

## INITIATING AGROPRENEURSHIP FROM AN ISLAMIC PERSPECTIVE

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### ABSTRACT

*Al Quran, which is considered as a normative guide and minus the paradigm of action, makes the agro-economic dimension separate from the genealogy of Quranic studies, and vice versa. In Islamic economic studies, there is minimal discussion of agropreneurship. Nevertheless, it shows human authority to act economically towards nature in a responsible way. Muslims are free to have jobs and economic activities by adhering to the value of independent work. One of them is by farming or agribusiness activities, as an implementation of human responsibility as servants, the welfare of nature and at the same time as economic actors. One model that can be applied to agribusiness is in the Quran Surah 'Abasa, which indicates several forms of agriculture and agricultural commodities that may become business opportunities with Indonesian agriculture.*

**Keyword:** agro-economics, agriculture, agribusiness models.

### 1. Introduction

In addition to living with other social creatures, humans live together with nature. Humans interact with nature according to their individual needs, motives, and ways. Humans are very dependent on nature because nature is human life itself. Humans are allowed by Allah to take advantage of the environment and make it as support for their life. Earth is a gift from God to humans so that they can carry out various activities. An ancient work activity, as old as human civilization itself, is farming. Humans take advantage of plants that naturally grow around them or those that grow because of human engineering. Among the human engineering efforts to grow foodstuffs to fulfill their needs is through engineering in agriculture. Agriculture is a very central sector and becomes the heart of human life.

There are three descriptions of agricultural conditions in Indonesia that need attention. First, farmers' welfare conditions; secondly, the condition of the people's independence in obtaining the need for agricultural products; and the third is the condition of agricultural development itself (Jusuf, 2006: 9). Some of these crucial issues cannot be resolved from a single perspective and a single approach. Conceptual, normative, or implementative analysis is needed to respond to the conditions of Indonesian agriculture. This paper is a conceptual effort that can be applied as a consequence of the general values of the Quran as *hudā lī al-nās* (guidance for humans).

The Quran provides a practical and conceptual reference for life, including in agricultural activities. Agricultural and agro-economic problems are issues that cannot possibly be separated from the Indonesian nation in accordance with the peculiarities of social, geographical conditions, and various other aspects that make Indonesia an agrarian country that is very dependent and at the same time has great agricultural potential. On the other hand, the social problems faced are the high unemployment level and the low level of farmers' welfare. In fact,

in terms of natural resources, Indonesia should be a reliable country in overcoming the problem of unemployment by optimizing the agricultural and agribusiness sectors.

Through the universality of the Quran as the source and guide of life for humans, conceptual values that are relevant to agricultural and agribusiness activities are found. Of course, the Quran does not regulate it technically, but in general, the depiction of the Quran can undoubtedly be a guide for people who carefully and intelligently think about it. The values recommended by the Quran are very relevant and implementative to the current human situation. After an in-depth study of various aspects, the author provides conceptual ideas on humans' problems.

## **2. Method**

Agroeconomic problems, in theory, become a stimulus to generate new, argumentative ideas in solving them. Agroeconomic problems are conceptually expressed in the idea of sharia agropreneur, which is carried out by explaining sharia arguments regarding Islamic encouragement in independent work and business (*entrepreneurship*). The author describes the arguments for the superiority of *agropreneurship* based on the values of the Quran by strengthening the argument through the elaboration of the agricultural reality in the history of Islamic civilization, and explains the various dimensions of sharia contained in *agropreneurship* with the Quran -based agribusiness model. As an analytical study of Qur'anic verses related to the theme of agriculture, agriculture, and self-reliance in work, especially taking the model from the Surah 'Abasa verses 24-32. So the authors present the search results of various kinds of literature as material for the correlation and contextualization of verses with scientific phenomena.

## **3. Result and Discussion**

### **3.1 Encouragement of Sharia Agropreneurship**

*Agropreneurship* is not a new term, but *agropreneurship* studied from the perspective of sharia (the Quran and hadith) is not famous and has not been studied by previous researchers. In general, the term of *agropreneurship* is a new word which is a combination of the word *agro* (*agriculture*) which means 'agriculture' and *preneurship* which derives from 'entrepreneurship'. Term like this are commonly used in Indonesia, English, and even Arabic. In Arabic, it is known as *tarkīb mazjī*. Entrepreneurship is a form of independence in work and livelihoods. Both "*agro*" and "*entrepreneur*" are positive values whose values are generally found in the Quran and hadith.

According to Soegoto, (2009: 3) *entrepreneurship* itself means creative ventures built on innovation to produce something new, have added value, provide benefits, create jobs, and result for others. According to Carlsson (in Helmchen, 2012: 27) the essence of *entrepreneurship* is to create new opportunities and try to implement them by changing the context in which they originate. In other words, entrepreneurship is an effort, work, or effort, which is colored with elements of renewing ideas and applying them in economic activity.

The entrepreneurial paradigm has a different value from the working paradigm (as an employee), namely that entrepreneurship has the values of freedom, independence, and

creativity. This is the primary differentiating point between an entrepreneur and an employee. This is a value relevant to the value of sharia, as evidenced by the encouragement given by the Messenger of Allah, which was narrated from Miqdam bin Ma'dikariba, he said:

*"It is not that a person eats food that is better than his own efforts, and in fact, the Prophet David eats from the results of his own efforts "*. [Narrated by Al-Bukhari, no. 1966).

In another narration, Zubair bin Awwam said that the Prophet said:

*"If you prepare a rope, then go looking for firewood, then carry a bundle of wood on his back and sell it, and with that Allah keeps his face (his dignity), then it is better for him than he begging the crowd, either given or rejected. "* (Narrated by Al-Bukhari, 732).

The word "yad" in the hadith sometimes means ability, independence, and a symbolization of independence. Such as the command to change evil with "yad," which implies "power" as the highest ability for change. And it is well known in entrepreneurship that an *entrepreneur* is not only seen from the size of the business or income, but from the side of business independence. It is not surprising that some activists *entrepreneurial* say, "it is better to be the head of ants, than to be the tail of an elephant." Being the boss of a small business is better than an employee of a large business.

*Agropreneurship* is also a form of implementation of human responsibility as caliph, as stated in the Quran.

*Remember when your Lord said to the angels, "Verily, I want to make a caliph on earth."* (Surah Al-Baqarah [2]: 30).

The word *khalīfah settler* implies the meaning of dispute and law enforcer. The meaning of the word caliph according to Quraish Shihab (2002: 1 / 141-142) was originally defined as a substitute or one who come after one who came before. Also interpreted as replacing Allah in enforcing His will and implementing His decrees, but not because God is incapable or humans will be made God, but because Allah intends to test and give respect to humans. Of course, *agropreneurship* activities that are environmentally friendly and also oriented towards sustainable agriculture, are a form of activity and human implementation as caliph.

The implementation of this *khalīfah fī al-ardh* can be implemented in a sustainable agricultural program, which is closely related to the elements of improvement (*ishlāh*) and anti-destruction (*ifsād*). Because in essence (Salikin, 2003: 1), a sustainable agricultural system is *back to nature*, that is, an agricultural system that does not damage, does not change, is in harmony, and is in balance with the environment or agriculture that is obedient and subject to natural principles. Human efforts that deny economic principles in the short term may spur land productivity and yields.

Implicitly, the meaning of humans as caliph shows the importance of work. Humans do not live, settle, and spread on the earth passively. Allah also did not create humans to become beggars on earth or act like plants or animals that only rely on their instincts (Jazuli, 2006: 41). This further emphasizes that between working and entrepreneurship and protecting the environment are two activities that cannot be separated from a sharia agropreneur.

The mandate of humans to protect the earth, and on the other hand, the human urge to work and earn a living requires humans to think about optimizing the potential of land for agriculture

while maintaining its sustainability. The awareness of the importance of environmentally friendly agribusiness, according to Salikin, (2003: 2) has started to emerge since around the 1920s, that is when a new awareness began to consider biological and ecological aspects in the management of agricultural industries. Around the 1930s in the United States, the concept of *eco agriculture* emerged as a solution to the decline in land productivity and erosion disasters that hit agricultural production centers in several states.

In our homeland, we know the terminology of *sustainable agriculture*. Salikin, (2003: 3) explains that this term is the equivalent of the term agro-ecosystem, which was first used around the early 1980s by agricultural experts from the FAO (*Food and Agriculture Organization*). Agroecosystem refers to the modification of natural ecosystems with a touch of human intervention to produce food, fiber, and wood to meet human needs and welfare.

Soekartawi (in Salikin, 2003: 38), an agricultural economist from Brawijaya University Malang mentions three reasons why agricultural development in Indonesia must be sustainable. First, as an agricultural country, the role of agriculture in the national economic system is still dominant. The contribution of the agricultural sector to gross domestic product is around 20% and absorbs more than 50% of the workforce in rural areas. Second, as an agricultural country, agribusiness and agro-industry have a very vital role in supporting the development of other sectors. In the past, when the industrial and banking sectors experienced an economic crisis, the agribusiness and agro-industrial sectors in the country experienced a *boom* because the rupiah exchange rate against the US dollar weakened. Third, as an agricultural country, sustainable agricultural development is a must so that existing natural resources can be utilized for a relatively long period of time. The agricultural sector will continue to play a vital role in supporting the survival of the Indonesian nation.

### 3.2 *Agribusiness as the "Best" Job*

Agribusiness (or agribusiness) comes from the words *agri (agriculture)* and *business (business)*. So that in principle, the notion of agribusiness is a commercial venture (business) in the field of agriculture in the broad sense and related fields(*direct*)with the farm (Maysyuri, in C. Kader, 2007: 69). Agribusiness is also a business activity in the agricultural sector, including the provision of production facilities, agricultural commodity production activities, product processing, and product marketing (Baharsjah in Sudaryanto, 1993: 3). in Indonesia agribusiness is also called *agribisnis* or *agrobisnis*, and are meant by the same term.

Basically, the Quran does not specify what type of work is best for a Muslim, whether in agribusiness or industry. Because Allah will glorify a farmer, shepherd, farmer, merchant, or teacher, as long as they are highly dedicated, honest, do not deviate from their work. At the time of the Prophet. Even though there have been many professions that friends have been involved in. Starting from farmers, traders, herders, blacksmiths, and so on. However, the motivation to be independent, entrepreneurship has become a spirit in itself. As narrated in the hadith from Anas that Rasulullah saw. said,

(ما من مسلم يغرس غرسا أو يزرع زرعاً (رواه البخاري

*"No Muslim can crop, and then eaten by birds or animals in another narration,)*  
*quadruped) unless it is almsgiving to him."* (HR. Bukhari, no. 1082)

Agribusiness is not only a form of application of independence, but also a form of caring and spirit that benefits people and the universe in general. Although there are no restrictions on certain forms of work according to sharia, and which is the best job. However, we can find that

the best work includes aspects of the halalness of the job, the independence of the perpetrator, and its benefits for other parties. In agribusiness activities, these three aspects are clearly inseparable. Yusuf Al-Qaradawi, (2014: 124)) summarizes the opinions of several scholars about what work is most important for a person. "We do not exaggerate one job over another. However, the virtue of that job lies in the needs of society for the three jobs."

In particular, work as a farmer is the oldest occupation in the history of human civilization. Prophet Adam was farming, and then he worked as a shepherd. Adam's first descendants, namely Qabil and Abel, respectively, were a farmer and a shepherd (Abdul Halim, 2007: 19). In some of these hadiths, the Prophet shows the glory of agricultural activities. because the benefits generated from farming and agribusiness are benefits that are felt by everyone. Even if we look at the Arabic term, 'farmer' is called '*fallâh*', whose root is the same as *falâh*, which means 'victory'. '*Falâh*' also includes the happiness of the world and the hereafter, according to Tarigan (2012: 75). For the life of the world, *falâh* includes three definitions, namely, survival (*baqâ* '), freedom from poverty (*freedom from want / ghanâ*), and strength and honor (*power and honor / izz*).

Indonesia is an agricultural and maritime country. Agriculture is still the largest source of labor compared to the industry. From a macro perspective (Jusuf, 2006: 10-11), the agricultural condition is related to the low absorption of other sectors of excess agricultural labor. Even agriculture is still expected to accommodate labor, mainly if problems occur in other sectors. This can be seen when Indonesia was facing a monetary crisis caused by mismanagement of the financial sector. Agriculture had functioned as a "*buffer*" for the economy. The role of agriculture was increasingly seen during the financial crisis in 1997/1998 in reducing economic turmoil because it was still able to grow positively.

However, agriculture in question is not as narrow as farming. Masyuri (in C. Kader, 2007: 70) details the business fields related to agriculture. According to him, at present, the fields related to agriculture include the following: 1) Production and distribution businesses, agricultural production facilities and other agricultural inputs (upstream agro-industry), 2) Processing and *manufacturing* of agricultural products and their marketing (agro-industry). downstream), 3) Supporting activities such as providing credit, agricultural insurance, training, consulting, and transportation.

Agribusiness (which includes management from preparing seeds, caring for, pan to marketing, and product innovation) is equivalent to agriculture. Rahardi (2005: 9) categorizes agribusiness as a sector because it is part of the economic sector. Thus, agribusiness is equivalent to the agricultural sector, although the agricultural sector includes traditional (subsistence) agriculture and its non-commercial aspects. Agribusiness is not called a sub-sector because its subsector is the same as agriculture, namely food crops, horticulture, plantations, livestock, fisheries, and *agroforestry*.

### 3.3 *New Dimensions of Agropreneurship*

In a Muslim's view of life, life is worship. Every work that is done is not solely because of the urge to survive and seek material gain. Because if that is the case, of course, the animals can do it, because they are looking for food solely because of the instinct to survive. In fact, in essence, human activity in the world is in the framework of finding provisions for life in the hereafter. Allah SWT. Said,

*"And I did not create jinn and humans except to worship Me".* (Surah Adz-Dzâriyât (51): 56)

In Ibn Abbas's interpretation (Siroj, 2006: 45), a companion of the Prophet known as an expert in interpreting the Quran, the word "worship Me" (*liya'budūn*) is understood as "knowing me" (*liya'rifūn*). It seems clear that for the Sufis, knowledge of Allah is the primary goal and fundamental basis (*iltizām*) in the process of worship. Likewise, in carrying out agribusiness activities, the goal of servitude is not just normative in the heart but also becomes the spirit in its practical activities.

As quoted by Ibn Katsir (Rifa'i, 1989: 306-307), there was an incident at the time of the Prophet about the tangible form of the spiritual dimension of agriculture carried out by the companions. Ibn Abi Hatim narrated from Abdullah bin Mas'ud. He said, "When this verse was revealed (Surah Al-Hadid: 11), Abu Dahdah Al-Ansari said, "O Messenger of Allah, does Allah the Almighty want a loan from us?" He replied, "Yes, O Abu Dahdah. " Abu Dahdah also said, "O Messenger of Allah, give me your hand." Then we held his hand and said, "Verily, I will lend to my Rabb, the most exalted one, a garden." Ibn Mas'ud said, "The garden was planted with six hundred date palms, and they are also Dahdah's mother and the family lived." 'O Umm Dahdah,' Umm Dahdah replied, 'Get out of there because I have lent it to my Rabb who is Mahamulia, Mahagung. "'The implicit meaning of the hadith confirms that a profitable investment in this world and the hereafter has been made by the friends.

In another narration, Anas bin Malik, may Allah be pleased with him, said, "Abu Talha is the Ansar who has the most wealth, and the treasure he loves the most is the garden of Bairaha which is facing the mosque. Rasulullah once entered the garden and drank its freshwater." Said Anas, "When the verse 92 of Surah Ali Imran came down, '*You will not gain any goodness, so you will give away some of the treasures you love,*' Truly the treasure that I love most is the garden of Bairaha, so now I give this garden to Allah, which I hope for the reward and as a savings with Allah SWT. For that, take advantage, O Messenger of Allah, it's up to you! ' Rasulullah replied, "Good, that is the most profitable treasure. Good, that is the most profitable treasure. I have heard what you say about that treasure, but I think it is better for that treasure, but I think you should just give it to your relatives." Then, Abu Talha distributed it to his relatives and uncle's children. " (HR. Muslim / 529, in Al-Mundziri, 1987: 144)

Agropreneurship is a work ethic in an effort to find halal sustenance on the one hand and as servitude to Allah on the other. Al-Sya'rawi (1991: 19/8904) proves this based on the hadith narrated by Ath-Thabrani, from the Messenger of Allah, "*Whoever is fast asleep because of fatigue at work, Allah will give forgiveness during his sleep.*" On another occasion, when the Messenger of Allah saw the hands of a friend who had become rough as a result of working, he said: *This is the hand that is loved by Allah and His Messenger.* Al Sya'rawi added, it is called loved by Allah and His Messenger, because he is tired of working not only to meet his needs, but also because it puts more effort into the benefit of others.

Narrated from Abu Hurairah *radhiyallâhu 'anhu*, from the Prophet *sallallaâhu' alaihi wa sallam* he said: "There was a person walking in a vast desert that was waterless and lonely, suddenly he heard a voice from the clouds, 'water the fulan's garden!' then the cloud pulled aside (away) and then spilled its water on the ground with black rocks. It turned out that a water channel was filled with water. So he traced (followed) the course of the water. It turned out that there was a man who was in his garden; he was flowing water using his hoe. Then he asked, 'O servant of Allah, what is your name?' he replied, 'Fulan,' which is a name that was heard from the voice in the cloud earlier. Then the person asked in return, 'Why are you asking my name?' he replied, 'I heard a voice from the clouds lowering the water saying 'water the fulan's garden!' the so called is your name. So what have you actually done? 'He replied,' Since you have said this, I will tell you that I am sharing what is produced from this garden; I donate a third; One third I eat with my family, and another third I return to the garden (to be replanted). " In another narration, it is stated: "And I made a third of it for the poor and beggars and *ibn sabîl* (people running out of provisions on the way)." (HR. Muslim / 534, Al-Mundziri, 1987).

It is very clear that water is the cause of the fertility of agricultural land, from the perspective of someone who knows (*ma'rifah*) to Allah, not just a matter of irrigation technology or rainfall. However, personal and social piety, as well as *ukhrawi* orientation dominates his agricultural activities.

In fact, losses experienced by an *agropreneur* can occur not solely due to aspects of mismanagement, fertilization errors, or technology application errors. Pride is also one aspect of that failure, as it is illustrated in Surah Al-Qalam verses 17-33, which ends with Allah's affirmation that losses in farming are caused by arrogance, reluctance to be grateful, and believe that all the results of efforts are the will of Allah, also reluctance to share with people in need, then come because all these things are miniature torments in the hereafter. So that in the closing, the theme of the verse about loss (crop failure) is emphasized as a form of torment, "Such is torment (in the world), and really, the punishment of the hereafter is greater if they know." (Al-Qalam [68]: 33).

### 3.4 *Muslim Civilization as Agricultural Civilization*

In Hitti's (2006: 436) notes on the history of the Arab nation, agriculture experienced rapid progress at the beginning of the Abbasid dynasty because the center of government itself was in a very fertile area, on the banks of a river commonly known as Sawad; because they realize that agriculture is the primary source of state income; and because tillage was almost entirely undertaken by indigenous people, whose status had increased under the new regime.

Two caliphates, namely Umayyah (660-750 AD) and Abbasid (750-1258 AD), maintained and continued to pursue the taxation system and agricultural management that had existed before (B. Tauger, 2011: 44). Abbasids are very supportive of community activities, especially in terms of agriculture, the field of thought, the field of trade and also population growth, all of these things which further expand the market for agricultural production. From the results of the assimilation of the Arabs in the Abbasid era, the Arabs began to recognize and learn to grow sugar cane, wheat, high protein flour, Asian rice, tamarind, lemon, banana, plantain, coconut, eggplant, artichoke (a type of vegetable from the Mediterranean), spinach, watermelon, and others, which are mostly for consumption, are made of fiber, medicines, cosmetics, textiles, timber, and other purposes (B. Tauger, 2011: 44-45).

Evidence of the seriousness of Muslims and also Muslim thinkers at that time, for example, in the year 350 H (961 AD), an anonymous author from Cordoba has made an extensive agricultural calendar that contains a schedule of activities for farmers so that they know what to do every month. Also in the late 11th century, several scientists also wrote five important treatises on agriculture, among them; Ibn Wafid, Ibn Bashshal, Ibn Hajjaj, Abu Al-Khair and Al-Thignari (Al-Hassan, 2001: 25). Thus, Muslim agricultural civilization experienced advances in terms of theory and practice.

Zenno Noeralamsyah (2012: 130) notes that Islamic civilization also has Abu Muhammad Abdullah ibn Ahmad ibn Al-Baithar Dhiya Al-Din Al-Malaqi, who is better known as Ibn Al-Baithar (1188-1248 AD), a botanist who born in Malaga, Andalusia. From his teacher Abu Al-Abbas Al-Nabati, who was also a reliable botanist, Ibn Al-Baithar began to research and study the plants he had collected from around Spain. He wrote his *Kitāb al-Jāmi 'li Mufradāt al-Adwiyah wa al-Aghdhiyyah*, which is the greatest compilation of botanical books over the centuries. He is a botanist who doubles as a chemist, pharmacy, and even physicist. The book contains approximately 1400 kinds of plants, food, medicine, 300 of which are his discovery results. This book was translated into Latin in 1758 and continued in Europe until the early 19th century. Ibn al-Baithar also researched animal anatomy and was ordained as the father of veterinary science. Even in the Arab world, *Al-Thibb Al-Baitârî (Veterinary Medicine)*, which is taken from his name, is immortalized as the name of the field of veterinary science in Arabic.

Furthermore, El-Daly (in Noeralamsyah, 2012: 129) explains that Islamic civilization has many experts in the fields of agriculture, botany, and biology. They have even inherited the knowledge that has been immortalized in books and created new innovations in agricultural techniques, which are still up until now used. The Muslim civilization had a botanist who wrote the first complete works on plants. He Abu Hanifah Ahmad ibn Dawud Dinawari (828-896), wrote *Kitāb al-Nabāt* in which he describes at least 637 plant varieties. Around the 9/10 century AD, Abu Bakr Ahmad ibn 'Ali ibn Qais Al-Wahsyiyyah Al-Kasdani Al-Qusaini, an Assyrian Muslim wrote *Kitāb al-Filāhah al-Nabātiyyah (The Book of Nabatean Agriculture)* in 904M. The scientist who is also a historian wrote eight volumes of books on water distribution techniques, irrigation, and how to treat it. This was the beginning of the agricultural revolution, which is still known in Europe, known as *Nabatean Agriculture*.

The Muslims also do not hesitate to adopt agricultural technology from other nations. Milwright (2010: 70) notes, for example, that the new rulers at that time retained the existing Roman-Visigothic irrigation infrastructure, while also introducing technologies such as *qanāt* and semi-fed tanks, which had long been used in the Middle East. So that Chapra (2001: 157) concludes that the rural and agricultural sectors that were previously sleeping suddenly came alive and developed after the spread of Islam because of the enforcement of laws and the availability of a large market, without any fear of robbers blocking the caravans on their way. Or are subject to heavy taxes. This motivates all parties to do their best for the advancement of themselves and their communities.

Chapra (2001: 157) continues that there are several reasons for the Islamic agricultural revolution, including:

1. Agricultural land that was conquered as *fay* ' or land with public ownership. This land was left to remain in possession of the original owner and cultivator, very different from the practice of the Roman and Persian Empire, which separated these



- lands from their owners and divided them up among their military elites and their soldiers.
2. The land awarded by the caliphs (*iqthā'*) was relatively smaller in number and consisted of unplanted or no man's land.
  3. Muslims are not allowed to buy crops from the natives.
  4. There is agricultural production sharing (*muqāsamah*) between the state and farmers.
  5. Farmers are only required to pay a certain amount of tax, which is called *kharaj*.

### 3.5 The 'Abasa Agribusiness Model

Verses 24-32 are part of the Surah 'Abasa, which discusses human consumption patterns and God's power on earth related to agricultural activities.

﴿ فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَّبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ ﴾  
﴿ فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَّبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ ﴾

24) Let people then consider their food. 25) how We pour down rain in abundance, 26) and meticulously split the earth open 'for sprouts', 27) causing grain to grow in it, 28) as well as grapes and greens, 29) and olives and palm trees, 30) and dense orchards, 31) and fruit and fodder 32) all as 'a means of' sustenance for you and your animals.

## 4. About Soil Fertility

Before talking about the growth of agricultural commodities, in the 27th verse of the Surah 'Abasa, Allah said *tsumma syaqaqnā al-ardha syaqqā*, "Then We split the earth as best as possible." As it is understood that the word *fā'il* (subject) in the verse is Allah, however, it uses the pronoun *nahnu* (Kami), which means that Allah gives opportunities to other beings to be involved in the productivity of the land and its fertilization process. In the Surah Al-A'râf (7): 58 Allah SWT. says,

﴿ وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبِثَ لَا يَخْرُجُ إِلَّا تَكْدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴾

*The fertile land produces abundantly by the Will of its Lord, whereas the infertile land hardly produces anything. This is how we vary 'Our' lessons to those who are thankful.*

Soil fertility in a narrow sense is the availability of nutrients in plants at that time. The higher the nutrient availability, the more fertile the land is, and vice versa. The status of nutrients in the soil always changes, depending on the season, soil management, and plant types (Rosmarkam & Yuwono, 2002: 204). The issue of land has its own place in Shari'a. Many muamalah activities related to land are specifically discussed in fiqh. Like *ihyā al-mawāt* (opening of new land), *musāqāh* (cooperation in land cultivation), *iqthā'* (land use by the state), *kharaj* (land tax) *muzāra'ah* (cooperation in farming), and others.

﴿ وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبِثَ لَا يَخْرُجُ إِلَّا تَكْدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴾

*The fertile land produces abundantly by the Will of its Lord, whereas the infertile land hardly produces anything. This is how we vary 'Our' lessons to those who are thankful. (Surah Al-A'râf [7]: 58).*

As-Sa'di (2005: 292) interprets the meaning of the verse *walladzī khabutsa lā yakhruju illā nakidāuseless*, as the soil that grows bad plants which are and without any blessings. From the interpretation of As-Sa'di it is possible in reality, there is land that can grow crops, but the plants are useless, do not bear fruit, or crop fail. The forms of testing in doing agropreneur

activities are due to the inaccuracy of technology and how to treat plants and factors of personal piety. Because blessings are near related to righteous deeds and benefit those around them. An agroprenuer should also become a Sufi, who draws closer to God after work, is grateful when he gets results, and intends to work solely to seek happiness in the world and the hereafter.

## 5. *Habbâ* and Green Fertilizer

Then in the 27th verse of the Surah 'Abasa it is stated that Allah grows *habbâ* (grain), as in the verse فَأَنْبَتْنَا فِيهَا حَبًّا, Al-Mahalli and As-Suyuthi (2007: 2/253) mean *habbâ* is *al-hinthah* (wheat germ) and *asy-sya'ir* (barley). Research in the laboratory has shown that barley or barley contains various elements such as a fiber called Beta-glucan, which is useful for strengthening the immune system and speeding up wound recovery. Antioxidants found in barley also prevent the spread of heart and blood vessel disease and be the best food for people with diabetes because the high fiber in barley prevents the entry of bad cholesterol in the digestive tract. (Prajna, 2014: 77).

However, it is also included in the *habbâ* (grain), including legumes—the world of agriculture known as green manure. Green manure is a fertilizer that comes from plants or young plants that are immersed in the soil. Usually, the use of green manure is to add soil nutrients, especially nitrogen, because it contains a lot of these elements. Plants that can be used as green manure is classified in the family *Leguminosae* (legumes). Plants from the family *Leguminosae* have roots attached to the bacteria *Rhizobium*, which can fix nitrogen from the air. With the presence of bacteria known as nodules, plants can get additional nitrogen from the air and the soil they grow. Therefore, green manure crops that are planted and immersed in the soil before the primary plants are planted will increase the volume of nitrogen in the soil.

The results of Prihmantoro's (2008: 15) research show that in addition to adding nitrogen in the soil, the presence of green manure is also useful for:

1. adding humus or organic matter in the soil to
2. support microorganisms in the soil and to
3. restore washed nutrients.

Plant *Leguminosae* Another is the pigeon pea beans and cowpeas. Gude nuts are potential as animal feed. Gude beans are legumes characterized by young seeds that are round in shape, found in pods, and rather stiff (Murtidjo, 2006: 24-25). Meanwhile, suppose winged bean seeds are treated specifically. In that case, they will be useful as poultry feed by soaking them for 10 hours and then boiling for 30 minutes to remove substances that inhibit livestock growth. Because it has a vegetable protein source that can be used, the mean crude protein was at least 29% and rich in amino acids, especially lysine. Winged bean seeds are quite feasible as a substitute for soybeans because they generally have a fat content consisting of 39% and 27% oleic and linoleic acid, respectively (Murtidjo, 2006: 25). Winged bean plants can be used as food, animal feed ingredients, medicinal ingredients, soil fertilizers, and erosion prevention, as well as alang-alang exterminator (Fachruddin, 2000: 41). No wonder the planting of several plants in the Surah 'Abasa, also aims to fulfill livestock nutrition. As expressed in verse 32,

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

"all as 'a means of' sustenance for you and your animals."

## 6. Date palm tree; Wind breaking Technology

In the Qur'an Allah mentions dates with various terms, such as *an-nakhl*, *an-nakhil* or *an-nakhlah* in more than 20 places, whereas in the hadith it is often referred to as *ar-ruthab* (wet dates) or *at-tamar* (dry dates. ). The mention of dates, for example, is in the Surah Al-Baqarah [2]: 266, Al-An'ām [6]: 99, 141, Ar-Ra'd [13]: 4, An-Nahl [16]: 11, 67, Al-Isrā' [17]: 91, Al-Kahfi [18]: 32, Maryam [19]: 23, 25-26, At-Tāhā [20]: 71, Al-Mu'minūn [23]: 19, Yāsīn [36]: 34, 67, Qāf [50]: 10, Ar-Rahmān [55]: 11, 68, Al-Hāqqah [69]: 7 and 'Abasa [80]: 29. Allah said,

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثُهُ وَالزَّيْتُونَ وَالرُّمَانَ  
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ

"He is the One Who produces gardens—both cultivated and wild<sup>1</sup>—and palm trees, crops of different flavours, olives, and pomegranates—similar 'in shape', but dissimilar 'in taste'. Eat of the fruit they bear and pay the dues at harvest, but do not waste. Surely He does not like the wasteful." (Surah Al-An'ām [6]: 141)

The date palm plant was first discovered in Phoenicia (now Lebanon), then given the scientific name *Phoenix dactyli fera*. The leaves bloom like fingers. Fingers and fin-shaped so that Westerners call it the *feather palm* or *feather palm*. Like other types of plants, dates grow in long-stemmed bunches, similar to areca nut bunches. Each bunch can reach a thousand dates weighing about 10 kg. (Wirakusumah, 2010: 78).

All parts of the date palm plant can be used. The fruit and shoots can be eaten, dried, or ground into flour, the sap can be made into a drink, and the coir is woven. Date seeds can also be used as feed for donkeys or camels. , the Arabs often call it *nakhlah*, which means the tree of life (Wirakusumah, 2010: 78).

Date palms remain strong even when hit by strong winds that destroy crops. 14/22) states that the wind (*rīh/ riyāh*) can be both beneficial and destructive. If the word wind is mentioned in the plural form (*riyāh*), it means wind that is beneficial. It is different from dry winds, so it is expressed in the singular (*ar-rīh*).

In agriculture, the wind that blows too hard not only disturbs the pollination of plants but also causes fruit and shoots to fall prematurely. For areas with strong winds, planting windbreak trees on the edge of the garden is highly recommended. However, cover crops that are planted too tightly can inhibit the growth of nutmeg because of competition for nutrients. (Drazat, 2007: 14). In such circumstances, even though the date palm grows on sandy soil, it will be strong. Wind and storms will not bring down the date palm because the roots are strong (Webe, 2007: 181).

That is why Fir'awn chose date palm stems to crucify the magicians who believed in God Harun and Musa Surah Thâhâ verse 71), Fir'awn chose date palm stems because of their strength and strength. Furthermore, he mentions the Surah *fi* in the word *fi judzu 'al-nakhl* (at the base of the date) to show its strength and closeness (Badwilan, 2008: 161).

When date palm seeds are planted in the ground, the roots grow first. The roots continued to strengthen themselves and gripped into the ground. These dates' roots first grow until they are strong and only then lift the stems, which also start to grow. Until the date palm is strong and gets a deep grip, it will not grow above the ground (Webe, 2007: 180-181).

So it is not without reason, Allah mentions many date plants. Even Rasulullah saw. Likens the character of a believer to a date palm tree, *"In fact, there is a tree between the trees, the leaves of which do not fall. This tree is like a Muslim, so tell me what the tree is?"* Then people guess the trees *bawadi*. Abdullah said: *"Then it occurred to me, that tree was a date palm tree, but I was ashamed to express it."* Then they said: *"O Messenger of Allah, tell us what tree it is?"* Then he replied: *"it is a date palm tree."* (Al-Bukhari, 1400 H: 1/38 no. 61).

## 7. Olive; Pioneer Plant Techniques

In several Arab countries that are known to be dry, barren, and arid, there are many olive trees (*Olive* or *Olea europeae*) that thrive so that the surroundings become greener and lush for planting other plants. Lusi (2010: 271) sees this phenomenon as the need for pioneer plants for barren land. According to him, in general, olive or date palms are relied on as pioneer plants. In predetermined locations, saplings of olives are planted. After a while, when these plants start to grow, they create a microclimate in the surrounding soil, which then supports other plants' growth. Over time, the barren land was filled by shady trees. The soil has also turned fertile and allows the growth of various other plants.

The fat contained in olives is monounsaturated fatty acids and antioxidants, which are very good for health. Olives also contain various vitamins (vitamins E and A) and minerals (iron, potassium, and calcium). (Wirakusumah, 2010: 73). Then olive oil waste itself can still be used as fuel, fertilizer, animal food, and lubricating oil. Meanwhile, olive seeds can be used as plastic molding products. . (Wirakusumah, 2010: 74). Olive trees are also classified as trees that survive quite a long time. Even Perricone (2002: 86) found that olive trees can live hundreds of years and often can repair themselves after being burned or cut.

## 8. Conclusion

After describing the motivation of the Quran and hadith for entrepreneurship and also explaining some of the advantages of agropreneurship, the author comes to a conclusion that;

- a. Finding a living on your own is the best job. Islam encourages its people to be independent, creative, and try their best at work.
- b. Work is a form of servitude to Allah, not merely seeking the life of the world, but also the hereafter. The sufistic dimension of an agropreneur views crop failure as a test of faith, or even torment. The success of his agriculture served as a gift to his individual and social piety.
- c. Farming, agribusiness, and activities related to it are essential because of their enormous benefits, as well as a form of responsibility for protecting the earth and the use of nature for improvement.
- d. In the Quran, there are indicators of agricultural forms and agricultural commodities that can become broad business opportunities, on the basis of their various benefits. Starting with improving soil fertility techniques, and suitable cropping patterns.

For further academics; in order to develop the findings in this paper, and develop them into scientific research according to agricultural and botanical sciences, with the hope of becoming an inspiration for the emergence of agricultural technology oriented towards protecting the earth, optimizing agricultural products, and welfare of farmers. As for academics, policymakers, and experts in various disciplines, to make the integration of science as an approach in solving social, economic, and religious problems. The need for Qur'anic experts,

agricultural and economic experts to collaborate in order to realize Indonesia as the largest agrarian country, the largest Muslim community results in state prosperity and social piety to the nation, so that the existence of Indonesia as *baladatul thayyibatun wa Rabbun ghafūr* is very likely to be realized.

- a. For researchers, as proof of a student's academic capacity as well as his scientific responsibility and the tridarma of higher education, as a provision for the future when scientific responsibility must be accounted for academically, both in thesis writing, scientific journal writing, and others.
- b. For the community, belief in the Quran, which is part of faith and belief as a Muslim, can be applied to others' real productive activities. In this case, the belief that the Quran provides values that should be held by an entrepreneur or agribusiness actor.

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