



## Education on Funeral Prayers in Pasar Tiga Village

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### Abstrak

Pada penelitian ini yaitu jenis penelilitian yang secara langsung mengedukasi tentang fardhu kifayah berupa shalat jenazah. Shalat jenazah merupakan salah satu praktik ibadah shalat yang dilakukan umat muslim jika ada muslim lainnya yang meninggal dunia. Terdapat sebanyak dua kali praktek. Metode yang dipakai peneliti ketika hendak mengajarkan cara yang benar dan tepat untuk melaksanakan sholat jenazah bagi mayit terdiri dari beberapa metode berupa demonstrasi, hafalan, dan ceramah yang disertai dengan pemanfaatan media untuk memudahkan penyampaian materi. Setelah dilakukannya edukasi terkait pelaksanaan fardhu kifayah berupa shalat jenazah, siswa/i SDN 09 Panai Tengah dapat melakukan dengan baik sesuai yang diajarkan dan dipraktekkan. Sama halnya dengan dilaksanakannya di masjid Al-Falah yang kedua kalinya. Maka dari itu kami selaku mahasiswa KKN-131 UINSU membuat kegiatan berupa pengedukasian shalat jenazah agar sekiranya siswa/i serta anak di sekitar Desa Pasar Tiga agar kiranya bias membantu di kalangan lingkungan sekitar tersebut.

**Kata Kunci:** Fardu Kifayah, Shalat Jenazah, Edukasi

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#### Abstract

*In this study, it is a type of research that directly educates about fardhu kifayah in the form of corpse prayers. Corpse prayer is one of the prayer practices carried out by Muslims if there are other Muslims who die. There are as many as two practices. The method used by researchers when they want to teach the right and appropriate way to carry out corpse prayers for mayit consists of several methods in the form of demonstrations, memorization, and lectures accompanied by the use of media to facilitate the delivery of material. After conducting education related to the implementation of fardhu kifayah in the form of corpse prayers, students of SDN 09 Panai Tengah can do well as taught and practiced. It was the same with the second time it was held at the Al-Falah mosque. Therefore, we as students of KKN-131 UINSU made an activity in the form of educating the prayers of the corpse so that students and children around Pasar Tiga Village would be biased towards petrification among the surrounding environment.*

**Keywords:** *Fardu Kifayah, Funeral Prayers, Education.*

#### Introduction

In the teachings of Islam, everything related to the implementation of the corpse has been arranged, starting from the main thing,

namely bathing, fantasizing or wrapping, exhuming and burying the corpse itself (Rokhmah, 2022). A corpse, body or corpse is a person who has passed away and has passed away into the lap of an almighty. The process of managing the corpse is usually carried out by the

closest family and who can be trusted with the support of religious leaders (Purnamayanti, 2021). The Corpse Prayer is a type of prayer performed for muslim corpses. Every deceased and lifeless Muslim, both male and female, must be killed by living Muslims (Ahmad, 2022). Corpse prayer is one of the prayer practices carried out by Muslims if there are other Muslims who die (Sihombing, 2016).

The law of organizing/working on and caring for the body is fardhu kifayah (Chahyey, 2018) which has the meaning that if it is fulfilled or embodied by only one person who is Muslim, then other Muslims who have the obligation to carry it out have died (Sarwat & MA, 2018). Maintaining the body is a form of concern and glory or honor for fellow Muslims. Although the administration of the corpse has the law of fardhu kifayah, in the islamic religion it is recommended that as many people as possible participate in carrying out the prayers of the corpse, take it to the grave and attend his funeral. Therefore, if a person does not master the knowledge of the rules of his religion regarding this subject, it will be a great disgrace for him (Rohman et al., 2019).

In this case, students of KKN 131 UINSU focus on educating regarding the implementation of fardhu kifayah in the form of prayers for the body only. The thing that inspired and behind the students of KKN 131 UINSU is because in the third market village itself there is still uneven education on the implementation of fardhu kifayah in the form of corpse prayers. Education in the field of religion is needed by the community today considering the role of parents is not optimal and some people are still unfamiliar with the implementation of fardhu kifayah.

The selection of education related to the implementation of fardhu kifayah in the form of corpse prayers is also in the background where students of KKN 131 UINSU target children and students of grade VI elementary school who have begun to step on the baligh battery who are appropriately able to know and understand the basic laws of Islam. Another thing is that the target of grade VI elementary school students is also expected that students can easily understand and practice in their daily lives in the future.

This community service activity has a basic purpose so that the education of the people of pasar tiga village and can reflect it into daily life and add knowledge and love for religious science which is very important and must be

known. And there is no misunderstanding about fardhu kifayah in the form of the implementation of corpse prayers. Another important purpose is also to campaign for the practice of praying corpses in mosques accompanied by students of KKN 131 UINSU to hold the Shaleh and Shalehah Children's Festival and to help with funding from local residents in Panai Tengah district.

The funding activity was carried out by knocking on the door of each resident and greeting the residents met in Panai Tengah District with the aim of providing sincere assistance so that they could help carry out the Shaleh and Shalehah Children's Festival event. As the old saying goes "Once rowing two three islands is exceeded" this is expected so that time is not wasted and efficient and at the same time the achievement of goals, as well as the education of the people of the three market villages located in the Central Panai District itself. After conducting education related to the implementation of fardhu kifayah in the form of corpse prayers, students of SDN 09 Panai Tengah can do well as taught and practiced. It was the same with the second time it was held at the Al-Falah mosque.

### **Method**

In this study, researchers used qualitative methods that aimed to describe what is happening today (Moleong, 1999). The data collection method in this study is a method of literature study and direct interviews to the research subjects (Rohman et al., 2022). The analysis technique in this study is qualitative analysis. This means that this research describes, records, and analyzes from the information obtained from the results of interviews and related literature studies. Data analysis puts more emphasis on meaning than generalization. While the literature method is the collection of data needed to support this writing (Hermawan, 2018).

### **Result and Discussion**

#### **Methods of Education for Corpse Prayers**

The method used by researchers when they want to teach the right and appropriate way to carry out corpse prayers for mayit consists of several methods in the form of demonstrations, memorization, and lectures accompanied by the use of media to facilitate the delivery of material in the form of paper containing readings that are appropriate to be read when carrying out corpse

prayers. Researchers use several methods at once with the aim of making it easier to deliver material related to the reading of corpse prayers, besides that researchers hope that students will have the same understanding because in the learning process, they continue to receive guidance and direction.

The initial method used in teaching the ordinance for carrying out corpse prayers was a lecture. By giving a short lecture, UINSU students conveyed material on how important it is for students to understand the correct procedures for carrying out corpse prayers, this is due to the certain arrival of death, so it is necessary for students to have preparations so that if later death comes for student family members, then they are ready to carry out corpse prayers for their relatives. Briefly, the lecture method is a technique to convey messages that have generally been widely used by teachers in schools (Hidayat et al., 2020). Lectures are a way to deliver material that utilizes oral when needed (Hasibuan et al., 2022). In addition, related to the meaning of the lecture method, namely an effort to convey learning by the teacher using oral explanations delivered directly for his students (Lubis et al., 2022). The activity begins with the delivery of the goals that are expected to be achieved which is then continued by looking for a relationship between the material presented and the material presented. The lecture method is said to be successful if it gets the attention of its audience, is presented systematically, gives opportunities to its students, and closes with the provision of conclusions, if necessary, followed by assignments.

Furthermore, is the memorization method, this method is used as a form of seriousness in teaching fardhu kifayah in the form of the implementation of corpse prayers, in this case students are asked to memorize the readings that need to be read when praying corpses on each takbir. The memorization method in its sense is a form of presenting teaching material by asking students to remember and memorize sentences that need to be remembered so as to make them not forget what they have learned (Rudi Setiawan & Pumama Sari, 2021). The memorization method is often said to be a "tough method" caused by the oldness of this method. For this reason, in the memorization process, innovation is needed for teachers so as to make students more excited and feel interested in memorizing these memorized sentences.

The last method used is demonstration. In this case, UINSU students provided demonstrations in the form of procedures for carrying out corpse prayers so that students could see firsthand how the correct procedures for carrying out the corpse prayers. In its sense, the demonstration method is a way to present a lesson through the activity of demonstrating, or showing the learner about the situation, process or an object being studied, either in the form of an actual state or an imitation of it that is included with an oral explanation. Through the demonstration method, students will find it easier to accept lessons that are accompanied by a deeper impression so that a good and even perfect understanding will be formed. The demonstration method is also an attempt to display the processes that cause a can occur either in the form of events or objects that can be displayed and exemplified so that it is easy for the learner to know and understand something.

To complete the teaching activities, UINSU Medan students use media in the form of rote paper. Through memorization paper, students are given the opportunity to make it easier for themselves because memorization activities can not only be carried out during learning but also in their homes. Students are given rote paper so that they can memorize the readings that must be read when performing corpse prayers.

If only by using the blackboard as a medium of delivery related to the reading of corpse prayers, according to UINSU students, it is less effective because it requires more time because they have to write back to the blackboard related to readings when carrying out corpse prayers, not to mention waiting for each student to finish their writing if on the blackboard there is not enough writing that every writing you want to convey. In addition, for students, it will be less interesting, especially if their writing is not neat, they will be less interested in memorizing what they write, so the selection of memorized paper to memorize is an alternative chosen by students of KKN 131 UINSU.

### **The Process of Implementing Corpse Prayer Education**

For the implementation of fardhu kifayah, especially in the procedures for the implementation of the washing of the body, it was carried out at two locations in the form of SDN 09 Panai Tengah which targeted grade VI elementary school students. The second location

was held at the al-Falah mosque in Pasar Tiga Village which targeted children who performed prayers at the mosque. To campaign for the practice of praying the body at the mosque accompanied by the holding of the Shaleh and Shalehah Children's Festival event organized by students of KKN Group 131 UINSU and assisted by funding from local residents in Panai Tengah district. The funding activity was carried out by knocking on the door of each resident and greeting the residents met in Panai Tengah District with the aim of providing sincere assistance so that they could help carry out the Shaleh and Shalehah Children's Festival event.

In the implementation of learning in the form of fardhu kifayah practice regarding the prayer of the corpse at SDN 09 Panai Tengah was held for 2 days. The first day was carried out by giving material delivered by the lecture method accompanied by memorization paper so that students had a span of 1 day to memorize the readings that must be read when they want to carry out the corpse prayer which begins with intention and ends with greetings.

In the material, it is explained that in fardhu kifayah, it is not only related to the washing of the corpse but also bathing, fanning, and burying the body. However, the main focus of the teaching that will be delivered is related to the practical activities of praying the corpse. The good thing that the students of KKN Group 131 UINSU understand is that there are students who understand the knowledge related to the implementation of corpse prayers. However, because not all understand the knowledge related to the implementation of corpse prayers, the students of KKN Group 131 UINSU continue their learning by conveying the theory of corpse prayer including the pillars as can be seen in figure 1 below.



**Figure 1.** The first day, education on the practice of conducting corpse prayers  
In the material presented, it is known that the pillars of prayer for the corpse are:

1. Intends to intersperse the remains

2. Stand Up
3. Administered 4 times
4. Reading al-Fatihah
5. Reading sholawat on the Prophet
6. Berdo'a for the body on two takbir
7. Greetings

The prayer of the corpse is carried out without a bill, without prostration and what must be prepared when you want to pray for the body is:

1. Purifying from both large and small hadats
2. Sacred clothing, body and place
3. Aurat closed
4. Facing the Qibla

On the second day, the implementation of the demonstration activities was a hands-on practice that was carried out in front of the class. Initially, the activity was carried out by one student as an activity to test the smooth memorization of the student. The student represented classmates for the practice of praying the body aimed at the female mayit. The practice of praying for individual remains can be seen through pictures. The following 2:



**Figure 2.** The practice of praying the body carried out by one of the students of SDN 09 Panai Tengah.

After the implementation of individual practice, practical activities continued with the practice of praying corpses in congregations. As for those who become priests, they are students who have dared to carry out the practice of praying corpses individually. The practice of praying the body was carried out by 11 protégés consisting of five male makmum and five female makmum, which was accompanied by one priest conducted by male students. As for the practice of praying the corpse, it is intended for the corpse of a man. So that in the practice of praying the corpse for SDN 09 Panai Tengah, it is carried out in full which is intended for mayit of male sex and mayit of female gender. Regarding the implementation of congregational prayers, it can be seen in figure 3 below:



**Figure 3.** Implementation of the practice of praying corpses in congregations at SDN 09 Panai Tengah

In the process of implementing fardhu kifayah in the form of corpse prayers, each method that has been mentioned in the form of lectures, memorization and demonstrations is combined into one unit so that the three methods support each other. The lecture method is supported by the memorization method, the memorization method is supported by the demonstration method. As already mentioned, the opening of the activity began with giving a lecture in the form of an urgency of understanding related to fardhu kifayah, and it should be understood that fardhu kifayah related to the corpse is not only related to the washing of the corpse but also bathing the body, fanning the body, and burying the body. However, the focus on the discussion that the students of KKN group 131 UINSU want to convey is related to the burial of the body. After the lecture, students of KKN group 131 UINSU asked the extent of students' understanding related to the implementation of corpse prayers. After review, it turns out that someone already understands the knowledge related to the implementation of corpse prayers. However, because not all students understand the knowledge related to the implementation of corpse prayers, KKN students of group 131 UINSU provide material related to the implementation of corpse prayers in the form of harmony and readings that must be read every takbir in corpse prayers.

In simple form, students of KKN group 131 UINSU wrote down the intention of praying for the corpses for both women and men so that it can be understood the location of the differences between the two. To shorten the time, each reading when takbir is first printed by KKN students of group 131 UINSU so that it can be distributed to students as a form of implementation of the memorization method. Students are asked to memorize the readings when each takbir during the prayer of the corpse.

Each student is given 1 day to memorize the readings during takbir at the corpse prayer. And as a form of application of the demonstration method, students are asked to demonstrate the implementation of fardhu kifayah in the form of prayers for the body in front of the class guided by students of KKN group 131 UINSU so that if an error is found, KKN group 131 UINSU students provide corrections so that the errors encountered can be corrected immediately.

In its application to teach the implementation of fardhu kifayah in the form of prayers for corpses, not only in one location, namely SDN 09 Panai Tengah but also at the al-Falah mosque in Pasar Tiga Village, precisely in Hamlet 1, the activity was carried out right after the opening of the Shaleh and Shalehah children's Festival activities initiated by KKN students of group 131 UINSU accompanied by funds raised from the local community in Panai Tengah District.

Regarding the method used, it is almost similar to what was carried out at SDN 09 Panai Tengah, namely the method of demonstration, lecture and memorization. It's just that the order is not similar to that carried out in elementary schools. In the implementation of fardhu kifayah in the form of prayers for the corpse at the al-Falah mosque, students of the KKN group 131 UINSU gave a short lecture related to fardhu kifayah which consisted of several kinds, but for the practice carried out related to the prayer of the corpse only. Furthermore, an explanation is given with regard to the readings recited on each of its takbir ranging from intention to the fourth takbir which ends with a greeting.

After being explained, together the children in the mosque were asked to follow the readings read by the students of KKN group 131 UINSU to strengthen their memories regarding the reading of each takbir during the prayer of the corpse. After finishing, one of the children was asked to listen to the practical activity of praying the body accompanied by other children who were used as his makmum. The practical activity is part of the demonstration method, after being practiced, followed by a second practice whose imam is a student of KKN group 131 UINSU. As an assignment to strengthen the memory of the children of Pasar Tiga Village they were asked to memorize the readings of each takbir during the implementation of the corpse prayer which began with intention and ended with a greeting.

Regarding the material presented, it was presented with a short lecture. Students of KKN group 131 UINSU explained how muslim obligations are in the implementation of corpse prayers and how the difference between the obligations of fardhu kifayah and fardhu 'ain. And regarding the prayer of the corpse, he is categorized as fardhu kifayah, but it is necessary for the children to learn it because it would be better for him if he understood the knowledge, especially if there were relatives who died, he would be able to carry out the prayers of the corpse for his relatives.

The implementation of the teaching went well because the children heard the directions well. When learning reading each takbir, they followed the students of the UINSU KKN 131 group well. They followed what was ordered by the students of the UINSU KKN 131 group so that there was a warmth between the two, namely the students of the UINSU KKN 131 group and the children in Pasar Tiga Village. The children in Pasar Tiga Village are very enthusiastic about participating in the practice of implementing the Corpse Prayer which can be seen in the picture presented in figure 4 below related to the large number of children, their sincerity in listening to the material explained by the students of the UINSU KKN 131 group and several other things that cannot be emphasized in this writing or implied in the following picture:



**Gambar 4.** Penyampaian materi terkait pelaksanaan sholat jenazah

The teaching of the prayer readings of the corpse is carried out by listening and speaking systems. In this case, the students of the KKN 131 UINSU group said that which should be read on each takbir at the prayer of the body and then after being said by the students of the UINSU KKN 131 group, the children of Pasar Tiga Village followed what was said by the students of the KKN 131 UINSU group. For this reason, after the children of Pasar Tiga Village listened

to what was read by the students of the UINSU KKN 131 group, they said what they had heard. The order of teaching presented is an explanation related to fardhu kifayah which is not only related to the prayer of the corpse, then it is conveyed material that it is not the same between the mandatory fardhu kifayah and the obligatory fardhu 'ain. After that, an explanation was given regarding the implementation of the corpse prayer consisting of 4 takbir, but to start the takbir, it was first with the presence of intention. After that, the first takbir was performed in which al-Fatihah was recited, after which it was followed by the second takbir in the form of the recitation of the sholawat over the Prophet, then in the third takbir was recited a prayer, as well as in the fourth takbir which is held with the recitation of the prayer, after doing takbir 4 times with the reading that has been taught, it is closed by saying a greeting.

After the teaching activities were completed, the activity continued with congregational practice related to the prayer of the corpse. The initial activity was carried out by making one of the children to become a priest in the implementation of the corpse prayer. After that, the practice of praying the body was again carried out as a congregation but the priest was a student of the KKN 131 UINSU group. The activity is intended so that children can correctly understand how the corpse prayers should be carried out. For this reason, every child who is present at the practical learning of prayer bodies is used as a makmum and listens to the readings read by the priest represented by students of the UINSU KKN 131 group, this can be seen in figure 5 below:



**Figure 5.** The practice of praying the body was observed by the students of the KKN 131 UINSU group

## Conclusion

The results of the community service program in the form of education related to the

implementation of fardhu kifayah in the form of prayers for the corpse in the village of pasar tiga are: (a) the community of market three village has been educated and can reflect it into daily life, (b) For the implementation of fardhu kifayah, especially in the procedures for implementing the washing of corpses, it is carried out at two locations in the form of SDN 09 Panai Tengah which targets grade VI elementary school students and the second location is carried out at the mosque Al-Falah in Pasar Tiga Village, (c) The law of exhuming the body and caring for the body is fardu kifayah.

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