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## **KAIFIAT CORPSE TRAINING IN KABALLANGAN VILLAGE, PINRANG**

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### ***Abstract***

One of the public affairs that is always conducted is taking care of the corpse. Organizing the funeral is the main obligation for Muslims, thus, to organize the funeral requires certain knowledge, skills, and requirements so that the process can be conducted properly. In Kaballangan village, Duampanua sub-district, Pinrang district, the number of capable personnel has begun to decrease. Most of them are only religious leaders, so it is necessary to conduct regeneration to the community in this village by holding counseling regarding the organization of funerals. Through descriptive methods through lectures and practice. The results of the training activities for handling corpses were able to make some of the residents of Kabllangan Village volunteers who are ready at any time needed.

***Keywords: Training, Kaifiat Corpse, Kaballangan Village***

### **1. INTRODUCTION**

Allah confirms in many of His verses, that all souls will surely experience death, not only humans, but also plants and animals<sup>1</sup>, as QS Al Anbiyaa (21) verse 35: "Every soul will taste death. We will test you with evil and good as a (true) trial. And to Us you will be returned." Death is a sure thing that happens to every living being, no one knows when and where he will meet death, in good or bad

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<sup>1</sup> Mustofa Agus, *Menyelam ke Samudera Jiwa dan Ruh*, Padma Press, Jakarta, 2005, page.214

conditions. When death has come, there is nothing that can advance or delay it. Every Muslim is obliged to remember the coming of death, not only because it is a farewell to a family or loved ones, but because death is a responsibility for the charity done during the life of the person on earth. For some people, death is something that is hated and feared, because it is human nature to be afraid will die and love the world.<sup>2</sup>

Each human being has been determined by Allah SWT, it's just that humans do not know when death will come, and where we will breathe our last. There are very young dead, or still babies or no one who is very old and has just died, all that Allah Almighty determines. Death is common to everyone, and varied cultures have their own ways of understanding life, death, and circumstances after death. As for the Qur'an which means "Wherever you are, death will find you even if you are in a strong fortress .... (Q.S. An Nisa': 78).

In the teachings of Islam, the honor of man as the caliph of Allah Almighty and as the noblest creation, does not only occur and exist while we are still alive in the world. However, the glory as a creature of Allah SWT stays even though the physical has died. The continuity of glory as a creature of God occurs because his spirit stays alive but moves to another realm, which is often called the barzakh realm, the realm between the world and the hereafter. The veneration and glorification are carried out starting from the care of the corpse, which is passed on by the surviving heirs after the body of a person dies given in various forms, such as pilgrimages, sending prayers, and so on.

There are things that we must do immediately when someone dies, namely: 1) saying the sentence "Inna lillahi wa inna ilaihi rojiiun", 2) changing the corpse's clothes with clean clothes, 3) closing the eyes, 4) qiyamkan both hands as when praying, 5) close the mouth, 6) tie his chin and knot it over the crown, 7) straighten his legs, 8) tie his thumbs, 9) put them facing the Qiblat.<sup>3</sup>

Because of the importance of taking care of the corpse from bathing the corpse to the burial of the corpse, the Prophet gave good news to anyone who wants to take care of the corpse to completion with great rewards, as he said which means "From Abu Hurairah (r) that the Prophet (SAW) said: "Whoever takes care of the corpse until it blames it, then for him one *qirath*. And whoever takes care of the body until burial, then to him two *qiraths*" Someone asked: "What are two *qiraths*?" He said: "Two great mountains. The management of the Muslim corpse is very important because if there is a Muslim die in a place and no one can take care of it properly (in accordance with the teachings of Islam), then all people living in that place will get sin because the management of the body is mandatory kifayah for Muslims.

Therefore, there must be Muslims who are able to take care of the body properly based on the teachings of Islam, including for the Muslim community living in Kaballangan Village. One of the striking things in the Kaballangan community is that most of the population is Muslim is that there are

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<sup>2</sup> Hayyi Al Farmawy Abdul, *Hakikat Mati*, Darul Nu'man, Kuala Lumpur, 2008, page. 16

<sup>3</sup> Abdul Gafur, Nurhasan, Endang Switri, Nurbuana, *Praktek Pengurusan Jenazah di Masjid AnNuur Kebun Raya, Indralaya, ALTIFANI, International Journal of Community Engagement*, 2020

still many Kaballangan people who do things related to local culture, especially in handling corpse. However, the local culture in the management of corpse in Kaballangan still exists that is not following the teachings of Islam cannot automatically be abandoned. Some Kaballangan people still exist who preserve local culture, especially ancestral culture in the management of corpses.

There are some people in Kaballangan Village who still preserve local culture by believing that local culture is an ancestral heritage that must not be lost and must be preserved. However, the people in Kaballangan Village as Muslims must have a firm and correct attitude in caring for the dead to be following the teachings of Islam. Because if it is not firm and correct in the management of the corpse and still includes local culture in the management of the corpse, it is feared that the people in Kaballangan Village will be caught in the act of shirk and heresy. To keep themselves safe from the shark and heresy contained in the local culture, the people in Kaballangan Village must understand the local culture that can be conducted and what must be left behind in the management of the body.

In modern times today there are very few people who can perform the kaifiat of the corpse not only after a person dies, but since the person is sick, dying, at the time of death, preparing it afterwards, until it is finished burying everything has been exemplified and taught by the Prophet about it in detail, completely and perfectly. Although the preservation of the body is fardhu kifayah<sup>4</sup>, the religion recommends that as many people as possible take part in the funeral prayers, escort him to the grave and witness his burial. The law for studying the Organizing of the Body is Fardhu 'Ain which must be learned<sup>5</sup>. Especially in Kabalangan Village, Pinrang Regency, people who are predominantly Muslim are still ambiguous about the issue of kaifiat corpses due to lack of education to the public about this. Therefore, if a person does not master the knowledge of his religious rules about this matter, it will be a great disgrace to him. To find alternative solutions above, a training was held to organize corpse for the community in Duampanua District, Pinrang Regency.

After knowing the procedures for administering the body, it is hoped that community members in Kabalanagan village, Duampanua District, Pinrang Regency will be able to make guidelines in daily life that can make it easier for relatives if the family has recently died family members who can be taken care of by community members in the area.

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<sup>4</sup> Sahmiar Pulungan, Sahliah, Sarudin, Dharmawati, Peningkatan Keterampilan Pengurusan Jenazah di MTs Ulumul Quran Medan, *Qalamuna - Jurnal Pendidikan, Sosial, & Agama*, Vol. 12 No. 1, 2020, pages. 25-35

<sup>5</sup> Mifyah Syarif, Ary Antony Putra, Mawardi Ahmad, Analisis, Tingkat Pengetahuan Masyarakat Desa Sei-Petai Terhadap Penyelenggaraan Jenazah Kec.Kampar Kiri Hilir Kabupaten Kampar, *Jurnal Al-Hikmah*, Vol. 15 No. 1 April 2018

## 2. METHODS

To achieve the expected goals, the KPM program in Kaballangan Village is conducted by empowering the community through community education on community guidance, diffusion of science and technology, and direct practice. This implementation stage is the stage of implementing the previously planned work program. The work program is in the form of corpse kaifiat training and assistance in the practice of bathing, mortifying, and abusing the corpse directly so that participants understand the training material that has been delivered before, while we take speakers from people who are qualified or experts in this matter. The material is prepared in advance with due regard to the suitability of the information. The data collection technique begins with observation to the people of Kaballangan Village and then conduct interviews about the program to be implemented.

## 3. RESULT AND DISCUSSION

Kaifiat is Arabic which means good manners. Kaifiah is another form of the word Kaifiah which means state according to its nature; The original 2 qualities (habits) that have the plural form Kaifiyat as-shalah are the procedures for performing prayers. Kaifiyah The corpse or taking care of the corpse is an obligation that every Muslim must do. In Islamic law, there are several procedures that must be fulfilled when taking care of the deceased. Given that the law of taking care of the corpse is fardu kifayah, of course the procedure for taking care of the corpse needs to be known to every Muslim. Taking care of the corpse from bathing to burying needs to be known to every Muslim. This is because taking care of the corpse is mandatory for all or part of the people around them while they are still alive. As is well known, death can happen anytime and to anyone at any time. Therefore, it is the duty of every Muslim to take care of the body, if anyone dies. Here are the procedures for taking care of the corpse in Islam.

### **Bathing the Corpse**

The first procedure for taking care of the corpse is to bathe the corpse. This is as an act to glorify and cleanse the body of a deceased person. The intention of bathing the male corpse: "*Nawaitul ghusla adaa 'an hadzal mayyiti lillahi ta'aalaa*". The intention of bathing the corpse of the woman "*Nawaitul ghusla adaa 'an hadzihil mayyitati lillahi ta'aalaa*".

### **Shrouding the Corpse**

The next procedure for taking care of the corpse is to shroud the corpse. There are several differences in how to shroud the corpse of men and women. How to shroud a female:

- a. The first step, spread out two pieces of shroud that have been cut to the size of the corpse. Place the sarong cloth right on the body between the navel and the knees. After that, prepare the dress and veil in place.
- b. Next, provide 3–5 strings of rope and place them at the very bottom of the shroud. Also provide cotton that has been given fragrances, which will later be placed on certain limbs. When the shroud is ready, lift it and lay the body on the shroud.

- c. Place the scented cotton wool into the place of the limbs as well as on the male corpse. Then, cover the sarong cloth on the body, between the navel and both knees. Pair the dress with the veil. For those whose hair is long, it can be braided into 2/3, and placed on top of the dress on the chest.
- d. Finally, cover the two shrouds sheet by sheet starting from the top layer to the bottom. After that, tie it with a few strings that have been provided.

#### How to Shroud a Male Corpse

- a. First, prepare enough shroud straps. Then, place it vertically just below the shroud which will be the first layer. Spread out the first layer of shroud that has been cut to the size of the corpse.
- b. The next step, perfume the first layer of shroud. After that, spread out the second-layer shroud that has been cut to the size of the corpse. Scent the second-layer shroud.
- c. After that, spread the third layer shroud that has been cut according to the size of the corpse. Scent the third-layer shroud and place the body in the middle of the third-layer shroud.
- d. Cover with a third layer of cloth from left to right, then cloth from right side to left. Then cover with a second layer of cloth from left to right, then cloth from right to left side.
- e. Next, cover with the first layer of cloth from left to right, then the cloth from right to left side and tie it with the strap that has been provided.

#### Pray the Corpse

After finishing bathing and shrouding the corpse, the next procedure for taking care of the corpse is praying the corpse. The procedure for praying the corpse is as follows:

- a. Intend (in the heart), Stand up for the able, Do four times takbir (no ruku' and prostrate).
- b. After the first takbir, read Al Fatihah.
- c. After the second takbir, recite the shalawat "*allahumma sholli 'ala Muhammad*"
- d. After the third takbir, recite the prayer for the dead as follows:

*"Allahummaghfirla-hu warham-hu wa 'aafi-hi wa'fu 'an-hu wa akrim nuzula-hu, wa wassi' madkhola-hu, waghsil-hu bil maa-i wats tsalji wal barod wa naqqi-hi minal khothoyaa kamaa naqqoitats tsaubal abyadho minad danaas, wa abdil- hu daaron khoirom min daari-hi, wa ahlan khoirom min ahli-hi, wa zawjan khoirom min zawji-hi, wa ad-khilkul jannata, wa a'idz-hu min 'adzabil qabri wa 'adzabin naar"*.

- a. The fourth takbir recites the prayer as follows:

*"Allahumma laa tahrinnaa ajro- hu wa laa taftinnaa ba'da-hu waghfir lanaa wa la-hu"*

- b. Salam

This training is very important in the context of community service and this task is not everyone knows and wants to carry out this noble task. In the management of the corpse, there needs to be knowledge and procedures, from preparation to completion of management to funeral prayers. This corpse kaifiah is done to better understand the procedures for bathing the corpse, shrouding the corpse, and praying the corpse, as Muslims we must know the correct ways in taking care of the corpse, so that

there are no mistakes in taking care of the corpse we hold corpse kaifiyah training, the corpse kaifiyah is very important for us, therefore we hold this corpse kaifiyah training as our work program. Hopefully with this corpse kaifiyah training, residents in Kaballangan Village will understand more about the correct procedures in taking care of the corpse.

The people of Kaballangan are very enthusiastic about the kaifiyah training of the corpse, because this training is very rare for people to hold or do it, the people of Kaballangan Village participate in this kaifiyah training, they are very attentive to the speakers who bring material about the kaifiyah of the corpse, not only pay attention and listen to them also practice the ways of bathing, mortifying, and blaming the corpse, we are very grateful to the residents because they are very Enthusiastic in our events.

This corpse kaifiyah training was held at the Kaballangan Village Office on October 28, 2022, by inviting speakers from the KUA (Office of Religious Affairs) while the participants of this corpse kaifiyah training were the people of Kaballangan Village which included fathers, mothers and teenagers. This training was held for only 1 day, as for the results of this training, the people of Kaballangan village knew things that had been a big question mark for the people of Kaballangan village, who knew too much about what they knew and believed, so there were several procedures for shrouding or bathing their corpse that were wrong. So that with the corpse kaifiyah training conducted by students of KPM IAIN Parepare 11 Kaballangan Village so that their understanding becomes open.

#### **4. CONCLUSION**

The conclusion of this article is that we need to know and understand the kaifiyah training of the corpse, especially for those of us who adhere to Islam. Especially for Kaballangan Village, hopefully this training can be a useful lesson for the residents of Kaballangan Village and for us students of KPM IAIN Parepare.

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