



**Takhrij and Syarah Hadith of Agrotechnology:
Fertilization of the Dead Soil**

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Abstrak

Tujuan penelitian ini adalah membahas hadits Nabi Saw. Tentang penyuburan tanah. Metode penelitian ini bersifat kualitatif melalui pendekatan takhrij dan syarah hadis dengan analisis agroteknologi. Hasil dan pembahasan penelitian ini adalah penyuburan tanah dianjurkan oleh Nabi Muhammad Saw., dan terus berkembang dan bermanfaat hingga masa kini. Kesimpulan penelitian ini adalah takhrij dan syarah hadits Nabi Saw. Tentang penyuburan tanah sangat bermanfaat serta memiliki berbagai cara, salah satunya dengan penggunaan pupuk hayati.

Kata Kunci: Agroteknologi, Hadis, Syarah, Takhrij

Abstract

The purpose of this research is to discuss the hadith of the Prophet. About soil enrichment. This research method is qualitative through the approach of takhrij and sharah hadith with agrotechnological analysis. The result and discussion of this research is that soil enrichment is recommended by the Prophet Muhammad, and continues to grow and be useful until now. The conclusion of this research is takhrij and syarah hadith of the Prophet. Regarding soil fertility, it is very useful and has various ways, one of which is the use of biological fertilizers.

Keywords: Agrotechnology, Hadith, Syarah, Takhrij



Introduction

The agricultural sector still contributes significantly to economic growth in Indonesia (Isa, 2006). However, there is still a lot of land for agriculture that is not fertile in Indonesia. The fertile soil contains more than 100 million microorganisms per gram of soil. Microorganisms are organisms that are so small that they cannot be seen with the naked eye. Micro organisms can be called microbes or microorganisms (Marianah, 2016). Fertilization efficiency so that the soil is fertile can be increased by the use of microbes. Fertilization efficiency is very important for agricultural and plantation business actors considering the high loss rate due to underground processes (Saraswati, 2018).

There is a hadith of the Prophet. With regard to suggestions and benefits in terms of soil enrichment, namely as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Has told us Muhammad ibn Basysyar, told us' Abdu al Wahhab, told us Ayyub, from Hisham ibn 'Urwah, from Wahb ibn Kaisan, from Jabir ibn' Abdillah, from Prophet Muhammad, have said, who is revive (fertilize) the dead land, then the land belongs to him. Abu Isa said that this Hadith is Hasan Sahih's Hadith (Sunan al-Tirmizi, Hadith No. 1300 CD ROM Mausuh al-Hadis al-Syarif al-Kutub al-Tis'ah, Global Islamic Software, 1997).

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana W. , 2020). The formulation of this problem is that there is a hadith from the Prophet regarding the recommendation to carry out soil fertility. The research question is for which the hadith of the Prophet about soil enrichment. The purpose of this research is to discuss the hadith of the Prophet about soil enrichment.

Research Methods

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

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of extracting a hadith from a hadith book

to examine its validity, while sharah is an explanation of the hadith text with a certain analysis (Soetari E. , 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, 2014).

Results and Discussion

At first, a search was made on the hadith application about the keyword "Land" until a hadith was found in the book HR. Tirmidhi Number 1300 as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi sanad	Born / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			(-)	(+)	
1	Jabir bin Abdullah bin Amru bin Haram		78H	Madinah	Abu 'Abdullah			Best Friend
2	Wahab bin Kaysan		127 H	Madinah	Abu Nu'aim		-Tsiqah	Tabi'in Ordinary People
3	Hisyam bin 'Urwah bin Az Zubair bin Al 'Awwam		145 H	Madinah	Abu Al Mundzir		-Tsiqah -Tsiqah Tsabat	Tabi'ul Atba' Old People
4	Ayyub bin Abi Tamimah Kaysan		131 H	Bashrah	Abu Bakar		-Tsiqah -Tsiqah Tsabat -Imam	Tabi'in Ordinary People
5	Abdul Wahhab bin 'Abdul Majid bin Ash Shalti		194 H	Bashrah	Abu Muhammad		-Tsiqah -Hafizh	Tabi'ut Tabi'in Middle Circle
6	Muhammad bin Basysyar bin 'Utsman		252 H	Bashrah	Abu Bakar		-Tsiqat -Shaduuq -Shalih -La ba'sabih -Hafizh	Tabi'ul Atba' Old People
7	Tirmidzi	209 H	279 H	Hijaz, Irak, Khurasan, Bashrah, Madinah.	Abu 'Isa		-Tsiqat -Tsiqah -Priest	Hadith scholars



Table 1 describes the transmission of hadith from the first to the last narrator. The first narrators were the Companions who were the first to convey the hadith. While the last narrators are scholars who compile hadith into a book (Soetari E. , 2015). Hadith is declared valid if the narrator is positive according to the comments of the scholars and the transmission is continuous according to the narrator's birth year (Darmalaksana W. , 2020). Hadiths are declared popular and their validity increases when similar traditions are recorded in the hadith books (Soetari E. , 2015). Hadith takhrij requires to trace the hadith texts spread in any master book. Because, it could be that hadiths about soil fertilization are found in the hadith books, both in the same editorial and in different editors. Through this search, a list of hadith texts and a list of narrators will be formed. This is intended to determine from the viewpoint of the number of narrators whether mut Worries or Ahad. Mut Worried is the amount of raw material is a lot, and ahad is the amount of raw material is not much (Soetari E. , 2015). If the hadith text is understood according to common sense and does not contradict the Qur'an, then the hadith is categorized as a good deed which according to scholars does not require validity testing (Darmalaksana W. , 2020).

Syarah hadith has been carried out by scholars since classical times with various approaches (Darmalaksana W. , 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 W. , 2020). Including hadith can be explained through an agrotechnological approach (Pramanik, Istiqomah, & Chaidir, 2016).

Soil has different fertility depending on a number of soil-forming factors that dominate the location, namely: parent material, climate, relief, organisms, or time. Soil is the main focus in the discussion of soil fertility, while plant performance is the main indicator of soil fertility quality (Sutanto, 2020). Soil texture is determined by the relative number of different sizes of particles that make up the soil. Soil particles are divided into three categories, namely the most fine particles then dust and sand. The proportions of sand, dust and clay determine the texture. Soil texture has an effect on soil physical and chemical properties. In general, fine particles have a larger surface area than coarse texture (Nursanti, 2009).

Evaluation of soil fertility can be done in several ways, namely by visually observing symptoms of deficiency in plants, analyzing plants and analyzing soil. Plant analysis includes analysis of primary macro nutrient



uptake (N, P and K) and plant vegetative tests by looking at plant growth. Meanwhile, soil analysis includes analysis of the availability of primary macro nutrients (N, P and K) in the soil (Tejoyuwono, 2006). But, current technological developments have found soil fertilization methods with microbes (biological fertilizers). Several important things that need to be considered in the development of biological fertilizers are: (1) biological fertilizers are living things that need to be maintained and require special handling in order to remain alive before being applied and can develop in the soil after inoculation; (2) how to deliver biological fertilizers to users (farmers) and how to store them so that the microbes they contain remain alive (Saraswati, 2018).

Conclusion

The fertilization of land that has died is a useful thing in human life from ancient times to the present. To carry out fertilization, now there are fertilization techniques using microbes (biological fertilizers) which are proven to be used by farmers. This activity was also recommended during the time of the prophet with the hadith of the Prophet Muhammad. For if we turn on the dead land, the land will be ours. With this, we as human beings who have reason do not hurt to revive the dead land because it will not harm us and on the contrary we will benefit from having our own land which we revive. 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 research is needed on the takhrij and sharah hadith of agrotechnology. This research recommends that this can be a policy consideration.

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