EARLY PROPAGATION OF WAQF AND ITS IMPACT ON EDUCATIONAL DEVELOPMENT IN MALAY SOCIETY

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Sheikh Junid Tola and His Son, Muhammad

Gambar Syeikh Junid Tola bersama anak lelaki sulungnya Muhammad.
(Ihsan dari Muhammad b'n Haji Junid)
One of the most virtuous deeds in Islam is helping and assisting others.

Muslims are urged to endow or *waqf* their properties or assets for the sake of Allah.

Sheikh Junid Tola take the initiative by writing a book on the *waqf* as a guide to the Malay community.

The book had instilled the spirit of contributing to *waqf* among the Malays.
CONCEPT OF WAQF

• Literally, *waqf* means stop, prohibit and restrain.

• In terms of terminology, *waqf* means to hold a property of a person for the benefit of others.

• *Waqf* is divided into two, Individual *Waqf* (*Ahli*) and Public *Waqf* (*Khairi*).

• For Imam Shafie, Imam Malik & Imam Ahmad Ibn Hanbal, *waqf* property cannot be sold, inherited or gifted to others.
DEVELOPMENT OF WAQF IN MALAYA

• The concept of waqf for the purpose of education has been practiced since the advent of the pondok education system.
• Students set up their own pondok in the area close to house of Tuan Guru or land donated by the nearby villagers.
• Tuan Guru endowed pondok site for student.
• Students have full rights for the pondok.
• Development of pondok around Masjid Muhammadi carried out by Tok Semaian (Haji Wan Abdul Rahman).
• He had endowed land around the Masjid Muhammadi, Kota Bharu for the construction of surau (small masjid).
• Pondok Kampung Lampu in Besut, Terengganu, founded by Haji Hussein Haji Mohammad Amin in 1905 was also helped by waqf contributions.
• His home and pondok were built on land donated by Tengku Muda.
By 20th century, the administration of *waqf* governed under Religious Department.

Majlis Agama Islam dan Adat Istiadat Melayu Kelantan (1915) listed some objectives, including care of *waqf* assets.

Majlis Agama Islam dan Adat Melayu Perak (1949) had established *waqf* administration under Bahagian Baitulmal.

Establishment of Perak Law No. 8 of 1951, and Laws of Perak Islamic Religious Administration (No. 11 of 1965) also responsible for managing *waqf* property.
• Negeri Sembilan Religious Department established a Finance Sub-Committee under the Legal Year Administration of Muslim Law Enactment 1960.
• Establishment of Jabatan Wakaf, Zakat dan Haji (JAWHAR) in 2004 by federal government.
LIFE & HISTORY OF SHEIKH JUNID TOLA (1886-1948)

- Sheikh Junid Tola was born in Tarlola, Mukim Maga, Kotanopan District, South Tapanuli, Sumatra, Indonesia.
- His original name was Simanonga, and his father name was Thalha.
- He only managed to go to school for a few years because he then travelled to Deli and then went to Basilam, Langkat and East Sumatera.
• Sheikh Junid started his religious education at Pondok Tanjung Pura in East Sumatera and studied with a renowned scholar, Sheikh Abdul Wahab.

• The teacher changed his name to “Junid” in remembrance of a well-known scholar of Tasawwuf, Sheikh Junid al-Baghdadi.

• As a tradition which has been practiced a memory of his original birthplace, the word “Tola” was added to Sheikh Junid’s name, as an abbreviation of the name Tarlola, the village of his birth in Sumatera, Indonesia.
• Sheikh Junid travelled to Kedah and studied at Pondok Syeikh Ibrahim Gajah Mati and Pondok Haji Che Dol in Guar Chempedak.
• He went to Bukit Mertajam to further his studies with Haji Mohd. Salleh Masri, founder of Madrasah al-Masriyyah which follow the model of education in Egypt.
• The establishment and funding of Madrasah al-Masriyyah was also influenced by al-Azhar University when Haji Mohd. Salleh encouraged the locals to endow their assets for its continuation and survival.
• Haji Mohd. Salleh proposed Sheikh Junid go to Kampung Lalong because the village was without an Islamic scholar.

• Sheikh Junid went to Kampung Lalong in 1922 and was married Sariyah, daughter of Haji Mohd. Said, local religious figure.

• Sheikh Junid requested to be sent to study at al-Azhar University.

• Haji Mohd. Said provided the funding to further his studies at al-Azhar University.

• He went to Cairo with his brothers-in-law, Haji Hussain & Haji Mohd Zain.
• Sheikh Junid graduated in four years.
• His excellence has resulted with being entrusted to hold office as an assistant lecturer at al-Azhar University.
• In Egypt, Sheikh Junid also impressed with al-Azhar University as an institution of higher learning capable of self-reliance, and fully funded through waqf property.
• Sheikh Junid write a book entitled *Kaifiat Mengadakan Wakaf* (1930/1348H) to explain the importance of *waqf* in mobilizing the community toward development.
In his book, Sheikh Junid Tola wrote about six approaches to implement *waqf* more effectively through:

1) Private Land Revenue
2) *Zakat* Revenue
3) Fee Revenue
4) Unexplored Land Revenue
5) Business Revenue
6) Carpentry Revenue.
Waqf from Private Land Revenue

- Purchase or lease land either paddy fields, wetlands or lowlands of the individual, organization or government.
- The land purchased or leased can also be used for a variety of activities to generate profits, such as agriculture activity, animal husbandry and business.
- Water drainage could be built near the land.
- Land purchased can be lent and the income from the payments contributed to waqf.
Waqf from Zakat Revenue

• The zakat received can be used to purchase properties and the income contributed to waqf. The money accumulated be used to advance the field of education.

• Teachers encouraging their students to contribute zakat for educational purposes.

• Their family members and community leaders can also played their role for this purpose by acquiring properties to be converted as a permanent asset of waqf.
Waqf from Fee Revenue

• The fees can be obtained through savings, agriculture, education and teaching.
• The government order the people to pay tax on savings every six months, deducting one tenth of their income, then used to purchase permanent property to be made as waqf.
• Rich people can spend their money to buy waqf property or to provide educational services to the community.
• Teachers can use their income to purchase the property, then made permanent waqf.
Waqf From Unexplored Land Revenue

• The government may direct the community members to explore the forest land, working on it to earn income then purchase permanent property to be made to waqf.

• The government also may provide waqf by exploring new lands with mineral resources.

• *Waqf* can also be generated through the exploration of new land for activities such as construction and manufacturing workshop and rubber processing factory.
• To maximize the use of manpower and provide useful exposure, they can appoint the prisoners to work there.
• The government can develop the untapped land for commercial activities such as the construction of the port and warehouses as well as build stalls for the weekly market.
• The government can also develop the hills and mountains that have not been explored to provide water and electricity through hydro power generated from the river and charge for the service provided.
• The government also can develop communication facilities such as bridges, piers and stairs with charging tax.
• The unexplored land can also be developed as a tourist and recreation area with houses built for accommodation, recreational parks, museums as well as a place to learn horse riding with charges for the services provided.
• All or half profits from these activities will become waqf.
Waqf from Business Revenue

• Sheikh Junid suggested the establishment of a shop that sells a variety of goods at various places as well as the implementation of the law, which requires members to purchase goods in the shop.

• An organization may also be encouraged to create a store that produces a variety of goods, and the profits become waqf, and an association listed the items needed by the next buyer and get in from stores that sell these items with cheaper price, then profit from the purchase made to waqf.
• The government can establish postal and shipping companies and some revenue channelled to waqf activities.
• Educators can also encourage members of the community to donate part of the proceeds of revenue for waqf.
• The rich people also can raise funds to set up a leasing company.
• An association can also buy animals such as cow and sell them during Eid with reasonable price, or establish a printing company that prints books with a fair price.
Waqf from Carpentry Revenue

• Government create a carpentry workshop for making agricultural equipment as well as providing skilled trainers to train students for carpentry tools and skills to farm, thus part of the crops grown by the students made can be made to waqf.

• The government can also provide carpentry lessons for making water wheel, harvest and pound rice tools, or provide courses to make fertilizers, pesticides and pest traps. Then the percentages of sales of agricultural equipments become waqf.
• The government can provide a variety of learning centres that teach skills.
• The government can also create a store that sells a variety of carpentry revenue.
• Scholars can also produce articles in the press, translate and write a book on carpentry skills, thus creating a printing company that sells books to the public.
• Student associations can produce goods with high demand in community, and learn a variety of carpentry knowledge, resulting in a book to be sold.
Sheikh Junid also suggesting that fertilizer be created by burning garbage discharged through drains directly into the kiln.
WAQF INFLUENCE ON THE DEVELOPMENT OF EDUCATION

- Famous Islamic universities among Muslims like al-Azhar University in Egypt, the University of Cordoba in Spain and Universitas Islam Indonesia in Jakarta, Indonesia became a renowned educational centre through *waqf*.

- Upon returning to Padang Rengas, Sheikh Junid was appointed by the Sultan of Perak, Sultan Iskandar as a member of the Perak State Council of Scholars.
In 1927, Sheikh Junid initiated a class in a surau that stood near his house.

The teachings consisted of Tauhid, Fiqh, Usuluddin, Tafsir and Hadith.

Students from locals and surrounding areas such as Temoh, Parit, Teluk Intan came to acquire knowledge from Sheikh Junid.

The site for the madrasah was donated by Tok Maharaja Indera Haji Shukri, the Orang Besar Jajahan.

Sheikh Junid get the support from Dato’ Haji Abdul Rahim, Kg. Lalong Village Chief.
• His effort to establish a new *madrasah* in Padang Rengas was also supported by graduates from a local *madrasah*.
• In 1930, Madrasah Arabiyyah Kampung Lalang was established.
• The growing number of students necessitated the establishment of a more comfortable *madrasah*.
• A committee chaired by Sheikh Junid was established to collect donations entrusted and get *waqf* property from the public to finance the construction of new *madrasah*.
• The *madrasah* was renamed the Madrasah Yahyawiyah, named after Dato’ Andika Raja Mior Yahya Mior Shamsuddin, *Orang Besar Jajahan* of Kuala Kangsar.

• Sheikh Junid want to see the *madrasah* continues to have a strong economy and vertically over the centuries like al-Azhar.

• He emphasized the advantage of *waqf* in teaching and speeches he delivered.

• The community response well to his call, and nearly 18 acres of land and a large sum of money was donated, but the plan stalled following the outbreak of WWII.
• Sheikh Junid has taken the initiative to set up a *madrasah* for girls named Madrasah Diniyyah Puteri, after Madrasah Diniyyah Padang Panjang, Sumatera.

• Sheikh Junid also aspired to expand religious institutions around the village in Mukim Kampung Buaia, Padang Rengas during the Japanese occupation.

• Sheikh Junid suggested that Madrasah Diniah establish branches in every village in Mukim Kampung Buaia to allow girls to have access to religious knowledge without incurring the security risks.

By encouraging Muslims to endow land and property, he wanted to create the Muslims economy on the basis of cooperation and helping each other.
There are other madrasah in Malaya established as a result of waqf properties.

Madrasah al-Junied in Singapore was established in 1927, and the administration of the madrasah also funded from the waqf.

New building of Madrasah al-Maarif, Singapore was built on waqf land donated by a famous Arab trader in Singapore, Sayyid Sheikh Omar Bamadljaj in 1940.

Madrasah Nur al-Diniyyah in Paya Rumput, Melaka was built in 1934, as the result of waqf contribution by Haji Ahmad bin Haji Kassim and Haji Ahmad bin Haji Kechut.
• Establishment of Madrasah al-Diniyyah al-Ittifakiyyah in Jertih, Terengganu in 1937 was build on waqf land belonging to Haji Wan Abdul Latif, founder of the madrasah.

• Madrasah al-Khairiyyah in Air Molek, Melaka was developed in 1920s as a result of waqf contribution by Datuk Penghulu Haji Mohammed bin Repa.

• Madrasah al-Islamiyyah al-Khairiyyah in Seberang Perai, built in 1933, was developed on waqf land in Pokok Sena, Seberang Perai, owned by Tuan Hussain bin Haji Muhammad Nasir.
Kolej Islam Malaya in Klang was officially established in 1955 after Sultan Hisamuddin Alam Shah of Selangor had agreed to made Istana Jamiah in Klang, Selangor as *waqf* property for the construction of the college in 1953.

The establishment of the Pusat Pengajian Tinggi Islam Nilam Puri on 1st October 1965 was also developed on *waqf* land. The site was originally Istana Nilam Puri located at Jalan Kuala Krai, Kota Bharu and was donated by Sultan Yahya Petra of Kelantan for the construction of the institution.
Sheikh Junid Tola died on Tuesday, 10th March 1948 at the age of 62.

In his life, Sheikh Junid is the epitome of a scholar of the people whose lives are devoted to the struggle to develop the community.

His contribution to the communities in Padang Rengas directly put him as a progressive scholar in mobilizing public awareness to develop the society.
To advance the education, he saw that the *waqf* is the only road open and can be implemented by the Malay community to provide educational opportunities thus helping to improve the quality of education of the Malays.

His writings and his thought on *waqf* also has changed the outlook of *waqf* among the Malay community, highlighting the variety of efforts to advance in the field of education through the establishment of *madrasah* and religious schools, developed through *waqf* property.