

The XVIII, XIX, XX Centuries of Islamic Economic Thinking and Their Relevance in the Development of Contemporary Islamic Economy

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Abstract

This study aims to determine the relevance of the Islamic economic thought of Banjar Ulama in the XVIII, XIX, and XX centuries with the development of contemporary Islamic economics. This type of research is descriptive qualitative library research with historical, sociological, anthropological, and legal approaches. The findings from this research are first, in general, Banjar Ulama of the XVIII and XIX centuries AD made books based on the social conditions of the people and because economic problems were regulated by the Banjar kingdom. Second, Banjar clerics made fiqh books on orders from other people. However, in the twentieth century AD, Islamic economic thought began to emerge because first, on the basis of a request from the Banjar community about the rule of Islamic economic law. Second, at that time Banjar Ulama saw a lot of fraud in economic transactions. The current development of Islamic economics cannot be separated from the history of Muslim thought about economics in the past. The involvement of Muslim thinkers in complex community life and the absence of separation of scientific disciplines make Muslim thinkers see community problems in a more integrative context.

Keywords

Thought; development; Islamic economics; contemporary Islamic economics



I. Introduction

In Indonesia is the majority of the population is Muslim. Therefore, the existence of Islamic law has long earned a proper place in people's lives. Azyumadi Azra noted that the arrival of Islam to Indonesia in the twelfth century AD, so in the seventeenth century AD, scholars emerged to compose various books of fiqh to meet the needs of the community in terms of rules for worship that are in accordance with the conditions, circumstances and respective regional languages. Therefore, the current concepts of fiqh thought are essentially an attempt to pass on the various ideas, experiences, and cultural frameworks produced by previous scholars. Thus, reviewing the opinions of scholars in the field of fiqh remains an important activity in an effort to find the correct formulation in the present and future (Biomass, 2019). Azyumardi Azra noted a number of great scholars in Indonesia, they were Sheikh Yûsuf al-Maqassarî (1036-1111 H or 1626-1699 AD), Sheikh Abdu al-Ra'ûf as-Singkilî (1024-1105 H or 1615-1693 AD), Sheikh Nuruddin ar-Raniry (1068-1658 AD), Sheikh Abdusshamad al-Palimbanî (1116-1203 Hijri or 1704-1789 AD) and Sheikh Muhammad Arsyad al-Banjârî (1122-1227 Hijri or 1710-1812 AD). Among the scholars who contributed to the development of fiqh was Shaykh Muhammad Arsyad bin Abdullah al-Banjârî who was the greatest scholar of his time with his work Sabîl al-Muhtadîn written in 1779-1781 AD After Sheikh Muhammad Arsyad al-Banjârî died, his function was taken over by descendants and other Kalimantan scholars. including Sheikh Jamâluddîn al-Banjârî with his work Parukunan written around 1225 H/1810 AD

Furthermore, Sheikh Abdurrahman Shiddîq bin Muhammad 'Afîf al-Banjârî with his work *Risâlah Asrâr as-Shalât* was written in 1328 Hijriah or 1910 AD. Then K.H Abdurrasyîd with his work *Parukunan Melayu Besar* which was written in 1330 H/1912 M. Then K.H Abdurrahmân bin K.H Muhammad Alî Amuntai with his work *Risâlah Rasam Parukunan* which was written in 1357 Hiriah or 1938 AD. Furthermore, K.H Muhammad Sarni bin Haji Jarmani al-Alabi with his work "Mabadi' Science al-Fiqh" was written in 1372 Hijriah or 1953 AD (Berlianto, 2019). Furthermore, K.H Salim Ma'ruf with his work "Risâlah Mu'amalât" was written in 1374 Hijriah or 1955 AD. To see more clearly about this, it is described using the following table:

Table 1. Fiqh Books by Banjar Ulama in the XVIII, XIX, and XX Centuries

NO	Book Name	Writer	Year
1	<i>Sabîl Al-Muhtadîn</i>	Syaikh Muhammad Arsyad al-Banjârî	1779
2	Perukunan Jamaluddin	Syekh Jamâluddin al-Banjârî	1810
3	<i>Risalah Asrar as-Shalât</i>	Syekh Abdurrahman Shiddîq bin Muhammad 'Afif al-Banjârî	1910
4	Parukunan Melayu Besar	K.H Abdurrasyîd	1912
5	Risalah Rasam Parukunan	K.H Abd ar-Rahmân bin Haji Muhammad Alî	1938

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With the existence of fiqh books in Malay, the Muslim community of Banjar will find it easier to understand how to practice good and correct Islamic law. However, if you examine the content in the fiqh books of Banjar scholars starting from the XVIII, XIX, and XX centuries AD, the aspects of worship which include taharah, as-shalâh, as-shoûm, az-zakât, al-hajj occupy the largest portion compared to the problem of Islamic economic transactions which only discussed by two books, namely mabâdî' ilm al-Fiqh and risâlah mu'âmalât. This illustrates that in the XVIII and XIX centuries AD in the fiqh writings of Banjar scholars, there were very few studies on Islamic economics, which only covered zakat. Meanwhile, in the twentieth century AD, there was more discussion about Islamic economics which included zakat, muamalah (Muslih, 2012). Therefore, this study analyzes why there are very few ideas about Islamic economics in the fiqh books of Banjar scholars in the XVIII and XIX centuries AD compared to the XX century AD, even though Islamic economics is a very significant part of the study of Islamic law. Muamalah fiqh is also a part of Islamic Economics. Although Islamic economics does not only talk about muamalah issues, muamalah fiqh is one of the normative frameworks in Islamic economics so that muamalah fiqh and Islamic economics are closely related. This research is very important because it examines the elements that influenced the intellectualism of Banjar scholars in the XVIII, XIX, and XX centuries AD (Makmur, 2012).

II. Research Method

Judging from the focus of the study, this type of research is descriptive qualitative library research by accommodating Islamic economic thought in the Banjar fiqh books of the XVIII, XIX, and XX AD centuries. This study will take a historical, sociological, anthropological, and legal approach. While the main data sources of this research are the

thoughts of Banjar scholars in the XVIII, XIX, and XX AD centuries in the field of Islamic economics, namely, the Sabl al-Muhtadîn book, Parukunan, Parukunan Melayu Besar, Asrar As-Salat treatise, Rasam Parukunan treatise, Mabadi Ilm al-Fiqh. , Minutes of Mu'amalat. Then the author conducted a literature study (library research) to collect research data. This strategy is used as a source of citing the parts that will be described as research findings. The data sources were then classified and documented with the aim of showing what the influence of Islamic economic theory was in the fiqh writings of Banjar scholars from the XVIII, XIX, and XX centuries AD which included history, socio-culture that developed at that time. The analysis technique uses deductive, inductive, and comparative.

III. Results and Discussion

3.1 Analysis of Islamic Economic Thought in the Book of Fiqh of Banjar Ulama in the XVIII, XIX, and XX AD centuries

1. The Concept of Islamic Economics Book of Sabîl al-Muhtadîn.

As for the discussion of Shaykh Muhammad Arsyad al-Banjarî on economics in the book of Sabîl al-Muhtadîn specifically in certain chapters, there is no discussion. So based on the author's analysis that at that time the discussion of Islamic economics was not felt urgent. Moreover, there was no request from the Sultan to make a book discussing economics. This is also reasonable because all economic policies are in the hands of the Banjar kingdom. But on the other hand, zakat is considered to be included in the field of Islamic economics (Rusby, 2014). The book teaches that giving zakat is not a temporary financial supplement, but zakat must also be developing. The statement of Sheikh Muhammad Arsyad al-Banjari is considered the result of his ijtiḥad based on the opinion of Imam an-Nawai:

وَيُعْطَى الْفَقِيرَ وَالْمَسْكِينُ كِفَايَةَ سَنَةٍ. قُلْتُ: الْأَصْحَ الْمَنْصُوصُ، وَقَوْلُ الْجُمْهُورِ كِفَايَةَ الْعُمَرِ الْغَالِبِ فَيَشْتَرِي بِهِ عَقَارًا يَسْتَعْلَهُ

From this statement, it can be understood that Sheikh Muhammad al-Banjari's thoughts on zakat were based on the social conditions of society at that time which was dominated by the poor. But he also in his ijtiḥad quoted the thoughts of the previous Shafi'iyah scholars.

2. The Concept of Islamic Economics The Book of Parûkûnan Jamaluddîn

This parkûnan does not address Islamic economics or related topics; actually, the discussion is narrower than that contained in Sabil al-Muhtadin. As a result, the discussion of fiqh in Parûkûnan is most likely only a summary of the discussion of fiqh of worship at Sabil al-Muhtadin, with a discussion of faith raised for a good measure (pillars of faith). Perhaps this is because the reason for the preparation of the book Parûkûnan is to provide an understanding to the public about worship procedures and about faith with a practical and concise model (Jahar, 2015). The reason for writing this book of Parkûnan is for knowledge for scholars and also the public about the obligation to know everything related to the pillars of Islam and the pillars of faith and to Allah SWT and to his apostles so that it becomes Islam that truly follows the Prophet, Muhammad. As explained by him:

ادافون كمدین درفد ایت كتهوي الهم هي طالب
 بهوست سڭكھت فرض اتس تیف لاکي دان فرمفوان یغ
 عاقل بالغ مڭتهوي اي اكن معنی دوا كلمة شعادة
 دان مڭتهوي سڭلا ركن اسلام دان ركن ایمان دان
 میڭكھكن دڭن هاتي اكن سڭلا اعتقد ددلمت درفد
 مڭنل الله تعالی دان مڭنل سڭلا فسورھت سفای
 منجدي اسلام سبئرث درفدا امة نبی كیت محمد صلی
 الله علیه وسلم

Even in history that during his time economic policies were regulated by the Sultan so that in terms of compiling books discussing muamalah, it was not too urgent. Even in Banjar's work at that time there was already a formulation related to Islamic economic problems, namely the Sultan Adam Law which was made based on the results of deliberation with Mufti Jamaluddin himself. This book is an adaptation of a certain chapter of the book Sabil al-Muhtadin.

3. Concept of Islamic Economics Book of Risalah Asrar-as-Shalat

Treatise of Asrar As-Salat In terms of substance, this book discusses the worship of prayer in a way that combines fiqh and Sufism, where the method of legal discovery prioritizes deduction and intuition as a well individual inner experience (Hasri, 2016). However, if examined more deeply there is a concept of Islamic Economics in it related to the problem of the third perfection of prayer, namely clothing that comes from lawful assets as Sheikh Abdurrahman Siddiq explains in his book:

ادافون فكايان مكا كسمفرنانث ایت اداله اصلث داری هرت حلال

4. The Concept of Islamic Economics from the Great Malay Book of Parûkûnan

If it is observed in the material of the contents of the Great Malay Book of Parkûnan, the discussion which has the nuances of Islamic economics and its scope, it seems that this is not clearly explained. However, if you look closely, there is indeed a discussion about zakat but it is only limited to the intention to issue it, not even to the definition, pillars, and conditions (Sulaiman, 2019).

This is understandable considering that the Great Parkunan book was written by K.H Abdurrasyid Banjar which is a summary of Sabil al-Muhtadin. So on the first page of the book it is written:

كتاب فروكونن ملايو بسر بكي حاج عبد الرشيد
 بنجر دامبيل درفد ستغه كرغن شيخ محمد ارشد
 البنجري

5. Concept of Islamic Economics Book of Treatise Rasam Parûkûnan

Chapters dealing with economics are not found in this Treatise of Rasam Parûkûnan, as in Parkûnan's earlier books. However, if it is related to the problem of zakat, then like the Great Malay Parûkûnan book, it only talks about the intention to issue it (Aji, Yafiz, & Sukiati, 2017). This is of course according to the reason for writing this book is to make it easier for people to memorize/just learn about the pillars of worship as he mentioned in his muqaddimah:

سوفيا موده بكي يغب بارو بلاجر

This book is addressed to ordinary people and children. However, the process used in developing fiqh books follows the opinion of previous scholars, as was the case with the Parûkûnan fiqh books detailed earlier.

6. The Concept of Islamic Economics The Book of Mabadi' 'Ilm al-Fiqh

The material in Mabadi' 'Ilm al-Fiqh is relevant to Islamic economics and its scope, so the discussion is broader than the fiqh volumes of previous Banjar thinkers. If it is related to the problem of economic transactions, namely, bai', khiyar, selling greetings, rahn, sulh, hawalah, hawalah albarid, dhaman, sharikah, wakalah, iqrar, 'ariyah, gashab, ijarah, ju'alah, mukhabarah, ihya al-mawat , waqaf, grant, luqathah, laqith, wadi'ah, qardh, qiradh (Khoir, 2010). This is because of requests from people who want to learn fiqh widely. As explained in the book:

فقه لمود لجر نغ ن ملان تاب و كان سغائ سي دكام فوغ ف ندودوك ف اراك ادان دغن ره بوغ

Even K.H Muhammad Sarni also mentioned that his thoughts in the book were influenced by Sheikh Uthman Betawi's book *Irsyâd al-Anâm*. So the method used in formulating fiqh books follows the opinions of previous scholars.

7. Concept of Islamic Economics Book of Muamalat Treatise

As for the material in the treatise of muamalat, if it is related to Islamic economics and its scope, 16 discussions are found which are almost similar to the previous book of fiqh by Banjar scholars, namely Mabadi' 'Ilm Al-Fiqh, although the description is relatively short (only 27 pages), but includes selling buying and all aspects of muamalah sharia transactions (Hamzah & Rasidin, 2020).

The background for writing the book is because there are still many Muslim communities who do not know about the law of muamalah, so the compilation of the book can provide an understanding to the public about the rules of buying and selling. The references used are the books of the Shafi'iyah scholars so the method used in formulating the fiqh books follows the opinions of previous scholars (Effendi, 2014).

3.2 The Relationship of the Islamic Economic Thoughts of Banjar Ulama in the XVIII, XIX, XX Centuries in the Development of Contemporary Islamic Economics

The current development of Islamic economics cannot be separated from the history of Muslim thought about economics in the past. The involvement of Muslim thinkers in complex community life and the absence of separation of scientific disciplines make Muslim thinkers see community problems in a more integrative context (Ulum, 2008). This is all because the scientific worldview they have shaped their way of thinking to solve problems, but more importantly the community problems that form the basis for those who build ways of thinking in forming various models of settlement in the economic, political, social, cultural, medical and economic fields others (Santoso, 2016).

In 1976, The First International Conference on Islamic Economics, held in Makkah, provided Muslim economists and Shari'ah scholars with to discuss major issues in the economy. What started in the 1930s and 1940s as a branch of fiqh and developed into a collection of Islamic economics teachings and principles in the 1950s and 1960s is still developing into a more coherent and unique discipline known as Islamic Economics. .

During these years, the issues discussed were more of an economic approach (Mannan, Classical, Mannan, Mannan, & Mannan, 2017).

IV. Conclusion

According to the author's analysis, there are various elements that influenced the thoughts of Banjar scholars in the XVIII, XIX, and XX centuries AD regarding Islamic economics, among others, first, Banjar Ulama generally wrote books based on the situation of social and economic discussions at that time were not so important because the Banjar kingdom manage economic problems. Second, Banjar scholars generally produce publications in response to requests from others, with most of the works requested focusing on religious (worship) topics. Third, the fiqh perspective is Sufistic and faith, as seen in the book Parukunan Jamaluddin and the treatise Asrar As-Salat, rather than legal certainty and efforts to regulate behavior. The concept of Islamic economics began to emerge in the 20th century AD, especially in the book Mabadi 'Ilm Al-Fiqh by K.H Muhammad Sarni and Risalah Muamalat by K.H Salim Ma'ruf. This was due to several factors, including the Banjar people's demand for books on Islamic economic laws that would serve as guidelines for the community in economic affairs at that time. Second, at that time, Banjar Ulama such as K.H Salim Ma'ruf saw a lot of fraud in business transactions that resulted in social inequality, as he conveyed in his introduction. The current development of Islamic economics cannot be separated from the history of Muslim thought about economics in the past. The involvement of Muslim thinkers in complex community life and the absence of separation of scientific disciplines make Muslim thinkers see community problems in a more integrative context.

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