

TRAINING ON ISLAMIC FUNERAL MANAGEMENT (*RUKTI JENAZAH*) FOR THE GENERAL PUBLIC

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ABSTRACT

Death is a certainty in human life, and in Islamic teachings, the handling of the deceased is part of *fardhu kifayah* that must be carried out by Muslims. The process of *rukti jenazah*, which includes bathing, shrouding, performing the funeral prayer, and burial, has specific regulations in accordance with Islamic law. However, the reality in society shows that there are still many shortcomings in both knowledge and practical skills related to the implementation of *rukti jenazah*. This condition often leads to practices being carried out traditionally without a strong scientific foundation, as well as limited regeneration of funeral care cadres within the community. To address this challenge, the Department of Forensic Medicine, Ethics, and Medical Law, Faculty of Medicine, Universitas Islam Indonesia, organized a community service program in the form of training on *rukti jenazah* according to Islamic law. This activity was conducted on August 2, 2025, at the Faculty of Medicine Auditorium with a total of 45 participants from the general public. The method included lectures delivered by an expert speaker and hands-on practice using a mannequin, accompanied by facilitators in small groups. Evaluation was carried out through pre-test and post-test to measure the improvement in participants' knowledge. The evaluation results showed a significant improvement, with the average pre-test score of 68.5 increasing to 92.5 in the post-test. All participants completed the training and received certificates as proof of their basic competence in *rukti jenazah*. This program successfully enhanced participants' theoretical understanding and practical skills, and is expected to produce community cadres capable of carrying out *rukti jenazah* in accordance with Islamic law. Furthermore, this activity strengthens the role of academics in community service based on Islamic and humanitarian values.

Keywords: Community service; *fardhu kifayah*; Islamic law; practical skills; *rukti jenazah*; training.

ABSTRAK

Kematian merupakan suatu kepastian dalam kehidupan manusia, dan dalam ajaran Islam penanganan jenazah merupakan bagian dari *fardhu kifayah* yang wajib dilaksanakan oleh umat Muslim. Proses *rukti jenazah* yang meliputi memandikan, mengkafani, menshalatkan, dan menguburkan memiliki aturan khusus sesuai tuntunan syariat Islam. Namun, realitas di masyarakat menunjukkan masih banyak kekurangan dalam aspek pengetahuan maupun keterampilan praktis terkait pelaksanaan *rukti jenazah*. Kondisi ini seringkali menyebabkan pelaksanaan dilakukan secara turun-temurun tanpa dasar ilmu yang kuat, serta minimnya regenerasi kader perawat jenazah di lingkungan masyarakat. Menjawab tantangan tersebut, Departemen Forensik, Etika, dan Hukum Kedokteran Fakultas Kedokteran Universitas Islam Indonesia melaksanakan kegiatan pengabdian kepada masyarakat berupa pelatihan *rukti jenazah* sesuai syariat Islam. Kegiatan ini dilaksanakan pada 2 Agustus 2025 di Auditorium FK UII dengan jumlah peserta 45 orang yang berasal dari masyarakat umum. Metode kegiatan meliputi pemaparan materi oleh narasumber serta praktik langsung menggunakan manekin, yang didampingi oleh fasilitator dalam kelompok kecil. Evaluasi dilakukan melalui pre-test dan post-test untuk mengukur peningkatan pengetahuan peserta. Hasil evaluasi menunjukkan adanya peningkatan signifikan, dengan nilai rata-rata pre-test sebesar 68,5 meningkat menjadi 92,5 pada post-test. Seluruh peserta mengikuti kegiatan hingga tuntas dan memperoleh sertifikat sebagai bukti kompetensi dasar dalam *rukti jenazah*. Kegiatan ini berhasil meningkatkan pemahaman teoritis dan keterampilan praktis peserta, serta diharapkan mampu mencetak kader masyarakat yang siap melaksanakan *rukti jenazah* sesuai syariat Islam. Program ini sekaligus memperkuat kontribusi akademisi dalam bidang pengabdian kepada masyarakat berbasis nilai-nilai keislaman dan kemanusiaan.

Kata kunci: *Fardhu kifayah*, keterampilan praktis, pelatihan, pengabdian masyarakat, *rukti jenazah*, syariat Islam.

INTRODUCTION

Death is an inevitable reality in human life. In the Islamic perspective, the management of the deceased is not merely a ritual but also a religious obligation that reflects respect and devotion to fellow Muslims through the practice of *fardhu kifayah*. The process of *rukti jenazah* includes washing, shrouding, performing the funeral prayer, and burying the body. This process has clear sharia guidelines which, when carried out properly, help preserve the dignity of the deceased and complete the religious duties of the Muslim community. However, in practice, various studies report that the level of public understanding and skills in this area remains limited.¹ These limitations often stem from traditional practices passed down through generations without a solid scientific or formal educational foundation. In many areas, structured training that combines theory and practice is still rare. For example, a community service program in Sumur Bandung revealed that although public interest was high, basic knowledge about Islamic funeral rites was largely obtained only through minimal formal training.²



Programs on community empowerment in funeral management in Indonesia indicate that institutional structures and local capacities remain weak in supporting the sustainability of funeral services in society.³ Literature in the field of end-of-life care also confirms that a lack of knowledge regarding religious dimensions affects the quality of spiritual services, including funeral management, within Muslim communities.⁴ Local cultural contexts likewise influence how death and burial practices are understood and applied. In Indonesia, for instance, burial rituals in regions such as Aceh show that local practices often merge with cultural norms, requiring adaptations to ensure that sharia-based training remains relevant.⁵

Based on this background, the Department of Forensic Medicine, Ethics, and Medical Law at the Faculty of Medicine, Universitas Islam Indonesia, carried out a community service program in the form of *rukti jenazah* training in accordance with Islamic law. This intervention was designed as a concrete response to the lack of knowledge and skills, as well as the limited regeneration of funeral care cadres within communities. Through an educational and practical approach, it is expected that participants will not only understand the theory but also be able to apply the procedures correctly and serve as educational agents within their own communities. The purpose of this article is to present the implementation strategies of the training, evaluate the outcomes, and discuss the challenges and opportunities encountered during its execution. In this way, this experience is expected to serve as a model for similar community service programs in other regions of Indonesia.

METHODS

This community service activity was designed as a participatory training program on *rukti jenazah* (Islamic funeral rites) in accordance with syariat Islam. The activity was conducted on August 2, 2025, at the Auditorium of the Faculty of Medicine, Universitas Islam Indonesia (FK UII), and was attended by 45 participants from the general public. Participants were recruited through open invitations distributed to community members around the university and nearby areas. Inclusion criteria included being Muslim, aged over 18 years, and willing to participate in both the theoretical and practical sessions. All participants signed informed consent before the training. The training program was divided into two main sessions. First session is theoretical session to delivered through lectures and discussions by experts from the Department of Forensic, Ethics, and Medical Law, FK UII. The material covered the Islamic jurisprudence of *rukti jenazah*, including bathing, shrouding, funeral prayer, and burial. The second session is practical session to Conducted in small groups with hands-on practice using a human-sized mannequin. Facilitators guided participants step by step to ensure proper skill acquisition. Knowledge assessment was conducted using a pre-test and post-test design consisting of 20 multiple-choice questions covering both conceptual understanding and practical aspects of *rukti jenazah*. Practical skills were also observed by facilitators using a structured checklist. The evaluation focused on comparing the percentage of correct answers between pre-test and post-test results. Descriptive analysis was used to calculate the average scores and the percentage increase in participants' knowledge after the training.

RESULTS AND DISCUSSION

The training was attended by 45 participants, consisting of 18 men (40%) and 27 women (60%). All participants followed the program until completion (100% retention). Based on the evaluation, the average pre-test score was 68.5, while the average post-test score increased significantly to 92.5. This reflects a 24-point improvement or an increase of approximately 35% in knowledge mastery. The increase in knowledge was consistent across all participant groups. During the practical session, participants demonstrated the ability to perform the *rukti jenazah* steps correctly, including bathing, shrouding, funeral prayer, and simulated burial preparation. Facilitators reported that all groups were able to complete the procedures with minimal correction after guided practice.

Table 1. Pre-test and post-test score

Assessment	Mean Score	Percentage (%)	Interpretation
Pre-test	68.5	68.5%	Moderate Knowledge
Post-test	92.5	92.5%	High Knowledge (Competent)

The results of this community service activity indicate that the *rukti jenazah* training program significantly improved both theoretical knowledge and practical skills of the participants. The increase in mean score from 68.5 in the pre-test to 92.5 in the post-test demonstrates the effectiveness of structured education and hands-on practice in enhancing community competence. This finding aligns with previous studies showing that community-based training programs using simulation methods can effectively increase knowledge retention and technical abilities.⁶

Rukti jenazah, or Islamic funeral care, represents a fundamental religious obligation (*fardhu kifayah*) that must be performed properly to uphold community responsibility and maintain the dignity of the deceased. Training in *rukti jenazah* is therefore essential to ensure that community members possess adequate knowledge, skills, and confidence to carry out these practices according to Islamic law and contemporary health standards. Recent evidence emphasizes that structured educational programs significantly enhance



community competence in performing funeral rites safely, respectfully, and in accordance with religious guidelines.⁷⁻⁸

Providing *rukti jenazah* training is crucial to strengthening community self-reliance. Studies report that many communities still depend on a small number of elderly religious caregivers for funeral management, raising concerns regarding sustainability and generational gaps in knowledge transmission.⁹⁻¹⁰ Without systematic regeneration, the quality and accuracy of Islamic funeral practices risk deterioration. Training programs not only address this issue but actively empower younger cadres to assume responsibility, thereby ensuring continuity of religious obligations.

Rukti jenazah training supports the integration of Islamic values with modern health principles. The handling of bodies requires an understanding of infection prevention, hygiene practices, and safe body management particularly relevant during outbreaks such as COVID-19. Research shows that community education grounded in Islamic jurisprudence and supported by scientific health guidelines improves both compliance and safety.¹¹⁻¹² This synergy ensures that religious practices align with public health standards without compromising spiritual authenticity.

The pedagogical structure of *rukti jenazah* training, which often includes simulation, hands-on practice, and small group instruction, has been shown to significantly increase knowledge retention and skill mastery. Training models integrating experiential learning, immediate feedback, and demonstration-based teaching are widely recognized as effective for adult learners.¹³⁻¹⁵ Such approaches enable participants to gain confidence in performing tasks such as ritual bathing, shrouding, prayer, and burial procedures. Providing formal certification for participants enhances motivation, recognition, and legitimacy within the community. Certification reinforces the value of competent cadres and aligns with national and international recommendations to formalize community-based religious and health services.¹⁶⁻¹⁸ Certified individuals become reliable resources for their communities, particularly during emergencies.

The importance of *rukti jenazah* training extends beyond Indonesia. Comparative studies in Malaysia, Brunei, and Middle Eastern countries reveal similar challenges in knowledge gaps and generational decline in funeral management skills. Programs in these regions highlight the effectiveness of structured training, digital modules, and mosque-based capacity-building initiatives in strengthening communal readiness and religious literacy.¹⁹⁻²⁰ Such comparisons underscore the universal relevance of *rukti jenazah* education across Muslim communities globally.

The practical session was a crucial component of the activity. With the use of mannequins and small group facilitation, participants were able to directly practice essential rituals such as bathing and shrouding the deceased. This approach is consistent with adult learning principles, where experiential practice and immediate feedback are considered effective for skill acquisition.²¹ Furthermore, the certification process served as both motivation and recognition of competence, which is in line with the importance of sustainable cadre formation in religious and community-based health practices.²²

The issue of limited knowledge and skills regarding Islamic funeral rites (*fardhu kifayah*) has been reported in various communities, leading to dependence on a small number of elderly caregivers. Without regeneration, there is a risk that this essential religious practice will not be performed correctly in the future.²³⁻²⁶ The results of this program directly address this concern by empowering participants to become competent cadres in their respective communities. In addition, the integration of Islamic values with scientific and structured learning reflects the role of universities in bridging knowledge, religion, and community needs. This is in line with the mission of higher education institutions to provide community service based on local wisdom and religious principles.

CONCLUSION

Rukti jenazah training plays a critical role in sustaining religious obligations, enhancing community health literacy, promoting generational regeneration, and ensuring the dignified treatment of the deceased. Expanding these programs through partnerships with religious institutions, universities, and community leaders will serve as an essential strategy to preserve Islamic funeral traditions while adapting to contemporary needs. Therefore, this training program not only succeeded in improving knowledge and skills but also contributed to strengthening the sustainability of *rukti jenazah* services in the community. Future programs are encouraged to expand to a larger scale, involving more community groups, and integrating digital modules to enhance accessibility and continuous learning.

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