

## The Practice of Islamic Funeral Rites for Students at Sultan Hasanuddin Islamic Boarding School in Gowa Regency

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#### ABSTRAK

*Death is an undeniable axiom for human beings, as it is a decree set by Allah that must be followed. It is an obligation for the living to fulfill the Islamic rites for the deceased, meaning that the dead must be treated with respect and dignity, just as one would treat the living. The duties of the living toward the deceased include washing the body, shrouding it, performing the funeral prayer, and burying it. The community service program (PKM) conducted at Sultan Hasanuddin Islamic Boarding School in Gowa Regency was a practical training on funeral rites, aimed at equipping the students (santri) with knowledge and skills in handling the deceased. This activity was carried out to enrich the students' religious insight, enabling them to properly fulfill the communal obligation (fardhu kifayah) as instructed in Islamic teachings. The methods used included discussions, hands-on practice, Q&A sessions, demonstrations, and evaluations of the outcomes of the program. The results showed that the students at Sultan Hasanuddin Islamic Boarding School in Gowa Regency were able to understand and perform the funeral rites well, with the potential to implement this knowledge within their communities.*

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### INTRODUCTION

Islamic boarding schools (Pondok Pesantren) are educational institutions that emphasize religious values to prepare students to serve their communities. These institutions play a vital role in educating the younger generation, nurturing them to become responsible and caring members of society. Washing the deceased (*ghusl al-mayyit*) is a communal obligation (*fardhu kifayah*) in Islam that must be fulfilled to uphold Islamic

teachings. The practice of washing the body follows guidelines established by the government, while also adhering to health protocols such as wearing masks, handwashing, and maintaining physical distance, in order to prevent the spread of disease (Z. Qiang, W. Ke, H. Wang, 2020).

Gowa Regency (Makassar: ᨀᨁᨗᨕ ᨗᨗᨕ) is one of the Level II regions in South Sulawesi Province, Indonesia. Its capital city is Sungguminasa. The regency covers an area of 1,883.32 km<sup>2</sup> and has a population of approximately 652,941 people. In the context of national history, the name Gowa is well-known. Beginning in the 15th century, the Kingdom of Gowa was a major maritime power in the archipelago. Geographically, Gowa Regency is located between 5°33' – 5°34' South Latitude and 120°38' – 120°33' East Longitude. The region consists of both lowland and highland areas, with elevations ranging from 10 to 2,800 meters above sea level. However, the majority of Gowa Regency approximately 72.26% is mountainous, particularly in the eastern to southern parts, encompassing the Tinggimoncong Mountains, the Bawakaraeng–Lompobattang Mountain Range, and the Batureppe Cindako Highlands.

Gowa Regency is one of the centers of education and religious activity in South Sulawesi. Among the educational and religious institutions located there is the Sultan Hasanuddin Islamic Boarding School (Pondok Pesantren Sultan Hasanuddin). This institution serves as one of the main pillars in the social, cultural, and religious dynamics of the traditional community in Pattunggalengang, Limbung, Gowa Regency, South Sulawesi.

The boarding school is not only intended for its students (santri), but also serves the wider community living in the surrounding areas, shaping the cultural, social, and religious patterns of life. Sultan Hasanuddin Islamic Boarding School has produced human resources with high intellectual capacity and noble character.

From a long-term perspective, the pesantren has significant potential due to its extensive area. The total area of Sultan Hasanuddin Islamic Boarding School is approximately 21.56 hectares. Another notable asset is the cattle farm managed by the pesantren itself, which supports both the primary and secondary needs of the students.

Sultan Hasanuddin Islamic Boarding School was founded by Mr. Mansjur Dg. Nuntung and later continued by Mr. Muhammad Arief Mansjur. It was established in 1986 under the auspices of the Bajeng Raya Education Foundation (Yayasan Pembina Pendidikan Bajeng Raya). Initially, the institution was named Mardiyah Islamic Boarding School, but in 1990 it was renamed Sultan Hasanuddin Islamic Boarding School, officially registered under Notarial Deed No. 2 dated February 4, 1991.

The school's vision is: "To realize an excellent Islamic educational institution supported by a conducive environment and atmosphere in order to produce a generation that is strong in science and technology (IPTEK) as well as faith and piety (IMTAQ)." The mission of Sultan Hasanuddin Islamic Boarding School includes:

1. Enhancing understanding and appreciation of Islamic teachings.
2. Creating a clean, green, and comfortable learning environment.
3. Equipping students with knowledge and technology grounded in faith and piety.
4. Strengthening collaboration with all educational stakeholders to improve the quality of education.

To assess the students (santri's) understanding of the training on washing the deceased, it is necessary to carry out continuous evaluation and monitoring of the community service program (PKM) until its completion, so that the knowledge and skills gained can be effectively implemented in the community. The forms of evaluation to be conducted can be outlined as follows:

1. Conducting consistent monitoring of the PKM activities to ensure alignment with the expected goals and objectives.
2. Identifying obstacles and weaknesses encountered during the training on washing the deceased, including those found in both physical and online reporting stages.
3. Monitoring the progress of the training implementation to ensure its applicability and usefulness within the community and its value to the institution.
4. Evaluating the outcomes of the training, both academically and in terms of real-world application, so that they can be scientifically justified and accountable.

## **METHOD**

The approach methods used in The Community Service Program (PKM) on funeral rites (corpse washing) as a solution to address existing issues included: discussion, practice, Q&A sessions, demonstration, and evaluation.

1. Discussion Method: Implemented to allow participants to exchange ideas and insights on the material being discussed, enabling the students (santri) to gain a better understanding.
2. Practical Method: Carried out to give participants hands-on experience with the procedures of washing the deceased, making it easier to implement within the community.
3. Question-and-Answer Method: Aimed at assessing the level of understanding that students have of the material delivered.
4. Demonstration Method: Used to provide tips and practical guidance during the training on corpse washing.
5. Evaluation Method: Conducted to measure the students' comprehension and capabilities regarding the material presented.

However, before the training activities commenced, the program began with a lecture and educational session delivered to the students. These sessions were conducted in a shared space together with the mentoring and implementation teams. The material presented focused on the procedures and stages involved in the Islamic ritual of washing the deceased.

## **RESULTS AND DISCUSSION**

### **Problems of commuting bodies**

Funeral washers (those who perform the ritual washing of the deceased) are difficult to find in Gowa Regency due to the limited availability of human resources in this field. As a result, when a death occurs, the bereaved families often have to seek funeral washers from outside the Gowa area. The existing funeral washers in Gowa Regency are generally elderly, as recruitment is usually done at the village level within each district. Typically, only one male and one female funeral washer are assigned per village.

This poses a significant problem when multiple deaths such as three to four in a single village occur simultaneously, as there may be only one person available to perform the washing rites. Therefore, corpse washing training programs are designed to provide solutions for the community, helping them avoid difficulties in finding funeral washers when needed (M. Faizal Zulkarnaen, 2012).



**Figure 1.** Procession in the Embalming of the Body

Islam encourages its followers to always remember death, and also to visit, comfort, and pray for those who are ill. When a person passes away, it is recommended that their closest mahram (unmarriageable kin) of the same gender carry out the religious obligations owed to the deceased. These obligations include washing the body, shrouding it, performing the funeral prayer, and burying it.

The process of managing the deceased from preparation, washing, shrouding, praying over, transporting to the grave, to burial is a religious command addressed to the Muslim community as a collective. If a portion of the community performs these duties appropriately, then the obligation is considered fulfilled for the whole group. This type of religious duty is referred to in Islamic jurisprudence as *fardhu kifayah* (communal obligation) (Rika Susanti, 2015).

The ritual preparation of a deceased Muslim, known as *pemulasaran jenazah*, is a compulsory act that must be carried out before the body can be offered funeral prayers (*shalat jenazah*). The washing begins by thoroughly cleaning any impurities on the body, especially in the private areas, followed by ensuring that water is applied evenly across the entire body. This process must be done with great care so that the deceased does not appear before Allah in an impure state.

The act of washing the body must be accompanied by the intention (*niyyah*) of seeking closeness to Allah SWT, as it is considered a form of worship. Additionally, the water used must be pure (*tāhir*), lawful (*halal*), and unconditionally clean. All impurities on the corpse must be removed first, and there should be no barrier preventing water from reaching the skin. These requirements must be fulfilled in the washing process (Ulul Albab, 2010).

One of the most crucial aspects of a *pesantren*'s background is its role in fostering comprehensive cultural transformation within a religious society. Islamic boarding schools (*pondok pesantren*) serve as a response to religious calls, upholding the teachings and values of Islam through religious education, community support, and guidance for those committed to following Islamic principles. *Pesantren* strive to reshape and develop lifestyles and social structures by presenting a model of living that is worthy of emulation even though implementing such a model in a pluralistic society remains a challenge.

As an educational institution, Islamic boarding schools (*pondok pesantren*) bear an integral responsibility in the intellectual development of the nation. More specifically, *pesantren* are responsible for preserving religious traditions within society. In relation to these two aspects, *pesantren* adopt a unique educational model that fully supports the purpose and essence of human education: to shape true believers (*mukmin sejati*) who

possess both moral and intellectual quality in a balanced way (Muhammad Nashiruddin Al-Albani, 2010).

The social role of santri (Islamic students) is highly needed in society, as they are expected to provide solutions to various social issues. This social role can take the form of individual engagement in public service sectors. The level of involvement depends on the santri's abilities, sensitivity, and the community's specific needs. In relation to civic awareness, the strategic role of the santri is anticipated in efforts to empower and enhance community service systems, leading to positive societal transformation (I Made Marthana Yusa, 2017).

To achieve the ideal characteristics of a santri, continuous and tireless efforts must be undertaken to ensure that service systems reach their fullest potential. The ultimate goal of studying at a pesantren is to prepare santri to serve the community. In this millennial era, santri can no longer rely on traditional or classical systems alone. Instead, they must serve as social laboratories real-life applications that require adaptation, contextualization, and active collaboration so that problem-solving becomes an intrinsic part of their identity (Abdullah Harahap, 2011).

## CONCLUSION

Islam, as a religion that upholds human rights, extends those rights not only during a person's lifetime but also after their death. Among the rights that must be fulfilled is the proper handling of a deceased Muslim, which includes care of the body, washing the corpse, shrouding, and burial. The Community Service Program (PKM) on corpse care is a strategic initiative aimed at supporting local government programs by easing the burden on grieving families. The PKM activities conducted at Pondok Pesantren Sultan Hasanuddin are intended to nurture and develop a generation of religiously devoted individuals, making it easier for communities to access corpse-washing services as part of their essential needs. It is hoped that through this program, *santri* (Islamic students) will become more sensitive and responsive to community needs in realizing the goals of religious practice.

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