through Zakat

- i. Teachers who receive zakat contributions such as from paddy and cash can use the contributions to purchase permanent assets (such as land that can generate revenue through agriculture or plantations) for waqf. The revenues of the land are channelled to Islamic religious education and other institutions that are beneficial to the community.
- ii. Teachers should promote, especially to their students, that their studies are assisted by the zakat payment from the teachers who made waqf). This is to encourage students to further develop the potential of the existing endowment.
- iii. In addition to students, leaders, the ruleswere also encouraged to perform waqf, as was performed by the early generation of teachers and students who had developed waqf from the continuation of zakat contributions.

3. Cash Waqf Contribution (Ripi Money)

- i. Leaders, rulers or authorities can form rules so that the people will endow one-tenth (1/10 of their income once every six months as an example) that can be used to purchase permanent endowment assets.
- ii. Leaders, rulers or authorities can develop schools that must be attended by all citizens and charged a certain rate of fees to be used as a cash waqf.
- iii. The scholars need to play role in practising waqf in accordance with their expertise.
- iv. The wealth can collectively build schools for the masses and run end-of-year exams on a massive scale. At the same time, leaders, rulers, wealth people and dignitaries were also present to witness the examination. They need to invite a pious person who is fluent in speaking to campaign for the guests to donate funds to the school as a waqf.

Sheikh Junayd Thala's proposal in the form of cash, movable and immovable property is to cover the ruling class as well as the public either collectively or individually. This good practise involves the role of the government as well as the public with various initiatives in nurturing the practise of waqf. He also suggested working on vacant lands to generate income as a waqf.

4. Expansion of Waqf Resources

- i. Expansion of waqfresources such as developing electricity, generating centres, toll bridges, rubber smokehouses, jetties, warehouses at the port, health-therapy centres by the beach with inns, museums, riverside picnic recreation centers and the like are made using waqf assets. The income from the assets is used for the benefit of Muslims.
- ii. Propose the **ruling class** and the millionaires to set up stores either retail or wholesale in all strategic places. This business premise will provide various necessities for the public, especially among members, at affordable prices. All the profits of the business are reused to buy necessities. Profits are used as endowments for education. This concept is similar to business through 'waqf cooperatives' which function to inject education waqf funds.
- iii. Suggestion to rulers and wealth people to build a place to store money such as cooperatives or banks. Depositors' savings can be borrowed based on a debt agreement. It can be used as business capital and the profit can be benefit as an educational endowment for the knowledge of fardhu ain and fardhu kifayah.

Conclusion and Suggestions:-

The concept of waqf among rulersand the wealthy has been discussed for the past 93 years known today as Irsad waqf and corporate waqf. Similarly, as a result of the encouragement by the author of this book, there are several waqf among the family in the King known as waqf Zuriat. This type of waqf successfully contribute to the funding of Muslims (Mohd Afandi bin Mat Rani, 2012). Apart from that, among the waqfinnovations introduced by Sheikh Junayd Thala are cashwaqf, cooperativewaqf, electricity waqfgeneration, tourismwaqf, waqfgeneration through zakat investment, health waqfand the empowerment of agricultural waqfas an expansion of waqfresources that is very relevant for detailed study and implemented by the authorities and stakeholders in Malaysia.

Based on the study of the book "Kaifiyat Mengadakan Wakaf Muslimin" written by Sheikh Junayd Thala, it shows that he is a far-sighted figure in the field of waqfdespite the results of his writing since 93 years ago. This manifests the holistic of fiqh and economic thought dominated by Sheikh Junid Thala to develop waqf as an economic instrument in line with the philosophy of the existence of waqf in Islam. The ideas and views of Sheikh Junid Thala should be referred as academic study material and implemented by stakeholders in the field of waqf in contemporary practices. The ideas and suggestions presented by Sheikh Junid Thala focus a lot on strengthening the endowment of education for educational institutions fundings which is widely discussed by scholars today.

Apart from that, the expansion of contemporary waqfis also included in his discussion, especially in the aspects of cash waqf, electricity generation, waqfcooperatives, and the expansion of waqfassets through the investment of zakat money. In developing waqf, the ruling class, corporate members, religious leaders, and the public must play roles in developing and expanding the assets of Muslims. Therefore, they can be continuously utilizedfor the benefit of the ummah in the future from the economic aspect and for the survival of Muslims.

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