



**Takhrij and Syarah Hadith of Agrotechnology:
Humans Have a Role in Preserving the Earth**

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Abstak

Penelitian ini bertujuan membahas hadis berkenaan dengan manusia dalam melestarikan bumi. Metode penelitian ini bersifat kualitatif melalui pendekatan *takhrij* dan *syarah* hadis. Hasil dan pembahasan penelitian ini adalah kegiatan melestarikan bumi yang dianjurkan oleh Nabi Muhamad Saw dan masih berkembang sampai dimasa modern sekarang. Kesimpulan penelitian ini adalah kegiatan melestarikan bumi yang dianjurkan oleh Nabi Muhamad Saw berdasarkan takhrij dan syarah hadis agroteknologi memiliki banyak manfaat.

Katakunci: *Agroteknologi, Hadis, Syarah, Takhjir*

Abstract

This study aims to discuss the hadith with respect to humans in preserving the earth. This research method is qualitative through the *takhrij* and *syarah* hadith approaches. The results and discussion of this research are the activities of preserving the earth recommended by the Prophet Muhammad and are still developing until modern times. The conclusion of this research is that the activities of preserving the earth recommended by the Prophet Muhamad Saw based on the *takhrij* and *sharah* hadith of agrotechnology have many benefits.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Introduction

Natural damage that is increasingly unstoppable caused by humans and by natural disasters, the impact on global warming that has resulted in drought everywhere, this needs mutual attention and as well as from the conscience, must start together to take care, nurture and preserving this earth starting from the environment with the smallest area, namely by simple means including planting trees, making it a habit to process or not littering, turning it into garbage so that it can provide positive things (Sukandi, 2015).

simple means including planting trees, making it a habit to process or not littering, turning it into (Rahayu, kebutan manusia bersumber pada bumi, 2018)., Utilization of natural resources due to poverty and underdevelopment causes irresponsible use of other humans, which is caused by three things, namely ignorance, compulsion and human greed for nature (Carolina, 2013).

There is a hadith of the Prophet. with regard to humans in preserving the earth in the Book of Maktabatu al-Ma'arif Riyadh Sunan Ibn Majah Number 3797:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي سِينَانَ عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ يُعْرَسُ غَرْسًا فَقَالَ يَا أَبَا هُرَيْرَةَ مَا الَّذِي تُعْرَسُ قُلْتُ غَرْسًا لِي قَالَ أَلَا أَدُلُّكَ عَلَى غَرْسٍ خَيْرٍ لَكَ مِنْ هَذَا قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ يُعْرَسُ لَكَ بِكُلِّ وَاحِدَةٍ شَجْرَةٌ فِي الْجَنَّةِ

Having told us Abu Bakr bin Abu Syaibah told us 'Affan had told us Hammad bin Salamah from Abu Sinan from Uthman bin Abu Saudah from Abu Hurairah that Rasulullah sallallahu' alaihi wasallam had joked him while he was planting crops, so he said : "O Abu Hurairah, what plants did you plant?" he answered; "Plants mine." He said: "Would you like me to tell you about a plant that will be better for you than this plant?" Abu Hurairah replied; "Of course, O Messenger of Allah!" He said: "Say by you Subhanallah (Most holy Allah), Al Hamdulillah (Praise be to Allah), Laa ilaaha illallah (there is no god but Allah) and Allahu akbar (Allah is great). Then each reading will grow one tree in your heaven" (Narrated by Ibn Majah: 3797).

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

the hadith of the Prophet about humans in preserving the earth. The research question is how the hadith of the Prophet Saw about humans in preserving the earth. The purpose of this research is to discuss the hadith of the Prophet about humans in preserving the earth

Research Methods

This research method is qualitative through library research and field studies (Darmalaksana, metode penelitian bersifat, 2020). While this research approach applies takhrij and syarah hadith (soetari, 2015). The interpretation of this research used grotechnological analysis (Utomo, Analisis Agroteknologi, 2014).

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

Results and Discussion

At first, a search was carried out through the application of hadiths about humans in preserving the earth until the hadith was found in the Book of Maktabatu al-Ma'arif Riyadh Sunan Ibn Majah Number 3797 as previously described.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdur Rahman Bin Shakhr		57 H	Madinah	Abu Hurairah			Shahabah

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
2	Utsman Bin AbiSawdah			Syam		- Mentioned in 'atstsiqaat - Tsiqah - Tsiqah		Tabi'in middle class
3	Isa Bin Sinan			Bashrah	Abu sinan	- dla'if - dla'ifulhadi st - laisa bi qowi - la'sabih - Mentioned in adldlu'afa - Mentioned in 'atstsiqaat - layyinulhadi st - dla'if		Tabi'in (no see Shahabah)
4	Hamad Bin Salamah Bin Dinar		167 H	Bashrah	Abu Salamah	- tsiqah - tsiqah - tsiqah - tsiqah		Tabi'uttabi' in middle class
5	Affan Bin Muslim Bin 'Abdullah		219 H	Baghdad	Abu 'Utsman	- tsiqahtsabat - hafizh - tsiqah		Tabi'ulAtba ' the elderly
6	Abdullah Bin Muhammad Bin AbiSyabih Ibrahim Bin 'Utsman		235 H	Kufah	Abu Bakar	- shaduuq - tsiqah		Tabi'ulAtba ' the elderly
7	IbnuMajah	82 4 M	887 M	Irak				



Table 1 describes the transmission of hadith from the first narration to the last narrator. The first narrators are friends as the first parties in the transmission of hadith, while the last narrators are scholars who compile hadith into a book (Soetari, *periwiyat*, 1994). Hadith is declared invalid if the narrator is positive according to the comments of the scholars and the transmission is continuous according to the birth year of the narrator (Darmalaksana, *formula penelitian*, 2020). Hadiths are declared popular and their validity increases when similar traditions are recorded in the hadith book (Soetari, *kepopuleran hadis*, 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 scholars does not require validation testing (Darmalaksana, 2018).

Sharah hadith has been carried out by scholars since classical times with various approaches (Darmanalaksana, 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 M. , 2013). Today, the hadith is beginning to be explained with various recent approaches (Darmanalaksana, 2020). hadith can be explained through an agrotechnology approach (Pramanik, 2016).

Humans are mandate holders and have responsibilities that must be carried out on this earth, by holding these mandates and responsibilities, humans are obliged to maintain, protect, protect nature (Rahayu, *peranan manusia*, 2018). Damage that occurs on this earth occurs as a result of the actions of human hands, both directly and indirectly, the damage that occurs is the result of human beings acting arbitrarily in managing nature for their daily needs to be fulfilled, even though humans are the caliphs on earth. obliged to manage nature from damage (Sunardi, 2018). The earth does not only contain living things, but also inanimate objects, it cannot be denied that living things also need a lot of inanimate objects to maintain their survival (Thamrin, 2013).

Conclusion

Preserving the earth is an obligatory activity carried out by humans because all human needs originate from the earth starting from clothing, food, economy, transportation and so on. The earth, which is the residence of all living things on the face of the earth, including humans, animals and plants, must be preserved, the earth is very important for the survival of living things,



because if the earth does not exist then living things cannot survive. With this, humans are encouraged to preserve the earth as mentioned in the hadith of the Prophet Muhammad. It is hoped that this research will have implications for the use of research results. This research has limitations so that more in-depth research on takhrij and sharah hadith agrotechnology is needed. This study recommends a policy consideration.

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Acknowledgement

Alhamdulillah, thanks be to Allah SWT. for his infinite favors and gifts so that I can complete this project. Thanks to both parents, Dr. Wahyudin Darmalaksana, M.Ag, as a lecturer in hadith science courses and the people around me.



Gunung Djati Conference Series, Volume 1 (2021)
Conference on Islamic and Socio-Cultural Studies (CISS 2020)

ISSN: 2774-6585

Website: <https://conferences.uinsgd.ac.id/index.php/gdcs>

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