


PKM Empowering Millennial Generation as Corpse Bathing Attendants Among Mosque Youth in Makassar

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ABSTRACT

Kematian merupakan sebuah ketetapan yang tidak dapat dipungkiri, karena merupakan ketetapan Tuhan dan hak mutlak yang harus dipenuhi oleh Tuhan. Dalam ajaran Islam, hak asasi manusia harus dipenuhi tidak hanya saat masih hidup, tetapi juga saat meninggal dunia. Keterlibatan pemuda milenial sebagai pembimbing jenazah merupakan langkah progresif yang patut diapresiasi, karena merupakan wujud komitmen mereka dalam menjalankan tugas keagamaan dan memenuhi kebutuhan masyarakat. Pemuda masjid menjadi pilar generasi milenial yang dapat meringankan beban masyarakat melalui karya inovatif dan kreativitasnya. Program pengabdian kepada masyarakat (PKM) ini bertujuan untuk memberdayakan generasi milenial dalam menjalankan kewajiban agama, karena potensi mereka lebih energik dan mampu melaksanakan kewajiban fardhu kifayah. Metode yang digunakan adalah diskusi untuk memberikan masukan dan pengetahuan tentang tata cara memandikan jenazah dalam Islam. Praktikum bertujuan untuk mengajarkan tata cara yang benar agar mudah diterapkan di masyarakat. Metode tanya jawab membantu peserta memahami materi yang disampaikan secara menyeluruh. Demonstrasi digunakan untuk menyampaikan kiat dan teknik dengan lebih jelas dan mudah dipahami. Terakhir, metode evaluasi digunakan untuk mengukur pemahaman dan kompetensi peserta terhadap materi yang disampaikan.

Death is an undeniable axiom, as it is a divine decree and an absolute right under God's authority. In Islamic teachings, human rights must be fulfilled not only during life but also at the time of death. The involvement of millennial youth as funeral bathing attendants represents a progressive step that should be appreciated, as it reflects their commitment to fulfilling religious duties and meeting community needs. Mosque youth serve as a pillar of the millennial generation who can ease societal burdens through their innovative work and creativity. This community service program (PKM) aims to empower the millennial generation in carrying out religious obligations, as their potential is more energetic and capable of fulfilling fardhu kifayah responsibilities. The methods used include discussion sessions to provide input and knowledge about the Islamic ritual of bathing the deceased. Practical sessions are intended to teach the proper procedures so that they can be easily implemented within the community. A question-and-answer method helps ensure that the participants fully understand the material presented. Demonstrations are used to convey tips and techniques in a clearer and more accessible way. Lastly, evaluation methods are employed to measure the participants' understanding and competence regarding the material delivered.

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PENDAHULUAN

Funeral bathing is a profession that receives relatively little interest compared to other occupations. This lack of interest is largely due to the nature of the work, which involves handling deceased bodies—something that is generally unfamiliar and uncomfortable for most people. The low level of interest in becoming a funeral bathing attendant presents a significant obstacle in fulfilling *fardhu kifayah* obligations. This community service program (PKM) was initiated to produce a new generation of millennial funeral bathing attendants, thereby meeting the needs of the community (Pew Research Center, 2019).

The millennial generation represents the hope of the nation, capable of addressing challenges across various fields. However, pursuing a career as a funeral bathing attendant poses a unique challenge, as it is a profession that is generally avoided. Millennials were born in an era of rapid technological advancement, which demands real action and contributions across different sectors to help overcome the nation's many problems. It is expected that this generation will not only focus on one specific area, but will also be capable of contributing to multiple sectors in a globalized world (Ng, E. S., Schweitzer, L., & Lyons, S. T., 2010).

In the millennial era, it is increasingly difficult to find funeral bathing attendants in the city of Makassar, primarily due to the limited human resources available in this field. As a result, when a death occurs, families often seek out funeral attendants from any available background without specific criteria. In Makassar, most funeral bathing attendants are elderly, as recruitment typically occurs at the sub-district (*kelurahan*) level in each district. This means that usually, only one male and one female funeral attendant represent each sub-district.

A major issue arises when multiple deaths—three or even four—occur simultaneously within a single sub-district, but there is only one available attendant. Therefore, empowering the millennial generation to take on the role of funeral bathing attendants is critically important, as it allows for a more responsive and innovative approach to meeting community needs, moving beyond traditional or classical problem-solving models (Putra, A. & Hasbiyah, 2020).

Islam encourages its followers to constantly remember death and also urges them to visit the sick, offer comfort, and pray for them. When someone passes away, it is recommended that a close *mahram* of the same gender fulfills the necessary religious duties for the deceased, which include washing, shrouding, praying over, and burying the body.

The process of funeral rites carried out by millennials does not differ significantly from the general procedures: preparing the body, bathing it, shrouding it, performing the funeral prayer (*shalat jenazah*), transporting the body to the grave, and carrying out the burial. These are all religious commands directed at the Muslim community as a collective duty. If some members of the community fulfill this obligation properly, then the responsibility is lifted from the others. This type of obligation in Islamic terminology is referred to as *fardhu kifayah* (Rika Susanti, 2015).

The involvement of the millennial generation in the practice of bathing the deceased is an essential religious obligation for every Muslim, to be performed before the funeral prayer. This ritual begins with thoroughly cleansing the body of all impurities, especially the private parts, followed by carefully pouring water over the entire body. This must be done with great care to ensure the deceased is presented clean before Allah (Alwin, D. F., 2012).

Millennials are seen as a modern hope for society, particularly in the role of public service related to fulfilling *fardhu kifayah* obligations, thereby supporting government programs in the religious sector. This generation can no longer be underestimated, as their contributions are increasingly vital across various fields. Millennials are not only active in the economic, social, and political arenas, but their presence is also becoming influential in professions that require strong commitment and dedication (Bolton et al., 2013).

In the millennial era, mosque youth play a crucial role in enlivening mosques and promoting Islamic values among the younger generation. They are able to utilize technology and social media to spread religious messages, engage their peers in religious activities, and create a mosque environment that is more dynamic and aligned with the needs of millennials. When these mosque youths take on the role of funeral bathing attendants, it becomes a form of *dakwah* that deserves appreciation as it represents real, impactful, and efficient community service (Albani, Muhammad Nashiruddin, 2020).

Makassar is among the regions with a relatively high mortality rate. However, the availability of funeral bathing attendants from the millennial generation remains limited, as the majority of these attendants come from older generations, often facing various constraints. The process of bathing the deceased is not an easy task; it requires professional handling and a deep sense of responsibility. Many people avoid this role due to fear or lack of experience in handling dead bodies.

Training programs aimed at educating the millennial generation in funeral bathing practices are designed to offer solutions to these challenges in the era of globalization. Through such training, millennials are expected not only to gain religious knowledge and practical skills, but also to emerge as solution-oriented individuals who contribute meaningfully across multiple sectors of society.

METODE

The methods used in this community service program include discussion, practice, question-and-answer sessions, demonstrations, and evaluation. The discussion method is intended to allow participants to receive input and feedback on the material presented. The practical method is aimed at enabling participants to apply what they have learned within the community, ensuring that the issues addressed can be effectively resolved.

HASIL DAN PEMBAHASAN

According to El-Fati, Syaifurrahman (2015), bathing the deceased is an obligation upon every living Muslim toward a fellow Muslim who has passed away. This duty is classified as *fardhu kifayah* (a communal obligation), meaning that if some members of the community have already fulfilled it, then the responsibility is lifted from the rest of the community.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ اتَّبَعَهَا حَتَّى تُوضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ قَالَ قُلْتُ يَا أَبَا هُرَيْرَةَ وَمَا الْقِيرَاطُ قَالَ مِثْلُ أُحُدٍ

رواه مسلم

"Abu Hurairah narrated from the Prophet (peace be upon him) who said: 'Whoever performs the funeral prayer for the deceased will receive one qirath of reward, and whoever accompanies the funeral procession until the deceased is laid in the grave will receive two qirath. I asked, 'O Abu Hurairah, what is a qirath?' He replied, 'It is like the size of Mount Uhud.'" (Narrated by Muslim)

The results of the community service activity conducted among the millennial generation in Makassar showed that the training began with lectures and counseling sessions given to the students (santri), who were gathered in a room together with the mentoring and implementation teams. The material presented focused on the procedures and steps involved in bathing the deceased.

According to Twenge, J. M. (2017), before performing the ritual of bathing the deceased, certain conditions must be observed to ensure that the millennial generation does not get caught up in technical issues, as not everyone is permitted to participate—only those whose presence is considered necessary, such as:

1. A Muslim person who is of sound mind and has reached the age of maturity.
2. The person performing the bathing of the deceased must have the intention to do so.
3. The person must be honest, righteous, and trustworthy. This is to ensure that only good things are shared and anything negative about the deceased is concealed.

The steps for carrying out the funeral bathing training should first ensure that the participants understand the procedures related to bathing the deceased. These steps include:

1. Intention (niyyah) because of Allah SWT.
2. Cover the body with a thick (non-transparent) cloth to cover the private parts, then remove all clothing previously worn. The body should be bathed while its private parts are covered. Clean it by gently reaching inside.
3. Remove any jewelry and dentures if possible.
4. Clean the mouth cavity, nails, and the entire body from any dirt or impurity (najis).
5. Start the bathing by cleaning the body's ablution areas, beginning with the right side, and pour water evenly three, five, or seven times, or as needed.

6. During the bathing process, it should be done carefully, gently, and respectfully.
7. At the final rinse, mix the water with fragrant substances such as camphor or sidr leaves.
8. Dry the body with a towel and apply fragrance to it.

For a deceased person with long hair, it should be braided if possible. When bathing the deceased, the following procedures must be observed:

1. The deceased should be placed in a raised position, such as on a bed or platform, to avoid any water splashes or runoff from the body. The body should lie on its back, facing the Qiblah, with the neck slightly elevated to allow water to flow.
2. The bathing of the deceased should be done in a private, enclosed space, and no one should enter except the person bathing the body and their assistant. The body should be covered with a thin cloth to protect the deceased's private parts and to prevent any indecent exposure.
3. If something good is noticed on the body of the deceased, it is permissible to mention it. However, if something unpleasant is seen, it should not be discussed, as it would constitute gossip (ghibah).
4. During the bathing process, the person and their assistant should avoid looking at the deceased's private parts, just as one would avoid looking at the private parts of a living person. It is considered more honorable for the deceased to be treated with respect in this regard.
5. The deceased should be bathed with clean, cool water mixed with sidr leaves (or similar herbs).
6. The abdomen of the deceased should be pressed gently with the left hand to expel any impurities from the stomach, or the body can be sat up. Water is then poured to cleanse the impurities. This should be done to ensure no further impurity remains after bathing.
7. The deceased should be laid back on their back to clean the front and back private parts, and the surrounding area, using the left hand wrapped in cloth.
8. Next, use a cloth to clean the deceased's teeth with the index finger and remove any dirt from the nostrils.
9. The deceased should be treated like a living person performing ablution (wudu), following both the obligatory and Sunnah actions of wudu. Care should be taken when rinsing the mouth or nose, ensuring water does not enter the body. To achieve this, the deceased's head should be slightly raised.
10. The head, beard, and any remaining hair should be washed and combed gently. If any hair falls out, it is Sunnah to collect it and place it in the shroud.
11. Wash the right side of the deceased's body, starting from the neck down to the feet. Then proceed to wash the left side of the body.



Figure 1. Covering the Corpse's Private Parts

It is recommended to cover the deceased's private parts when bathing the body and remove their clothing, ensuring that they are covered from the view of others. This is because the deceased may be in a condition that is inappropriate to be seen. The board where the body is placed should be slightly tilted towards the deceased's feet to allow water and any impurities to flow easily from the body.



Figure 2. Process of Cleaning Dirt.

The person assigned to bathe the body begins by softening the deceased's joints. If the deceased's nails are long, they should be trimmed. Similarly, the armpit hair should be removed. As for the pubic hair, it should not be touched as it is considered a major private part (awrah). Then, the person bathing the body lifts the deceased's head until it is almost in a sitting position. Next, they gently massage the abdomen to expel any remaining impurities in the stomach. It is important to pour plenty of water to cleanse the impurities that are released.



Figure 3. Washing the Body of a Dead Body

After that, the right side of the deceased's body should be washed, starting from the right side of the neck, then the right hand and right shoulder, followed by the right side of the chest, then the right side of the body, and finally the right thigh, calf, and right foot.



Figure 4. Shrouding a corpse

Shrouding the deceased is obligatory. Three sheets of shroud cloth should be laid out, one over the other. Then, the body that has been bathed is placed on top of these sheets, lying on its back. Next, perfume (hanuth) and cotton are brought. The cotton is soaked in perfume and placed between the deceased's buttocks, secured with a piece of cloth on top (similar to how a baby's diaper is wrapped).

The remaining cotton, also soaked in perfume, is placed on the deceased's eyes, nostrils, mouth, ears, and on the places where the deceased used to prostrate—forehead, nose, both palms, both knees, the tips of both toes, as well as under the armpits, behind the knees, and around the navel. Additionally, perfume should be applied between the layers of the shroud, and also to the deceased's head.

KESIMPULAN

The millennial generation, commonly referred to as Generation Y, is a generation of technology and digital users. They are highly active on social media to address societal issues through technology. Millennials are very different from previous generations, which tended to solve problems

in a more classical manner. Empowering millennials in the process of bathing the deceased is greatly needed in society, as they are seen as more productive and quicker in solving problems that arise. The energy and capabilities of the millennial generation are unquestionable, as they are able to adapt to society while not diminishing the advancement of existing technology.

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