LEGAL IMPLICATIONS OF PIG-CONTAMINATED IRRIGATION WATER IN ERETON KULON: A FOUR-SCHOOL JURISPRUDENTIAL ANALYSIS

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Abstract

The practice of bathing pigs in rice field irrigation channels in Ereton Kulon Village, Indramayu, raised concerns among the local Muslim community regarding the potential contamination of irrigation water and its impact on crops. This study examines the concept of impurity (najāsah) in classical Islamic jurisprudence and its application to such agricultural contexts. It addresses two primary questions: whether irrigation water contaminated by pigs becomes legally impure, and whether crops irrigated or fertilized with such water or substances are permissible for consumption. Using a qualitative literature review approach, data from classical fiqh texts and supporting secondary sources were analyzed through a descriptive-analytical method. The findings indicate consensus among scholars that water becomes impure when its essential properties—color, taste, or odor—are altered. Divergence arises in defining the threshold of a "large quantity" of water: the Shafi'i and Hanbali schools set it at two qullahs, whereas the Hanafi and Maliki schools apply alternative criteria. Regarding crop consumption, the majority of scholars, including the Maliki school and certain Shafi'i jurists, permit it, while the Shafi'i position maintains prohibition. The Hanbali school allows consumption under the condition of tangible benefit (intifa'). This study highlights the practical relevance of classical fiqh perspectives on impurity in contemporary agricultural contexts and informs the legal assessment of crops exposed to contaminated irrigation.

Keywords: *Impurity; Islamic jurisprudence; Irrigation; Pig contamination.*

A. INTRODUCTION

A recent incident has generated public controversy regarding the use of irrigation water and its legal implications in Islamic law. On 6 May 2025, residents of Indramayu protested an incident involving the bathing of pigs in an irrigation canal used by the local community.[1] The water from this canal serves multiple functions, including agricultural irrigation and daily domestic activities.[2] The incident raised serious concerns regarding the ritual purity (*ṭahārah*) of the irrigation water, particularly in an area with a predominantly Muslim population.[3] These concerns were further amplified by the fact that the water flows directly into agricultural fields whose produce is consumed by the general public, including Muslims.

Local residents expressed anxiety over the situation, stating that the wastewater from bathing pigs flowed directly into rice fields without any prior treatment.[4] In response to these public concerns, the Indramayu Police Department, through the

[1]Tim Detik Jabar, "Geram Warga Pantura Lihat Air Bekas Mandi Babi Dialirkan ke Sawah," *Detik Jabar*, 8 Mei 2025, https://www.detik.com/jabar/berita/d-7904411/geram-warga-pantura-lihat-air-bekas-mandi-babi-dialirkan-ke-sawah.

[2] Tim Publikasi Diskominfo Indramayu, "Penuhi Kebutuhan Air Petani, Indramayu Peroleh Proyek Strategis Nasional," *Pemerintah Kabupaten Indramayu*, 13 Januari 2022, https://indramayukab.go.id/penuhi-kebutuhan-air-petani-indramayu-peroleh-proyek-strategis-nasional/.

[3] "Buku Kabupaten Indramayu Dalam Angka 2025 (BPS Kab. Indramayu)," *Pemerintah Kabupaten Indramayu*, t.t., https://indramayukab.go.id/statistik-agama/.

[4] "Warga Indramayu Resah, Truk Pembawa Babi Siram Hewan di Saluran Irigasi Sawah," *Lidik ID*, 7 Mei 2025, https://lidik.id/warga-indramayu-resah-truk-pembawa-babi-siram-hewan-di-saluran-irigasi-sawah/.

Head of the Kadanghaur Police Sector, intervened by issuing warnings and advising truck drivers not to repeat such practices in the future. [5]

From the perspective of Islamic jurisprudence (*fiqh*), pigs are classified as inherently impure (*najis al-'ayn*), similar to dogs.[6] As pigs fall under the category of severe impurity (*najāsah mughallaẓah*),[7] any water contaminated by them potentially carries significant legal consequences. Classical jurists from the four Sunni schools of law—Hanafi, Maliki, Shafi'i, and Hanbali—hold differing views regarding the criteria by which water is deemed impure. These criteria include the quantity of water, perceptible changes in its physical properties (color, taste, or odor), and the visible presence of impurity. Such doctrinal differences are crucial to examine in order to provide legal clarity in cases of environmental contamination involving impure substances.

Beyond the legal status of contaminated water, an additional issue arises concerning agricultural produce cultivated using fertilizers derived from animal waste, whether from animals that are permissible (*ḥalāl*) or impermissible (*ḥarām*) for consumption. A related question concerns the legal status of crops

[5] Maya Citra Rosa, "Polisi Tegur Sopir Truk yang Mandikan Ratusan Babi di Irigasi Pantura Indramayu," *Kompas*, 10 Mei 2025, https://www.kompas.com/jawa-barat/read/2025/05/10/135401088/polisi-tegur-sopir-truk-yang-mandikan-ratusan-babi-di-irigasi-pantura.

[6] Syamsu al-Din dkk., *Mughni al-Muhtaj ila Ma'rifati Ma'ani Alfadzi al-Minhaj* (Dar al-Kutub al-'Ilmiah, 1994), 240.

[7] Ahmad bin Muhammad bin Muhammad bin Hajar al-Haitami, *Manhaj al-Qawim Bi Syarh Masail al-Taklim* (Dar Minhaj, 2006), 120.

irrigated with contaminated water (*mā' mutanajjis*). Specifically, the issue is whether agricultural products grown using impure substances during the cultivation process are themselves considered impure and therefore prohibited for consumption.

Regarding the use of animal-based fertilizers, previous studies indicate that fertilizers derived from pig manure may enhance agricultural productivity; however, such use is deemed impermissible under Islamic law due to the pig's classification as *najāsah mughallaẓah*. This position is supported by Qur'anic prohibitions found in Surah al-Baqarah (2:173) and Surah al-Ma'idah (5:3), which explicitly forbid the consumption of pork and its derivatives. Some earlier studies further argue that although harvested crops may not be directly contaminated by impure substances, the absorption of nutrients from impure fertilizers may influence the quality, taste, and legal status of the produce. [8]

This discourse is particularly significant given the critical role of irrigation water in the regional food production chain and its direct connection to public consumption. Despite its importance, there remains a lack of focused scholarly analysis addressing the legal status of irrigation water used for bathing pigs, as well as the ruling on agricultural produce cultivated using

[8]Muhammad Yusuf Ibrahim dan Mohmed Firdaus Bin Masruhen, "HUKUM PRODUK HASIL PERTANIAN DENGAN PUPUK DARI KOTORAN BABI DALAM PERSPEKTIF KRITERIA SISTEM JAMINAN PRODUK HALAL," *INTERNATIONAL JOURNAL MATHLA"UL ANWAR OF HALAL ISSUES* 4, no. 2 (2024): 54–66, https://doi.org/10.30653/ijma.202442.117.

mā' mutanajjis or pig-derived fertilizers, specifically from the standpoint of classical jurisprudence across the four Sunni schools of law.

Accordingly, this study aims to examine the juridical criteria by which water is classified as impure and to analyze the legal status of agricultural produce cultivated using pig manure or contaminated water. The findings of this research are expected to provide normative legal guidance for Muslim communities in addressing similar issues in their daily practices, particularly in contexts involving agriculture, environmental management, and public consumption.

This study employs a qualitative, library-based research design grounded in normative fiqh analysis. Primary sources consist of classical juristic texts representing the four Sunni legal schools—Hanafi, Maliki, Shafiʿi, and Hanbali—along with their authoritative commentaries. Secondary sources include peer-reviewed journal articles, relevant news reports, and supporting scholarly literature. The analysis follows a descriptive–analytical approach by systematically examining classical juristic opinions to identify doctrinal differences, points of convergence, and their relevance to contemporary agricultural practices. The study is limited to textual legal analysis and does not incorporate empirical field research. This approach enables a focused examination of the legal status of irrigation water contaminated by pigs and its implications for agricultural production in Ereton Kulon Village.

B. RESULTS AND DISCUSSION

1. Classification and Criteria for Water Purity and Impurity

In Islamic jurisprudence, water is originally presumed to be pure (*ṭāhir*) and purifying (*muṭahhir*). However, this presumption changes when water comes into contact with an impure substance (*najāsah*). The juridical question that subsequently arises is whether water that has been contaminated by impurity necessarily loses its status as pure. Classical Muslim jurists have articulated divergent positions on this issue, resulting in doctrinal differences among the Sunni schools of law.

The issue of *mā' mutanajjis* has gained contemporary relevance following a recent incident in Ereton Kulon Village, Indramayu Regency. Several trucks transporting pigs were reported to have washed animal waste into agricultural irrigation canals. This practice caused public concern, as the irrigation water was used directly for rice cultivation. Given that pigs are categorised as intrinsically impure (*najāsah mughallaẓah*), the incident raised legal questions regarding the purity of the irrigation water. Before determining the legal status of such water, it is necessary to examine the classifications and criteria established by the four Sunni schools concerning when pure water becomes legally impure.

Within the Shafiʿi school, the definition of impure water is articulated with particular precision. One authoritative formulation is provided by Shaykh Abu Shujaʿ in *Matan Abī Shujāʿ* (*al-Ghāyah wa al-Taqrīb*), where he states that water is

deemed impure if it is less than two *qullahs* and comes into contact with impurity, or if it reaches two *qullahs* or more but undergoes a perceptible change in its properties. The dominant opinion within the school equates two *qullahs* to approximately five hundred Baghdad *riṭls*.[9]

Shafiʿi jurists further classify impure water into two distinct categories based on volume. First, water that is less than two *qullahs* is considered impure upon contact with any impure substance, regardless of whether its color, taste, or odor changes. This position is explicitly affirmed by Shaykh Nawawi al-Bantani in *Kāshifat al-Shajāʿ Sharḥ Safīnat al-Najāḥ*, where he asserts that a small quantity of water becomes definitively impure (*mutanajjis*) merely through contact with impurity. [10]

Second, water that reaches two *qullahs* or more retains its purity unless one of its essential characteristics—taste, smell, or color—undergoes a perceptible change due to impurity. This view is reinforced by Imam Taqi al-Din Abu Bakr in *Kifāyat al-Akhyār fī Ḥall Ghāyat al-Ikhtiṣār*, who grounds his argument in prophetic traditions affirming the inherent purity of water and in the scholarly consensus (*ijmāʿ*) that a large body of water only becomes impure when its physical properties are altered by contamination. [11]

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[9]Syeikh Abu Syuja', *Matan Abi Syuja' Al-Musamma Al-Ghayah Wa At-Taqrib* (A'limul Kutub, t.t.), 3.

[10] Syeikh Imam Nawawi Al-Bantani, *Kasyifatu an-najah syarh safinatun najah* (Darul Kutub Islamiy, t.t.), 50.

[11] Syeikh Imam Taqyuddin As-Syafi'i, *Kifayatul Akhyar Fii Halli Ghayatil Ikhtisar* (Darul Khair, t.t.), 16.

This doctrinal position is further supported by several Hadis that explicitly address the legal implications of water reaching the threshold of two *qullahs*, emphasizing that impurity only affects such water when it produces a discernible change in taste, odor, or color. [12]

Accordingly, when examined from the perspective of the Shafi'i school, the irrigation water used in the rice fields of Ereton Kulon Village does not automatically assume the legal status of impurity, despite its use as a channel for discharging wastewater from pig bathing. This assessment is based on the classification of the irrigation water as *mā' kathīr* (a large body of water), which is not deemed susceptible to contamination by impurity unless a perceptible change occurs in one of its essential properties—color, taste, or odor. Moreover, the continuous flow of the water further reduces the likelihood of sustained contamination. On this basis, the irrigation water retains its legal status as pure and remains permissible for its intended agricultural use.

Table 1.
Classification of Pure Water Becoming Mutanajjis According to Imam al-Shafi'i

Original Status	Quantity	Explanation	Legal Ruling
Pure water	Less than two *qullahs*	Water below two *qullahs* (less than approximately 270 liters) that comes into contact with impurity	*Mutanajjis* (impure)

[12] Syeikh Ibnu Hajar Al-Asqalani, *Bulughul Maram Min Adillatil Ahkam*, 6.

Pure water	Two *qullahs* or more	Water equal to or exceeding two *qullahs* (≥ 270 liters) that comes into contact with impurity without any change in its essential properties	Remains pure
Pure water	Two *qullahs* or more	Water equal to or exceeding two *qullahs* that comes into contact with impurity and undergoes a change in one of its essential properties (taste, odor, or color)	*Mutanajjis* (impure)

Source: Classical fiqh literature [13]

Within the Maliki school, the issue of *mā' mutanajjis* (water contaminated by impurity) has elicited diverse juristic opinions. One prominent Maliki authority, Ibn Rushd, in *Bidayat al-Mujtahid wa Nihayat al-Muqtashid*, notes that scholars differ regarding water exposed to impurity without a perceptible change in its properties. Some jurists maintain that such water remains pure regardless of quantity, a view attributed to Imam Malik and supported by the Zahiri school. Others distinguish between small and large quantities: small water becomes impure upon contact, whereas large water does not. This differentiation also involves defining "small" and "large" volumes. For instance, Abu Hanifah

[13]Syeikh Abu Syuja', *Matan Abi Syuja' Al-Musamma Al-Ghayah Wa At-Taqrib*; Syeikh Imam Nawawi Al-Bantani, *Kasyifatu an-najah syarh safinatun najah*; Syeikh Imam Taqyuddin As-Syafi'i, *Kifayatul Akhyar Fii Halli Ghayatil Ikhtisar*.

defines large water as that which, when moved from one side, does not reach the opposite side, while the Shafi'i school specifies two *qullahs* (approximately 500 Baghdad *riṭls*). Some jurists refrain from precise volumetric limits, contending that even a small amount can be contaminated without a perceptible change in properties; this position is also linked to Imam Malik, with the additional qualification that using such water is *makrūh* (discouraged). Thus, within the Maliki school, three positions exist regarding small quantities of water exposed to impurity: first, it becomes impure (*mutanajjis*); second, it remains pure unless a property changes; third, its use is *makrūh*. [14]

From this framework, it is evident that the Maliki school diverges from the Shafi'i approach. Maliki jurists generally hold that water retains its purity if its essential characteristics—color, taste, or odor—remain unchanged. The key distinction lies in volumetric considerations: while the Shafi'i school establishes a specific threshold (500 *riṭls*), Maliki jurisprudence does not prescribe a fixed limit. Instead, it emphasizes that small quantities are more susceptible to impurity, though their use may remain legally permissible under the classification of *makrūh*.

Applied to the irrigation water in the rice fields of Ereton Kulon Village, the Maliki perspective similarly does not consider the water automatically impure. Since Imam Malik does not specify a volume threshold for contamination, the irrigation water

[14] Syeikh Ibnu Rusyd, *Bidayatul Mujtahid Wa Nihayatul Muqtasid* (Darul Kutub Islamiy, t.t.), Juz. 1, 30.

is legally pure for agricultural use, although its utilization may be deemed *makrūh* if there is potential contact with residual impurities.

Table 2.
Classification of Pure Water Becoming *Mutanajjis* According to Imam Malik

Original Status	Quantity	Explanation	Legal Ruling
Pure water	No quantitative distinction between large or small amounts	Water, whether small or large in quantity, that comes into contact with impurity without undergoing any change in its essential properties	Remains pure, though considered *makrūh* (reprehensible) for use

Source: Classical fiqh literature [15]

In contrast to the Shafi'i and Maliki schools, the Hanafi school presents a distinct approach to the legal status of water contaminated by impurity (*mā' mutanajjis*). According to Hanafi scholars, as explained by Shaykh Wahbah Zuhayli in *al-Fiqh al-Islami wa Adillatuhu*, water is considered impure when it comes into contact with non-permissible impurities, such as animal excrement, under specific conditions: namely, when the water is still and its volume is limited. In the Hanafi framework, water is regarded as "small" if it occupies less than 10 × 10 *cubits* in rectangular form. Under these conditions, even if the water's

[15]Syeikh Ibnu Rusyd, *Bidayatul Mujtahid Wa Nihayatul Muqtasid*.

physical properties—color, taste, or odor—remain unchanged, it is legally impure. [16]

Hanafi jurists differ in delineating the threshold between small and large quantities. Abu Hanifah defines large water as that which, when moved from one side, does not transmit motion to the opposite side. Conversely, small water is defined as below the 10 × 10 *cubits* threshold. [17] Accordingly, water exposed to impurity is classified into two categories: (1) small water contaminated by impurity without perceptible change, and (2) small water whose properties are altered by impurity. Scholars uniformly agree that the second category is impure, while the first category, according to Hanafi jurisprudence, is also deemed impure, aligning in principle with Shafi'i and Hanbali positions.[18] For large water, defined as a volume which, when agitated from one edge of a rectangular pool, does not disturb the opposite edge, the water retains its purity unless one of its essential characteristics—color, taste, or odor—is altered by contact with impurity.

Applied to the irrigation water in Ereton Kulon Village, the Hanafi perspective similarly concludes that the water remains pure. The flow of the irrigation system exceeds the 10 × 10 *cubits* threshold by a substantial margin, and no perceptible changes in

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[16] Syeikh Wahbah Zuhaili, *Al-Fiqhul Islamiy Wa Adillatuhu* (Darul Fikr, t.t.), Juz. 1, 278.

[17] Syeikh Wahbah Zuhaili, *Al-Fiqhul Islamiy Wa Adillatuhu*, Juz. 1, 279.

[18] Syeikh Wahbah Zuhaili, *Al-Fiqhul Islamiy Wa Adillatuhu*, Juz. 1, 278.

color, taste, or odor occur. Therefore, according to Hanafi jurisprudence, residual pig wastewater does not affect the legal purity of the irrigation water, which remains permissible for agricultural use.

Table 3.
Classification of Pure Water Becoming *Mutanajjis* According to Imam Abu Hanifah

Original Status	Quantity	Explanation	Legal Ruling
Pure water	Less than 10 × 10 cubits (rectangular form)	Water below the threshold of 10 × 10 cubits that comes into contact with impurity	*Mutanajjis* (impure)
Pure water	More than 10 × 10 cubits (rectangular form)	Water exceeding 10 × 10 cubits that comes into contact with impurity without visible change in its essential properties	Remains pure

Source: Classical fiqh literature [19]

The Hanbali school aligns closely with the Shafi'i perspective regarding the legal status of water contaminated by impurity (*mā' mutanajjis*), including cases involving irrigation water used for washing pigs. This position is detailed in classical Hanbali literature, notably Ibn Qudamah's *al-Kāfī fī Fiqh al-Imām Aḥmad*. According to this text, if water undergoes a perceptible change in color, taste, or odor due to contact with

[19]Syeikh Wahbah Zuhaili, *Al-Fiqhul Islamiy Wa Adillatuhu*.

impurity, it is unequivocally deemed impure. If no such change occurs, the ruling is contingent upon the water's volume.

First, water that reaches two *qullahs* or more retains its purity. This principle is supported by a hadith narrated by Ibn ʿUmar, in which the Prophet Muhammad (peace be upon him) stated that water reaching two *qullahs* cannot be defiled by impurities. The reliability of this hadith is affirmed as *hasan* by Imam Tirmidhi, and it is corroborated by a narration from Abu Saʿid al-Khudri, asserting that water is inherently pure and impervious to contamination. Additional corroboration derives from the example of the Budaʿah well, which contained various impurities yet was declared pure, a ruling validated by Imam Ahmad.

Second, water volumes less than two *qullahs* are subject to divergent opinions. The dominant view holds that such water becomes impure even without a perceptible change, grounded in hadith evidence concerning the two-*qullah* threshold and the Prophet's instruction to wash vessels licked by dogs seven times. This reasoning indicates that small quantities of water are more susceptible to impurity, as they can be contained and directly affected. An alternative opinion maintains that small water remains pure provided its essential properties—color, taste, and odor—remain unchanged, a view similarly supported by relevant hadith. [20]

[20] Syeikh Ibnu Qudamah, *Al-Kaafi Fii Fiqh Imam Ahmad* (Darul Kutub Ilmiyah, t.t.), Juz. 1, 28-31.

From the preceding discussion, it is evident that scholars unanimously agree that water becomes impure (*mutanajjis*) when its essential properties—color, taste, or odor—are altered due to contact with impurity. This consensus applies to both small and large volumes of water, provided that the change is caused by a contaminating substance. Several prophetic traditions support this principle, including a narration in Ibn Majah from Abu Umamah al-Bahili, which states that water is inherently pure and cannot be rendered impure except through changes in color, taste, or odor.[21] A similar report in al-Bayhaqi affirms that water remains pure unless its properties are altered by contact with impurity.[22]

If no perceptible change occurs, two factors influence the legal status of the water. First, water that reaches two *qullahs* or more retains its purity. This ruling is grounded in a sahih hadith narrated by ʿAbdullah ibn ʿUmar, in which the Prophet Muhammad (peace be upon him) explained that water of this volume cannot be defiled by any means, even if contacted by livestock or wild animals. This establishes that large volumes of water possess a resilience against impurity, as long as their properties remain unchanged. [23]

Second, for water below two *qullahs*, jurists differ. The first position holds that small quantities become impure upon

[21] Syeikh Ibnu Hajar Al-Asqalani, *Bulughul Maram Min Adillatil Ahkam*, 6.

[22] Syeikh Ibnu Hajar Al-Asqalani, *Bulughul Maram Min Adillatil Ahkam*, 6.

[23] Syeikh Ibnu Mas'ud bin Nu'man, *Sunan Daruquthni* (Mu'assatul Risalah, t.t.), Juz. 1, 10.

contact with impurity, even if their properties remain unchanged. This reasoning derives from the explicit threshold established in the hadith regarding two *qullahs*, indicating that smaller volumes are more susceptible to contamination.[24] The alternative view maintains that water below two *qullahs* remains pure as long as its color, taste, and odor are unaffected. This perspective is supported by general hadith reports, such as those in Ibn Mājah[25] and al-Bayhaqi, [26] which affirm the default purity of water. These divergent opinions arise from differing interpretations of the hadith: some emphasize the quantitative threshold of two *qullahs*, while others focus on changes in the properties of the water. Nevertheless, all scholars concur that if water's essential characteristics are truly altered by impurity, it loses its legal status as pure.

Applied to the irrigation water in Ereton Kulon Village, the Hanbali school concurs with this reasoning. Hanbali jurists maintain that water becomes impure only when contact with impurity causes a perceptible change in its color, taste, or odor. As the irrigation water is both voluminous and continuously flowing, no such changes occur. Therefore, according to Hanbali jurisprudence, the irrigation water retains its legal purity and remains permissible for agricultural use.

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[24] Syeikh Ibnu Mas'ud bin Nu'man, *Sunan Daruquthni*, Juz. 1, 10.

[25] Syeikh Ibnu Hajar Al-Asqalani, *Bulughul Maram Min Adillatil Ahkam*, 6.

[26] Syeikh Ibnu Hajar Al-Asqalani, *Bulughul Maram Min Adillatil Ahkam*, 6.

Table 4.
Classification of Pure Water Becoming *Mutanajjis* According to Imam Aḥmad ibn Ḥanbal

Original Status	Quantity	Explanation	Legal Ruling
Pure water	Less than two *qullahs*	Water below two *qullahs* that comes into contact with impurity	Two opinions: (1) *Mutanajjis*; (2) Remains pure
Pure water	Two *qullahs* or more	Water equal to or exceeding two *qullahs* that comes into contact with impurity without any change in its essential properties	Remains pure
Pure water	Two *qullahs* or more	Water equal to or exceeding two *qullahs* that comes into contact with impurity and undergoes a change in taste, odor, or color	*Mutanajjis* (impure)

Source: Classical fiqh literature [27]

Based on the analysis of the four Sunni schools of jurisprudence, it can be concluded that the irrigation water in Ereton Kulon Village does not acquire the legal status of impurity, despite being used as a discharge channel for pig bathing wastewater. The Shafi'i school considers the water pure, as it constitutes *mā' kathīr* (a large volume) and shows no perceptible change in its properties. The Maliki school similarly rules it pure, as it does not establish a specific volumetric

[27]Syeikh Ibnu Qudamah, *Al-Kaafi Fii Fiqh Imam Ahmad*.

threshold for impurity, although its use may be considered *makrūh* if there is a possibility of contamination. The Hanafi school maintains that water exceeding 10 × 10 *cubits* remains pure as long as its essential properties remain unchanged, and thus the irrigation system falls well outside the criteria for impurity. Likewise, the Hanbali school asserts that water only becomes impure if its color, taste, or odor is altered. Consequently, all four schools concur that the irrigation water retains its inherent purity and may be used, provided no perceptible change indicates contamination.

2. Legal Status of Crops Irrigated with Contaminated Water or Fertilized with Manure

Fertilizers used to nourish or irrigate crops are generally classified as either organic or inorganic.[28] Organic fertilizers are derived from natural materials such as household organic waste, animal manure, dried leaves, and agricultural residues.[29] In contrast, inorganic or chemical fertilizers are composed of mineral elements, including nitrogen, phosphorus, and potassium.[30]

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[28]Immaculata Yolia Dewi Widayanti dkk., "PERANCANGAN SISTEM SAMPAH ORGANIK DAN ANORGANIK BERBASIS MIKROKONTROLER MENGGUNAKAN SENSOR PROXIMITY," *INFOTECH journal* 9, no. 1 (2023): 207–14, https://doi.org/10.31949/infotech.v9i1.5345.

[29] Nabila Aulia Naufa dkk., "PENGELOLAAN SAMPAH ORGANIK MENJADI PUPUK KOMPOS DI DESA SUMBERSARI," *An-Nizam* 2, no. 1 (2023): 175–82, https://doi.org/10.33558/an-nizam.v2i1.6441.

[30]Surya Irawan dan Khairuddin Tampubolon, "Pelatihan Pembuatan Pupuk Cair Organik dari Air Kelapa dan Molase, Nasi Basi, Kotoran Kambing

A key legal question arises regarding the permissibility of crops grown with fertilizers containing animal excrement, particularly when the manure originates from impure sources. Does the use of such fertilizers render the resulting produce legally impure (*najis*)?

Within the Shafi'i school, Imam al- Shafi'i holds that crops fertilized with impure substances are themselves considered impure and thus forbidden for consumption. However, later Shafi'i scholars, including Imam al-Haramayn and Imam al-Nawawi, adopt a more permissive stance. They permit the use of impure fertilizers to enrich soil and promote plant growth.[31] Imam al-Nawawi, in *al-Majmū'*, explicitly affirms that fertilizing soil with impure manure is allowed. While minor differences of opinion exist—as noted in al-Shaidalani—the dominant view regards the practice as permissible, though classified as *makrūh* (discouraged).[32]

In the Hanbali school, Ibn Qayyim similarly permits the use of impure fertilizers to enhance soil fertility and crop quality, based on the principle of *intifa'* (utility or benefit). As long as the fertilizer provides tangible benefits—such as improved soil fertility and healthier plants—its use is legally allowed. He further notes that the majority of Hanbali scholars concur regarding the

Serta Activator Jenis Produk EM4," *Journal Liaison Academia and Society (J-LAS)* 1, no. 3 (2021): 1–18.

[31]Abu Zakaria Yahya bin Syaraf an-Nawawi, *Al-Majmu Syarh Al-Muhazab*, 5 ed. (Dar Kutub Ilmiah, 2011), 438.

[32]an-Nawawi, *Al-Majmu Syarh Al-Muhazab*, 438.

permissibility of employing impure manure to cultivate plants and fruit-bearing crops.[33]

The Maliki school adopts a more lenient position. Crops or fruits grown with fertilizers derived from impure substances, or irrigated with impure water, remain legally pure. This ruling encompasses all forms of impurity, including pig manure and other types. Khalil al-Maliki, in *al-Mukhtaṣar*, asserts that plants emerging from impure seeds or watered with impure liquids are still considered pure. Even if the exterior of the plant comes into contact with impurity, it can regain purity. This principle applies broadly to vegetables, onions, and other edible plants.[34]

Based on the analysis of the four Sunni schools, only Imam al- Shafi'i considers crops fertilized with impure substances inherently impure, although al-Shaidalani qualifies that such produce may be consumed while remaining *makrūh* (discouraged). Other Shafi'i scholars, including Imam al-Nawawi and Imam al-Haramayn, permit the use of impure fertilizers, aligning with the Maliki position as articulated by Khalil al-Maliki, which affirms that crops remain pure regardless of fertilization with impure materials.

In the Hanbali school, Ibn Qayyim conditions permissibility on the principle of *intifa'* (benefit). Fertilizer is permissible only if it provides tangible utility to the soil or crop;

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[33]Muhammad bin Abu Bakar bin Qayyim al-Jauziyah, *Zad al-Maad Fi Hadyi Khair al-Ibad* (Dar Kutub Ilmiah, 1998), 947.

[34]"Hukmu al-Tsimar allati Sumidat bi al-Najasah," *Islam Web Net*, 11 Januari 2005, https://www.islamweb.net/ar/fatwa/68842/حكم-الثمار-التي-سمدت-بالنجاسة.

otherwise, its use is not allowed. Consequently, the legal status of crops irrigated with contaminated water or fertilized with pig manure depends on the school followed. Under Hanbali jurisprudence, the fertilizer must provide *intifa'* to the crop. Within the Shafi'i school, internal dissent exists, with some scholars permitting and others prohibiting its use. Under Maliki jurisprudence, the use is categorically allowed. In this study, the permissive view is adopted, reflecting the majority opinion among classical jurists.

This conclusion diverges from previous studies, which argued that crops grown with pig manure are impure due to nutrient absorption and referenced Qur'anic prohibitions against pork. [35] In contrast, this research finds that the majority of jurists consider such crops lawful. Furthermore, if the fertilizer alters the crop, the resulting produce undergoes *istihālah*, [36] a legal transformation whereby an originally impure substance is converted into a pure and permissible form. [37]

[35] Ibrahim dan Bin Masruhen, "HUKUM PRODUK HASIL PERTANIAN DENGAN PUPUK DARI KOTORAN BABI DALAM PERSPEKTIF KRITERIA SISTEM JAMINAN PRODUK HALAL."

[36]"Hukmu al-Ath'imah wa al-Mazru'at allati Yatimmu Tasmiduha bi al-Najasat," *Islam Sual wa Jawab*, 13 Mei 2009, https://islamqa.info/ar/answers/131185/حكم-الاطعمة-والمزروعات-التي-يتم-تسميدها-بالنجاسات.

[37]Navis Yusrizal dkk., "Carmine Colorants for Food and Cosmetic Products: Comparative Study of Indonesian and Jordanian Fatwas," *Jurnal Hukum Islam* 22, no. 2 (2024): 373–404, https://doi.org/10.28918/jhi.v22i2.05.

C. CONCLUSION

Based on the comparative analysis of the four Sunni schools of Islamic jurisprudence, this study demonstrates that the irrigation water used in the rice fields of Ereton Kulon Village does not acquire the legal status of impurity (*najāsah*), despite its function as a channel for pig bathing. Juridically, impurity is not established by mere contact but by measurable criteria. The Shafi'i and Hanbali schools require a minimum volume of two qullahs, the Hanafi school applies a spatial criterion of 10 × 10 cubits, and the Maliki school does not prescribe a quantitative threshold. As the irrigation water fulfills these respective standards and exhibits no perceptible change in its essential properties—color, taste, or odor—it retains its legal purity across all four schools.

With regard to agricultural produce, the findings indicate that the majority of jurists (*jumhūr*) permit the consumption of crops irrigated with *mā' mutanajjis* or fertilized with pig manure, provided that no trace of impurity remains in the final produce. Although a more restrictive view is attributed to Imam al- Shafi'i, dominant opinions within the Maliki, Hanafi, and Hanbali schools, as well as dissenting views within the Shafi'i tradition, support permissibility. Accordingly, this study concludes that classical fiqh provides a consistent and applicable framework for evaluating contemporary agricultural practices without imposing unwarranted legal prohibitions.

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