
Community-Based Cadre Development for Funeral Rites: Tajhizul Janazah Assistance in Karang Melok Village Bondowoso

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Article History:

Received: 23/08/2025

Revised: 12/09/2025

Accepted: 15/09/2025

Keywords:

*Tajhizul Janazah;
community
empowerment;
funeral rites*

Abstract: This community engagement program aimed to strengthen community capacity in performing Tajhizul Janazah in Karang Melok Village, Bondowoso. The program addressed limited understanding and practical skills in washing, shrouding, performing funeral prayers, and burying the deceased, as well as the need for regeneration of funeral-management cadres. The program employed a participatory approach through data collection, preparation of practical materials, lectures, demonstrations, question-and-answer sessions, and direct practice. The results showed improved participant understanding of the religious foundations and procedures of funeral management according to Islamic jurisprudence. Practical demonstrations and simulations also strengthened participants' ability to perform funeral rites systematically. Furthermore, the program encouraged the formation of community-based funeral-management cadres, strengthening local preparedness to fulfill the communal obligation of fardhu kifayah. The activity demonstrates that practical religious training can contribute to community empowerment, religious capacity building, and sustainable cadre development.

Pendahuluan

Funeral management is an essential dimension of Islamic religious and social life because the treatment of a deceased Muslim constitutes a collective religious responsibility that must be fulfilled by the Muslim community. In Islamic jurisprudence, the principal stages of funeral management include washing the deceased, shrouding the body, performing the funeral prayer, and burial. These practices are categorized as fardhu kifayah, meaning that the responsibility rests collectively upon the community and is discharged when qualified members perform it (Mahbubi, Aziz, et al., 2022). Therefore, knowledge of tajhizul janazah should not be concentrated solely among religious leaders but should become part of the religious competence of community members. In this sense, funeral management involves not only ritual knowledge but also social responsibility, solidarity, preparedness, and the transmission of practical religious knowledge across generations (Aini et al., 2024; Rosi et al., 2025).

In practice, however, communities may experience limitations in both knowledge and practical competence related to funeral rites. Previous community-service programs have identified inadequate understanding of funeral procedures, limited practical experience, lack of

confidence, and dependence on a small number of experienced individuals as recurring problems in Muslim communities (Mardani & Asih, 2025; Pasmadi et al., 2025). Recent funeral-management training has similarly been developed because religious knowledge is sometimes predominantly theoretical and insufficiently supported by direct practical experience (Bisri & Husni, 2025). These conditions demonstrate that knowledge about *tajhizul janazah* cannot be assumed to translate automatically into the ability to perform funeral rites correctly.

A similar problem was identified in Karang Melok Village, Tamanan District, Bondowoso Regency. The community-service report indicates that there remained insufficient technical understanding and knowledge of the religious foundations related to *tajhizul janazah*. More importantly, an assumption had developed that funeral management was primarily the responsibility of *modin*, *rois*, *kaum*, or other local religious figures. Such dependency creates a problem of sustainability because funeral services require immediate community readiness and cannot always depend on a limited number of senior religious actors. The issue therefore extends beyond individual religious literacy to the question of community capacity and regeneration (Dewantara et al., 2024; Mahbubi, Multazam, et al., 2022).

Recent community-service literature demonstrates that this problem occurs in various contexts. Aini et al. (2024), for example, conducted *tajhizul janazah* training in Ngetrep Village using theoretical sessions, practical demonstrations, and direct simulations. The program strengthened participants' understanding and practical skills while simultaneously fostering awareness of funeral management as an expression of religious responsibility and social solidarity. Rosi et al. (2025) similarly conceptualized *tajhizul janazah* training as community capacity building by integrating religious and local cultural values. Their work suggests that strengthening funeral-management capacity should involve not only transferring knowledge but also preparing communities to perform religious responsibilities independently (Mahbubi et al., 2023).

Community empowerment is therefore particularly relevant to funeral-management education. Empowerment shifts the orientation of community service from providing temporary assistance toward strengthening the capacity of community members to address their own needs. Within *tajhizul janazah* training, this means that participants should not remain passive recipients of religious information. Instead, they need opportunities to understand religious principles, observe correct procedures, practice the required skills, receive feedback, and ultimately develop sufficient confidence to participate directly in funeral management. Studies involving community groups have demonstrated that participatory and practice-based

approaches can strengthen both technical competence and readiness to perform funeral rites (Nurjannah et al., 2024; Salma & Shafiyyah, 2024).

The practical nature of funeral management also makes experiential learning particularly important. Lectures can provide participants with an understanding of Islamic jurisprudence and religious principles, but knowledge alone may be insufficient for activities requiring sequential physical procedures. Participants need to observe and practice how a body is washed, how the shroud is prepared and applied, how the funeral prayer is performed, and how burial procedures are conducted appropriately. Recent programs have consequently combined lectures with demonstrations, simulations, guided practice, and evaluation. Mardani and Asih (2025) reported that a combination of lectures, demonstrations, and hands-on practice improved participants' understanding and abilities in Islamic funeral care. Practice-based funeral training involving mosque youth has likewise demonstrated the value of structured stages encompassing preparation, theoretical instruction, demonstration, guided practice, and evaluation (Saepulmilah et al., 2025).

The community-service program implemented in Karang Melok Village adopted a comparable participatory and practical orientation. The program began with a needs assessment through coordination with religious leaders, mosque administrators, and village officials to identify the community's existing understanding and difficulties in funeral management. This was followed by interactive lectures addressing *fardhu kifayah*, religious foundations, and jurisprudential provisions concerning washing, shrouding, praying for, and burying the deceased. Demonstration and simulation were subsequently employed, with participants practicing in small groups under facilitator guidance. Evaluation was conducted through observation of participants' practices, oral questions, and collective reflection.

This combination is significant because recent community-service experiences show that participatory approaches can help bridge the gap between religious knowledge and practical capability. Funeral-care programs employing Participatory Action Research, for example, have involved communities in identifying problems, planning interventions, conducting training, and evaluating outcomes rather than positioning them merely as recipients of externally designed activities (Ali et al., 2025). Similar approaches have been used with Muslim women, where theoretical and practical funeral-management training contributed not only to improved knowledge but also to greater community participation and collective awareness regarding independence in funeral management (Thoriq et al., 2025). These studies reinforce the argument that community participation is an important foundation for developing sustainable religious capacity.

Nevertheless, the distinctive orientation of the Karang Melok program lies in its emphasis on cadre development. The objectives were not restricted to increasing participants' knowledge. The program explicitly aimed to strengthen religious understanding, improve practical skills, establish funeral-management cadres, develop social and spiritual responsibility, and minimize inappropriate practices arising from inadequate knowledge or unsupported traditions. The expected outputs similarly included participants' ability to understand *tajhizul janazah* according to Islamic law, perform washing and shrouding procedures, and contribute to the establishment of a small funeral-management team within the community.

Cadre development transforms the meaning of training from short-term religious instruction into an investment in community sustainability. The presence of competent cadres can broaden the distribution of religious skills, reduce excessive dependence on a limited number of senior figures, and create possibilities for intergenerational transmission of funeral-management knowledge (Mahbubi, Aziz, et al., 2022; Mahbubi, Multazam, et al., 2022). Recent initiatives demonstrate increasing attention to this issue. Funeral-management training for the general public has been explicitly linked to the need to overcome limited cadre regeneration, while other community programs have sought to create trained funeral-care personnel capable of responding to community needs (Amrullah et al., 2026). In another context, mosque-youth training has positioned younger community members as potential actors in socio-religious services through lectures, demonstrations, simulations, and direct mentoring (Haderom et al., 2026).

This cadre-based orientation is especially relevant because the sustainability of *fardhu kifayah* practices depends on the availability of community members who are both knowledgeable and practically capable. Training that produces only temporary increases in awareness may have limited long-term impact if participants remain hesitant to become directly involved when funeral management is actually required. By contrast, cadre development emphasizes readiness, responsibility, practical confidence, and continuity. Nurjannah et al. (2024) found that active partner involvement and stakeholder participation were important for maintaining the sustainability of funeral-management capacity-building activities. Meanwhile, training among women has shown that strengthening technical competence can increase participants' confidence and active participation in community religious activities (Salma & Shafiyyah, 2024).

The results reported in the Karang Melok PKM document provide a basis for this orientation. The program was reported to have strengthened participants' understanding of the legal foundations and procedures of funeral management, including washing, shrouding, praying

for, and burying the deceased. Demonstration and direct simulation also strengthened participants' practical skills, while the activity encouraged the formation of cadres or a funeral-management team within the community. The report further notes that participants demonstrated enthusiasm and adequate ability to practice the stages of *tajhizul janazah* systematically according to Islamic guidance.

Against this background, this community-service article examines community-based cadre development through *tajhizul janazah* assistance in Karang Melok Village, Bondowoso. Unlike an approach that treats funeral training merely as the transmission of ritual knowledge, this program positions it as a process of community capacity building involving religious literacy, practical competence, participation, and cadre regeneration. The article specifically examines how participatory training combining needs assessment, theoretical instruction, demonstration, simulation, practice, and evaluation can strengthen community preparedness to fulfill *fardhu kifayah* obligations. Accordingly, the contribution of this program lies in demonstrating that *tajhizul janazah* assistance can serve simultaneously as religious education and community empowerment, transforming funeral-management knowledge from competence concentrated among particular religious figures into a more distributed and sustainable community capacity.

Methode Pengabdian

This community engagement program employed a participatory, applicative, and needs-based approach to strengthen the knowledge and practical competence of residents in performing *tajhizul janazah*. The methodological design was developed from the identified community need that funeral management requires not only theoretical understanding but also direct practical ability. The program was implemented in Karang Melok Village, Tamanan District, Bondowoso Regency, with the involvement of village officials, religious figures, mosque administrators, and community members. The selection of these stakeholders was important because funeral management is a collective religious responsibility and requires community-level capacity rather than dependence on a limited number of individuals. The program's expected outputs included participants' understanding of *tajhizul janazah* according to Islamic law, their ability to practice washing and shrouding procedures, and the establishment of a small community funeral-management team (Afandi et al., 2022; Mahbubi, 2025).

The first stage was a needs assessment. Before the training was conducted, the implementation team coordinated with religious leaders, mosque administrators, and village authorities to identify the community's level of understanding and difficulties related to funeral management. The assessment was intended to provide an empirical basis for designing the

training materials and determining the most relevant forms of assistance. This approach corresponds with participatory community engagement principles, in which programs are designed around the actual needs and conditions of the partner community rather than being imposed through predetermined solutions (Kretzmann & McKnight, 1993; Minkler & Wallerstein, 2008).

The second stage involved preparation of learning materials. Information concerning community conditions was obtained through observation, interviews, and documentation, including records, archives, and relevant references. Based on this information, the team prepared a practical guidebook for participants, PowerPoint materials for presentations, and video materials to facilitate understanding of the technical procedures. The materials addressed the obligations of Muslims toward one another, preparation for death, the obligations toward the deceased, including talqin, washing, shrouding, funeral prayer, and burial, as well as examples of inappropriate practices and their correction (Mahbubi, 2025). The use of multiple instructional media was intended to accommodate both conceptual and practical dimensions of learning, consistent with experiential approaches that emphasize the connection between explanation, observation, practice, and reflection (Kolb, 2015).

The third stage was theoretical instruction through interactive lectures. Participants received explanations concerning the concept of fardhu kifayah, the Qur'an and Hadith foundations of funeral management, and the jurisprudential provisions governing the washing, shrouding, funeral prayer, and burial of the deceased. The lecture was combined with discussion and question-and-answer sessions so that participants could actively clarify issues and understand the religious reasoning behind each stage. The interactive format was selected to avoid a one-directional transfer of knowledge and to allow participants to relate the material to practical situations encountered within their community (Mahbubi, 2025; Miles et al., 2020).

The fourth stage was demonstration and simulation. After the theoretical explanation, the facilitator demonstrated funeral procedures using a mannequin or simulation model. Participants were then divided into small groups and practiced the washing and shrouding procedures alternately under facilitator supervision. This stage was central to the program because tajhizul janazah involves sequential psychomotor skills that cannot be adequately developed through lectures alone. The combination of demonstration, guided practice, and feedback is consistent with experiential learning and skills-based community training (Kolb, 2015; Salas et al., 2012).

The fifth stage involved evaluation and feedback. Participant competence was assessed through direct observation of practice, oral questioning, and collective reflection. Participants who demonstrated the required level of competence received reinforcement and

recommendations to become funeral-management cadres within their respective communities. Evaluation was therefore not limited to measuring participants' theoretical understanding but also considered their practical performance. This approach reflects the principle of authentic assessment, in which competence is evaluated through participants' ability to perform tasks in ways that resemble their actual responsibilities (Wiggins, 1998).

The final stage was designed as continuing assistance. The program planned to establish a communication group, such as WhatsApp, for further consultation and to distribute the *tajhizul janazah* guidebook so that participants could continue accessing learning resources after the training. This follow-up mechanism was intended to maintain the continuity of learning and support participants when they encountered practical questions after the training. In community empowerment, continuity is important because sustainable capacity cannot always be achieved through a single training session; follow-up communication, mentoring, and opportunities for consultation can strengthen the likelihood that newly acquired competencies will be retained and applied (Ife, 2016; Chambers, 2014).

Overall, the methodology followed a sequential process of needs assessment, material preparation, interactive theoretical instruction, demonstration, group practice, evaluation, and continuing assistance. The structure deliberately connected cognitive, practical, and social dimensions of learning. Rather than positioning participants as passive recipients, the program encouraged them to participate in discussion, practice procedures directly, reflect on their performance, and prepare themselves for potential roles as community funeral-management cadres. This methodological orientation is consistent with the objectives documented in the PKM report, particularly the intention to strengthen religious understanding, practical skills, community responsibility, and the availability of funeral-management cadres.

Result

The community engagement program “Community-Based Cadre Development for Funeral Rites: *Tajhizul Janazah* Assistance in Karang Melok Village, Bondowoso” demonstrated that community-based religious training can strengthen both religious understanding and practical preparedness in fulfilling the collective obligation of funeral management. The activity was developed from the recognition that *tajhizul janazah* is a *fardhu kifayah* obligation, covering the essential processes of washing, shrouding, performing the funeral prayer, and burying the deceased. The PKM report indicates that the program was implemented successfully and generated positive impacts on participants and the wider community, particularly in their

understanding of the legal foundations and procedures of funeral management, practical skills, and community preparedness.

The initial problem addressed by the program was not simply the absence of religious knowledge but the uneven distribution of funeral-management competence within the community. The report explains that the status of *fardhu kifayah* can sometimes produce a misconception that individuals do not need to learn funeral procedures because the obligation will be fulfilled by another person. This misunderstanding can lead to the perception that funeral management is exclusively the responsibility of the *modin*, *rois*, *kaum*, *ustadz*, or other religious figures (Riyadi, 2013). Such a pattern can create practical difficulties when several funeral cases occur simultaneously or when the customary religious figure is unavailable. The report itself notes that a *modin*, *ustadz*, *rois*, or *kaum* may experience difficulties when several people die at approximately the same time, whereas Islamic teaching encourages the funeral process to be carried out promptly.

This condition makes the development of community cadres particularly important. The principle of *fardhu kifayah* does not imply that members of the community should remain unfamiliar with funeral procedures. Rather, it establishes a collective obligation that requires the existence of sufficient competent individuals. In this regard, the training sought to distribute religious and practical competence more broadly. The objective was therefore not to diminish the role of religious leaders but to strengthen the community's ability to participate in a responsibility that is inherently collective.

The first significant result was increased understanding of the religious foundations of *tajhizul janazah*. Before the training, the PKM report identified insufficient technical understanding and inadequate knowledge of the relevant religious arguments among community members. The program therefore provided systematic instruction concerning the legal status and procedures of funeral management. The training addressed the four principal responsibilities toward the deceased—washing, shrouding, funeral prayer, and burial—which the report identifies as components of *fardhu kifayah* (Thontowi et al., 2015).

The strengthening of this conceptual foundation is important because funeral management is not merely a technical activity. Each stage has a religious basis and prescribed ethical considerations. Al-Jazayri's discussion of Islamic jurisprudence emphasizes the importance of understanding religious rulings through established *fiqh* principles, while Rasjid (1994) places funeral rites within the broader framework of Islamic jurisprudence and worship. Similarly, Asyukur (1989) specifically discusses funeral care and funeral prayer as religious

practices requiring appropriate knowledge. These references reinforce the approach adopted in Karang Melok, where practical training was preceded by explanation of the religious foundation.

The second major result was the development of practical skills. The PKM report explains that the program employed lectures, demonstrations, question-and-answer sessions, and direct practice. This methodological combination allowed participants to move progressively from theoretical understanding to practical performance. Such a sequence is important because knowledge of *tajhizul janazah* cannot be considered complete if participants are unable to translate the knowledge into correct procedures.

The report confirms that participants demonstrated enthusiasm and adequate ability to practice the stages of *tajhizul janazah* systematically and according to Islamic guidance. The result suggests that demonstration and simulation were particularly useful in developing participants' confidence. Instead of receiving information passively, participants were given opportunities to observe procedures and then practice them directly. This approach is compatible with the practical orientation found in classical and contemporary Islamic funeral-care literature, including Karim (2004), who specifically presents guidance concerning funeral care and funeral prayer, and Qasim (2000), who places the practice of *fiqh* within the broader framework of applied religious learning.

The practical orientation also helped bridge the gap between textual knowledge and community practice. The use of a guidebook, explanation, demonstration, and practice created a learning process in which participants could connect religious principles with actual procedures. This is especially relevant for funeral management because mistakes may arise when community members know the general obligation but are uncertain about the correct sequence or technical details. The PKM report consequently emphasizes that the training was designed to provide participants with basic competence in funeral management through a systematic and applicable learning process.

The third result was the strengthening of community preparedness through the formation of funeral-management cadres. This outcome is arguably the most important contribution of the program because it addresses the underlying problem of dependence on a small number of experienced religious figures. The report explicitly identifies "forming funeral-management cadres" as one of the program's objectives. Furthermore, the final report states that the training encouraged the formation of a cadre or funeral-management team in the community, thereby allowing preparedness for fulfilling *fardhu kifayah* obligations to become more organized.

Cadre formation transforms funeral management from an individual religious service into an organized community capacity. The community no longer has to rely exclusively on one particular figure. Instead, knowledge can be distributed among several people who can cooperate according to their respective abilities. This is consistent with the broader principle of collective responsibility in Islamic jurisprudence. Basyir (1997), in discussing the philosophy of worship in Islam, emphasizes that religious practices have both vertical and social dimensions. In the context of *tajhizul janazah*, the social dimension is manifested through collective responsibility for ensuring that deceased members of the community receive appropriate religious treatment.

The fourth result concerns social and spiritual responsibility. The program explicitly aimed to cultivate social and spiritual concern among participants, alongside increasing religious understanding and practical skills. Funeral care involves direct interaction with families experiencing grief and therefore requires not only technical competence but also empathy, cooperation, discipline, and a sense of responsibility. A person who understands funeral jurisprudence but lacks sensitivity toward bereaved families would not fully embody the social values embedded in the practice.

This dimension is also reflected in the presence of religious and social institutions in Karang Melok. The village has 3,209 residents, consisting of 1,605 males and 1,604 females, distributed across four *dusun* and 18 RT. The village also possesses a substantial religious infrastructure, including six mosques, 29 *musholla*, and 23 *langgar*. These institutions provide an important social environment for maintaining the competencies developed through training. The presence of mosque youth organizations and Rukun Kifayah also offers potential institutional channels through which the funeral-management cadre can continue to operate.



Figure 1 Participants engage in hands-on Tajhizul Janazah training to strengthen their practical skills and readiness to fulfill the communal obligation of funeral rites.

The fifth result relates to the effort to minimize inappropriate practices. The program was explicitly designed to reduce errors arising from inadequate knowledge or traditions that lack a sufficient religious foundation. This objective is important because religious practices in local communities are often shaped through an interaction between formal Islamic teachings and inherited customs. The purpose of the training was therefore to provide participants with a stronger basis for distinguishing between obligatory funeral procedures and practices that may have emerged from local tradition.

In this respect, the use of classical Islamic references in the training materials strengthened the normative foundation of the program. Al-Bani's discussion of prophetic prayer practice, Al-Jazayri's treatment of fiqh across the four schools of law, Sabiq's *Fiqh al-Sunnah*, and the *Himpunan Putusan Tarjih Muhammadiyah* provide different scholarly perspectives that can support the formulation of religiously grounded guidance. The inclusion of *Solusi Problematika Aktual Hukum Islam* published by Nahdlatul Ulama further demonstrates the relevance of contemporary institutional responses to practical Islamic legal questions.

The sixth result is the strengthening of sustainability. The activity did not merely target an immediate increase in knowledge but sought to establish a community structure capable of continuing funeral services after the training ended. The final report explicitly states that the formation of a cadre or funeral-management team could strengthen community preparedness and contribute to the continuing development of religious and social capacity. This is a significant feature of community engagement because the value of a training program should not be measured only by what participants know immediately after the activity but also by whether the competence can continue to function within the community.

The findings therefore indicate a movement from dependency toward distributed competence. Prior to the program, funeral management was strongly associated with the roles of modin, rois, kaum, ustadz, and senior religious figures. The intervention expanded the possibility for other community members to acquire the knowledge and practical skills necessary to participate. This approach is consistent with the principle that fardhu kifayah should be understood as a collective responsibility rather than as a justification for allowing religious competence to become concentrated in a small group.

Nevertheless, the results should be interpreted according to the evidence available in the PKM report. The report documents positive qualitative changes, including improved understanding, stronger practical skills, participant enthusiasm, and the formation of funeral-management cadres. However, it does not provide numerical pre-test and post-test scores or statistical measurements of learning gains. Therefore, it would be methodologically inappropriate to claim a specific percentage of improvement or statistical significance. The appropriate conclusion is that the intervention produced documented qualitative improvements in knowledge, skills, and community preparedness.

Overall, the Karang Melok program demonstrates that tajhizul janazah training can serve as an effective instrument of religious and social empowerment when it combines normative Islamic knowledge with direct practical training and cadre development. The program strengthened participants' understanding of funeral jurisprudence, developed their practical ability to conduct funeral rites, encouraged social and spiritual responsibility, and promoted a more organized community response to fardhu kifayah. Most importantly, the intervention addressed the problem of regeneration by encouraging the development of community-based funeral-management cadres. Thus, tajhizul janazah should not be viewed merely as a technical religious service but as an important form of community capacity building grounded in Islamic jurisprudence, social solidarity, and collective responsibility.

Discussion

The findings of the community engagement program in Karang Melok Village demonstrate that community-based tajhizul janazah assistance can be understood as more than a religious training activity. It represents a process of strengthening community capacity, particularly by distributing knowledge and practical skills that have previously tended to be concentrated among modin, rois, kaum, ustadz, and senior religious figures. The PKM report identifies this concentration of responsibility as one of the principal problems underlying the program. The fardhu kifayah status of funeral management can unintentionally generate the

assumption that ordinary community members do not need to learn the procedures because the obligation will be fulfilled by someone else. This finding is consistent with recent community-service studies reporting that funeral management is frequently dependent on a limited number of experienced individuals and that regeneration is therefore an important community need (Gunawan et al., 2022; Malik & Riska, 2023; Makhisoh & Hasbullah, 2023).

The first important discussion concerns the relationship between *fardhu kifayah* and community capacity. Normatively, the collective character of funeral obligations does not mean that only religious officials need to possess the relevant competence. Instead, the collective obligation requires an adequate number of capable individuals so that the community can respond appropriately when a death occurs. The Karang Melok program addresses this issue by shifting the orientation from dependence toward shared competence. Similar concerns were identified in Banyuanyara Village, where funeral management was reportedly dependent on a small number of religious leaders, leading to the need for broader community competence and cadre formation (Usman & Aswar, 2026). The same pattern appears in recent training for mosque youth, which explicitly positions younger community members as potential actors in funeral services rather than merely observers (Saepulmilah et al., 2025).

The second issue concerns the effectiveness of combining religious instruction with practical learning. The Karang Melok program did not rely solely on lectures. It incorporated theoretical explanations, demonstrations, simulations, direct practice, questions and answers, and evaluation. The activity report confirms that participants demonstrated enthusiasm and adequate ability to practice funeral procedures systematically according to Islamic guidance. This model is strongly supported by recent evidence. Aini et al. (2024) found that *tajhizul janazah* training combining theory, demonstration, and direct simulation improved participants' understanding and practical abilities. Similarly, Mardani and Asih (2025) used lectures, demonstrations, and hands-on practice and reported improvements in participants' understanding and ability to perform funeral care. These findings suggest that practical religious competence develops most effectively when participants are able to transform abstract jurisprudential knowledge into observable and repeatable procedures.

The third issue is the importance of participatory learning. The Karang Melok program was designed around community needs and involved local religious figures, mosque administrators, and village authorities. This approach positions the community as a partner in the intervention rather than merely as a recipient of knowledge. Similar participatory approaches have been used in *tajhizul janazah* programs in Klatakan and Balongjeruk, where community members were actively involved in observation, discussion, training, practice, and evaluation

(Seituni et al., 2024; Ali et al., 2025). More broadly, participatory approaches have also been shown to strengthen community involvement in religious education and social development (Fadillah et al., 2023; Efendi, 2024). Thus, the Karang Melok experience supports the argument that religious community service becomes more sustainable when intervention design begins with the community's actual conditions.

The fourth issue is the importance of cadre development as the central sustainability mechanism. The PKM report explicitly states that the activity encouraged the formation of a cadre or funeral-management team within the community and that this was expected to make the fulfillment of fardhu kifayah more organized. This finding is particularly significant because it addresses the regeneration problem identified at the beginning of the program. Recent research in Loa Raya Village similarly describes funeral-management training as an effort to address community dependence on particular administrators and limited regeneration of younger cadres (Farhan et al., 2026). Training for mosque youth in Tasikmalaya also demonstrates that cadre-oriented practice can strengthen younger participants' competence in funeral management (Saepulmilah et al., 2025).

Cadre development also has a social dimension. Funeral management involves cooperation, empathy, responsibility, and solidarity with bereaved families. Salma and Shafiyyah (2024), for example, found that funeral-management training strengthened not only technical skills but also participants' confidence and active participation in religious activities. The Karang Melok program similarly sought to strengthen social and spiritual responsibility alongside religious knowledge and practical competence. Therefore, the formation of funeral-management cadres should be understood as the development of social-religious capital, not simply the production of technically skilled volunteers.

The fifth issue concerns the relationship between religious teaching and local tradition. The Karang Melok report recognizes that community practices surrounding death can be influenced by inherited traditions, while some community members may have limited ability to distinguish religious requirements from customary practices. Recent research by Rosi et al. (2025) is especially relevant because it explicitly frames tajhizul janazah training around the interaction between Islamic religious principles and local cultural values. Their program argues that community empowerment should respect local contexts while strengthening participants' ability to implement funeral procedures according to Islamic teachings. This perspective is valuable for Karang Melok because community empowerment should not automatically be interpreted as eliminating local culture; rather, it should strengthen the community's capacity to evaluate cultural practices through an informed religious framework.

The sixth issue is the role of repeated practice in developing confidence. Funeral procedures involve practical skills that cannot be fully mastered through textual explanation. The Karang Melok intervention therefore used demonstration and simulation before participants practiced the procedures themselves. This approach is also found in the work of Halim et al. (2023), who identified community uncertainty concerning funeral management and responded through skills-oriented training based on the Sunnah. Similar findings emerge from the training conducted in Hutanamale Village, where a participatory approach combining theoretical material with direct practice was reported to improve participants' understanding and practical competence (2025).

The seventh issue is the role of younger generations in sustaining religious knowledge. The regeneration problem identified in Karang Melok is not unique. Makhisoh and Hasbullah (2023) explicitly observed that funeral management in many communities tends to be delegated to older people, while younger generations have limited knowledge and skills. Their service-learning model therefore involved students in investigation, planning, implementation, reflection, and demonstration to cultivate both competence and social responsibility. This finding strengthens the significance of the Karang Melok program because cadre development provides a pathway for transferring funeral-management competence beyond the existing generation of religious practitioners.

The eighth issue is that community empowerment should be evaluated not only through immediate knowledge acquisition but also through institutional continuity. The Karang Melok report states that the activity provided short-term benefits in the form of increased knowledge while also contributing to longer-term strengthening of religious and social capacity through the development of a funeral-management team. Recent programs similarly emphasize follow-up, mentoring, and organized community structures as important components of sustainable funeral-management competence (Rosi et al., 2025; Usman & Aswar, 2026).

Overall, the Karang Melok program demonstrates that *tajhizul janazah* training becomes more meaningful when it is framed as community capacity building. Its contribution is not limited to teaching participants how to wash, shroud, pray over, and bury the deceased. More fundamentally, it redistributes religious competence, strengthens social responsibility, encourages intergenerational regeneration, and establishes a basis for organized community preparedness. This interpretation is supported by recent literature showing that funeral-management programs are increasingly moving toward participatory, practice-based, and cadre-oriented models (Aini et al., 2024; Rosi et al., 2025; Saepulmilah et al., 2025). The distinctive

contribution of the Karang Melok program therefore lies in connecting practical tajhizul janazah training with a broader agenda of community empowerment and cadre development.

Conclusion

The community-based tajhizul janazah assistance program in Karang Melok Village, Bondowoso, demonstrates that funeral-management training can strengthen both religious competence and community preparedness. The program successfully addressed the limited understanding and practical skills of community members by combining religious explanation, demonstration, simulation, and direct practice.

The activity also contributed to the development of community-based funeral-management cadres. This is important because funeral care should not depend solely on modin, rois, kaum, or senior religious figures. The formation of cadres provides a basis for distributing knowledge and practical skills more broadly while strengthening the community's collective responsibility in fulfilling fardhu kifayah. The PKM report confirms that the activity contributed not only to short-term improvements in knowledge and skills but also to longer-term strengthening of the religious and social capacity of the community.

Thus, tajhizul janazah assistance in Karang Melok can be viewed as a form of community empowerment that connects Islamic religious knowledge with practical skills, social responsibility, and cadre regeneration. Future efforts should focus on maintaining communication, strengthening the existing cadre, and providing continued practice so that the competencies developed through the program can be sustained within the community.

Acknowledgements

The authors would like to express their sincere gratitude to all parties who contributed to the implementation of the community engagement program, "Community-Based Cadre Development for Funeral Rites: Tajhizul Janazah Assistance in Karang Melok Village, Bondowoso." Special appreciation is extended to the village government and community leaders of Karang Melok Village for their support, cooperation, and facilitation throughout the program. The authors also sincerely thank the religious leaders, mosque administrators, and community members who actively participated in the training, demonstrations, simulations, and practical sessions. Their enthusiasm and active involvement were essential to the success of the program and to the development of community-based funeral-management cadres. Finally, the authors appreciate the contribution of all members of the community engagement team who participated in the planning, implementation, mentoring, and evaluation of the program.

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