



***Takhrij and Syarah Hadith Agrotechnology:
Irrigation on Agriculture***

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Abstract

This study aims to discuss the hadith with regard to agrotechnology. This research method is a type of qualitative through library and field study approach. *Takhrij* and *commentary* tradition The results and discussion of this research is important agricultural irrigation for farmers. The conclusion of this research is that the *takhrij* and *syarah* hadith emphasize agriculture by utilizing natural resources, namely water to increase production by using the irrigation system method.

Keywords: Agro technology, Hadith, Syarah, Takhrij

Introduction

Water is a natural resource that is essential for agricultural production systems. Water is distributed to agricultural land with an irrigation system. (Undang Kurnia, 2004). Irrigation systems are efforts made by humans to obtain water by using artificial structures and channels to irrigate agricultural land. In general, irrigation is defined as providing water to the soil to meet water needs for plant growth. The purpose of irrigation is to provide additional water to rainwater, and provide water to plants in sufficient quantities and when needed (Arsyad, 2014). The importance of irrigation in Indonesia is because agriculture is the main source that provides foodstuffs. Irrigation is a very urgent component in increasing agricultural yields and increasing the welfare of farmers. In its development, irrigation is no longer just a need for farmers, but also in the interests of the government (Aman Nurahman Kahfi).

There is a hadith Nabi Saw. regarding irrigation on agriculture in the Book of Zakat Abu Daud Number 1362:

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيمَا سَقَّتْ الْأَنْهَارُ وَالْعُيُونُ الْعُشْرُ وَمَا سَقِيَ بِالسَّوَانِي فِيهِ
 نِصْفُ الْعُشْرِ

Has narrated to Us Ahmad bin Shalih, has narrated to Us Abdullah bin Wahb has told me 'Amr, from Abu Az Zubair from Jabir bin Abdullah that the Prophet sallallaahu wa'alaihi wa sallam said: "Agriculture with rivers and springs is zakat , and those who are watered using irrigation tools then the zakat is twenty. "

Based on the explanation above, a research formula is prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020). The formula for this research problem is that there is a hadith of the Prophet SAW. about irrigation on agriculture. The question of this research is how the hadith of the Prophet SAW. about irrigation on agriculture. The purpose of this research is to discuss the hadith of the Prophet. about irrigation on agriculture.

Research Metode

This research method is a qualitative type through literature study and field studies (Darmalaksana, 2020). While this research approach applies *takhrij* and *syarah* hadith (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 2015). The interpretation of this research used agro-technology analysis (Chaidir, 2015). In general, there are two stages of research on hadith, namely *takhrij* and *syarah*. *Takhrij* is the process of extracting hadith from the book of hadith to examine its authenticity, while *syarah* is the explanation of the text of the hadith with the relevant analysis (Darmalaksana, 2020), which in this case agrotechnological analysis (Chaidir, Yuliani, & Qurrohman, 2016).

Result and Discussion

The search was first done through the application of hadith until the hadith was found in the Book of Abu Daud Number 1362 as shown earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Jabir bin 'Abdullah		78 H	Madinah	Abu 'Abdullah			Friend

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
	bin 'Amru bin Haram							
2	Muhamma d bin Muslim bin Tadrus		126 H	Marur Rawdz	Abu Az Zubair	-Laisa bihi ba's -Tsiqah -Shaduuq tsiqah -Tsiqah - Mentioned in 'ats tsiqaat -Tsiqah tsabat -Shaduuq -Tsiqoh hafidz	Tabi'in among the common	
3	Amru bin Al Harits bin Ya'qub		149 H	Maru	Abu Umayyah	-Tsiqah -Tsiqah -Tsiqah -Tsiqah - Mentioned in 'ats tsiqaat -Tsiqoh Faqih Haafid	Tabi'ut Tabi'in among the common	
4	Abdullah bin Wahab bin Muslim		197 H	Maru	Abu Muhamm ad	-Tsiqah -Tsiqah -La ba 'sa bih -Tsiqoh hafidz - One of the scientists	Tabi'ut Tabi'in among the common	
5	Ahmad bin Shalih		248 H	Maru	Abu Ja'far	-Hujjah -Tsiqah -Tsiqah -Laisa bi qowi -Tsiqah ma'mum -Alhafidz	Tabi'ul Atba 'among the elderly	
6	Abu Daud	202 H	275 H	Irak	Al- Sijistani	Imam Hadith	Tabi'in	

Table 1 illustrates the transmission of hadith from the first narration to the last narration. The first narration is among the Companions as the first party in the delivery of hadith, while the last narration is the scholar

who compiled hadith into a book (Soetari, Ilmu Hadits, 1994). Hadith is stated to be valid if the narrator has a positive value according to the comments of the scholars and the transmission continues according to the year of birth of the narrator (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020). Hadiths are declared popular and their validity increases when similar traditions are recorded in the hadith books (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 2015). If the hadith text is understood according to common sense and does not contradict the Koran, then the hadith is categorized as a good deed which according to the scholars does not require validity testing. (Darmalaksana, 2018).

Sharah hadith has been carried out by scholars since classical times with various approaches (Darmalaksana, 2020). Among them are the linguistic approach, the meaning of the hadith text, and understanding the context of the situation when the hadith is spoken (Muin, 2013). Today, the hadiths are beginning to be explained with various recent approaches (Darmalaksana, 2020). Including hadith can be explained through an agrotechnological approach (Pramanik, Istiqomah, & Chaidir, 2016).

The irrigated farming system has been known and practiced by Indonesian farmers for centuries. Of course, with technology that was commensurate at that time, and full of local wisdom (*local wisdom*) of the local community. With the increasing awareness of farmers on the importance of irrigation for agriculture, irrigation has received more attention (Aman Nurahman Kahfi). The purpose of irrigation is to provide additional water to rainwater, and provide water to plants in sufficient quantities and when needed (Arsyad, 2014). Irrigation work includes collecting and taking water from the source, extracting water through channels or pipes to the ground, and discharging excess water. Theoretically crop irrigation is needed as a complementary (*complementary*) when rainfall is insufficient to compensate for water loss due to crop evapotranspiration (Umi Haryati, 2014). In providing irrigation water, it is necessary to pay attention to the ability of the soil to absorb and store water, which in this case is greatly influenced by the state of the texture, structure and condition of the soil profile (Umi Haryati, 2014).

Conclusion

Alternative irrigation methods for plants are referred to as irrigation. The purpose of irrigation is to provide additional water to rainwater, and provide water to plants in sufficient quantities and at the required time. So that irrigation is very important for agriculture. Not only because agriculture as the main source that provides irrigation food is very beneficial for the process of crop production, increasing agricultural yields

and increasing the welfare of farmers. However, in irrigation or water provision it must be adjusted to the water needs of the plants so that irrigation becomes efficient. In providing irrigation water, it is necessary to pay attention to the ability of the soil to absorb and store water. It is hoped that this research has beneficial implications for the users of the research results. This research has limitations so that it requires more in-depth research on the takhrij and sharah hadith of agrotechnology. This study recommends a policy consideration.

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