

IMPROVING THE UNDERSTANDING OF FUNERAL JURISPRUDENCE THROUGH POST-MORTEM CARE EDUCATION IN TEGOWANU VILLAGE

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Abstract - *In the midst of the current dynamics of society, there is still no awareness and courage in caring for deceased body. This phenomenon is what occurs in Tegowanu Village, there is no awareness of how to take care of the bodies of relatives who have died. Based on this explanation, it is necessary to carry out education about post-mortem care in Tegowanu village. This research uses a Participatory Action Research (PAR) approach with qualitative methods. The results of the research show that this work program responds to real needs in the Tegowanu Village community and provides benefits in increasing understanding, awareness and motivation and reducing fear in the community in post-mortem care in accordance with Islamic religious teachings. This program has succeeded in reducing people's fear and encouraging active participation, especially among the younger generation, who are expected to be the successors in future post-mortem care activities.*

Keywords: *Post-mortem Care, Deceased Body, Fiqh, Education*

1. INTRODUCTION

Fiqh is an in-depth understanding of the Islamic religion which refers to the laws of Islamic sharia (Nasrullah, 2023). The mention of the word fiqh is very close to the meaning of worship which is a routine practice that fills life, such as prayer, zakat, fasting and others (Luthfiyyah et al., 2022). One aspect of fiqh is worship. According to Rosyada (1992) as cited in (Nasrullah, 2023), worship is all activities or practices carried out by humans to strengthen their relationship with Allah SWT. One of the worship services that requires a deep understanding of jurisprudence is post-mortem care.

The obligation to care for the body of a Muslim relative who has died in Islamic jurisprudence is termed as *fardu kifayah* (Sururiyah et al., 2023). This means that these obligations can be represented, that is, the responsibilities of other societies have failed if there is already one Muslim in an any particular society who fulfills them; if no one does, then all Muslims in that society are guilty (Suwarno & Hatta, 2022). Caring for deceased body in Islam truly shows true respect for every person who has died (Maimunah, 2019). As part of religious orders, handling deceased bodies is advised for every human being (Fauziah et al., 2024). As a result, it is preferable for you to treat the deceased body humanely by granting it its last rights prior to burial as a fellow Muslim who is still alive.

In the midst of the current dynamics of society, there is still no awareness and courage in caring for deceased body. In fact, it is the obligation of every Muslim to take care of the bodies of fellow Muslims. This phenomenon is what occurs in Tegowanu Village, there is no awareness of how to take care of the bodies of relatives who have died. Based on this explanation, it is necessary to carry out education about post-mortem care in Tegowanu village because:

1. In Tegowanu village there are only two rois, one each for male and female bodies. This will be very hampering, if several people die in one day. It is certain that there were bodies that were neglected because rois had to take care of the other bodies. Of course, rois is not always there, for example when he is sick or outside. This also applies if the rois dies one day, of course he will need a replacement. Therefore, education about post-mortem care needs to be carried out especially for the people of Tegowanu Village. With education about post-mortem care, it is hoped that there will be many workers who are able to take care of the deceased body well.
2. Not many people in Tegowanu Village understand the procedures for circulating deceased body properly. Apart from that, there are still many people from Tegowanu Village who are still afraid of dealing with deceased body. So, with this education on post-mortem care, it is hoped that the people of Tegowanu Village will understand more and have the courage to care for deceased body.

2. METHOD

A. Research Approach

This research uses a Participatory Action Research (PAR) approach with qualitative methods. A wide variety of participatory approaches to action-oriented research are grouped under the general title Participatory Action Research (PAR) (Kindon et al., 2007). This approach was chosen because it involves the community directly in the process of increasing understanding of fiqh (post-mortem care) through educational learning that focuses on the practice of post-mortem care (Efendi et al., 2021). The research was carried out in several sessions to ensure increased understanding in accordance with Islamic teachings, as well as paying attention to sustainability aspects at Tegowanu Village.

B. Location and Research Subjects

Research activities were carried out in Tegowanu, Kaliagung, Sentolo, Kulon Progo. The research was conducted in two places, namely at the Al Amin Mosque which was held on July 27 2024 and the Ulil Albab Mosque which was held on August 6 2024. The research subjects consisted of religious leaders (rois), community leaders, the general public, and young people from Karang Taruna (all of Padukuhan Tegowanu) who are involved in in-depth learning about the jurisprudence of deceased body. The selection of cooperation partners for involvement in educational activities regarding post-mortem care is carried out based on mapping the potential and public awareness of educational activities regarding post-mortem care.

C. Research Stages and Procedures

The procedure for carrying out this activity is divided into several stages as follows:

1. Identification of needs: Initially we carried out direct observations to identify needs, potential and existing problems, by meeting directly with religious figures involved in the daily life of the Tegowanu village, namely Mr. Rois and Mrs. Rois. It also aims to facilitate the next stage, namely mapping the community's potential in terms of post-mortem care.
2. Training planning: Next, after obtaining the results from observation and identification, we carry out follow-up actions on the findings. Making plans, both in terms of the material to be delivered: by considering the principles of jurisprudence that are relevant to the contemporary context, the format of the training activity, and the long term afterward.
3. Implementation of training: Education is carried out in two sessions, namely a material session and a practical session. Material session: using the lecture method, the speaker provides an explanation of the basic concepts of deceased body jurisprudence, including the procedures for washing, shrouding, praying and burying the deceased body in accordance with Islamic religious guidance. Practical session: a simulation of post-mortem care was carried out with direct

guidance from Mr. Rois for the men and Mrs. Rois for the women to practice the steps for post-mortem care.

4. Evaluation stage: After each session conducted by the organizers (researchers and parties involved), we reflect to measure the success of the education carried out and evaluate things that were less than optimal. The results from the participants are used to improve educational materials and methods at the next meeting.

3. RESULTS AND DISCUSSION

a. Identification of needs

As a first step in all community service activities (KKN), we made observations by seeing directly various examples of religious activities taking place in the Tegowanu, Kaliagung, Sentolo, Kulon Progo. In general, muamalah in Tegowanu still seems to be running well in accordance with applicable norms. Next, we carried out communication and coordination by interacting directly with the parties who had been involved in religious activities, namely Mr. Rois (Mr. Samsudin) and Mrs. Rois (Mrs. Sartini). In this stage, we conducted interviews to gather information about the religious activities of Tegowanu community and what obstacles the residents faced regarding religious activities.

After making direct observations by following and meeting directly with the parties involved during this time in Tegowanu, we found several facts that we can use as a reference for future planning. As a result of the meeting, data was obtained that that in the context of Tegowanu religious activities, only a small portion of the Tegowanu community knew and understood the jurisprudence of deceased body well. So far, post-mortem care has been entirely the responsibility of Mr. Rois and Mrs. Rois alone, and there has even been a kind of fear in the local residents regarding post-mortem care, because the prevailing stigma always confirms this fear. The lack of knowledge, understanding, motivation and even the public's fear of participating in mortuary jurisprudence is one of the important points that needs to find the right solution. So, this is a program record that is really needed by the Tegowanu community. Based on the results of these observations, we took the decision to solve this problem through implementing an educational program for post-mortem care. The aim of this activity is to increase public knowledge and awareness in caring for deceased body in accordance with the teachings of the Islamic religion, as well as motivating more individuals to be active in post-mortem care in the community.

b. Training planning

After going through the process of identifying needs regarding the social and social conditions that exist in the Tegowanu Village, we carry out follow-up planning regarding concrete solutions to the problems that occur, of course by looking at the social and religious needs and norms that apply in the Tegowanu Village. In this case, we as organizers have a plan for how the Tegowanu community will have sufficient

knowledge of post-mortem care, and have the awareness to care for deceased body. We have a design for an activity format divided into two sessions, namely; material delivery sessions and practical sessions.

The material that will be presented in the educational activity of postmortem care is in the form of fiqh material which is generally presented in formal educational institutions, but we also consider the relevance that applies to the Tegowanu community. Then regarding the speakers who will fill in, we directly involve community figures who have been directly involved in religious activities, especially the post-mortem care in Tegowanu, namely Mr. Rois and Mrs. Rois.

To make it easier for people to understand and have awareness about the post-mortem care, we also provide a kind of module that can be shared, taken home, and then be seen if one day it is needed. In this module there are several important points that can be taken in the jurisprudence of deceased bodies, including; 1) the law on caring for the deceased body, 2) the procedure for washing the deceased body, 3) the procedure for shrouding the deceased body, 4) the procedure for praying the deceased body, 5) the prayer for the funeral prayer. The material presented in this educational activity on post-mortem care is prepared as carefully as possible, taking into account the social, cultural and religious context. This will ensure that the Tegowanu community can benefit from this educational program and be able to contribute and be aware of the post-mortem care in accordance with the values and norms of the Islamic religion and applicable culture.

Table 1. Planning method

Time/Place of Implementati		Activity	Material	Presenter
Al Mosque	Amin	Presentation of material Practice	Funeral jurisprudence Funeral prayer Practice	Mr. Rois (Mr. Samsudin) Mrs. Rois (Mrs. Sartini)
Ulil Mosque	Albab	Presentation of material Practice	Funeral jurisprudence Funeral prayer Practice	Mr. Rois (Mr. Samsudin) Mrs. Rois (Mrs. Sartini)

c. Implementation of training



Figure 1. Power Point Presentation

Training regarding procedures for post-mortem care is very important to be implemented in the community, especially in rural areas because there are only a few people who understand and there are still many people who do not understand about post-mortem care; therefore, this training was created to involve 20 people from each RW. The location for carrying out education on post-mortem care is carried out in every mosque in the Tegowanu Village. This location was chosen because it is a strategic and comfortable, making it easier for participants to attend and take part in the training.

The post-mortem care training held by KKN students in the Tegowanu Village involved village heads, religious figures and village residents such as children who showed high enthusiasm for the activity. This activity was held for 2 days on different dates, on 27 July 2024 which was held at the Al Amin Mosque and on 6 August 2024 at the Ulil Albab Mosque which began with remarks from the KKN representative as well as the moderator and continued with remarks by the village head who gave an introduction and also explained the importance of this training for the community. Then after that continued with the material session. The material session began with a power point presentation that had been made by the KKN students and a discussion delivered by two main sources, namely Mr. Rois (Mr. Samsudin) and Mrs. Rois (Mrs. Sartini), then there was a little additional material regarding the disposal of bodies from the village head (Mr. Cahyono).

In this training, the material presented by Mr. Rois and Mrs. Rois explained the stages in the process of shrouding a deceased body in accordance with Islamic law, which includes washing the body, shrouding the body, and praying for the body as well as burial of the body and the procedure for shrouding the body correctly. During the training session, the community showed high enthusiasm. The participants not only listened to the explanation given by the presenter, but they also paid close attention to each step in the practice demonstrated by the presenter. They also recorded the process of exiling the deceased body being practiced,

showing their seriousness and interest in understanding every detail of the material presented by the presenter. This activity reflects the importance of direct practice in helping participants understand the concepts of the material being taught. They try to ensure that each stage of the process can be remembered and relearned at a later date, in an effort to apply this knowledge appropriately in the future. Participants also ask questions if there is something they don't understand and practice directly.

This activity is carried out using dolls and mannequins as tools to clarify and facilitate participants' understanding of the correct procedures and in accordance with Islamic law. The doll allows participants to see firsthand how each stage is carried out correctly, starting from bathing and shrouding to other procedures in accordance with Islamic teachings. This media was chosen to avoid any fear that might be felt by participants. Apart from that, it makes it easier for participants to understand the post-mortem care, because there are often differences in the procedures regarding the procedures in society, so this sometimes confuses those who do not fully understand.



Figure 2. Ulil Albab Mosque



Figure 3. Al Amin Mosque

d. Evaluation stage

The people in Tegowanu Village basically have a very good understanding of religion. However, there are still some people who do not fully understand the procedures for post-mortem care. In fact, people who already know this method often only rely on a handful of people who are experts in post-mortem care. This dependency sometimes causes delays in the post-mortem care process. Therefore, it is hoped that this training can inspire people to understand and care more about each other, especially regarding the post-mortem care at Tegowanu Village. With intensive and comprehensive training, society can be more independent and no

longer depend on just a few individuals. They will be able to carry out this task appropriately and in accordance with Islamic law.

Apart from that, this training also aims to increase awareness and a sense of social responsibility among the community. With adequate knowledge and skills, it is hoped that every member of the community can play an active role in the postmortem care process, so that there will be no more significant obstacles in the future. This training will also create a more solid and mutually supportive community in dealing with situations that require cooperation and care, especially in the matter of post-mortem care. Thus, it is hoped that the presence of this training can bring positive and sustainable changes in the practice of post-mortem care at Tegowanu Village.

e. Discussion

This discussion discusses the results of the work program description involving several components. The initial stage of this work program is identifying community needs through observation and interviews. The results of this process indicate a clear need to increase public understanding and awareness regarding the post-mortem care. This is caused by a lack of understanding, awareness and the public's fear of participating in post-mortem care. After the needs are identified, the person responsible for the work program develops training materials that are in accordance with the teachings of the Islamic religion. This material includes caring for deceased body, such as the law on caring for deceased body, procedures for bathing deceased body, procedures for shrouding deceased body, and procedures for funeral prayers. The development of the material was carried out carefully and took into account the relevance of the material to the socio-cultural and religious conditions of the Tegowanu Village community.

This training is supported by village officials, youth organizations, local religious leaders and the surrounding community. This enthusiasm is the initial factor that shows success in implementing this work program, including in mobilizing community members and providing the necessary facilities. The training process went well, including delivery of material, direct practice sessions and discussions to ensure community understanding increased. Even though there were several obstacles in its implementation, such as delays and a lack of active participation from some participants, this program can be said to have been successful in attracting the interest of community members to increase their understanding of the application of the teachings of post-mortem care in the Tegowanu Village community.

Overall, the results of the description show that this work program responds to real needs in the Tegowanu Village community and provides benefits in increasing understanding, awareness and motivation and reducing fear in the community in post-mortem care in accordance with Islamic religious teachings. This work program also encourages active participation by the community, especially the younger generation, in post-mortem care, who are expected to become the successors of rois in the future.

4. CONCLUSION

The work program for improving the understanding post-mortem care in Tegowanu Village has succeeded in responding to the real needs of the Padukuhan Tegowanu community. Through intensive training, this program is able to increase people's understanding, awareness and motivation in caring for corpses according to Islamic teachings. This program has also succeeded in reducing people's fear and encouraging active participation, especially among the younger generation, who are expected to be the successors in future post-mortem care activities. Thus, this program brings positive changes in the practice of post-mortem care in Tegowanu Village, making the community more empowered and ready to face challenges related to post-mortem care in the future.

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