



Takhrij and Syarah Hadith of Agrotechnology: Utilization of Dead Land in Agriculture

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Abstract

This study aims to discuss the hadith regarding the use of dead land in agriculture. This research method is a qualitative type through literature and field studies with the takhrij and syarah hadith approaches. The result and discussion of this research is that the management of dead land which in Islam is called *ihyaul mawat* is regulated in the provisions of the state in Indonesia where the land cannot be owned by individuals. The conclusion of this study is that there is a continuity between *ihyaul mawat* and the Islamic view of agrarian law in Indonesia in the use of dead land in the world of agriculture based on takhrij and syarah hadith agrotechnology.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Introduction

The concept of *ihyaul mawat* can be interpreted as an effort to open land or new land that does not have an owner and is not used by anyone. The status of the land is no-man's land, either in the form of fields or wilderness. The land clearing is done by cultivating it or by planting it. With this business, it means that the land has become his property (Sodiqin, 2012). In the contemporary context, the application of the concept of *ihyaul mawat* is not as free as before. The state appears as a power divider between individual power and state power. Individual power is the authority possessed by each individual which is the basis for the upholding of individual rights. State power is the general authority held by the state authorities (Yafie, 1994). It is emphasized that in exercising its authority, the state is obliged to place the general good as the basis for determining all policies (Usman, 2002).

There is a hadith of the Prophet. with respect to *ihya al-mawat* in the Sahih Bukhari Book Number 2167:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُرْوَةَ عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ قَالَ عُرْوَةُ
فَقَضَى بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي خِلَافَتِهِ

Having told us Yahya bin Bukair had told us Al-Laits from 'Ubaidullah bin Abi Ja'far from Muhammad bin' Abdurrahman from 'Urwah from' Aisyah Radhiallahu'anha from the Prophet, said, "Who uses the land that does not there is an owner (no man's land), then that person has the most rights over it ". 'Urwah said,' Umar Radhiallahu'anhu applied it in his khilafah [HR. Bukhari 2167].

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 this problem is that there is a hadith from the Prophet about *ihya al-mawat*. The research question is how the hadith of the Prophet about *ihya al-mawat*. The purpose of this research is to discuss the hadith of the Prophet about *ihya al-mawat*.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, Formula Penelitian Pengalaman Kelas Menulis, 2020). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 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 syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is an explanation of the hadith text with a certain analysis (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 2015). Agro technology 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 through the application of the hadith on the keyword "agriculture" until the hadith was found in the Sahih Bukhari Book Number 2167, as previously disclosed.

Figure 1. List of Rawi Sanad

No	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		L	W			-	+	
1	Aisyah bint Abi Bakar Ash Siddiq		58 H	Medina	'Umm Abdullah			Friend
2	'Urwah bin Az-Zubair Al- 'Awwam bin Khuwailid Asad bin' Abdul 'izzi bin Qu		93 H.	Medina	Abu 'Abdullah		Tsiqah	Tabi'in The First Circle
3	Muhammad bin 'Abdurrahma n bin Naufal bin Al-Aswad		13 1 H	Medina	Abu Al- Aswad		Tsiqah	Tabi'ut Tabi'in among the elderly
4	Ubaidullah bin Abi Ja'far		13 5 H.	Maru	Abu Bakr		Tsiqah	Tabi'in the Ordinar y
5	Al-Laits bin Sa'ad bin 'Abdurrahma n		17 5 H	Maru	Abu Al- Harith		Tsiqah	Tabi'ut Tabi'in among the elderly
6	Yahya bin 'Abdullah bin Bukair		23 1 H.	Maru	Abu Zakariya		At- Tsiqat / Tsiqah, Shaduuq , and Hafidzh	Tabi'ul Atba 'Old People
7	Imam Al- Bukhari	19 4 H	25 6 H	Bukhar a	Amirul Mukmini n fil Hadith			

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, 1994). 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, 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). This hadith is strengthened by the other traditions of the Prophet, namely Nasa'i 3693 and Ahmad 23737. If the hadith text is understood according to common sense and does not conflict with the Koran, then the hadith is categorized as a good deed which according to the scholars does not require validity testing. (Darmalaksana, 2018).

Syarah 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).

The state regulates the use of dead land for agriculture. Individual rights include, among others, freedom of residence, freedom to reap the fruits of their business, freedom to manage their assets, to obtain judicial services, and so on. On the other hand, individuals also have obligations that are the right of the state, namely to obey or be loyal to the state. In this case, the state automatically limits the application of new land clearing. All land within a country, if not owned by individuals or tradition, means that ownership is in the hands of the state. Therefore, to use or open new land must be accompanied by permission from the state. Individuals cannot open land carelessly, because the land is in an area that is under the auspices of the state. But on the other side, the state must also carry out its obligations to fulfill the rights of every people. So that if individuals open land in order to obtain their basic needs by farming on the land, then the state should allow it (Sodiqin, 2012).

As for the relationship between *Ihya'ul Mawat* and agrarian if it is connected with the view of the Hanafi school of thought, namely that land can be used as the object of *ihya'ul mawat* study if the land is empty, has no owner, has not been cultivated, and is not owned by someone. Meanwhile, in the Basic Agrarian Law No. 5 of 1960 "Land like this cannot be owned and cultivated by someone, but must have prior permission from the competent authority. "The Hanafi school of thought also said there had to be a permit from the government (Fitria, 2011).



Syekh Muhammad Arsyad al-Banjari, who was the most famous Muslim scholar of Islam in the 18th century (Yusri, et al., 2017), in the Banjar Sultanate (Littlejohn, 2009), sparked the theory of *ihyaul mawat* as a community empowerment movement by reviving agricultural lands that were previously unproductive in their village. There are many swamps with deep water, but farmers even let the land become abandoned land, resulting in many farmers living in poverty. Then with his initiative, Sheikh Muhammad Arsyad al-Banjari utilized the river which functioned as irrigation for the ups and downs of swamp water. So that with the receding swamp water, farmers can make 'barges' to plant 'limes' which in turn make farmers' lives more prosperous (Wafa, 2018).

Conclusion

There is continuity between *Ihyaul Mawat* and the views of Imam Hanafi as well as Muslim intellectual figures on agrarian law as regulated in the Basic Agrarian Law No. 5 of 1960 in Indonesia, it depends on how the individual makes good and wise use of the dead land he wants to cultivate. It is expected that this research has beneficial implications for the users of the research results. This research has limitations so that a more in-depth study of the *takhrij* and *syarah* hadith of agrotechnology is needed. This study recommends a policy consideration.

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