



## RUKUN KIFAYAH HAMLET PESANTREN : IMPLEMENTATION OF SOCIAL RESPONSIBILITY IN THE FUNERAL CARE PROCESS

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### Abstract:

Rukun kifayah is a part of social responsibility in the Islamic community related to the management of the deceased, starting from bathing, shrouding, performing prayers, to burial. This tradition manifests solidarity and social concern that continues to be upheld in religious-based communities, including in Dusun Pesantren. This research aims to analyze the implementation of rukun kifayah as a form of social responsibility in communal life in Dusun Pesantren. Using a descriptive qualitative approach, this study explores community involvement in the care of the deceased and the factors that support the sustainability of this tradition. The research results indicate that rukun kifayah not only serves as a religious obligation but also reinforces the values of mutual aid and togetherness. The presence of a special group responsible for the care of the deceased and regular training for residents are key factors in maintaining the continuity of this tradition. Thus, the practice of rukun kifayah can serve as a model for implementing religious-based social responsibility that remains relevant in modern life. The practice of rukun kifayah also reflects the noble values in Islamic teachings that emphasize the importance of helping one another and sharing burdens in community life. It is not only applicable during difficult times, such as when a member of the community passes away, but also in daily life. The implementation of rukun kifayah is not only an individual responsibility but also a collective responsibility involving all layers of society.

**Keywords:** Collective Obligations, Social Responsibility, Funeral Care, Mutual Assistance

### INTRODUCTION

The death fellowship activities are part of an organization or community social activity that provides services to members of the community. The services include death services, such as providing facilities for the care of the deceased and managing graves. The implementation is carried out collectively under the coordination of the death fellowship management, which is supported by the village government.

The Kifayah Fellowship of Pesantren Dusun is a community activity aimed at assisting individuals who have experienced the tragedy of death by providing funeral care equipment as well as financial assistance. Sudarta(2021). The name of Dusun Pesantren used to be Desa Pajarakan Kulon before the division of hamlets. After the era of President Suharto's governance, there was a government policy regarding the division of hamlets in each village. It is named Dusun Pesantren because there is a pesantren (Islamic boarding school) in the surrounding area that has been established for a long time, even before President Suharto's administration, namely the Darul Falah pesantren. Because of the presence of Darul Falah pesantren, it was named Dusun Pesantren, and the majority of the residents in Dusun Pesantren are Muslim.

In Dusun Pesantren, there was previously no Rukun Kifayah (community burial group) or Rukun Kematian (death group), but only the preparation of shrouds

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from a local Chinese shop. In 2021, a Rukun Kematian was established, led by the local RW (community leader). Care for the deceased is one of the Islamic teachings that has been taught by the Prophet Muhammad SAW. However, in reality, most of the community performs this based solely on tradition, or by observing their predecessors without fully understanding the principles and guidelines correctly.

The law of taking care of the deceased is considered *fardhu kifayah*, meaning it is sufficient for it to be done by some members of the community. If no one in the community performs it, then the entire community will be held accountable before Allah SWT. For those who do undertake this duty, they will receive great rewards from Allah SWT. In the view of the people of Dusun Pesantren, the person responsible for handling the care of the deceased is the head of the death committee. Everything related to the needs of caring for the deceased is entrusted to the head of the death committee, H.Yuni (2024).

*Fardhu kifayah* is something that is also very important to Muslims. In Islam, the law of handling the deceased is a *fardhu kifayah*, which means that among Muslims, it is obligatory to have knowledge and skills on how to wash, shroud, perform prayers for, and bury the deceased in accordance with Islamic law. The handling of the deceased is a guideline of Islamic law that has been taught by the Prophet Muhammad SAW. However, in reality, a significant number of people carry it out merely as a custom or by following how their predecessors did it, without understanding the evidence and instructions correctly.

The care of the deceased that is commonly practiced in society indeed varies in its traditions. However, aspects that are considered *sunnah* certainly have no differences. This understanding underlies the necessity of efforts to enhance the care of the deceased. Agus Riyadi (2016).

The Prophet Muhammad (peace be upon him) said: "A Muslim has five rights over another Muslim: responding to greetings, visiting the sick, accompanying the deceased, answering invitations, and praying for those who sneeze." (Narrated by Bukhari and Muslim)

## **RESEARCH METHODS**

This research uses a qualitative research method, where the main way of collecting data in qualitative research is through observation and in-depth interviews. Qualitative research generally aims to develop an understanding of cultural phenomena, specifically in this study to understand the social ties of Rukun Kematian (RKM) as a bridge of tolerance in the midst of the complex multicultural society of Dusun Pesantren. Interviews were conducted with key informants to obtain general data about the existence of religious groups that are the subject of the research, their management, and their roles in the community, as well as their contributions to harmony, both internally and between different faiths. Observations were conducted very limitedly due to time constraints of the research. Thus, observations could only be made in the community environment where RKM is located. Meanwhile, documentation studies were conducted to complement the data obtained through the methods of interviews and observations, especially related to data sources in the form of writings that are not included in the literature materials. Haidlor Ali Ahmad (2021).

## **RESULTS AND DISCUSSION**

A Brief Overview of Dusun Pesantren has an area of 5.454 hectares, divided into 8 RT (neighborhood units). Based on governmental administration, the northern border of Dusun Pesantren is adjacent to PG Pajarakan, Probolinggo Regency. The population of Dusun Pesantren is 1,076 individuals, consisting of 527 males and 549 females. The population of Dusun Pesantren is predominantly Muslim. (Data from the Pajarakan Kulon Village Office, 2025). In terms of religious facilities, Dusun Pesantren has places of worship in the form of a mosque and a musholla (prayer room). Indra (2025).

According to H. Yuni, as the head of RW (Community Unit) and RKM (Community Empowerment Team) of Pesantren Hamlet, there is an urgent problem in the religious life in Pesantren Hamlet, which is the issue of social facilities (fasos) in the form of land scarcity, especially burial land. In this matter of social facilities, the government should facilitate these needs. Therefore, the government should make an estimation of the fasos land, including the need for burial grounds, so that conditions like this do not happen again, such as the purchase of burial land by the community of Pesantren Hamlet, which is in the Pajarakan district, Probolinggo regency.

The law of managing the deceased. The law of managing the deceased is Fardhu Kifayah, meaning that if there is someone in a certain area who has mastered it, then the obligation is lifted from others. However, if there is no one in that area who is knowledgeable, then it is obligatory for everyone to carry it out; if no one does so, then everyone in that area is considered sinful. Miftah Syarif (2018).

The "Rukun kematian" (Death Community) is a form of non-formal education unit that falls under the category of community learning centers, which are non-formal educational units that organize various learning activities according to the needs of the community based on the initiative of, by, and for the community. Its purpose is to enhance the knowledge, skills, attitudes, hobbies, and talents of community members so that they can be beneficial for the community and its environment in fostering Islamic brotherhood (ukhuwah Islamiyah).

The Death Community serves as a platform that functions to provide education on the organized management of bodies, guided by Islamic law, specifically the Quran and the Sunnah. This is also outlined in Law No. 20 of 2003 concerning the National Education System, article 26, which states that "Communities in need of educational services as an alternative to formal education shall be provided with non-formal education to support lifelong learning. One form of non-formal education is the community learning activity center." Ika Nafisatus Zuhro (2019). In terms of terminology, the "rukun kematian" (death solidarity) refers to an activity aimed at assisting members of the community who are experiencing misfortune by collectively helping with whatever is needed for the affected families. Forms of Rukun Kematian activities in Dusun Pesantren.

1. Management of the Deceased The main management of the deceased consists of five stages, namely washing the body, shrouding the body, performing the funeral prayer, and burying the body. Except for the bodies of martyrs, which only need to be prayed for and buried.

2. Condolence (Takziyah) in terms of language means to console, while in terms of definition, it refers to visiting the family who has suffered a calamity (death) to express condolences for that misfortune. This is to help the grieving family reduce their sadness, find comfort, and be able to endure the calamity they have experienced. This tradition is still practiced in Dusun Pesantren; every time someone passes away, there is usually a recitation (tahlil) which was originally established by the Wali Songo. As we know, among those who have greatly contributed to spreading Islamic teachings in Indonesia are the Wali Songo. The success of the Wali Songo's preaching is inseparable from their method, which prioritized cultural or traditional approaches. Salim Ashar (2019).
3. Tahlil comes from Arabic, specifically from the word "hallala," which means joyful, very much, to purify, and to recite the phrase "La ilaaha illallah." Meanwhile, the common understanding of tahlil in society is a series of readings that include the recitation of the declaration of faith, verses from the Quran, tasbih, prayers (shalawat), and other readings, all intended as remembrance (zikir). The ruling on tahlil itself is that it is permissible for the reward of the recitation to be dedicated to the deceased.
4. Socialization According to Charles R Wright, as quoted by Sutaryo, is "the process by which individuals acquire their group's culture and internalize to a certain extent its social norms, thus guiding the individual to consider the expectations of others."
5. Grave Pilgrimage Death teaches many things, so that every human being realizes that sooner or later, death will surely come. For example, the recommendation for grave pilgrimage. Through this activity, every Muslim can visit the graves of their deceased relatives or fellow Muslims with the aim of seeing, cleaning the graves, and praying for the deceased. Other benefits of grave pilgrimage can also be obtained by the pilgrims, among others: reminding oneself that one day they will face death; softening the heart, so as not to be arrogant and reject the truth; getting accustomed to shedding tears, because their life is full of mistakes and wrongdoings; and every human being will be accountable for their actions in the hereafter.

The Prophet Muhammad (peace be upon him) said: "I once prohibited you from visiting graves. Now do so, for it can soften the heart, bring tears to the eyes, remind one of the afterlife, and do not speak ill." (Narrated by al-Hakīm).

The implementation of corpse care that is commonly practiced in society does indeed vary in tradition. However, aspects that are of a Sunnah nature certainly do not have differences. This viewpoint underlies the necessity of making efforts for corpse care, particularly for the deceased women. The Prophet Muhammad SAW teaches in the fiqh books the procedures for caring for the deceased, which include purifying by bathing the corpse, shrouding, performing prayers, and accompanying it to the grave for burial.

In addition to the guidance from the Prophet SAW, the procedures for handling corpses must also follow the instructions from health authorities, especially for those who have contagious diseases. To manage contagious diseases such as HIV/AIDS, hepatitis B, pneumonia, tuberculosis, and other infectious diseases, there are specific techniques for dealing with individuals who have died from infectious diseases in accordance with the guidance from doctors or health authorities. This ensures that the contagious diseases do not spread to the staff or individuals performing care for the corpses that have infectious diseases. Particularly when bathing the corpse, it must conform to the stipulations set forth by health authorities, using masks that cover the nose and mouth, gloves, clothing, and referring to the standard operating procedures (SOP) from health authorities, and the method of bathing the corpses of individuals suffering from infectious diseases, all for the sake of the welfare of oneself and others..

The first stage in caring for the deceased consists of:

- 1) The care steps when approaching death, known as 4D, are:
  - a) The deceased should be positioned facing the Qibla, lying on their right side with their head to the north.
  - b) Surah Yasin from the Qur'an is recited aloud, followed by Surah Ar-Ra'd, which is recited softly or gently.
  - c) The deceased is given the Talqeen with the phrase of Tahlil politely and without pressure.
  - d) They are given water if there are signs of wanting it.
- 2) Steps for care immediately after death, known as 8M, are:
  - a) Close both of their eyes while reciting "Bismillahi tawakkaltu 'ala Allah shalallahu 'alaihi wassalam". If it is difficult, the big toe and both arms should be gently pulled together, which, God willing, will cause both eyelids to close on their own.
  - b) Bind the jaw upwards to the head.
  - c) Relax the joints of the bones.
  - d) Carefully remove their clothing to replace it with a thin cloth.
  - e) Place a weight of one and a half ounces or enough on their abdomen so that it does not swell.
  - f) Sprinkle fragrance around the deceased.
  - g) Position the deceased slightly elevated to avoid being affected by soil moisture and temperature.
  - h) Clear any debts or obligations.
- 3) Steps for Tajhizul Mayyit care. Tajhizul Janazah means caring for someone who has passed away. When someone shows signs of nearing death, such as their feet becoming limp and their temples beginning to sink, we are encouraged to treat them as best as possible, such as laying them on their right side, guiding them to recite the declarations of faith, and reciting Surah Yasin and Ar-Ra'd, providing water, and so on. The steps of Tajhizul Mayyit in accordance with Islamic law are

known as 4M: bathing, wrapping (kafani) the body, performing prayers for the deceased, and burying the body. Siti Aminah (2021).

Burial of the deceased in a cemetery is preferable to a special place. When bringing the body to the cemetery, it is recommended to position the head facing forward, even if it is not toward the Qibla. The most important thing is to create a grave that is wide and deep, about the height of an average person standing with their hands raised, or around 4.5 dzira' or 2.25 meters. This grave can take two forms: **Lahd**, which means digging a hole at the bottom of the grave on the qibla side after digging to a depth of 2.25 meters. This is preferred (more virtuous) in areas with hard soil structure.

**Syaq**, which refers to making an excavation in the middle of the grave like a riverbed. This is preferred (more virtuous) in areas with loose and soft soil structure. Erida Fadila (2021).

Tabel 1. Description of the Mortality Rate Table of Pesantren Hamlet

Year	Mortality Rate
2021	10%
2022	8%
2023	6%
2024	4%

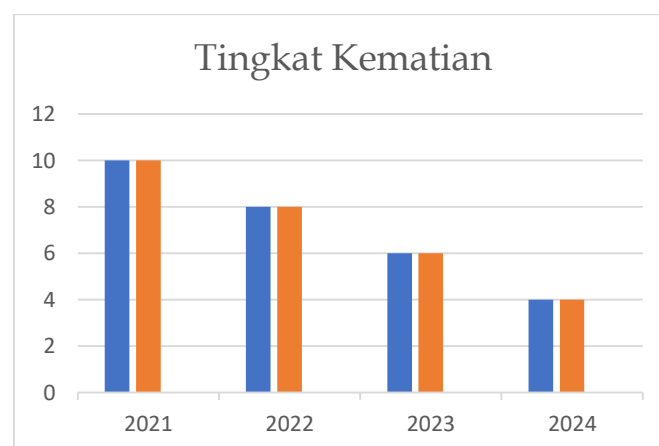


Figure 1. Grafik Peningkatan Kematian

In 2021, Dusun Pesantren faced a heavy trial, where the death toll increased significantly. That year became a time of great sorrow, as many families lost loved ones in a relatively short period. In the face of the wave of deaths that came so swiftly, many residents had to carry out the rukun kifayah, which is a social obligation to bathe, shroud, perform funerary prayers for, and bury the deceased. This reflects the depth of solidarity and togetherness that grew among the grieving community.

However, despite 2021 being a year full of grief, hope began to emerge. As time went on, the death rate in Dusun Pesantren started to decline. This change was not only due to a decrease in disease cases but also because of the increasing awareness among the people about the importance of maintaining health, adhering

to health protocols, and adopting healthier lifestyles. The government and local institutions also began intensively providing education on disease prevention, which played a significant role in reducing the death rate.

### **Rukem Lingkungan Dusun Pesantren**

The Environmental Rukem of the Pesantren Hamlet, Pajarakan District, Probolinggo City was established in 2021. Initially, this Pesantren Hamlet did not have a rukem, leaving a vacant land that could be used for the rukem. Previously, it only provided burial shrouds from a Chinese store until RKM was formed in collaboration with REMAS, leading to voluntary donations being organized each month.

In social life, the existence of a community that helps and alleviates each other's burdens is very important, especially in situations filled with grief. One such situation is in the management of the deceased, where various tools and facilities are needed to ensure that the process runs smoothly and according to religious teachings.

As a form of care and social responsibility, a Kifayah assistance is provided to residents of Dusun Pesantren who experience the misfortune of death. This assistance amounts to IDR 350,000, which is allocated to support various needs in the management of the deceased. The funds cover expenses for digging the grave, facilities, funeral process equipment, shrouds, tarpaulins, places for bathing the deceased, burial cloths, and mortuary beds.

The provision of Rukun Kifayah assistance aims to ease the burden on families in mourning when fulfilling their obligations related to the Rukun Kifayah, which refers to the duties that must be performed by Muslims in managing the deceased. The Rukun Kifayah includes a series of processes that must be carried out, starting from the management of the body, bathing, to burial.

With the existence of this Rukun Kifayah assistance, the bereaved family does not need to worry about the costs associated with preparing for all these needs. In addition, this assistance also provides a sense of security and comfort, thereby alleviating the burden on families who are grieving.

It is hoped that with the provision of Rukun Kifayah assistance, we can all become more caring for one another, especially during moments of sorrow. This assistance is expected to strengthen the sense of togetherness and concern among community members. Furthermore, by continuing to uphold values of mutual cooperation like this, it is hoped that the community of Dusun Pesantren will grow closer and support each other in all situations. H. Ja'far (2025).

In addition, Rukun Kifayah is a tradition that contains the values of Ukhuwah Islamiyah. This can be seen from the activities included in Rukun Kifayah, such as maintaining good relations (silaturahmi), performing Tahlil and praying for the deceased, reading prayers together, and collecting donations to provide equipment for Rukun Kifayah that can be used by everyone. Having a tradition that embodies the values of Ukhuwah Islamiyah is not enough; rather, the individuals involved, in this case the members of Rukun Kifayah, must understand and integrate these values into their personalities. This is a form of the internalization of the values of Ukhuwah Islamiyah within the members of Rukun Kifayah. Luthfatul Qibtiyah (2019).



## CONCLUSION

Rukun Kifayah (RKM) in Dusun Pesantren is a form of social concern from the community in helping families who are experiencing the tragedy of death. This organization provides various facilities and assistance, including mortuary care equipment and a compensation fund of IDR 350,000 to support the handling of the deceased. Previously, Dusun Pesantren did not have an organization like this, but since its establishment in 2021, RKM has played an important role in alleviating the burden of grieving families and strengthening the sense of togetherness among residents. Additionally, social issues related to burial facilities have also been a concern, with the hope that the government can pay more attention to the need for burial land in the area. Overall, the existence of RKM in Dusun Pesantren contributes positively to maintaining the values of mutual cooperation and enhancing social harmony in a multicultural community.

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