

Research Article

Empowering Communities Through Islamic Funeral Care Education in Sumur Bandung Hamlet

Dadan Mardani^{1*}, Lentara Asih²

¹ Institut Agama Islam Al-Zaytun Indonesia 1; e-mail : dadan@iai-alzaytun.ac.id

² Institut Agama Islam Al-Zaytun Indonesia 2; e-mail : lenteraasih@gmail.com

* Corresponding Author : Dadan Mardani

Abstract: Funeral care is an essential religious obligation in Islam, yet many communities lack adequate knowledge and experience in performing proper funeral rites. This community service project aimed to provide education and practical training on caring for the deceased following Islamic teachings. Conducted in Sumur Bandung Hamlet, Haurgeulis District, Indramayu Regency, on January 31, 2025, the training involved 40 participants, including 10 men and 30 women. The methods used included lectures to deliver theoretical knowledge, demonstrations to show correct procedures, and hands-on practice to enhance participants' skills. The results indicated a significant improvement in participants' understanding and abilities in funeral care. Prior to the training, only 13 participants had prior experience or training, while 27 had never been exposed to funeral care procedures. By the end of the session, all participants had gained practical experience and demonstrated improved knowledge. This initiative not only enhanced religious literacy but also fostered social awareness and solidarity within the community. It is recommended that similar training programs be conducted regularly to ensure community readiness in fulfilling this religious duty.

Keywords: Community Service; Funeral Care; Islamic Education; Religious Training.

1. Introduction

Funeral care is a fundamental religious duty in Islam, classified as a communal obligation (fard kifayah). However, in many communities, the knowledge and practice of these rites remain limited due to a lack of structured educational programs and practical exposure in many Muslim communities (Sahin, 2018), due to a lack of formal religious education and practical exposure. Previous studies have emphasized the importance of structured religious education in enhancing community resilience, particularly in rural areas where access to formal education is limited (Ager et al., 2015). This gap in knowledge presents challenges, particularly in rural areas where religious training opportunities are scarce.

Sumur Bandung Hamlet, located in Haurgeulis District, Indramayu Regency, represents a community with limited access to structured religious education. A preliminary survey conducted before the training revealed that only 13 out of 40 participants had previously attended funeral care training, while 27 had no prior experience. Similarly, only 13 individuals had practical exposure to funeral care, while the remaining 27 had never participated in the process. Despite these limitations, all participants expressed willingness to learn, indicating a strong community interest in religious education.

Several religious and community organizations have previously provided Islamic education in Sumur Bandung Hamlet. However, specific training on funeral care remains minimal. Recognizing this need, the students of KKN IAI AL-AZIS "Lentera Asih" initiated a funeral care training program aimed at equipping the local community with essential knowledge and skills. This initiative aligns with broader community empowerment efforts, reinforcing the importance of religious knowledge as a pillar of social cohesion and support.

The primary objectives of this program were to provide hands-on training in the proper procedures of washing, shrouding, performing the funeral prayer, and burial rites according to Islamic teachings. Additionally, the program sought to foster active community

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participation, ensuring that funeral care knowledge is preserved and passed on to future generations. Active community participation enhances the effectiveness of religious education programs and ensures the sustainability of knowledge transfer (Roseland, 2000). This training program also aimed to address the psychological and social aspects of funeral care, emphasizing the communal responsibility in supporting grieving families.

Community participation played a crucial role in the success of this initiative. The training program was designed to be interactive, encouraging dialogue and practical engagement among participants. Through guided demonstrations and hands-on practice, participants were given the opportunity to learn by doing, making the experience more impactful and sustainable.

This study builds upon existing literature on community-based religious education and funeral care practices. Previous research has highlighted the significance of structured religious education in enhancing communal resilience and preparedness in fulfilling religious obligations. Studies conducted within the past five years emphasize the role of experiential learning in reinforcing religious knowledge, particularly in rural settings where formal education may be limited. Experiential learning methods have been shown to be particularly effective in reinforcing religious teachings and practical skills (Bradberry & Maio, 2019).

By integrating theoretical knowledge with practical training, this program provided a comprehensive approach to funeral care education. The findings of this study contribute to ongoing discussions on community engagement in religious education, demonstrating the effectiveness of structured training programs in addressing knowledge gaps and fostering communal responsibility in Islamic practices.

2. Proposed Method

This study employed a participatory approach to address the community's lack of knowledge and skills in funeral care. The training was designed to provide hands-on learning experiences to ensure that participants could directly practice the necessary techniques.

2.1. Study Location and Participants

The training was conducted in Sumur Bandung Hamlet, Haurgeulis District, Indramayu Regency, on January 31, 2025. A total of 40 participants attended, consisting of 10 men and 30 women. The selection of participants was based on their willingness to engage in the training and their role in the community, particularly those who could take leadership in funeral care responsibilities.

2.2. Data Collection and Training Techniques

The study utilized multiple methods to facilitate learning. First, lecture sessions provided theoretical explanations on the Islamic perspective of funeral care, emphasizing its religious significance and proper procedures (Renard, 2023). Following the lectures, trainers conducted demonstrations that showcased correct techniques for washing, shrouding, performing the funeral prayer, and burial (Manurung, 2024). Finally, participants engaged in hands-on practice by working in small groups, where they were guided through each stage of funeral care under supervision to ensure proper technique (Yoong et al., 2022).

2.3. Validity and Reliability

The training materials were developed based on Islamic teachings and best practices from previous funeral care training programs. To ensure validity, references were made to Islamic jurisprudence sources and verified by religious scholars (Rohman, 2022). The reliability of the training was maintained through structured sessions that allowed for repetition and reinforcement of key concepts.

2.4. Pre-Training Conditions and Expected Outcomes

Before the training, a pre-assessment was conducted to gauge participants' initial knowledge and experience. Results indicated that 27 participants had never been exposed to funeral care practices, highlighting the need for structured training (Blanchard & Thacker, 2023). By the end of the program, all participants demonstrated increased confidence and proficiency in handling funeral care responsibilities.

The expected outcome of this program was to equip participants with both theoretical understanding and practical skills in funeral care. Additionally, the training aimed to instill a sense of communal responsibility, ensuring that funeral care practices are sustained within the community. This structured methodology enabled effective knowledge transfer and skill development among participants, ensuring that funeral care practices are preserved and upheld in Sumur Bandung Hamlet.

3. Results and Discussion

The training program produced significant improvements in the participants' knowledge and skills related to Islamic funeral care. Prior to the training, a pre-assessment revealed that only 13 participants had previously received any form of education or training in funeral care practices, while the remaining 27 participants had no prior exposure. This baseline assessment confirmed the urgent need for structured educational interventions in the community.

After the training sessions, post-assessment results indicated a notable increase in participants' understanding and ability to perform funeral care tasks. Male participants demonstrated significant improvements in washing and shrouding procedures, which are traditionally their responsibilities within Islamic customs. Female participants, meanwhile, showed an enhanced understanding of shrouding and performing funeral prayers, highlighting the effectiveness of the gender-sensitive approach applied in this program.

The interactive nature of the training allowed participants to engage directly with the practical aspects of funeral care, which facilitated better retention of the skills and knowledge acquired. Active participation also contributed to an increase in confidence among participants, many of whom had expressed hesitance at the beginning of the program due to their unfamiliarity with the procedures (Yang et al., 2020).

The discussions during the training sessions also revealed deep-rooted misconceptions about certain aspects of Islamic funeral practices, particularly concerning gender roles and responsibilities. Through guided discussions and clarification from religious scholars, participants were able to resolve misunderstandings and gain a clearer understanding of the proper religious procedures (Bowen, 2020).

In addition to the educational outcomes, the training also had a positive social impact on the community. Participants reported a stronger sense of communal responsibility and solidarity, especially in supporting families dealing with the death of a loved one. The initiative also encouraged younger members of the community to become more involved in religious activities, ensuring the sustainability of funeral care knowledge across generations.

Overall, the findings suggest that structured training programs, incorporating both theoretical and practical components, are effective in enhancing the skills and knowledge of community members regarding Islamic funeral care. The results align with previous studies emphasizing the importance of experiential learning in fostering religious competence and social responsibility (Dean et al., 2020).

The following images document the funeral care training program conducted in Sumur Bandung Hamlet, Haurgeulis District, Indramayu Regency. The training, which took place on January 31, 2025, was attended by 40 participants, consisting of 10 men and 30 women. The program included theoretical lectures, demonstrations, and hands-on practice sessions guided by experienced trainers and religious scholars.

These images capture key moments of the training, such as participants actively engaging in the step-by-step process of washing, shrouding, performing funeral prayers, and simulating burial procedures. The interactive approach ensured that attendees gained a practical understanding of Islamic funeral rites. The enthusiasm and commitment displayed by the participants highlight the program's success in fostering community awareness and preparedness for carrying out funeral care responsibilities.



Figure 1. A trainer delivers a lecture on the theoretical aspects of Islamic funeral care, explaining the religious significance and procedural steps involved in washing, shrouding, and burial according to Islamic teachings.

Figure 2. Participants engage in hands-on practice during the shrouding (kafaning) session. Under the supervision of experienced trainers, they carefully learn how to wrap a deceased body according to Islamic guidelines, ensuring proper technique and adherence to religious protocols.

4. Conclusion

The funeral care training program conducted in Sumur Bandung Hamlet has proven effective in enhancing both the theoretical knowledge and practical skills of community members regarding Islamic funeral rites. The pre-assessment results highlighted significant gaps in participants' understanding of proper funeral care procedures, with the majority having no prior training or practical experience. However, through structured lectures, demonstrations, and hands-on practice, participants demonstrated a marked improvement in their ability to perform the essential rituals of washing, shrouding, performing funeral prayers, and burial according to Islamic.

Beyond individual skill development, the program also fostered a stronger sense of communal responsibility among participants. Many expressed a renewed commitment to support their fellow community members during times of loss, highlighting the social impact of the training. Additionally, the program encouraged greater youth involvement in religious activities, contributing to the sustainability of funeral care knowledge within the community.

In conclusion, this training program successfully addressed the knowledge gaps related to Islamic funeral care practices in Sumur Bandung Hamlet. The hands-on, participatory approach not only improved participants' skills but also strengthened social bonds within the community. Future programs should aim to conduct similar initiatives regularly and expand their reach to ensure that more community members, especially those in rural areas, are equipped with the necessary knowledge and skills to fulfill this essential religious duty.

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Conflict of Interests

The authors declare that there is no conflict of interest in conducting this study or implementing the funeral care training program. No financial, commercial, legal, or professional relationships exist that could influence the research outcomes or the delivery of the program.

Furthermore, this study did not receive specific funding from any public, commercial, or non-profit organizations. The program was carried out purely as a community service initiative by the KKN IAI AL-AZIS "Lentera Asih" group with the aim of increasing public awareness and knowledge regarding Islamic funeral care practices.

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