

LAND MANAGEMENT IN *ḤADĪS* PERSPECTIVE



THESIS

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On Tafsīr and Ḥadīth Department

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MOTTO

Bismillahirrahmanirrahim

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ^١

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.”

مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا^٢

"He who has land should cultivate it or give him to someone else"

¹ QS. Al-A'rāf [7]: 56.

² This Hadīts was narrated by al-Bukhārī in kitāb *Al-Muzārah*, chapter *Ma Kana min asshabun Nabi Shallallahu 'alaihi wa Sallam*, Lidwa Pustaka-i- Software : Kitab Hadis 9 Imam, Volume . 8, p.152, Number of Hadis. 2172.

DEDICATION

The thesis is dedicated to:

My dear parents; Nur Ahmad and Sri Giyanti, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



my beloved sisters; Ifna Pranita and my beloved grandfathers Matori (RIP) and grandmother.



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Semarang, November 17th, 2014.
The Writer

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TRANSLITERATION*
VOWEL LETTERS

ARABIC LETTER	WRITTEN	NAME
ā	a long spelling	
ī	i long spelling	
ū	u long spelling	
ا	no symbol	Alif
ب	B	Ba
ت	T	Ta
ث	ṡ	ṡa
ج	J	Jim
ح	ḥ	ḥa
خ	Kh	Kha
د	D	Dal
ذ	ḏ	ḏal
ر	R	Ra
ز	Z	Zai
س	S	Sin
ش	Sy	Syin
ص	ṣ	ṣad
ض	ḍ	ḍad
ط	ṭ	ṭa
ظ	ẓ	ẓa
ع	‘	‘ain
غ	G	Gain
ف	F	Fa
ق	Q	Qaf
ك	K	Kaf

* Quoted from Hasan Asy’ari Ulama’i (Ed), *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2013, p.130-132.

ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Wau
هـ	H	Ha
ي	Y	Ya

* All of the Quranic verses translation is taken from Abdullah Yusuf Ali's Quranic translation/ interpretation; Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, New Delhi, Goodwords Book, 2009.

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CURRICULUM VITAE

ABSTRACT

As far back as the land was closely related to human life, it is a fundamental human need. Humans live and breed, as well as activities on the ground, so that every time people associated with the land. Almost all activities of human life and other living things relate to land. Everyone needs land not only in his lifetime but at death humans also need land for a burial. Land needed by human in various aspects of life. Human needs of the land are not balanced with good management practices. As a result, many found the broken ground and are not maintained. Ground was broken and not maintained will affect the balance of natural ecosystems. The impact of the imbalance of natural ecosystems is a disaster. So, one of causal factors of many disasters in Indonesia because of poor land management system conducted by the Indonesian people.

It is really ironic, as we know that the Indonesian Society majority are Muslims. So, should not they clever and able to manage the land, as practiced by the Prophet Muhammad in Medina city building. Although the gesture of land in Indonesia is different from in Arabic, but not things that should be in question, but how the soil management practices that should be emulated by Indonesian citizens.

The questions to be answered in this research are: (1) How is the practice of land management in Prophet era (*Ḥadīṣ* perspective)? (2) How is the relevance of *Ḥadīṣ* about land management to Agrarian Law: case in Indonesia?

To answer those two questions, this study fully utilizes the literature (Research library) using thematic methods, by collecting the some *Ḥadīṣ* relating to the land management and classifying them. While the approach used is historical hermeneutical approach. Historical analysis is intended to determine the validity and authenticity of the *Ḥadīṣ*, as well as to get the historical facts of *Ḥadīṣ*. The use of hermeneutics is that this study is relevant to the interpretation. In the interpretation, text and context have dialectic. Therefore, in understanding the text and context, it is necessary to use hermeneutics as an approach.

The result obtained from this study that the Prophet had taught an effort to managing land. this is reflected in the *Ḥadīṣ* relating to the land management, they are: (1) Fomentation for Cultivating Land, (2) The Primacy to cultivate the vacant land (*Ihya' al-Mawāt*), (3) The

shape of the land management practices that are prohibited, (4) The Primacy of planting trees, (5) About A Respect For The Land Manager, (6) The Protected Areas (*Hima'*).

In the face of land management issues, the prophet had approached it with theological morality than the law, e.g. entering into the hell, getting a curse from God, and being accountable in the Hereafter. At least there will be two epistemological offered in the response to land management problems, especially in Indonesia. They are: (1) actualized and implemented the Basic Regulation of Agrarian in Indonesia both of government and citizens of Indonesia (2) the role of religion is very vital to overcoming land management. This is also important especially for religious leaders who spread the religion to be more humanist, and of course, to be *rahmatan lil alamin*.

ABSTRAK

Sejauh tanah tersebut erat kaitannya dengan kehidupan manusia, itu adalah kebutuhan dasar manusia. Manusia hidup dan berkembang biak, serta kegiatan di lapangan, sehingga setiap kali orang yang terkait dengan tanah. Hampir semua aktivitas kehidupan manusia dan makhluk hidup lainnya berhubungan dengan tanah. Setiap orang membutuhkan lahan tidak hanya dalam hidupnya tetapi pada manusia mati juga perlu lahan untuk pemakaman. Lahan yang dibutuhkan oleh manusia dalam berbagai aspek kehidupan. Kebutuhan manusia dari tanah tidak diimbangi dengan praktek manajemen yang baik. Akibatnya, banyak ditemukan tanah yang rusak dan tidak terawat. Tanah rusak dan tidak terawat akan mempengaruhi keseimbangan ekosistem alam. Dampak dari ketidakseimbangan ekosistem alam adalah bencana. Jadi, salah satu faktor penyebab banyak bencana di Indonesia karena sistem pengelolaan lahan yang buruk yang dilakukan oleh orang-orang Indonesia.

Hal ini sungguh ironis, seperti yang kita tahu bahwa mayoritas masyarakat Indonesia beragama Islam. Jadi, seharusnya tidak mereka pintar dan mampu mengelola tanah, seperti yang dilakukan oleh Nabi Muhammad di Madinah membangun kota. Meskipun gerakan tanah di Indonesia berbeda dengan di Arab, tapi tidak hal-hal yang harus dipertanyakan, tapi bagaimana praktek pengelolaan tanah yang harus ditiru oleh warga negara Indonesia.

Pertanyaan-pertanyaan yang harus dijawab dalam penelitian ini adalah: (1) Bagaimana praktek pengelolaan lahan di era Nabi (H. adi s' perspektif)? (2) Bagaimana relevansi H. adi s' tentang pengelolaan lahan UU Agraria: Kasus di Indonesia?

Untuk menjawab dua pertanyaan, studi ini sepenuhnya menggunakan literatur (library Research) menggunakan metode tematik, dengan mengumpulkan H. adi s' berkaitan dengan pengelolaan lahan dan mengklasifikasikan mereka. Sedangkan pendekatan yang digunakan adalah pendekatan hermeneutis sejarah. Analisis historis dimaksudkan untuk menentukan validitas dan keaslian H. adi s', serta untuk mendapatkan fakta-fakta sejarah H. adi s'. Penggunaan hermeneutika adalah bahwa penelitian ini relevan untuk

penafsiran. Dalam interpretasi, teks dan konteks memiliki dialektika. Oleh karena itu, dalam memahami teks dan konteks, maka perlu menggunakan hermeneutika sebagai pendekatan.

Hasil yang diperoleh dari penelitian ini bahwa Nabi telah mengajarkan upaya untuk mengelola lahan. hal ini tercermin dalam H *adī s* berkaitan dengan pengelolaan lahan, yaitu: (1) anjuran untuk Budidaya Tanah, (2) The Primacy untuk mengolah lahan kosong (Ihya 'al-Mawā t), (3) bentuk praktek pengelolaan lahan yang dilarang, (4) keunggulan menanam pohon, (5) Tentang Sebuah Penghormatan Untuk tanah Manager, (6) Luas Lindung (Hima ').

Dalam menghadapi masalah pengelolaan lahan, nabi telah mendekati dengan moralitas teologis daripada hukum, misalnya masuk ke dalam neraka, mendapatkan kutukan dari Tuhan, dan menjadi akuntabel di akhirat. Setidaknya akan ada dua epistemologis yang ditawarkan dalam menanggapi masalah manajemen tanah, khususnya di Indonesia. Mereka adalah: (1) diwujudkan dan diimplementasikan Peraturan Dasar Agraria di Indonesia baik dari pemerintah dan warga Indonesia (2) peran agama sangat penting untuk mengatasi pengelolaan lahan. Hal ini juga penting terutama bagi para pemimpin agama yang menyebarkan agama menjadi lebih humanis, dan tentu saja, menjadi rahmatan lil alamin.