



**Takhrij and Syarah Hadith of Agrotechnology:  
Efforts to Conserve the Earth with Reforestation**

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**Abstrak**

Penelitian ini bertujuan untuk membahas hadis Nabi Muhammad SAW tentang kemuliaaan bercocok tanam. Metode yang digunakan dalam penelitian ini yaitu melalui pendekatan takhrij dan syarah hadis agroteknologi. Hasil dan Pembahasan penelitian ini adalah Nabi Muhammad SAW menganjurkan umat nya untuk melakukan kegiatan bercocok tanam dan dilakukan hingga sekarang. Kesimpulan pada penelitian ini adalah upaya pelestarian lingkungan dapat dilakukan dengan bercocok tanam.

Kata kunci: *Agroteknologi; Hadis; Bercocok tanam; Reboisasi*

**Abstract**

This study aims to discuss the hadith of the Prophet Muhammad SAW regarding the nobility of farming. The method used in this research is through the approach of takhrij and sharah hadith agrotechnology. Results and discussion of this research is that the Prophet Muhammad SAW encouraged his people to carry out farming activities and have been carried out until now. The conclusion of this study is that environmental conservation efforts can be done by planting crops.

Key words: *Agrotechnology; Farming; Hadith; Reforestation*

## Introduction

In 2020, from January to October 2,162 disasters befalls Indonesia (Mufarida, 2020). The impact felt was not only damage to nature and property but also left deep psychological scars for the victims. The occurrence of a disaster is certain because of God's will, but human hands also contribute to the cause of the disaster (Rahayu, 2018). One of the reasons for natural damage is due to excessive management and use by humans which results in damage or degradation of the forest resources themselves (Justianto, 2005). Therefore, reforestation activities are one solution that humans can do to save natural damage that has occurred.

There is a hadith relating to reforestation activities narrated by Anas, as found in Sahih al-Bukhari, No. 2152, Kitab: al-Muzara'ah, Chapter: Fadl az-Zar' wa al-Gars iza Akala minhu on CD-ROM Mausuh al-Hadis al-Syarif al-Kutub al-Tis'ah, Global Islamic Software, 1997 which reads:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ وَقَالَ لَنَا مُسْلِمٌ حَدَّثَنَا أَبَانٌ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Qutaibah ibn Sa'id told us, Abu 'Awanah told us, ' Abd al-Rahman ibn alMubarak has also told me, Abu 'Awanah has told us, from Qatada, from Anas ibn Malik said, Rasulallah saw said: There is no Muslim who grows trees or plants, then there are birds, humans or livestock eating them, except for her/him it is sadaqah. And Muslims said to us, Aban has told us, Qatada has told us, Anas has told us, from Rasulallah Saw [HR. al-Bukhari].

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

## Reasearch Metode

Methods This research method is qualitative through literature and field studies (Darmalaksana, 2020). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study uses agro-technology analysis (Utomo, 2014).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting hadiths from our hadiths to examine their validity, while syarah is the explanation of the hadith text with analysis (Soetari, 2015). Agrotechnology itself, as a means of interpretation in this research, is a field of study that studies the cultivation of technology in agricultural production by paying attention to quality and efficiency (Utomo, 2014).

### Results and Discussion

At first, a search was carried out through the hadith application about the word Unci "farming" until the hadith was found in chapter al-Muzara'ah Kitab Sahih al-Bukhari Number 2152, as previously found.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Anas ibn Malik		91 H	Basrah	Abu Hamzah	-	- Sahabat	Sahabat
2	Qatadah bin Da'amah bin Qatadah		117 H	Basrah	Abu Al Khaththab		-Tsiqah -Tsiqah ma'mum -Tsiqah tsabat - Hafizh	Tabi'in ordinary people
3	Waddloh bin 'Abdullah, Maulana Yazid bin'Atha		176 H	Basrah	Abu 'Awanah		-Tsabat -Tsiqah -Shaduuq Tsiqah -Tsabat Shalih -Tsiqah -Tsiqah - shaduuq	Tabi'ut Tabi'in Middle circles
4	Qutaibah bin Sa'id bin Jaamil bin Tharif bin 'Abdullah		240 H	Hism	Abu Raja'		-Tsiqah -Tsiqah -Tsiqah - Tsabat	Tabi'ul Atba 'among the elderly

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
5	Imam Bukhari	194 H	256 H	Zaman	Abu Abdillah	-	-Imam Hadits	Tabi'in

Table 1 describes the transmission of hadith from the first to the last narrator. The first narrators are the Companions who are the first to convey the hadith, while the last narrators are scholars who compile hadith into a book (Soetari, 1994). Hadith is declared valid if the narrator has a positive value according to the comments of the scholars and continued transmission according to the birth year of the narrator (Darmalaksana, 2020). Hadiths are declared popular and their validity increases when similar hadiths are recorded in hadith books (Soetari, 2015). This hadith has reinforcement namely al-Bukhari 5553 and Imam Muslim 2900. If the text of the hadith is understood according to common sense and does not contradict the Quran, then the hadith is categorized as a good deed which according to the scholars does not require validity testing (Darmalaksana, 2018). Syarah hadiths have been carried out by scholars since classical times with various approaches (Darmalaksana, 2020). Including the linguistic approach, the meaning of the hadith text, and understanding the context of the situation when hadith was spoken (Muin, 2013). Today, the hadiths are beginning to be explained with various recent approaches (Darmalaksana, 2020). Including hadith can be explained through an agro-technology approach (Pramanik, Nisa, & Liberty, 2016).

Reforestation and greening aim to improve the hydrology of an area, one of the ways to do that is plant trees which aim to prevent floods, landslides, and others. Apart from that, reforestation also aims to improve soil fertility, which aims to return nutrients to where they were grown (Marlitasari, 2012). Besides reforestation, environmental protection activities can also be carried out by greening the area around the environment. There is different activity between Reforestation and greening, so Reforestation is an activity related to tree planting that is focus out in forest areas, in contrast to greening, greening is an activity related to planting trees outside forest areas or usually focus out in areas around the community (Nawir, 2008). In reforestation and green activities, green plants are needed and its the main item on this activities (Rachmat Harryanto, 2017). Reforestation and greening efforts are mainly carried out to improve the welfare of the community (Rachmat Harryanto, 2017).



## **Conclusion**

Environmental problems that happened around humans are definitely due to God's will, but human hands also contribute to the causes of this damage. Besides the mistakes that humans have made, humans should protect the environment around them properly. Doing reforestation and afforestation can be one of the human efforts to reduce existing environmental damage. Reforestation and afforestation can be done by planting trees or small plants around the surrounding environment, and not forgetting to always protect and not damage the environment as well as make the best use of Natural Resources created by Allah SWT. Even the Prophet Muhammad SAW advised the people to carry out a quality ecological balance effort in one of the hadis about virtue of planting and the reward for those who planted it. Thus, the content contained in the hadis should be implemented because the hadis is the second guideline for Muslims after the Al-Quran. It is expected that this research has beneficial implications for the users of the research results. This research has limitations so that more in-depth about the takhrij and syatrak hadis of agrotechnology is needed. This research recommends to be considered for policy.

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