

***Takhrij and Syarah Hadith of Agrotechnology:
Farming and The Effects of Land Management***

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Abstract

This study aims to discuss the hadith with regard to agrotechnology. 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 are the main natural sources, namely soil and water that are prone to damage or degradation along with the anticipation to overcome soil damage by carrying out proper land management. The conclusion of this study is that the takhrij and syarah hadiths about farming and land management with agrotechnology analysis inform that land management is very beneficial for soil fertility and also affects the yield of farming.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Introduction

Lease rental is an exchange of benefits of goods that have a clear form without being accompanied by their ownership of the goods (Ruhiyat, 2015). Renting has become a habit to make ends meet. One of them is by renting agricultural land. Land is a land area with characteristics that include all the characteristics inherent in the atmosphere, soil, geology, generation, hydrology, plant and animal populations, and human activities on it (Notohadiprawiro, 1987). Farming is a narrow definition of agriculture (Kursniadi, 2014). Agriculture is an activity of utilizing biological resources carried out by humans to produce food, industrial raw materials, or energy and to manage the environment (Wahidah, 2017). With the lease of land or agricultural land, farming can be carried out, but there are those who cultivate the crops successfully and the condition of the land



is damaged, and there are those who fail but the condition of the land is still as it is.

There is a hadith of the Prophet, with regard to leasing, and farming on HR. Bukhari Number 2159:

باب خَدْنَتَانِ مُحَمَّدٌ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَطْلَةَ بْنِ فَيْسٍ الْأَصْمَارِيِّ سَمِعَ رَافِعَ بْنَ حَدِيجَ قَالَ كُلُّ أَكْثَرٍ أَهْلَ الْمَدِينَةِ مُرْدِرَ عَلَى كُلِّ نُكْرِي الْأَرْضِ بِالنَّاحِيَةِ مِنْهَا مُسْسَمٌ لِسَيِّدِ الْأَرْضِ قَالَ فَيْمَا يُصَابُ بِذَلِكَ وَسَلِيمُ الْأَرْضُ وَمِمَّا يُصَابُ الْأَرْضُ وَسَلِيمُ ذَلِكَ فَهُبُّنَا وَمِمَّا الْدَّهْبُ وَالْوَرْقُ فَلَمْ يَكُنْ يَوْمَئِذٍ

Having told us [Muhammad bin Muqatil] had informed us ['Abdullah] had told us [Yahya bin Sa'id] from [Hanzhalah bin Qais al-Ansari] he heard [Rafi' bin Khudaij] say: "In Medina we are the people who do the most farming, we often rent land in a certain area owned by landlords, some of which fail and the land is still as it is, and some of them are successful so that the land becomes damaged, so that later on we were prohibited from renting this land. At that time, gold and money did not exist "[Narrated by Bukhari Number 2159].

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

Research methods

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 agrotechnology analysis (Chaidir, 2015). 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 relevant analysis (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 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 until the hadith was found in the Sahih Bukhari Book Number 2159 as described earlier.

Figure 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Nick Name	Ulama's Comments		Circles
		B	D			-	+	
1	Rafi' bin khudaij bin Rafi'		73 H.	Madinah	Abu' Abdullah			Sahabiyah
2	Hanzalah bin Qais bin'Amru			Madinah		Mentioned in 'ats tsiquaat -Tsiqah -Tsiqah		Old People Tabi'in
3	Yahya bin Sa'id bin Qais		144 H.	Madinah	Abu Sa'id	-Tsiqah -Paling Tsabat -Tsiqah -Tsiqah Ma'mun -Tsiqah -Tsiqah -Tsiqah -Tsiqah Tsabat -Imam		Tabi'in the Ordinary
4	Abdullah bin Al Mubarak bin Wadlih		181 H.	Himash	Abu'Abdur Rahman	-Hafizh -Tsiqah -Tsiqah Tsabat -Tsiqah Imam -Tsiqah Ma'mun		The Middle Ages Tabi'ut Tabi'in
5	Muhammad bin Muqatil		226 H.	Baghdad	Abu Al'Hasan	-Shaduuq - Tsiqah Mentioned in 'ats tsiquaat - Tsiqah		Tabi'in the Ordinary
6	Imam al-Bukhari	194 H.	256 H.	Bukhara	Abu Abdillah	Imam Hadis		Tabi'in

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 the scholars who compile hadith into a book (Soetari, Ilmu Hadits, 1994). Hadiths are declared valid if the narrator is positive according to the comments of the scholars and continued transmission according to the narrator's birth year (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 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 the understanding of 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 main natural sources, namely soil and water, are easily damaged or degraded. Soil damage can occur by (1) loss of nutrients and organic matter from the root area, (2) accumulation of salt in the dosing area (salinization), accumulation or exposure of elements or compounds that are toxic to plants, (3) saturation of the soil by water (water logging), and (4) erosion. Soil damage by one or more of these processes causes a decrease in the ability of the soil to support plant growth or produce goods or services (Arsyad, 2010).

The anticipation for overcoming the problem of soil damage is that proper management efforts are needed to improve soil quality so that soil damage can be prevented, these efforts include maintaining and / or managing land properly and can be implemented by farmers such as good soil cultivation, as well as providing organic fertilizers to improve soil structure and soil so that it can increase land productivity (Arsyad, 2010).

Soil management, which includes the preparation of land use plans, soil and water conservation, soil processing and fertilization, starting in the field by clearing or clearing forests, shrubs or grasslands or other grass. Such actions take place as long as the land is still used for farming (Pramudita, Utomo, & Priyono, 2014).

Conclusion

Takhrij and syarah regarding farming and land management recommend farmers to carry out land management as well as possible in farming, because land management will affect soil fertility and also yields from farming. 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 on the takhrij and sharah hadith of agrotechnology is needed. This study recommends a policy consideration.

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