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## Counseling on the Initiation of Bodies to Students and the Community

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<sup>1</sup>**Muh. Amar Agzan**

<sup>1</sup>*Universitas Islam As'adiyah Sengkang, Indonesia*

<sup>2</sup>**Samsuddin**

<sup>2</sup>*Universitas Islam As'adiyah Sengkang, Indonesia*

<sup>3</sup>**Herianti**

<sup>3</sup>*Universitas Islam As'adiyah Sengkang, Indonesia*

<sup>4</sup>**Muhammad Pahari**

<sup>4</sup>*Universitas Islam As'adiyah Sengkang, Indonesia*

<sup>5</sup>**Firda Mughanifur**

<sup>5</sup>*Universitas Islam As'adiyah Sengkang, Indonesia*

<sup>6</sup>**Besse Dewi Wahyunita**

<sup>6</sup>*Universitas Islam As'adiyah Sengkang, Indonesia*

<sup>7</sup>**Dicky Firmansyah**

<sup>7</sup>*Universitas Islam As'adiyah Sengkang, Indonesia*

*Corresponding Author: samsuddin8508@gmail.com*

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### ABSTRACT

Counseling on the initiation of the body is an important part of community empowerment efforts, especially in improving the understanding and skills of students and the community

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**Keywords:**

students, community,  
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education of the students

regarding the correct procedures in handling the body. Although the management of the body is an obligation of *fardhu kifayah*, there are still many members of the community who lack adequate knowledge about the procedure for embalming the body. This service activity applies simulation, socialization, and counseling methods with the aim of educating the public about the steps that must be taken in the management of the body, starting from bathing, shrouding, praying, to burying the body, in accordance with Islamic teachings. Through this counseling activity, it is hoped that the students of the *as'adiyah* Islamic boarding school and the people of Belawa Baru, Malangke District, North Luwu Regency can better understand and practice the procedures for handling the body in accordance with sharia, so that it can ease the burden on grieving families. In addition, this program also aims to increase social awareness and mutual help among others, as well as ensure that the management of the body runs well, effectively, and in accordance with religious guidance. This activity is expected to have a positive impact in strengthening local wisdom and religious values in community life.

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## INTRODUCTION

Death is a certainty that will come in time. For believers, death is not something to be feared, but something to look forward to, because afterwards they will receive favor from God as a reward for their deeds during life. Death is a predetermined destiny for every human being, according to the death that He has ordained. Whoever is destined to die, will surely die, and whoever is desired to remain alive, will remain alive. As mentioned in the words of Allah in QS. Ali Imran (3:185): "Every living thing will taste death, and indeed only on the Day of Resurrection will your reward be perfected."

Death is an inevitable reality, which knows no time and space, every day and every moment in this world the event of death is an inevitable event. When a person dies, then the management of his body is *fardhu kifayah*, which is an obligation that must be carried out by a group of people in Islam to meet religious demands. The responsibility for managing the body often falls on the immediate family and relatives of the deceased, who are obliged to take care of the body. Even though in those moments they are full of sadness and sorrow because of the loss of someone they love and respect very much. Recently they have felt the loss of a family member who is very meaningful to their lives (Bukhori, 2015).

When losing a loved one, families are often faced with various matters that must be resolved immediately, such as the management of papers, bathing, shrouding, prayer, and funeral. All of that can be an additional burden, especially if they don't have enough knowledge about the procedures for handling the body. At such times, what they really need is consolation, or at least condolences, prayers, and

support from relatives, relatives, neighbors, and colleagues (Bukhori, 2015). Therefore, it is very important to have help from other parties, such as assisting in the process of managing the body which includes several important steps, ranging from bathing, shrouding, praying, to burying the body (Sarhini, 2017).

The management of the body is an obligation that must be carried out by a group of people in Islam as part of religious demands. However, it is undeniable that there are still many people who lack a deep understanding of the correct procedures for handling the body. For this reason, in order to ensure the handling of the body in accordance with Islamic law and ease the burden on families who are experiencing disasters, the Funeral Counseling Program is here to provide effective and simple guidance. This program aims to make it easier for Muslims and Muslims to carry out funeral management in a more practical way and in accordance with religious guidance.

In addition, the management of the body is a form of community service that is very noble and meaningful, because this activity reflects the values of humanity, empathy, and deep social concern for others in the most critical and sensitive moments. For university academics, community service activities like this are an integral part of the Tri Dharma of Higher Education which includes education, research, and community service, where lecturers and students are required to not only develop knowledge in the academic ivory tower, but also apply their knowledge and expertise to provide direct benefits to society (Muhsyanur, 2024 and Umrati, 2024).

The importance of community service lies in its function as a bridge that connects the academic world with social reality, enabling the transfer of knowledge and technology from universities to the community, as well as providing practical learning for the academic community about real problems faced by society, so as to create a mutually beneficial synergy between the development of science and the improvement of community welfare, which ultimately strengthens relevance and strategic role of universities as agents of change and empowerment of society (Muhsyanur, Dina Ramadhanti, Kartini, Iwan Rumalean, n.d.).

## **METHOD**

### **Place and Time**

The method of carrying out activities, namely counseling, socialization, and simulation involving students of the as'adiyah Islamic boarding school and the community of Belawa Baru, Malangke District, North Luwu Regency directly, where material on the management of the body will be delivered in a way that is easy to understand and in accordance with Islamic law. This counseling will cover basic theories about the procedures for handling the body, including related laws, steps from bathing to burying the body, and the obligation of *fardhu kifayah* (Darlan, 2023). Counseling, socialization, and simulation of embalming the body to students and the community were carried out by students and the Community Service Team of the As'adiyah Islamic University (Unisad) Sengkang and assisted by partners in this

case, namely the As'adiyah Belawa Baru Islamic Boarding School. The role of KKN students and the PKM team of As'adiyah Sengkang Islamic University is as facilitators, experts, and presenters in the knowledge transfer process through counseling and socialization. Meanwhile, the role of partners is to provide room facilities and prepare participants consisting of students, teachers, and the community to participate in the counseling activities .



**Figure 1.**Opening of the Community Service Seminar

The government and the As'adiyah Belawa Baru Islamic boarding school as fostered partners make important contributions in the form of input on data and social maps of students and the community, as well as identifying the problems faced and the things needed by the students and the community. In the future, the role of partners will be very important in supporting counseling and socialization, both through active involvement in the counseling process, and in disseminating knowledge, skills, and information related to socialization materials to students and the community around them.

Furthermore, this collaborative partnership model represents a strategic approach to community development that leverages the unique strengths and resources of both governmental institutions and Islamic educational establishments to create sustainable social impact. The synergy between formal government structures and traditional religious education systems enables a more comprehensive understanding of community needs, cultural sensitivities, and effective intervention strategies that resonate with local values and practices. This partnership not only enhances the reach and effectiveness of community programs but also ensures cultural appropriateness and long-term sustainability by embedding initiatives within existing social frameworks that community members



trust and respect. Moreover, the involvement of Islamic boarding schools as key partners brings invaluable local knowledge, established community networks, and religious legitimacy that can significantly improve program acceptance and participation rates, while simultaneously strengthening the capacity of these institutions to serve as catalysts for positive social change and community empowerment beyond the immediate scope of specific interventions.



**Figure 2.** students, teachers and the community before counseling begins

### **Target Audience**

The object of this community service is focused on the students of the As'adiyah Belawa Baru Islamic Boarding School and the general public in the Belawa Baru area, Malangke District, North Luwu Regency, South Sulawesi Province. The goal of this community service is to improve the quality of life of students and the community through increasing the capacity of understanding of students and the community about the burial of bodies. Through the selection of the right object of service, it is hoped that this program can answer the challenges faced by students and the community and make a significant contribution to improving the quality of understanding of students and the community about the embalming of bodies.

### **Method of Service**

This service uses implementation techniques, namely socialization, seminars, and counseling about the management of corpses is an obligation that must be carried out by a group of people in Islam as part of the demands of Islam. In order to increase public understanding of the importance of embalming a body, this community service will provide counseling to students and the community about the procedures for handling the body, starting from the process of bathing,

shrouding, praying, to burying the body, all of which are carried out in accordance with the guidance of Islamic teachings. This community service program will be implemented using a comprehensive and participatory approach. The methods to be applied are as follows.

### ***Counseling and Socialization***

The funeral counseling activity involves the direct participation of students and the community, where material on the management of the body will be delivered in a clear and easy-to-understand way, in accordance with the principles of Islamic law. This counseling will include an explanation of the basics of funeral management, including related laws, steps from bathing to burying the body, and the obligation of *fardhu kifayah* that must be fulfilled. After the counseling session, there will be an interactive discussion where participants can ask questions or share experiences related to the management of the body. The purpose of this session is to explain things that are still not understood and discuss the challenges that may be faced in the management of the body by students and the community.

### ***Funeral Preparation Training (Simulation)***

In order for the theory presented to be immediately applied, practical training will be held on how to embalm a corpse. This training includes; (1) bathing the body: teaching the correct procedure for bathing the body according to the sharia; (b) shrouding the corpse: explaining and practicing how to shroud the body with a suitable shroud; (c) Laying the body: Providing knowledge and direct practice about the procedure of praying the body; and (d) burying the body: teaching the steps in burying the body, including the prayers recited.

Participants in this mortuary initiation counseling will be given the opportunity to be directly involved in the funeral management simulation, so that they can experience firsthand and gain the skills needed in real situations. This activity also aims to foster a sense of empathy and social responsibility towards others.

### ***Provision of Educational Materials***

Materials from counseling and training will be documented in the form of brochures or modules that will be distributed to students and the community as counseling participants. This module contains a guide to the steps of embalming, suggested prayers, and a brief explanation of Islamic laws related to embalming, which can be used as a reference for students and people in need.

Through the application of these methods, it is hoped that the public, especially the students, can gain a deep understanding of the views of Islamic law regarding the obligation of a Muslim in taking care of the body when there is a Muslim who dies, known as *fardhu kifayah*. This program aims to create an increase in understanding of students and the community including important steps in burying bodies, ranging from bathing, shrouding, praying, to burying the body.

### ***Success Indicators***

The success of this community service program will be measured through several indicators that reflect changes in the understanding, attitude, and behavior of students and the community towards the issue of early marriage. These success indicators include:

Indicators of the success of community service regarding counseling for the management of the body for students and the community can be divided into several aspects, which include the understanding, skills, and attitudes of the students and the community towards the initiation of the body. The following are some indicators that can be used to measure the extent to which this extension program is successful. First, improving understanding of the Concept and Procedure of Funeral Management

The success of this program can be measured through increasing the understanding of the community and especially students, about the embalming of bodies. This increase can be monitored by using surveys or questionnaires given before and after counseling activities, to evaluate changes in the knowledge of students and the community regarding the initiation of corpses. The following are indicators of increasing understanding of the concept and procedures of managing remains; (a) students can explain the basic steps of funeral management in accordance with Islamic law (bathing, shroud, funeral prayers, and funerals); (b) students understand the laws related to the management of the body (mandatory, sunnah, haram); (c) students understand the importance of ethics and manners in the management of the body.

Second, practical skills in the burial of corpses. The next indicator of success is the change in attitudes and perceptions of the students of the As'adiyah Belawa Baru Islamic Boarding School and the community regarding the embalming of the body. Success can be measured through increased awareness and a positive attitude towards the importance of practical skills in embalming. This can be evaluated through direct observation or in-depth interviews with counseling participants. The following are indicators of success in terms of practical skills in embalming the body; (a) students can practice the process of bathing the body in accordance with the correct procedure; (b) students can prepare the body for shrouding in an appropriate manner; (c) students are able to carry out funeral prayers correctly; and (d) students can assist in the funeral process.

Third, increasing Awareness and Concern for Death and Embalming of Corpses. Increasing awareness and concern for death and embalming of bodies is an important indicator in measuring the success of counseling programs for students and the community. After participating in counseling, it is hoped that students and the community can develop a deeper understanding of the meaning and process of death from an Islamic perspective, as well as realize their social responsibility in assisting the embalming of the body.

The success of this indicator can be seen from the change in students' attitudes towards death and the management of bodies. They are expected to be more sensitive and empathetic to grieving families, and motivated to be directly involved in the process of embalming the body. The main focus of this change is increasing awareness of the importance of maintaining the honor of the body, preparing all aspects of the funeral properly, and providing support to families who are facing disasters.

In addition, this indicator can also be measured through the increasing desire of counseling participants to educate others, both in the pesantren environment and in the surrounding community, regarding the procedure for embalming the body in accordance with Islamic religious teachings. This is reflected in their attitude of not only passive, but also proactive in sharing the knowledge and skills they have acquired, as well as encouraging others to understand and execute the procedure correctly. This increase in awareness and concern is expected to strengthen the sense of social responsibility of counseling participants in carrying out their roles as students and community members who care and share knowledge in the burial of the body.

With these indicators, the success of community service in increasing the understanding of students and the general public about the embalming of bodies can be measured objectively and have a sustainable positive impact on students and the community.

### **Metode Evaluasi**

One of the steps taken in the community service program is an evaluation to assess the extent to which the goals have been achieved. In this activity, the evaluation model used emphasizes more on the process of implementing activities with the main indicator in the form of the level of student and community participation. In addition, the evaluation is also carried out by observing the joint commitment between stakeholders to follow up on the results of the service programs that have been implemented.

## **RESULT AND DISCUSSION**

The urgency regarding the law on the management of corpses was agreed as an obligation. Although the nature of the obligation is kifayah, which means that it can be killed if there are already some people who carry it out, but in certain situations, no one may be able to carry it out due to a lack of knowledge about the management of the body (Sutomo Abu Nashr, 2018). Therefore, it is important to carry out counseling on the embalming of the body.

### **Training in Bathing Corpses**

Community service in bathing the body is a very noble form of training, because bathing the body has the value of worship in Islam. The activity of bathing



the body is not only carried out as a social obligation, but also as a reminder of the importance of helping each other, as well as as a means to clean and prepare the body before burial.

The training on bathing corpses held at the Al Muhajirin Mosque in Belawa Baru, Malangke District had a very positive impact on the participants, both in terms of knowledge and skills that could be applied directly. One of the main challenges in counseling or training on the management of the body is the lack of hands-on experience. Therefore, training that focuses more on the practice of bathing corpses is essential to ensure participants not only understand the concept, but also be able to implement it in real conditions. This body bathing training provides an opportunity for participants to practice hands-on, which not only improves their skills, but also establishes a sense of responsibility in the management of the body.

The training began with a theoretical presentation on the procedure for bathing the body. Preparations before bathing the body, such as the person who has the right to bathe the body, the equipment needed in the organization of the body (soap, water, shroud, etc.), covering the awrah of the body with a long sarong, ensuring the cleanliness of the place, and prayers that need to be read (Bukhori, 2015). Muh. Amar Agzan, as a resource person in the counseling event on the embalming of the body for students and the community also said that the stages that need to be carried out in the process of bathing the body include the closure of the awrah, how to clean the body, and the division of the cleaning stages (starting with the right side of the body, washing several times, and making sure each part of the body is perfectly clean). In addition, ethics and manners in bathing the body also need to be observed, including maintaining decency and respecting the feelings of the family left behind.



**Figure 3.** The Practice of Bathing the Corpse for Counseling Participants

Muh. Amar Agzan as a resource person also said that the preparation of a place to bathe the body is very important, because the right place will affect the smoothness and comfort during the process of bathing the body. Muh. Amar Agzan emphasized that a place that is not only clean but also comfortable and well-organized will greatly help make the task of funeral directors easier. Such as 1. Clean place: A clean place will help the bathing process be smoother and keep away from unwanted things, such as disturbances from dust or dirt that can add to the burden of taking care of the body. 2. Placemat: Provide enough bedding, such as a wide mat or cloth, so that the body can be placed safely and does not shift during the bathing process. 3. Sufficient lighting: Make sure the place has enough lighting so that the bathing process can be done carefully and not in a hurry. Aldi suggests, Good lighting also reduces errors in performing each cleaning step. So make sure the lights or lighting around the place are bright and even.



**Figure 4.** The Practice of Bathing the Corpse for Counseling Participants

In the counseling for the embalming of the body, participants not only understood the concept, but participants were also given the opportunity to practice directly what they had learned under the guidance of experienced instructors. Through this simulation, it is hoped that participants can better understand and feel the process of bathing the body directly.

### **Training on Shrouding the Body**

The process of shrouding the body in Islam is carried out by wrapping the body using three layers of white cloth that is not in the form of clothes or turbans

(Diib At-Bugha, 2009). The shrouding of the body is an important part of the funeral procedure in the teachings of Islam. However, there are still many people who do not understand how to shroud a body properly in accordance with the sharia. In fact, this skill is crucial, especially during emergency conditions where there are no officers or volunteers ready to carry out the process.

Muh. Amar Agzan explained that the process of shrouding the body is an important step in maintaining the honor of the body during the funeral process. The shroud aims to wrap the body in a simple white cloth, which symbolizes simplicity and honor. In the teachings of Islam, there are clear procedures regarding the shrouding of the body, which must be carried out correctly by Muslims. After the body is cleaned and bathed, the next step is to shroud the body. Muh. Amar Agzan revealed that the shrouding began by preparing three clean sheets of white cloth, which were not allowed in the form of clothes or turbans. The cloth must be long and wide enough to cover the entire body of the corpse perfectly, maintaining its honor when heading to the grave.

Muh. Amar Agzan explained that the procedure for shrouding a body in Islam consists of several steps that must be done carefully and carefully. The first step is to prepare a shroud consisting of three sheets of white cloth without stitches. Furthermore, the body is arranged on a prepared shroud, with the body in a supine position. The first cloth is then used to cover the body from head to foot, and the cloth is tightened so that it can cover the body perfectly. Then, a second cloth is tied to the chest, abdomen, and thighs of the corpse, to ensure that the cloth remains tightly bound. Finally, a third cloth is used to cover the rest of the body and is tied tightly to the appropriate parts, so that the body is completely covered neatly and respectfully.



**Figure 5.** The Practice of Shrouding the Dead for Counseling Participants



Muh. Amar Agzan also said that the type of shroud used for the body must be simple, clean, and white. The cloth should not be decorated with other motifs or colors, because the main purpose of shrouding is to simplify and highlight the purity of the corpse. There are several things to consider when choosing a shroud. The fabric must be wide and long enough to be able to wrap the entire body of the body perfectly. White cloth is more recommended because it symbolizes purity and simplicity. While there is no need to use a specific type of fabric, a smooth and strong material is more recommended so that the fabric can last well. The shroud should also not have excessive decorations or ornaments, because simplicity is the main principle in the management of the body in Islam. For male corpses, generally the shroud consists of three sheets, while for female corpses, it is supplemented with a special covering cloth for more aurat parts of the body, such as the chest and abdomen. In addition, in choosing a shroud, make sure the fabric material is strong enough so that it does not tear easily, but remains comfortable and does not disturb the body.



**Figure 6.** The Practice of Shrouding the Dead for Counseling Participants

Community service program activities in the form of counseling and socialization "Counseling for the embalming of corpses for students and the community" took place at the Al Muhajirin Mosque in Belawa Baru, Malangke District. The activity was attended by around 40 participants consisting of students, and residents of the Belawa Baru community, Malangke District, North Luwu Regency.

### **Training on Embalming and Burying Bodies**

The community service program carried out provides an increase in the understanding of students and the community about the initiation of the body. The

funeral prayer is a prayer that is performed to accompany the body of a Muslim. Every Muslim who dies, both male and female, adult or child, must be prayed by a surviving Muslim, with the legal status of *fardu kifayah*. This means that this obligation is considered fulfilled if it is carried out by some Muslims. However, if no one does it, then all Muslims will sin due to this negligence (Sutomo Abu Nashr, 2018).

Basically, funeral prayers should be carried out in congregations, with the presence of imams and *makmum*. Ideally, the imam who leads the funeral prayers should be from the immediate family of the deceased or a ruler. Nevertheless, the funeral prayer is also valid if it is done individually, as was done by the companions when taking care of the body of the Prophet (peace and blessings of Allaah be upon him) (Shaykh Hasan Ayyub, 2004). § *Alat janazah* if there is only one person, he is obliged to carry it out himself. In this case, the guardian of the deceased is preferred to become an imam, according to the Shafi'iyah fiqh expert, even if there is a will from the deceased to the ruler or another person. The will cannot abort the right of the guardian to receive the funeral prayer. The funeral prayer is a prayer for the deceased to receive forgiveness from Allah, and the most accepted prayers are those that are delivered sincerely and hopefully, especially by guardians who are closer to their relatives (Khoirul Abror, 2019).

Muh. Amar Agzan explained that the funeral prayer begins with the intention before carrying out the prayer. The position of the imam when leading the funeral prayer is adjusted to the sex of the corpse: if the body is male, the imam stands parallel to the head of the body, while if the body is female, the imam stands parallel to the center of the body. The funeral prayer consists of four takbir, without bowing, prostration, or sitting. The Imam said "Allahu Akbar" as the first takbir, followed by the *makmum*, then recited surah al-Fatihah, continued with the prayer of the Prophet Muhammad (saw) after the second takbir, prayed the body after the third takbir, and closed with salam in a standing position.

In the counseling event for the initiation of the body to students and the community, Muhammad Amar Agzan not only gave explanations and simulated the procedures for praying the body, but also explained the steps in burying the body. He explained that after the body was bathed, the body was then shrouded, prayed, and taken to the grave to be buried. Before the body is put into the burial pit, the grave must first be dug with a depth of about 1.5 to 2 meters. The body was placed in a right-tilted position, facing the qibla, and carefully lowered into the tomb. During this process, those present said prayers and takbir, asking for forgiveness and blessings for the deceased. After the body was inside the tomb, the soil was slowly piled up while continuing to say prayers until the tomb was tightly closed. The burial process was closed with a prayer to pray that the deceased would be given the best place by the side of Allah and given peace in the grave.

## CONCLUSION

Counseling on the embalming of a body is a very important community service activity to ensure that every step in the process of embalming a body can be carried out properly, smoothly and in accordance with the guidance of Islam. Through this counseling and training on the embalming of the body, students and the community better understand the procedures for bathing, shrouding, holding funeral prayers, and burying the body properly and correctly. This counseling for the embalming of the body not only strengthens religious understanding, but also strengthens social solidarity between students, PKM teams and KKN students of the As'adiyah Islamic University (UNISAD) Sengkang and the people of Belawa Baru. With the right debriefing at the funeral counseling event, the students and the people of Belawa Baru, Malangke District, North Luwu Regency look more prepared and skilled in handling the embalming of the body, so that they can respect the rights of deceased people and provide peace of mind for the families left behind.

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