

CONSIDERING THE OBLIGATION OF THE PEOPLE: REGENERATING CORPSE NURSES

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Abstract - *According to Islamic law, caring for the corpse is a Muslim obligation. Caring for the corpse includes several things including washing, shrouding, praying and burying. The law of caring for a corpse is fardhu kifayah, which means that if someone has carried it out, then other Muslim obligations will fall. Caring for the corpse is a form of final respect for the corpse. In addition, corpse care is not just a technical process to maintain the physical condition of the corpse, but also has a profound impact on the family left behind. The quality of care for the remains can influence a family's experience of dealing with loss and, as such, play an important role in supporting their grieving process. This discussion involves various aspects, such as the ethics of caring for corpses, procedures for handling corpses, security, and so on. This community service activity was carried out in July 2023 at the Ngaglik Padukuhan, Summersari Village, Kapanewon Moyudan, Sleman Regency, Yogyakarta. This activity aims to increase academic insight, knowledge and understanding of religion regarding the care of corpses in accordance with Islamic law which is carried out by directly involving members of the community in its implementation.*

Keywords: *Corpse Nurses, Caring for Bodies, Procedures, Devotion*

1. INTRODUCTION

Islam is a perfect religion in which there are a series of rules that regulate human beings in all aspects of life, both aspects that regulate human relations with God which are called worship, as well as aspects that regulate relations between humans or what is called muamalah (Tulasmi, 2022). Islam also does not only explain how to live in the world but also emphasizes that the world is only a temporary stopover and the hereafter is eternal forever. In the world, we go through several phases of life and one of those phases is death. Allah has made death something that must be experienced by every living creature and no one can avoid it (Badi'ati, 2020). Humans were created by God and will return to Him, all of that is just a matter of time and it cannot be predicted when it will come (Fodhil et al., 2022). Therefore, knowledge about procedures for caring for corpses is a fundamental thing that must be known by every human being, especially Muslims because it is a form of fulfilling the rights of other Muslims who have died (Sayyaf et al., 2023).

Humans are creatures created by Allah who are endowed with reason and thoughts so that humans are the noblest creatures compared to other creatures as explained in Q.S. at-Tin: 4.1. Therefore, God established special rules for humans to fulfill the duty of kindness to His Lord as well as to fellow man. One of our obligations as Muslims to other Muslims is to care for the bodies of our brothers and sisters as a form of care and also the final respect for the bodies (Trisnowali et al., 2022).

One of the obligations of a Muslim with a fellow Muslim who has died is to take care of his body, as the Prophet, peace be upon him, said. in the narration of Abu Huraira RA;

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَسْرَعُوا بِالْجَنَازَةِ فَإِنْ تَكَ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا وَإِنْ يَكُ سِوَى ذَلِكَ فَسَرُّ تَضَعُونَهُ عَنْ رِقَابِكُمْ

"Immediately take care of the corpse. Because if the corpse is a righteous person, it means that you have accelerated goodness for him. And if the corpse is other than a righteous person, it means that you have placed ugliness on your shoulders." (Hatta & Takengon, 2022).

Among the obligations performed on the corpse is bathing, menshalatkan, shroud and bury (A Bahrul Ulum., 2022). Caring for the corpse is the right of the corpse and an obligation for Muslims to do it in the best way. nature of execution, pemulation of corpses is not terregardless of the procedures and rules that have been determined by Islamic law, even though in reality there are some differences according to the traditions in each region (Tulasmi, 2022). Al-Qur'an and Sunnah should be a guide for living life in this world until the next day.

Therefore, the obligation of a person to care for the body of a Muslim brother who has died in the science of fiqh is punished as fardu kifayah (Jundullah et al., 2021), meaning that the obligation can be represented, that is, if in a certain community or village there is only one Muslim who does it then other Muslims have

dropped their obligations, but if in a community or village there is not a single Muslim who does it, it is a sin for all Muslims in the village (Hamidi et al., 2020).

Ngaglik hamlet is one of the hamlets located in Sumbersari Village, Kapanewon Moyudan, Sleman Regency, Yogyakarta. This Ngaglik Padukuhan has a heterogeneous society where in this Padukuhan there are 2 different religions, namely Islam and Catholic Christianity who live side by side. The majority of the population in this village is Muslim. The phenomenon that is one of the problems in this hamlet is related to the treatment of corpses. Basically, the most important party to take care of the body, starting from washing, mourning, praying, to burying it is the relative or heir (Pitriana et al., 2021). However, in practice the treatment of the bodies in this hamlet is carried out by religious leaders in the hamlet who are commonly referred to as the people. This is due to the lack of knowledge of the local community about the priority and how to take care of the corpse. With the implementation of this service, it is hoped that it can provide an overview and provide insight for the community so that it can become a provision of knowledge in the future, especially about how to care for corpses. Therefore, through observation and interviews with several local community leaders the KKN 111 team at UIN Sunan Kalijaga held training on corpse care which involved the community in the hamlet which included both men and women. The training explained directly about the procedures for treating corpses properly in accordance with Islamic law.

2. METHOD

A. Place and Time

Due to the geographical location and also the conditions that made it impossible to carry out training on the care of the corpse at one time simultaneously, the implementation of this service program was carried out in 4 meetings which were held at the Al-Muqorrobin Mosque, An-Nur Mosque, and the residence of the head of RT 01.

Table I. Service Implementation Schedule

Time	Place	Method
Monday, 31 July 2023	Masjid Al-Muqorrobin	Submission of material, practice, and discussion
Thursday, 03 August 2023	Masjid Al-Muqorrobin	Submission of material, practice, and discussion
Sunday, 06 August 2023	Residence of the head of RT 01	Submission of material, practice, and discussion
Wednesday, 09 August 2023	Masjid An-Nur	Submission of material, practice, and discussion

B. Target Audience

The training program for treating corpses is aimed at the Ngaglik hamlet community in general (the female congregation of the Al-Muqorrobin mosque, the male congregation of the Al-Muqorrobin mosque, members of dasawisma RT 01, and members of the An-Nur mosque).

C. Implementation Method

The corpse care training held in the Ngaglik Hamlet was carried out through the following steps:

First step, namely collecting data needed to obtain initial information related to various conditions in the community, especially from the religious aspect. The data collected comes from observations and interviews with several community leaders in the padukuhan.

Second step, making materials in the form of manuals which are printed and distributed to each participant. The material prepared includes issues regarding the obligations of a Muslim towards other Muslims, namely caring for corpses. The guidebook explains how to take care of the corpse which includes washing, shrouding, and also praying for the corpse in accordance with the rules of religious law.

Third step, data collection of partners who will take part in corpse care training on recommendations from local community leaders.

Step four, implementation of corpse care training for the local Ngaglik Padukuhan community. Training on corpse care through explanation of material based on a guidebook that has been prepared, accompanied by practical implementation. Technically, each participant received a guidebook, the resource person delivered material from the book and the participants listened to the explanations given while paying attention to the practices carried out by the demonstrators. With this, it is hoped that the community can really understand and be able to apply what has been obtained properly according to the guidelines.

D. Success Indicators

The success of the corpse care training was seen from the enthusiasm of the community in participating in the training, the occurrence of question and answer forums and discussions between the KKN team and the community, increasing public awareness of the importance of this.

3. RESULTS AND DISCUSSION

In jurisprudence, the obligation of a person to care for the body of a Muslim brother who has died is considered fardu kifayah, meaning that an obligation can be represented, that is, if in a certain community or village there is only one Muslim who does it, the other Muslims have dropped their obligations. but if in a community or village there is not a single Muslim who does it, it is a sin for all

Muslims in the village. Caring for the corpse in Islam includes washing, shrouding, praying and burying.

In carrying out the practice of corpse care training by the KKN team, it begins with delivering introductory material which includes mandatory requirements, sunnahs, priorities, and prohibitions related to corpse care. After the introductory material was delivered to the participants, it was followed by delivering material regarding procedures for caring for corpses which included bathing, shrouding, and also prayin.

1. Bathe

Bathing the dead body is the process of cleaning and purifying the dead body from all the dirt and impurities attached to the body.

a. Intention

b. Flush the entire body of the corpse with neutral (holy, purifying) water evenly

c. Shampoo the head and hair of the corpse, then comb it slowly so that it doesn't fall out, then rinse it.

d. Flush the entire body of the corpse with water that has been mixed with soap

e. Rinse the entire body with clean water to remove soap residue starting from the right, then tilt the corpse to the left to wash the back from the right. After washing the right side, the corpse is tilted to the right to wash the back from the left. When carrying the corpse to the right, start by lifting the left leg and then raising it over the right leg, and vice versa when it is tilted to the left, the right foot is placed above the left foot first, then the body is tilted.

f. Flush the whole body of the corpse with water that has been mixed with bidara leaves

g. Flush the entire body of the corpse with water mixed with a little camphor

2. Shroud

For a male corpse

a. Spread the shroud one by one, the bottom one is wider and broader and each layer is given camphor.

b. Pick up the dead body covered with cloth and place it on a lengthwise shroud and sprinkle with fragrances.

c. Cover the holes (nose, ears, mouth, vagina and anus) that may still be excreting dirt with cotton.

d. Cover the top right side of the shroud, then the left edge of the sheet. Next, do this sheet by sheet in a gentle manner.

e. Tie it with the previously prepared rope under the shroud of three or five knots.

f. If the shroud is not sufficient to cover the entire body, cover the head and the exposed legs may be covered with leaves of wood, grass or paper. If there

is no shroud except to cover the private parts, then cover it with whatever is there.

For a female corpse

The shroud for a female corpse consists of 5 sheets of white cloth, which consist of:

- a. The first sheet serves to cover the entire body.
- b. The second sheet serves as a head scarf.
- c. The third sheet serves as a bra.
- d. The fourth sheet serves to cover the waist to the feet.
- e. The fifth sheet serves to cover the hips and thighs.

The procedures for shrouding a woman's corpse are:

- a. Arrange the shrouds that have been cut into pieces for each part in order. Then, lift the body covered with cloth and place it on the shroud in line, and sprinkle it with perfume or with camphor.
- b. Close the holes that may still emit dirt with cotton.
- c. Cover the wrapping cloth on both his thighs.
- d. Wear a cover.
- e. Wear tights.
- f. Dress her hair in three makeovers, then stick it back.
- g. Put on a headscarf.
- h. Wrap with the last sheet of cloth by finding both left and right ends of the cloth and then roll it inside.
- i. Tie with the prepared strap.

3. Tasting

Steps before performing the funeral prayer:

- a. Positioning the head of the corpse. For Indonesians whose qibla tends to lean towards the west, when praying for the corpse, the head of the corpse is placed on the north side.
- b. It is sunnah for the imam to stand by the head of the corpse if the corpse is male. And if the corpse is female, it is sunnah for the imam to stand on the side of the corpse's butt. This also applies to people who pray for the dead alone, not in congregation. As for makmum, stand behind the imam as befits congregational prayer in general.

Procedure for praying the corpse:

- a. Intention. It is in the heart and must be accompanied by the implementation of takbiratul ihram as the intention in obligatory prayer.
- b. The first takbeer. reading Surah Al-Fatihah, done after the first takbir (takbiratul ihram).
- c. The second takbir, reciting prayers. The most perfect minimum recitation of shalawat is the Ibrahimiyah shalawat.

- d. Third Takbir, pray for the corpse. Lafadz prayer for the corpse is as follows:
(اللَّهُمَّ اغْفِرْ لَهُ (هَا) وَارْحَمْهُ (هَا) وَعَافِهِ وَاعْفُ عَنْهُ (هَا))
- e. Fourth Takbir, read the prayer. Lafadz prayer for the corpse is as follows:
(اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ (هَا) وَلَا تَفْتِنْنَا بَعْدَهُ (هَا) وَ اغْفِرْ لَنَا وَلَهُ (هَا))
- f. Saying greetings, it is sunnah to face the face to the right when reading the first greeting, and facing the face to the left when reading the second greeting while reading
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

4. CONCLUSION

The corpse care training that has been carried out by the KKN group has had a positive impact on both the community and the individuals who have been trained. For the surrounding community, the problem of finding a body care worker when there is grief has now been resolved. It is realized that the community needs to learn a lot and practice directly in the community to gain experience regarding procedures for caring for corpses.

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