

COUNSELING ABOUT FARDU KIFAYAH PRACTICES AT THE AL-SAHABAH MOSQUE, WORK-INTENSIVE GRYA HOUSING

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Abstract

Counseling on the practice of fardu kifayah is an important part of efforts to improve the understanding and skills of the Muslim community in carrying out collective obligations, especially in terms of managing corpses. This activity was carried out at the Al-Sahabah Mosque, Griya Padat Karya Housing, with the aim of providing theoretical knowledge and direct practice regarding the procedures for fardu kifayah, which include bathing, shrouding, praying, and burying the corpse according to Islamic law. The methods used in this counseling include lectures, questions and answers, and direct demonstrations of practice by competent speakers in their fields. This activity was attended by local residents with enthusiasm and resulted in an increase in the understanding and skills of participants, who previously did not know much about or understand the practice of fardu kifayah as a whole. With this counseling, it is hoped that the community will be better prepared and able to carry out the obligations of fardu kifayah independently and correctly. This activity is also a means of strengthening Islamic brotherhood and increasing social awareness in community life. Overall, this counseling has had a significant positive impact on the community around the Al-Sahabah Mosque.

Keywords: *Counseling, Fardu Kifayah Practice, Al-Sahabah Mosque*

A. Introduction

Islam as a perfect religion provides complete guidance for its people in life, both in matters of worship, muamalah, and social society. In terms of worship, Islam divides it into two main categories: fardu 'ain and fardu kifayah. Fardu 'ain is an individual obligation for every Muslim, such as the five daily prayers and fasting during Ramadan. Meanwhile, fardu kifayah is a collective obligation that if it has been carried out by some people in a community, then the obligation is waived from the others. However, if no one carries it out, then the entire community is sinful.¹

One of the real forms of fardu kifayah that is most often encountered in society is the handling of corpses. This process includes washing, shrouding, praying and burying the body in accordance with the teachings of Islamic law. Rasulullah ﷺ himself has set an example regarding proper and correct procedures for handling corpses, and emphasized the importance of expediting the funeral process after someone dies.² In this case, arranging the body is not only a form of final respect for fellow believers, but also a manifestation of social responsibility and deep faith.

However, in the reality of Muslim society today, the implementation of fardu kifayah often faces various obstacles. One of the main obstacles is the lack of understanding and awareness of the community regarding the importance of this collective obligation. Many people, especially the younger generation, do not yet understand the procedures for handling corpses according to sharia. In many cases, the management of corpses is only handed over to a handful of people, such as religious figures or mosque officials who are accustomed to handling such matters. This dependence on a small group shows the weak distribution of religious knowledge in the wider community.³

¹Al-Ghazali, Abu Hamid. *Ihya Ulumuddin*, Volume II. Beirut: Dar al-Fikr, 2005.

²Al-Bukhari, Muhammad bin Ismail. *Sahih al-Bukhari*, Buku al-Jana'iz, Hadith no. 1254

³Zuhdi, Muhammad. "Revitalization of Social Values in the Practice of Fardu Kifayah." *Journal of Islamic and Social Studies*, vol. 10, no. 1, 2018, pp. 45–57

In addition, the development of the times and modernization also affect the lifestyle of Muslims. In urban areas, for example, the values of mutual cooperation and togetherness that used to be very strong have begun to be eroded by individualistic lifestyles. As a result, the implementation of fardu kifayah, including the management of corpses, is no longer a collective concern as it should be. In fact, many people hand over the entire process of managing corpses to hospitals or certain institutions without being directly involved in the process. This shows the degradation of Islamic values in the social aspect.⁴

The lack of training and education on fardu kifayah is also an important factor influencing this practice. Educational institutions, both formal such as schools and non-formal such as religious study groups, often emphasize aspects of individual worship and ignore social worship such as fardu kifayah. In fact, handling corpses is one of the basic competencies that should be mastered by every Muslim as part of social responsibility and faith. The lack of practical training in this regard makes people awkward and afraid to get involved in the process of handling corpses.⁵

The impact of the weak implementation of fardu kifayah is not only on the aspect of religious rituals, but also on the social order of society. When the values of solidarity and social responsibility begin to be abandoned, then slowly an individualistic society will be created that does not care about others. This is certainly very contrary to the spirit of Islam which emphasizes togetherness and social concern. Therefore, revitalizing the practice of fardu kifayah is something that urgently needs to be done, either through education, training, or strengthening the role of religious institutions in society.⁶

By looking at these conditions, it is important for Muslims to re-understand and live the values of fardu kifayah in their daily lives. The implementation of fardu kifayah is not only worth worship, but is also an indicator of the extent to which Muslims are able to create a society that cares for each other and is responsible. Revitalizing the understanding and practice of fardu kifayah will strengthen ukhuwah Islamiyah and create a harmonious society that is in accordance with the values of Islamic teachings, rahmatan lil 'alamin.

B. METHODOLOGY

This study uses a descriptive qualitative approach with a participatory counseling method. This approach was chosen to describe in depth the process, community participation, and impact of the Fardu Kifayah practice counseling in the community environment. Counseling activities are carried out in the form of lectures, direct demonstrations, questions and answers, and joint practices.

The stages of implementing this method include:

1. Initial observations were conducted to identify the level of community understanding regarding Fardu Kifayah before the outreach activities.
2. Material planning, includes the preparation of counseling materials based on the fiqh of corpses according to the Shafi'i school of thought and the local context of the community.
3. Implementation of counseling includes lectures, interactive discussions, and the practice of bathing, shrouding, praying for, and burying the body.
4. Evaluation, carried out through interviews and filling out simple questionnaires to determine changes in participants' knowledge and attitudes before and after counseling.

Data were collected through observation, semi-structured interviews, and documentation of activities. Data analysis was conducted qualitatively, by reducing data, presenting data, and drawing conclusions inductively based on findings in the field.

This method was chosen because participatory counseling is considered effective in increasing understanding and skills in direct religious practices in the community, especially related to collective obligations such as Fardu Kifayah.⁷

C. Results and Discussion

⁴Harun, Ahmad. *The Jurisprudence of Bodies: A Complete Guide to the Management of Bodies in Islam*. Bandung: Al-Kautsar Library, 2015

⁵Saiful Munir. "The Urgency of Practical Education in Funeral Management Among Teenagers." *Journal of Islamic Education*, vol. 6, no. 2, 2019, pp. 88–101

⁶Quraish Shihab, M. *Insights into the Qur'an: Maudhu'i's interpretation of various problems of the people*. Bandung: Mizan, 2007

⁷Abuddin Nata, *Methodology of Islamic Studies*, (Jakarta: RajaGrafindo Persada, 2010), p. 115

The counseling activity on the Practice of Fardhu Kifayah was carried out at the Al-Sahabah Mosque, Grya Padat Karya Housing, on Friday, May 2, 2025. This activity aims to provide understanding and basic skills to the community regarding the procedures for implementing fardhu kifayah, especially regarding the management of corpses, which include:

- a. Bathing the corpse
- b. Shrouding the body
- c. Praying for the dead
- d. Burying the body

This activity was attended by around 30 people from various levels of society, including mosque administrators, community leaders, and local residents. The speakers in this activity were Ustadz Malik Husin and the author himself, who is a ustaz/expert in mortuary fiqh from the Alumni of the Musthafawiyah Purba Baru Islamic Boarding School.

The methods used include lectures, Q&A, and direct practice using props (mannequins and corpse equipment). Participants are also given practical guide sheets so they can be used as references when needed.

Fardhu kifayah is a collective obligation in Islam, and one of its most important forms is the management of the dead. Unfortunately, in many communities, this skill is not widely mastered. This causes dependence on a few people who are considered capable, and when they are not there, confusion arises.

Through this counseling, the community not only understands the theoretical aspects, but also the correct practices according to the guidance of Islamic law. This activity has succeeded in building collective awareness about the importance of studying fardhu kifayah as a form of social and spiritual responsibility.

In addition, the enthusiasm of the participants shows the urgent need for this kind of training in the residential environment. The mosque as a center of religious activities has proven to be a strategic place to bring fardhu kifayah knowledge closer to the community.

This activity also produces the following benefits:

- a. Eliminate fear or taboo in dealing with corpses.
- b. Opening discourse on the formation of the Fardhu Kifayah Team in the mosque environment.
- c. To be a trigger for further programs such as further training, or the creation of a pocket book on corpse management.

This counseling provides a real picture of the importance of understanding fardhu kifayah, especially in the aspect of corpse management, in the midst of today's modern society. In reality, there are still many people who feel afraid, unprepared, or do not know how to manage a corpse when a resident dies. This ignorance often hinders the process of managing the corpse quickly and in accordance with sharia.

There are several important points from the discussion of this activity, including:

- a. Fardhu Kifayah as Collective Responsibility

Fardhu kifayah is an obligation which, if it has been carried out by some people, the obligations of others will cease. However, if no one carries it out, all Muslims who know about this incident will sin. This counseling is a real form of strengthening collective responsibility in society.

- b. Lack of Practical Understanding

Many residents know the obligation to take care of the body, but do not know the technical practices. Through direct simulation, participants gain real experience and become more confident. This is very important, especially in residential areas where residents come from various backgrounds and do not necessarily have experience in this matter.

- c. The Strategic Role of Mosques

The mosque as a center of religious activities is very appropriate to be a place of fardhu kifayah education. In this activity, Al-Sahabah Mosque not only functions as a place of worship, but also as a place of learning and community development.

- d. Opportunities for Forming the Fardhu Kifayah Team

After this counseling, an initiative emerged from several participants and mosque administrators to form a Fardhu Kifayah Team in the Grya Padat Karya Housing complex. This is a strategic step in maintaining the sustainability of knowledge and the implementation of corpse management according to sharia.

- e. Advanced Program Recommendations

Given the enthusiasm of the participants, it is necessary to hold further and certified training, as well as the preparation of modules or pocket books that can be used as a quick guide when facing emergency conditions (sudden death).

D. CONCLUSION

Counseling on the practice of fardu kifayah at the Al-Sahabah Mosque, Grya Padat Karya Housing, has provided a deeper understanding to the community regarding the importance of carrying out collective obligations in Islam, especially in taking care of corpses. This activity has succeeded in increasing the awareness and skills of residents in practicing the procedures for bathing, shrouding, praying, and burying corpses according to the guidance of sharia. Active participation from the congregation shows enthusiasm and high social concern for others. With this counseling, it is hoped that a fardu kifayah team will be formed that is ready to stand by in the Al-Sahabah Mosque environment, so that the implementation of this worship can run more orderly, quickly, and according to sharia. It is hoped that after this activity, an organized fardu kifayah team will be formed that is ready to serve whenever needed, as well as the continuity of educational activities like this periodically. Thus, the Al-Sahabah Mosque is not only a place of routine worship, but also a center for empowering the community in facing socio-religious obligations independently and correctly.

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