



**Takhrij and Syarah Hadiths of Agrotechnology:
Ingredients and Benefits of Aloe Vera**

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Abstract

This study aims to discuss the hadith regarding Aloe Vera. This research method is a qualitative type through literature and field studies with the takhrij and sharah hadith approaches. The results and discussion of this research is Aloe Vera which contains substances or compounds that are good for our health. The conclusion of this research is the takhrij and syarah of the Prophet SAW. about Aloe Vera plants with agrotechnology analysis which can be useful for body care as well as treating various diseases that exist in our bodies because the content of aloe vera is extraordinary.

Keywords: Agrotechnology, Hadith, Syarah, Takhrij

Abstrak

Penelitian ini bertujuan membahas hadis berkenaan dengan Lidah Buaya. Metode penelitian ini merupakan jenis kualitatif melalui studi pustaka dan studi lapangan dengan pendekatan takhrij dan syarah hadis. Hasil dan pembahasan penelitian ini adalah Lidah Buaya yang mengandung zat-zat atau senyawa baik untuk kesehatan tubuh kita. Kesimpulan penelitian ini adalah takhrij dan syarah Nabi SAW. tentang tumbuhan Lidah Buaya dengan analisis agroteknologi yang bisa berguna untuk perawatan tubuh juga mengobati berbagai penyakit yang ada dalam tubuh kita sebab kandungan dari lidah buaya tersebut yang sangat luar biasa.

Kata kunci: *Agroteknologi, Hadis, Syarah, Takhrij*

Introduction

Aloe Vera or better known as aloe vera is a green plant that is rich in benefits. Also contained in aloe vera has very good nutrition from its gel or

gel, aloe vera also contains minerals, such as calcium, magnesium, potassium, sodium, iron, zinc and chromium. Several vitamins and minerals contained in aloe vera can function to form natural antioxidants, it can also be vitamin C, vitamin E, vitamin A, and magnesium (R.Melliawati, 2018).

Aloe Vera comes from the Arabian Peninsula which then spread throughout the world. Aloe vera gel is usually used as hair fertilizer, wound healing, and skin care. it can also be used as a raw material in the pharmaceutical and cosmetic industry which is very well known in the market (Maghfiroh, 2016). In addition, it can also be used as an ingredient in making food and drinks for health. According to the records of an Arab geographer named Idris, aloe vera is a product of Socotra Island in Greece and has been known since the 4th century. Some sources say that this aloe vera plant entered Indonesia by farmers from Chinese descent in the 17th century (Irni Furnawanthi, 2002).

All of these benefits are contained in the hadith of the Prophet SAW. narrated by Imam Muslim Number 2089 below:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ خَرَجْنَا مَعَ أَبَانَ بْنِ عُثْمَانَ حَتَّى إِذَا كُنَّا بِمَلَلِ اسْتَنْكَى عُمَرُ بْنُ عَبْدِ اللَّهِ عَيْنَيْهِ فَلَمَّا كُنَّا بِالرَّوْحَاءِ اسْتَدَّ وَجَعُهُ فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ يَسْأَلُهُ فَأَرْسَلَ إِلَيْهِ أَنْ اضْمُدَّهُمَا بِالصَّبِيرِ فَإِنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجْلِ إِذَا اسْتَنْكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ ضَمَدَهُمَا بِالصَّبِيرِ

Having told us Abu Bakr bin Abu Syaibah and Amru An Naqid and Zuhair bin Harb all from Ibn Uyainah - Abu Bakr said- Having told us Sufyan bin Uyainah told us Ayyub bin mussa from Nubaih bin Wahb he said; We went on the pilgrimage together with Aban bin Uthman. After arriving in Malal, Umar bin Ubaidullah had both eyes ache, and when he arrived at Rauha`, his eye pain got worse. Then he asked Aban bin Uthman for the medicine. Aban suggested that he should treat it with sabir leaves, because he remembered that Uthman radiallahu 'anhu had reported from the Prophet sallallaahu' alaihi wasallam about a man who had an eye sore during ihram, then he treated it with Sabir leaves.

Based on the explanation above, a research formula is prepared, namely the formulation of the problem, research questions, and research objectives (Darmalakasana, 2020). The formulation of the research problem

is that there is a hadith of the Prophet SAW. about the content and benefits of aloe vera. The research question is how the hadith of the Prophet SAW. about the content and benefits of aloe vera. The purpose of this research is to discuss the hadith of the Prophet SAW. about the content and benefits of aloe vera.

Research methods

This research method is qualitative through literature study and field studies (Darmalakasana, 2020). While the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation of this research used agrotechnology analysis (Chaidir, 2015). In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting hadiths from the hadith book to examine its validity, while syarah is the explanation of the hadith text with relevant analysis (Darmalakasana, 2020), which in this case is agro-technology analysis (Chaidir, Yuliani, & Qurrohman, 2016).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "Aloe Vera" until the hadith was found in the Sahih Muslim book Number 2089 as previously described.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Nick name	Ulama's Comments		Circles
		B	D			-	+	
1	Utsam bin 'Affan bin Abi Al 'Ash bin Ummayah		35 H	Madinah	Abu 'Amru			Shahabat
2	Aban bin		105 H	Madinah	Abu Sa'id		- Tsiqah, including	The tabi'i of the

No.	Rawi Sanad	Birth/Death		Country	Nick name	Ulama's Comments		Circles
		B	D			-	+	
	'Utsman bin 'Afffan						from the tabi'in elders - Tsiqah, mentioned in 'ats tsiqaat -Tsiqah - Faqih a mujtahid	common people
3	Nuaibah bin Wahab bin 'Utsman		126 H	Madinah			- Tsiqah - Tsiqah, mentioned in 'ats tsiqaat - Tsiqah - Tsiqah - Tsiqah	Tabi'in (no see sahabat)
4	Ayyub bin Musa bin 'Amru bin Sai'id bin Al'ash		132 H	Marur Rawdz			- Tsiqah - Tsiqah - Salihun hadits - Tsiqah Hafidz -expert fiqh	Tabi'ut Tabi'in intermediary circles
5	Sufyan bin 'Uyani bin Abi 'Imran Maimun		198 H	Kufah	Abu Muhammad		- Hafidz mutqin - Tsiqah tsabat in hadits - Ahadul A'lam - Hafidz imam	Tabi'ul Atba' the elderly

No.	Rawi Sanad	Birth/Death		Country	Nick name	Ulama's Comments		Circles
		B	D			-	+	
							- Tsiqah tsabat	
6	Amru bin Muhammad bin Bukair Bin Muhammad		232 H	Baghdad	Abu 'Utsman		- Tsiqah - Tsiqah hafidz wahm fi hadist - Hafidz	Tabi'ul Atba' the elderly
7	Imam Muslim	204 H		Iran				

Table 1 describes the transmission of hadith from the first to the last narrator. The first narrators are the Companions as the first party in the transmission of hadith, while the last narrators are scholars who compile hadith into a book (Soetari, Ilmu Hadits, 1994). Hadith is declared valid if the narrator is positive according to the comments of the ulama and continued transmission according to the birth year of the narrator (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020) . Hadiths are declared popular and their validity increases if 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 conflict with the Qur'an, 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).

It is widely known that aloe vera can function as anti-inflammatory, antifungal, antibacterial and as a cell regenerator. In addition, aloe vera is also useful for reducing high blood sugar levels for diabetics, can also control blood pressure, and stimulate the body's immunity against deadly cancer, and can be useful as a nutritional support for people with HIV (R.Melliawati, 2018).

Alternative medicine journal in March 1999 published "Ways Aloe Vera Can Help You" in which stated that aloe vera can overcome various problems, especially in health. Some of the health problems mentioned in the journal include digestive disorders in the stomach, regulating stomach acidity, increasing gastric performance, suppressing the population of certain intestinal microorganisms, and can function as a laxative and as a wound healer in the intestinal wall (Irni Furnawanthi, 2002).

Conclusion

Takhrij and syarah regarding Aloe Vera recommend using it if there are health problems because it is proven that in the modern medical world there are many studies of traditional medicines that contain compounds that are good for health. In this case, nutritious plants that can be used as medicine are studied and studied scientifically. The results also prove that medicinal plants, for example aloe vera, do contain substances or compounds that are clinically beneficial to health and can also treat the face and body. Aloe vera is a functional plant because all parts of the plant can be used and managed, both for body care and for treating various diseases in the body. It is hoped that this research has beneficial implications for the users of the research results. This research has limitations so that more in-depth research on the takhrij and sharah hadith of agrotechnology is needed. This research recommends that this can be a policy consideration.

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