

Empowering Women through Funeral Rites Training: A Community-Based Approach to Addressing the Shortage of Female Religious Funeral Attendants in Summersari Village

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Article Info	Abstract
Article history: Received: June 02, 2026 Revised: June 20, 2026 Accepted: June 30, 2026 Keywords: Female Religious Funeral Attendants; Fardhu Kifayah; Islamic Funeral Rites Education; Shrouding (Takfin); Women's Empowerment	The limited availability of female religious funeral attendants (<i>mudin perempuan</i>) at the village level constitutes a significant concern, particularly because it affects the extent to which the funeral rites of deceased women are conducted in accordance with Islamic legal requirements. This study aims to identify the underlying factors contributing to the shortage of female <i>mudin</i> in Summersari Village and to develop an educational and training model grounded in Islamic principles. The study employs a qualitative approach based on participatory field observation. The findings indicate that the funeral rites of deceased women in Summersari Village have traditionally been handled exclusively by male <i>mudin</i>, a practice that raises concerns from the perspective of Islamic jurisprudence because it does not adequately uphold the principles of preserving the <i>awrah</i> and dignity of deceased women. These findings are consistent with evidence from community engagement programs showing that limited knowledge and practical skills among women in performing funeral rites remain significant obstacles to the effective fulfillment of <i>fardhu kifayah</i>. This study argues that the shortage of female <i>mudin</i> can be addressed by cultivating collective awareness through systematic education and structured practical training. It therefore proposes a women's empowerment program at the village level that integrates practical capacity building with Islamic legal and ethical principles. Such an approach not only strengthens women's capacity to participate in the fulfillment of <i>fardhu kifayah</i> but also contributes to ensuring that the funeral rites of deceased women are conducted with greater attention to religious norms, dignity, and gender-sensitive practice.
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Introduction

Field observations in Summersari Village reveal a concerning situation: there are currently no female community members formally serving as religious funeral attendants (*mudin perempuan*). Consequently, all stages of funeral care for deceased women,



particularly the washing and shrouding procedures, have traditionally been performed by male *mudin*. This practice raises important concerns from the perspective of Islamic jurisprudence, as the funeral rites of deceased women should, in principle, be performed by women, except in circumstances involving the husband or an eligible *mahram*. Nevertheless, this practice continues in Summersari Village in the absence of an adequate number of female funeral attendants. The situation is particularly concerning because it may compromise Islamic requirements concerning the protection of the *awrah* and the dignity of deceased women. The shortage of female *mudin* should therefore not be understood merely as a technical deficiency in funeral services; rather, it reflects a broader weakness in collective awareness of the communal religious obligation of *fardhu kifayah* concerning the proper care of the deceased. The inability of the community to provide an adequate number of female funeral attendants may consequently leave the collective obligation insufficiently fulfilled.

A similar situation has been documented in several other regions. Munika (2025), for example, found that in Gampong Ateuk Mon Panah, Aceh Besar, negative perceptions of funeral-care work particularly the belief that such responsibilities are more appropriately performed by men or older women constituted a major barrier to the participation of younger women. Limited financial incentives and insufficient social recognition for female *tajhiz al-mayyit* practitioners further reduced community interest in assuming these responsibilities. In addition, limited public understanding of the importance of funeral attendants exacerbated the shortage, as funeral care was often perceived primarily as the responsibility of the bereaved family rather than as a collective religious obligation. Similarly, Azizah et al. (2025) reported comparable conditions in Dadeko Village, South Larompong District, Luwu Regency, where limited knowledge and practical skills among women regarding Islamic funeral rites resulted in the fulfillment of *fardhu kifayah* being concentrated among a small number of practitioners, while women's participation in providing funeral care for deceased women remained considerably limited.

The academic literature on the funeral care of deceased women can broadly be grouped into three dominant strands. **First**, the most prevalent strand consists of *fiqh*-oriented studies that examine, from a normative perspective, who is legally authorized to wash and shroud a deceased person according to gender and *mahram* status. Islamic jurists generally maintain that the body of a deceased woman should preferably be washed and shrouded by women, with specific requirements concerning the number and arrangement of shrouding cloths differing from those applicable to deceased men. **Second**, technical studies focus on the practical procedures for washing, shrouding, performing the funeral prayer, and burial. **Third**, an emerging body of community-engagement scholarship responds to limited public knowledge and practical competence particularly among women in performing funeral rites. Examples include training initiatives in Cammilo Village (Arsyad & Irmayanti, 2025), the development of educational media in Tamalatea Village (Ayyub et al., 2025), funeral-care training conducted by the Office of Religious Affairs (KUA) in Banjarnegara (Ministry of Religious Affairs of the Republic of Indonesia, 2025), and similar



initiatives undertaken by LPPM UIN Syekh Wasil Kediri (2025), Mahmud et al. (2025), Sofrayani et al. (2025), Suarni et al. (2025), and Tamami and Mijianti (2025) in various regions.

Taken together, these three strands indicate that normative and technical discussions remain substantially more developed than research specifically addressing the shortage of female funeral attendants at the village level and the community-based empowerment strategies required to address it. Several community-engagement initiatives including female funeral-care training designed to develop community cadres in Serpeng Hamlet (Rahma et al., 2025), women's empowerment through funeral-care training to strengthen the fulfillment of *fardhu kifayah* in Dadeko Village (Azizah et al., 2025), and the *Rahmatan Lil Muslimah* program in Popo Village (LP2M UIN Alauddin Makassar, 2025) demonstrate that educational and practical training interventions can substantially strengthen women's capacity to perform funeral rites. Nevertheless, these initiatives have not sufficiently addressed the problem as a sustained village-level institutional and community-capacity issue, particularly through systematic cadre development and long-term community-based mechanisms. Against this backdrop, the present article addresses the shortage of female funeral attendants in Summersari Village by integrating Islamic legal principles with a structured education and practical-training framework. Its distinctive contribution lies not merely in providing technical instruction on funeral rites, but in developing a community-based empowerment model that connects Islamic normative compliance, women's capacity building, collective awareness of *fardhu kifayah*, and **sustainable cadre formation**. This approach positions funeral-care training not simply as a religious skills program, but as a strategy for strengthening community resilience and ensuring the continuity of gender-sensitive funeral services at the village level.

Implementation Method

The community engagement program in Summersari Village was implemented using a participatory community empowerment approach that positioned local women as active participants in identifying problems, acquiring knowledge, developing practical skills, and establishing a sustainable cadre system for female funeral attendants (*mudin perempuan*). The implementation method was designed to address the shortage of female funeral attendants through an integrated process combining Islamic jurisprudence education, technical training, practical simulation, competency evaluation, and community-based cadre development. This approach was selected because the problem identified in Summersari Village was not merely a lack of technical personnel, but also reflected limited community awareness regarding the collective religious obligation of *fardhu kifayah* and the importance of ensuring appropriate funeral care for deceased women.

The implementation began with a preliminary assessment and community mapping to identify the existing conditions of funeral services in Summersari Village. Field observations and discussions were conducted with village officials, religious leaders, existing *mudin*, women's community groups, and prospective female cadres. The assessment focused on the availability of female funeral attendants, community knowledge



of *tajhiz al-mayyit*, existing funeral-care practices, barriers to women's participation, and perceptions regarding funeral care as a collective religious responsibility. Based on the assessment, women who demonstrated interest and willingness to participate were identified as prospective cadres. Considerations included their commitment, availability, basic religious knowledge, social acceptance, and potential capacity to provide funeral services for deceased women. The second stage involved Islamic jurisprudence education and community awareness strengthening. Participants were provided with materials concerning the legal status of funeral rites, the concept of *fardhu kifayah*, gender-appropriate funeral care, protection of the *awrah* and dignity of deceased women, and the role of women in performing funeral services. The educational process was delivered through interactive lectures, discussions, question-and-answer sessions, and case studies based on situations commonly encountered in the village. This stage aimed to develop participants' understanding that funeral care should not be regarded solely as the responsibility of the bereaved family or a small number of *mudin*, but as a collective responsibility requiring adequate community capacity. The third stage consisted of technical and practical training in the care of deceased women. Participants received systematic instruction on preparation of the deceased, washing procedures, maintenance of dignity and *awrah*, shrouding procedures, preparation for funeral prayer, basic burial procedures, communication with bereaved families, and hygiene and safety principles. Training employed a demonstration–practice–feedback model. Facilitators first demonstrated each procedure, after which participants practiced in small groups using appropriate training equipment under direct supervision. Feedback was provided to improve procedural accuracy, confidence, teamwork, and adherence to Islamic principles.

The fourth stage involved simulation and competency evaluation. Participants performed an integrated simulation of funeral care from preparation through washing and shrouding. Their competence was assessed through observation using indicators covering procedural knowledge, practical skills, compliance with Islamic principles, protection of the deceased's dignity and *awrah*, communication, teamwork, and confidence. Pre-tests and post-tests were also administered to identify changes in participants' knowledge following the educational intervention. The final stage focused on female cadre formation, mentoring, monitoring, and sustainability. Participants who demonstrated adequate knowledge, practical competence, commitment, and willingness to serve were designated as prospective *mudin perempuan*. The cadres were then organized through a simple village-level coordination mechanism involving communication procedures, role distribution, coordination with village authorities and religious leaders, and mobilization procedures when funeral services for deceased women were required. Follow-up mentoring was conducted through periodic discussions, consultations, refresher activities, and monitoring of cadre readiness. Through this method, the program sought to generate sustainable outcomes by strengthening women's religious knowledge and practical competence while simultaneously establishing a community-based system capable of ensuring the continuity of gender-sensitive funeral services in Summersari Village

Results and Discussion

Existing Funeral-Care Practices in Summersari Village



The observational findings indicate that funeral care in Summersari Village has traditionally been handled exclusively by male *mudin*. No female funeral attendants have been involved in the washing or shrouding of deceased women. This situation has persisted for an extended period and has gradually become an established community practice that is difficult to change. Residents generally perceive funeral care as the responsibility of the *modin* appointed or recognized by the village administration, without sufficiently considering the gender compatibility between the funeral attendant and the deceased. Interviews with the village head further revealed that the village administration has not yet established a specific policy for recruiting or training female funeral attendants. Funeral care has generally been perceived as a technical task that can be performed by anyone considered competent, without adequate consideration of Islamic legal principles concerning the protection of the *awrah* and the dignity of deceased women. This condition is further compounded by limited community awareness of the status of funeral care as a *fardhu kifayah* obligation. Consequently, this collective religious responsibility is frequently overlooked or delegated entirely to particular individuals.

Factors Contributing to the Shortage of Female *Mudin*

The observations and interviews identified three major factors underlying the shortage of female *mudin* in Summersari Village. First, limited knowledge and practical skills among village women in performing funeral rites are associated with inadequate access to practical and contextually relevant religious education. Most women in the village have never received structured training or educational guidance on how to wash and shroud deceased women in accordance with Islamic principles. Second, the longstanding reliance on male *mudin* has been reproduced across generations, creating an established social pattern that is difficult to transform without systematic intervention. Negative perceptions of funeral-care responsibilities such as the belief that such work is appropriate only for men or older women also discourage younger women from becoming involved. Third, community awareness of funeral care as a *fardhu kifayah* obligation remains limited. As a result, this collective responsibility is often overlooked or assigned entirely to specific individuals. Community and village-government support for addressing the shortage also remains limited, while training initiatives have yet to be implemented systematically.

The Concept of Shrouding Deceased Women

From an Islamic jurisprudential perspective, shrouding (*takfin*) is one of the four principal obligations associated with funeral care as part of *fardhu kifayah*, alongside washing (*ghusl al-mayyit*), performing the funeral prayer (*salat al-janazah*), and burial (*dafn*). The shrouding of deceased women has particular requirements that distinguish it from the shrouding of deceased men. Islamic jurists generally maintain that a deceased woman should preferably be shrouded by women in order to preserve her dignity and protect her *awrah* (Yudhananta & Hasan, 2025). According to the *fiqh* literature, the shrouding of a deceased woman may be understood in terms of three levels of



completeness, reflecting different degrees of conformity with recommended Islamic funeral practices.

Table 1. Levels of Shrouding for Deceased Women

Level	Number of Layers	Description
Minimum	1 layer	A single piece of cloth sufficient to cover the entire body
Sunnah (Recommended)	3 layers	Three pieces of cloth, each sufficient to cover the entire body
Most Complete	5 layers	Two full-body covering sheets, an <i>izar</i> (lower garment), a <i>qamīs</i> (long garment), and a <i>khimār</i> (head covering)

In addition to the number of shrouding layers, the material and manner of shrouding also require careful consideration. Islamic jurisprudential literature generally recommends the use of plain white cloth and emphasizes simplicity in the shrouding process, without excessive luxury, ornamentation, or unnecessary additional garments. These provisions demonstrate that Islamic law allows a degree of flexibility in funeral practices while maintaining the fundamental principles of purity, simplicity, and respect for the dignity of deceased women.

Qur'anic Foundations for Funeral Care

The Qur'an does not explicitly prescribe who is legally entitled to perform funeral care based on gender. Nevertheless, Muslim scholars have drawn upon Qur'anic verses concerning human dignity and the obligation to treat others with respect as ethical foundations for funeral practices. Allah states: *"Indeed, We have honored the children of Adam"* (Qur'an 17:70). This principle of human dignity extends to the respectful treatment of the deceased, including the preservation of their *awrah* and dignity. Another relevant verse states: *"Every soul will taste death"* (Qur'an 3:185), emphasizing the inevitability of death and, consequently, the importance of ensuring that Muslims are adequately prepared to fulfill the religious responsibilities associated with funeral care. The Qur'anic verses relevant to funeral care can be broadly categorized into three themes. First, verses concerning human dignity, such as Qur'an 17:70. Second, verses affirming the inevitability of death, including Qur'an 3:185 and Qur'an 29:57. Third, verses establishing the principle that religious obligations are conditioned by human capacity, particularly Qur'an 2:286: *"Allah does not burden a soul beyond its capacity"*. Taken together, these Qur'anic principles provide an ethical and theological foundation for understanding funeral care as both a religious responsibility and an expression of respect for human dignity. They also support the development of community-based funeral-care practices that remain attentive to



religious requirements while taking into account the capacities and circumstances of the community.

The findings demonstrate that the shortage of female religious funeral attendants (*mudin perempuan*) in Summersari Village is a multidimensional issue that requires a comprehensive and community-based response. This finding is consistent with Munika (2025), who identified negative perceptions of funeral-care work, limited incentives, and inadequate community awareness as major factors contributing to the shortage of female *tajhiz al-mayyit* practitioners. Similarly, Azizah et al. (2025) found that limited knowledge and practical skills among women in performing funeral rites in accordance with Islamic principles resulted in the fulfillment of *fardhu kifayah* remaining dependent on a small number of individuals with relevant expertise. Community-based education and training programs that actively involve women have demonstrated considerable potential to enhance both religious awareness and practical competence. Rahma et al. (2025), for example, reported that a female funeral-care training program in Serpeng Hamlet, involving approximately 40 participants, received a highly positive response from the local community and was expected to produce female funeral-care cadres capable of assuming responsibility for the fulfillment of *fardhu kifayah*. A comparable outcome was reported by *Rahmatan Lil Muslimah* program in Popo Village (LP2M UIN Alauddin Makassar, 2025), which involved nearly 30 women and adolescent girls.

The program was designed to provide participants with the religious knowledge and practical skills necessary to enable the village community to independently perform funeral rites for deceased women without relying on external practitioners. Similar patterns have also emerged from various community-engagement initiatives conducted across different regions of Indonesia. Binsa et al. (2025), in a female funeral-care training program in Karangmojo Village, Magetan, reported that participants developed a comprehensive theoretical understanding of the religious principles and procedures associated with the four major funeral rites (4M: washing, shrouding, funeral prayer, and burial), complemented by practical skills acquired through simulation. Participation reached approximately 90% of the targeted participants. Sholahuddin et al. (2025) reported a similar transformation among members of the Family Welfare Movement (PKK) in Kudubanjari Village: participants who initially lacked knowledge of funeral-care procedures subsequently demonstrated an understanding of the required practices and the ability to perform them independently.

Comparable outcomes have been reported in other community-based initiatives, including Islamic funeral-care training in Cammilo Village (Arsyad & Irmayanti, 2025); the use of educational materials to support funeral-care practices in Tamalatea Village (Ayyub et al., 2025); funeral-care training organized by the Office of Religious Affairs (KUA) in Banjarnegara (Ministry of Religious Affairs of the Republic of Indonesia, 2025); related initiatives conducted by LPPM UIN Syekh Wasil Kediri in collaboration with PAC Muslimat NU of Kediri City (LPPM UIN Syekh Wasil Kediri, 2025); funeral-care training within Islamic boarding-school communities (Mahmud et al., 2025); community empowerment through



fardhu kifayah training in Sebakung Jaya Village (Khojir et al., 2025); training on funeral rites based on the Shafi'i school of jurisprudence (Manto et al., 2025); training on washing and shrouding deceased persons in Bincau Village (Sofrayani et al., 2025); funeral-attendant training in Alebo Village (Suarni et al., 2025); and demonstration-based funeral-care training for members of the Permata women's group in Pekanbaru (Tamami & Mijianti, 2025). The consistency of these findings across different geographical and social contexts suggests that the shortage of female funeral attendants represents a broader community-capacity challenge rather than an isolated local problem. At the same time, the evidence indicates that community-based education and practical training constitute a relevant and adaptable intervention across diverse social settings.

Drawing on the field findings and the existing literature, this study proposes a three-stage women's empowerment program for Summersari Village. First, a socialization and religious-education stage should be implemented to strengthen community awareness of fardhu kifayah and Islamic legal requirements concerning the funeral care of deceased women. Second, a practical training stage should provide hands-on instruction in washing and shrouding deceased women through demonstration, guided practice, and simulation. Third, the program should establish a sustainable cadre of female funeral attendants supported by a planned regeneration mechanism to ensure continuity of community capacity. This proposed transformation seeks to shift the existing pattern of dependence on male mudin toward greater community self-reliance, particularly by enabling women to provide funeral care for deceased women in a manner consistent with Islamic principles.

In line with Munika's (2025) recommendations, several strategic measures are particularly important: strengthening continuous education and practical training in tajhiz al-mayyit, encouraging village-level policies that support the availability and recognition of female funeral attendants, and cultivating broader community awareness that funeral care constitutes a shared religious responsibility rather than a task delegated exclusively to particular individuals. More broadly, the findings suggest that addressing the shortage of female mudin requires more than transferring technical knowledge. It requires a community-capacity-building process in which religious literacy, practical competence, institutional support, and women's participation are developed simultaneously. Such an integrated approach can transform funeral-care practices from an individually dependent service into a sustainable community-based system that upholds Islamic principles while strengthening women's agency in fulfilling *fardhu kifayah*.

Conclusion

The shortage of female religious funeral attendants (*mudin perempuan*) in Summersari Village constitutes a significant community challenge that requires a comprehensive response through structured education, practical training, and sustained institutional support. This study demonstrates that the prevailing practice of male *mudin* performing funeral rites for deceased women raises concerns regarding its conformity with Islamic principles, particularly those concerning the preservation of *awrah* and the dignity



of deceased women. Within the transformative framework developed in this study, three interrelated factors underpin the shortage: limited knowledge and practical skills among women, deeply established intergenerational practices, and insufficient community awareness of funeral care as a *fardhu kifayah* obligation.

The findings further indicate that community-based education and practical training involving the active participation of village women can strengthen both religious awareness and practical competence. The *fiqh* discourse on shrouding deceased women provides three levels of completeness, offering flexibility in practice while maintaining the principles of purity, simplicity, and respect for the deceased. Meanwhile, Qur'anic principles concerning human dignity, the inevitability of death, and religious obligations within the limits of human capacity provide a theological and ethical foundation for understanding funeral care as a collective responsibility that must be performed with dignity and respect.

Based on these findings, this study recommends the implementation of continuous and structured funeral-care training for women in Summersari Village, accompanied by the establishment of a systematic and sustainable cadre of female funeral attendants. Strong support from village authorities and the development of policies recognizing and facilitating the role of female *tajhiz al-mayyit* practitioners are essential to ensuring the continuity of the program. Such institutional support can help transform funeral care from a practice dependent on a limited number of male practitioners into a more inclusive, gender-responsive, and community-based system. Future research should move beyond descriptive assessment by evaluating the effectiveness, sustainability, and social impact of female funeral-attendant empowerment programs after implementation. Further studies could also examine the institutional, cultural, religious, and gender-related factors that facilitate or constrain women's participation in fulfilling *fardhu kifayah*. Such research would contribute to the development of evidence-based models for community-based Islamic religious empowerment that are both contextually appropriate and sustainable.

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Author Contribution Statement

ME designs activities, guides implementation, and writes the main script, AM and ANL contribute to the preparation of methods and analysis, AAN and MZ are involved in the implementation of field assistance, data collection, documentation, and preparation of educational materials, all authors have read and approved the final manuscript.

Ai Disclosure Statement



The authors declare that this research was prepared, researched, written, and edited without the aid of artificial intelligence (AI) techniques.

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