



The Values of Islamic Education In The Maintenance Of Bodies In Surau Gadang Village, Padang City

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ABSTRACT

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The organization of funerals is an integral part of the life of the Muslim community, and in Surau Gadang Village, aspects of Islamic education play a central role in guiding every stage of the process. This study aims to explore the form and implementation of the traditional tradition of death in Surau Gadang Village, as well as the values of Islamic education contained in it. This study used participatory observation methods and interviews to document the process of organizing funerals and analyze the values of Islamic education that color every step. These results are expected to make a positive contribution to the understanding and implementation of Islamic education values in everyday life, especially in the context of organizing Muslim community funerals in Surau Gadang Village, Padang City. The form and implementation of the traditional tradition of death in Surau Gadang Village is the gathering of the community of five tribes before the bathing process begins, using carano when bathing the corpse, wearing clothes and deta when lining the male corpse and wearing mukena when covering the female corpse, and carrying out the mayik maenvironment process before the body is brought to the grave.

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Introduction

Islamic worship and education are very closely related. In essence, worship is divided into two parts, namely special worship and general worship. Special worship is a form of human devotion to Allah SWT directly, and without going through anyone's intermediary. Therefore, this special worship is related to the order that has been determined by Allah SWT and exemplified by the Messenger of Allah. While general worship is all forms of implementation of the laws of Allah SWT related to the problems

of human life, which concern human relations with others and with their environment (Yasyakur, 2017).

Worship means being fully devoted to Allah SWT which is to achieve the purpose of life (in this world and in the hereafter). The content of worship in Islamic education is to establish a complete and direct relationship between humans and Allah SWT, maintain relationships between humans and the environment, and the ability to maintain and surrender themselves to Allah SWT. Thus, worship can be said to be a tool to be used by humans in order to improve morals and get closer to Allah SWT (Mohtar, 2017). While Islamic Education aims to build and shape the behavior or morals of students by increasing faith, understanding, appreciation, and practice of Islamic teachings. This means that the teachings of Islam do not separate faith and pious deeds (Ulfah, 2021).

The content of Islamic Education itself includes aspects of faith education, worship education, moral education, and social education. Faith education is the most important and main Islamic education, which is related to a great goal, namely the pillars of faith. With the provision of confidence that has been possessed, then the next to apply what has been believed with amaliah education, namely doing pious deeds. Then shun evil and obey the truth and remind each other to keep patience. And the last is social education, which includes cooperation in cultivating faith and godly deeds and reminding each other to obey the truth and keep patience (Wahyuddin, 2016).

As a being as good as Allah's creation and placed on a high level, Islam has great respect for Muslims who have passed away. Therefore, the deceased get special attention from other living Muslims (Pulungan et al., 2020). In the provisions of Islamic law if a Muslim dies, the law is fardhu kifayah on Muslims who are still alive to carry out four things, namely bathing, kafani, halting, and burying the deceased.

According to the Big Indonesian Dictionary (KBBI), the meaning of the word maintenance is the process, way, act of organizing in various meanings such as implementation, redemption. The origin of the word corpse in Arabic is Jinazah, which means corpse with coffin. A person can be said to be a corpse when the separation between the spirit and the body is characterized by the cessation of breath, pulse, heartbeat, and malfunction of all limbs (Nurhayati, 2018). In the Islamic religion if there is a death, then the remains should be managed as best as possible in accordance with Islamic syari'at.

Based on the word of Allah in the Qur'an Surah An-Nisa' verse 78 it is explained that:

أَيْنَ مَا تَكُونُوا يَأْتِ كُفْرُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسْتَبَدِّعٍ وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مَنْ عِنْدَ اللَّهِ فَمَالٌ هُوَ لِأَيِّ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

Means: "Wherever you are, death will come to you, even though you are in a solid fortress. If they (hypocrites) gain some good, they say, "This is from Allah's side" and if they are afflicted with a bad, they say, "This is from you (Prophet Muhammad)." Say, "Everything (comes) from God's side." Why do those people barely understand the conversation?" (QS. An-Nisa': 78)

The interpretation of the above verse is a verse that corrects the error of those who are reluctant to fight because they are motivated by the desire to enjoy worldly life as much as possible, by explaining how the value of earthly life and its pleasures compared to life after death, namely in the hereafter. Now, the above verse corrects another fallacy, which is to suppose that they could avoid death or slow down death by avoiding war. This is what His words affirm, wherever you are, O sentient beings who obey or disobey, death is the angel whose duty is to kill you, will find you that is to pursue you and finally take your life, even though you are in fortresses that are in one fortress that is protected by another fortress and which is high and sturdy, and or that is made so neatly that there is no gap to penetrate it. Or each of you is in a different fortress from the fortress of other living things.

The administration of the corpse has many lessons that can be taken in each of its implementations, in general it can be learned that in fact man is not eternal, man only prepares himself to face death. Once the spirit is separated from the body, man can do nothing. Therefore do not feel arrogant and arrogant because after the separation of the spirit and the body man cannot bathe, kafani, halt, and bury himself. But many people do not learn from all that, many participate in praying but only to extend the shaf, many participate in burying but do not take lessons behind it all (Rahayu, 2017). Thus it can be seen that there are many values of Islamic Education that can be taken from the administration of the corpse.

One thing that cannot be denied is one of the richness and attractiveness of the archipelago is cultural diversity. The diversity of message patterns and meanings expressed in the form of local traditions spread to remote villages of the archipelago is definitely the main source of the nation's cultural wealth. Culture as a cultural product is not a fossil without meaning, but is a social capital in which it is very important to be used as an elementary tool in issuing policies as well as a starting point in efforts to track and explore problems faced by society and become a reference point on which position policy makers should put themselves in the middle of the current dynamics of society.

In forming and developing a culture, humans cannot escape from the components of life which are also elements forming culture, such as language, customs, art, religion, and education. Herein lies the correlation and nexus between culture and education. Humans become the meeting point between culture and education, because both fields focus on the ins and outs of human life. Therefore, the relationship between culture and education is inseparable. Culture is passed on by previous generations to later generations through the learning process or the ways of behaving. Thus culture is born through the process of education.

The interrelation of education in the cultural space makes it inseparable from the container of local traditions of the community. Education that is independent of the cultural context will give birth to humans who are alien to the world around them, even alien to themselves. The human being is a human being uprooted from his cultural roots. In such a context, the existence of educational values can be found in a culture, including

the values of Islamic education. Human humanization in accordance with the main mission of Islamic education (Yunita & Valentine, 2020).

Other traditions are such as the existence of traditional umbrellas, carano, and traditional pillows during the process of holding the body. From several series of traditions that researchers discuss in outline above, from some of the processes that what is done there are values of local wisdom in it. Therefore, researchers want to describe the values of Islamic education through the process that occurs in the field so that this tradition is still being implemented and maintained by the people of Surau Gadang Village. Therefore, it is necessary to research more deeply about the implementation of the corpse to become a scientific work entitled "The Values of Islamic Education in the Implementation of Bodies in Surau Gadang Village, Padang City". By raising the title of the research mentioned above, it is hoped that this research can be taken into consideration in adding insight in the implementation of corpses in Surau Gadang Village.

Research conducted by Nurma Yunita on "The Values of Islamic Education and the Wisdom of Body Management" based on this research found the results that the value of Islamic education and taking care of the corpse is very important because all humans in this world live socializing and side by side with other humans, can educate faith and instill faith in themselves (Yunita & Valentine, 2020). This research is general while the researcher raised this research specifically conducted in Surau Gadang village, Padang city.

This study aims to explore the form and implementation of the traditional tradition of death in Surau Gadang Village, as well as the values of Islamic education contained in it. The aim is to provide insight to the community and researchers about the close relationship between culture, customary traditions, and Islamic education in the context of funeral care. This research is expected to provide benefits to writers, general readers, and those who need knowledge about Fiqh Worship, traditional traditions of death, and Islamic educational values in Surau Gadang Village. Theoretically, this research is expected to contribute to the development of Islamic Education Science and add to the author's insight into writing scientific papers. Practically, the benefits include the fulfillment of the undergraduate final project at Imam Bonjol Padang UIN and increasing literature in the campus library.

Research Methods

This research was conducted in Surau Gadang Village. This place was chosen to be the location of the study for the reason that the subjects in this study were in that place. This research was conducted in Surau Gadang Village. This place was chosen to be the location of the study because the subjects in this study were in that place. The type of research in this study is a descriptive qualitative approach, which uses qualitative data collection techniques to obtain information about a phenomenon in the form of (Muhajirin & Panorama, 2017). The Values of Islamic Education in the Maintenance of Bodies in Surau Gadang Village, Padang City. Through a qualitative approach, this study is

expected to explain how the Values of Islamic Education in the Implementation of Bodies in Surau Gadang Village.

The data collection techniques and instruments used in this study were using interview and observation techniques. According to Moleong, an interview is a conversation with a specific intention. The conversation was carried out by two parties, namely the interviewer who asked the question and the interviewee who gave the answer to the question. The purpose of conducting interviews as quoted by Lincoln and Guba includes constructing people, events, feelings, motivations, and others.

Result and Discussion

Religious Activities in Surau Gadang Village

Here are some religious activities carried out by the people of Surau Gadang Village, namely:

1. Manigo Day, performed three days after a relative, family, or neighbor who has passed away. This activity is usually carried out in the evening after maghrib prayer or after isha prayer. Usually the host invites relatives, distant family, neighbors and also invites mosque worshippers as well as an ustad to be able to attend this activity. The host serves a variety of foods, before the guests are allowed to eat the dishes that have been provided by the host, usually the ustad first leads the prayer to pray for the deceased or the deceased, after finishing praying the guests are welcome to eat the dishes that have been provided by the host.
2. Mandoa ka Bulan Puaso, usually the people of Surau Gadang before the arrival of the fasting month they carry out mandoa activities. This activity is carried out so that relatives, close family, distant family, and neighbors can forgive each other before the entry of the holy month of Ramadan, and strengthen friendship between others. Similar to the manigo activity on the day above, the host provides food and guests can eat the dish when the mandoa activity is over.
3. Weekly Routine Study, this activity is carried out in the mosque closest to residents' homes, this activity is carried out once a week. Usually this activity is carried out at night after maghrib prayers.
4. Majlis Ta'lim Monthly, this activity is usually carried out once a month at the mosque closest to the residents' homes. This activity is carried out in the morning until before the Zuhr prayer.
5. Mawlid Nabi, this activity is carried out in commemoration of the Prophet's Mawlid, this activity is usually carried out in the mosque closest to residents' homes.
6. Isra' Mi'raj, this activity is carried out in commemoration of Isra' Mi'raj, this activity is carried out in the nearest mosque to residents' homes.
7. Hijri New Year, this activity is carried out in commemoration of the first Muharram, this activity is carried out in the mosque closest to the residents' homes.

Traditional Tradition of Death in Surau Gadang Village

Based on the observations made by researchers on Saturday, October 8, 2022, the procedures for holding bodies in Surau Gadang Village are as follows:

The origin when someone has died, then what is done is the family goes to the nearest mosque / mushalla to give news of death using a loudspeaker. Then residents who hear it will go to the funeral home according to the address addressed in the announcement. After that those who come to mourn will help the process of organizing the body from bathing, kafani, blaming, to the process of burial of the body. At the time of mourning voluntarily they will bring rice and some will bring money (Sukarniawati, 2019).

The obituary was announced at a nearby mosque or mushalla. After the family and community know that there is a death disaster befalling someone, then people will come to the address that has been announced. Before the implementation of the funeral, *pasambahan is carried out under the umbrella*. According to the prevailing custom, *pasambahan under the umbrella* is carried out if the deceased is a person who has used the custom (married person). *Pasambahan under payuang* is carried out in the yard of the house accompanied by traditional equipment. The customary equipment is umbrellas, *pillows, carano, and tamala*.

After the completion of *the pasambahan process under the umbrella*, then people hold negotiations for the process of organizing the body led by the *mother of the house* or the elderly. The negotiation ended with the division of tasks in groups, namely:

1. The group that bathed the corpse
2. The group that shrouded the body
3. The group that prepares the stretcher or stretcher of the corpse along with the cloth and umbrella cover
4. The group dug graves and made lalahat cover boards
5. Groups call khatibs or imams and others

After that, the group in charge of digging the grave will measure the length of the body to determine the length of the grave to be dug. For women who are related to the family will come by holding up a *laurel* containing the shroud as well as flowers and rice in a plate of about one liter. Women who are not related to the family come to visit (*manjanguak*) only with money or rice. Also they bring cotton or purut to cover the grave cover board.

The following are the procedures for holding the body according to traditions that are still preserved in Surau Gadang Village, namely:

1. Bathing the Corpse

The group in charge of bathing the corpse immediately prepared the necessary equipment to bathe the corpse, such as buckets filled with clean water, *tamala*, bath soap, wet cloths, and water mixed with camphor. After all the equipment for bathing the corpse is sufficient, the group leader will convey to the family that the body is ready to be bathed.

Those who will bathe the body are usually close family, consisting of the *bako* (family on the father's side of the deceased), the family on the mother's side, the family from the wife or husband of the deceased if the person concerned has a family, and *people of five tribes* (*urn, jambak, malay, koto and tanjuang*). In practice, those who bathe the

corpse are people who know the procedures for bathing the corpse in Islam and will be led by one of the group members who will give instructions about it.

After everything was ready in the bathing place, then the body was lifted from the bed to the place where he bathed. Usually the place is located on the inside or back of the house. The goal is that people who are not interested do not see the corpse when bathing, because there may be things that are not appropriate to see from the corpse. That is why it is permissible to bathe the people mentioned above, what is seen or what happens when bathing should not be told or revealed to others, because it is sinful according to religion. If the deceased is a man, then the one who can bathe is a man plus a mother or wife and children if he has a family with *five tribes who* are men. If the deceased is a woman, then the one who can bathe her is a woman plus a father, mother, husband, or children if she has a family with *five tribes who* are women.

After the body is lifted from the bed to the bathing place, it is placed on a rather high cot for easy bathing and cleaning. The place must be covered, then the shirt and pants are opened and the aurat covered with a wet cloth. Then his head was faced to the Qibla by reading "*Bismillaahirrahmaanirrahiim*". Starting with pouring water from head to toe from the right side of the body first three times after that continue the left side of the body. Then massage his stomach slowly and carefully, if there is still feces or dirt in his stomach can be removed. Should use a rag in washing or washing the aurat so that the aurat is not touched.

After getting everything wet, then the body is cleaned of daki or dirt and then watered once again with water and soaped all over his body with soap that has been provided. After her whole body was exposed to new soap, it was doused once again with water until the soap was clean from her body and the dirt was gone. After that, it is repeated again to clean his body from the remaining dirt that may still be left until clean then watered again with clean water. After everything is clean, the corpse is then watered using water that has been mixed with camphor, this aims to eliminate the unpleasant odor on the body of the corpse.

If the body is female, untangle the bun first so that the hair is wet as a whole, when it has been bathed the hair is rolled back the corpse. Then just wipe with a dry towel or with a clean cloth all over the body. After that, the body is abluted for its purpose to be halted. After the body is ablution, the body is lifted back into the house to be shrouded.

2. Shrouding the Body

People who come to mourn, especially relatives who are related, will bring shrouds, cotton, flowers, fragrances, soap, and so on. These items are carried by women held up with *a greeting* on their heads, usually they come in groups (groups of *bako* or *banana children*). As a sacred sign and to ease the burden of suffering of the family of the dead, they handed over a layer of shrouds of *bako* or *banana children*.

When the body was washed, the group preparing the shroud went to work preparing enough shrouds for the deceased. Before the shroud is cut by *the siak people* preceded by reading "*Bismillaahirrahmaanirrahiim*", then the shroud is cut, this is called *manshing when*. Then together people dispose of the edges of the shroud which

will later be used for the rope to bind the body. The requirements for the shroud to be used are:

1. The shroud should be good, simple, and clean
2. The shroud should be white
3. The body of a man with three shrouds added with crooks, clothes, and deta
4. The female body of three pieces of shroud is supplemented with oblique and mukena

After the body has been washed, it is lifted into the house to be memorized by clever people and led by a *siak* or priest. The shroud that has been prepared in the first layer is sprinkled with flowers and fragrances to taste. In the third layer it is lined with cotton to make it soft and soft, then the corpse is placed on it. Then the body above, especially in the folds of the body is given cotton, also the face is covered with cotton. Before the body was wrapped, *the siak* who led the burial process would say to the mourners present that the body would be wrapped. Interested families will come near the body to see its face one last time before it is wrapped. After that the body is wrapped and tied with a rope that is torn from the edge of the shroud as many as five pieces, the fastener is provided for the following parts:

1. One for fastening the top of the fabric (head)
2. One for shoulder fastening
3. One waist fastener
4. One for fastening the thigh (hip)
5. One for fastening the lower part of the body (legs)

After the body has been tied, the body is ready to be taken to the mosque for prayer.

3. Shalat Jenazah

After the body has been memorized, the body is ready to be prayed together in the mosque. The procedure for performing the funeral prayer is that after the body is placed towards the Qibla, then stand not far from where the body is parallel to its head if the body is male. If the body is female, stand parallel in the middle of the body. The funeral prayer is different from other fardhu prayers because the corpse prayer does not use bowing and prostration, just standing in harmony as follows:

1. Intention
2. Stand tall
3. First takbir
4. Reading Al-Fatihah
5. Second takbir
6. Shake Blessings to the Prophet
7. Third takbir
8. Prayer for the dead
9. Fourth takbir
10. Prayer for the dead
11. Greeting

It is better to be the imam in the funeral prayer is the father of the deceased child or the child of the deceased father. If there is nothing capable of the immediate family, then someone else is asked who can lead the funeral prayer.

After finishing the prayer, the body is ready to be carried to the grave together. Most of those who act in carrying the body on a stretcher to the grave are young men in the nagari or young men who are members of the death share. Before being carried to the grave there is usually a word from the family to apologize to the mourners present for the mistakes, debts both intentional and unintentional that the deceased committed during his life. An unforgivable debt in order for the concerned to contact the family of the deceased for settlement. The goal is for the deceased to avoid all the sins that will incriminate him later in his grave.

4. Burial

After the body is halted, then put into the stretcher (stretcher) of the corpse, then the stretcher is covered with several layers of cloth, finally with a black or green corpse covering cloth made of velvet cloth that reads "*Innalillahi wa innailaihi roji'un*". When the stretcher is lifted, the children of the deceased for those who have children (family), will pass seven times under the stretcher of the corpse, this is called *malingkungan mayik*. According to belief, this is done so that his children do not always remember and dream with the spirit of their deceased father or mother. Then the body was taken to the grave accompanied by people who came to mourn. It is better to accompany the body to the grave, you must walk behind the stretcher of the corpse calmly, no one shouts, and is orderly.

The body was taken to the grave with an umbrella on it. After arriving at the grave, the body is placed on the edge of the grave pit so that it is easy to remove and lower the body into the grave. A total of four people entered the pit in charge of receiving the body from above. After everything is ready, the body is removed from the stretcher and lowered slowly into the grave pit. In the grave hole the body was received by the four people, one holding the head, one holding the shoulder, one holding the waist, and one holding the leg. While people work in the pit of the grave, the people above spread cloth over the grave so that the body and the people who work in the pit are not exposed to heat.

After the body reaches the grave, the body is placed on its right side, while the face is directed to the Qibla. His cheeks were propped up with soil that had been lumped, then opened the rope binding the corpse, before the body was covered with a board, the body was first called to prayer for the male corpse and iqamahkan for the female corpse, after that it was only covered with a lahat covering board. After that, the corpse was slowly filled with earth, continuing to be piled up while trampling it to make it solid. After finishing stockpiling the body with earth, the burial ground should be elevated and planted pudding sticks or something like that on the head and feet to indicate it is a grave, then doused with rose water and sprinkled flowers on the grave. After that it is closed by reading talqin and prayers by an ustadz.

Values of Islamic Education in the Maintenance of the Funeral

There are several values of Islamic education in the administration of corpses in Padang City, especially in Surau Gadang Village, namely:

1. Bathing the Corpse

Based on an interview with Ibu Nurbaiti she said that:

"At the time of bathing the corpse, the people of the five tribes also took turns bathing the corpse".

The value of Islamic education contained in it is the value of helping. In the case of helping in the event of death, it is usually done by someone very willingly, without calculation of getting help back, because helping the person who has had the disaster is based on universal condolences in the human soul. And the basis of help is also a feeling of mutual need, which is in the soul of the community. The value of helping in the calamity of death in the community is seen in its implementation or implementation, namely when bathing the corpse assisted by people of *five tribes*.

Furthermore, in an interview with Ibu Nurhayati she said that:

"The host or the family of the corpse prepared a tamala containing money and also prepared a sarong cloth for the people of the five tribes".

The value of Islamic education contained in it is the value of almsgiving. Because the family of the corpse prepared a *tamala* containing money, the money was for the person who participated in bathing the body. As well as preparing sarong cloth to give to the *people of the five tribes*. Because the family gave it sincerely and voluntarily without expecting anything in return.

2. Shrouding the Body

Based on an interview with Ibu Nurhayati she said that:

"When tearing the shroud is done by the Siak because it should not be done by just anyone, because the Siak knows how to tear the shroud and the instructions about it".

The value of Islamic education contained in it is the value of responsibility. Because at the time of *tearing when* (tearing the shroud) must be done by a knowledgeable person or a person who has knowledge about it. Because those responsible for the process of shrouding the corpse are *Siak people* who have knowledge and knowledge about how to tear the shroud and shroud it.

3. Blocking the Funeral

Based on an interview with Ibu Nurhayati she said that:

"The body that is ready to be prayed for should be prayed for so that the body is lightened by punishment".

The value of Islamic education contained in it is the value of reminding each other in kindness. This aims to provide peace and alleviate his doom in the grave and provide lessons for the living, and to remind each other in goodness and truth so that later when we die in a state of *husnul khatimah*.

4. Burying the Dead

Based on an interview with Ibu Nurbaiti she said that:

"Before the body was taken to the grave, the family apologised to the deceased who was present, perhaps during his life he had done something wrong both intentionally and unintentionally. And also the family conveys to the speaker if he has a debt to be begged to be sincere. If anyone objected to getting it done with the family".

The value of Islamic education contained in it is the value of forgiveness. Forgiving is a very noble act in Islamic teachings, this is when the family of the deceased apologizes to the mourners present if the body during life made mistakes either intentional or unintentional. And also the value of alms if the mourners give up the debt of the body.

Furthermore, in an interview with Ibu Nurhayati she said that:

"Before the body is taken to the grave, the children left behind by the body must perform the mayik malingkungan tradition seven times."

The value of Islamic education contained in it is the value of inshirah. This mayik malingkungan tradition is carried out if the body has children, then the child goes around under the coffin of the corpse seven times. This is done so that the child left behind does not continue to remember him. The family of the dead should be generous and accept all the decrees from Him.

Furthermore, in an interview with Mrs. Nurbaiti she said that:

"When the corpse is buried with earth, it should be watered with rose water and sprinkled on the grave with flowers."

The value of Islamic education contained in it is moral value. When the body has finished burial then watered with rose water and sprinkled with flowers that have been provided (Jamal, 2017). This indicates that when someone dies, we must remember the good side of the corpse and spread good news so that the corpse can get good from what is rumored.

Discussion

The people of Surau Gadang Village have a tradition passed down from their ancestors in the form of a traditional tradition of death. If someone dies who has used custom (who is married), then his body is held according to custom as well. However, in the traditional tradition of death there are Islamic educational values in each of its implementations.

At the time of *manjanguk*, mourners would bring rice or money. This is a form of condolences and is also intended to ease the burden on the family of the dead. The value of Islamic education included in it is the value of almsgiving, because mourners do it on the basis of sincerity and do not expect anything in return.

Then during the process of bathing the corpse, assisted by *the people of the five tribes and the family of the corpse gave money placed in the tamala along with a sarong cloth* for the people of the five tribes. The value of Islamic education contained in it is the value of helping and the value of almsgiving. As human beings we should always help in doing good and piety, and do not help in sinful and wrong deeds and alms is giving a property or thing to someone voluntarily with no expectation of reward (Sugesti, 2019) (Aziz et al., 2022).

Then during the process of shrouding the corpse, when it was about to *tear when* (tearing the shroud) the person responsible for doing it was *the Siak person*. Because when tearing the shroud should not be done by just anyone, let alone the person has no knowledge about it. So it was the *Siak who* tore when as well as giving instructions on how to shroud the body. The value of Islamic education contained in it is the value of responsibility. In this death tradition, the family entrusts the body to the shroud by the Siak people, because that is what is taught in custom. Imam Ghazali said: The right of fellow Muslims is to greet when you meet, to include prayers when you pray, to pray when he coughs (sneezes), to visit when he is sick, to deliver his body when he dies, to give advice to each other, to take care of his belongings when left behind, to love him as you love yourself, and to hate him as you hate yourself (al-Ghazali, 2003) (Atho, 2020).

Then when praying the corpse, in the recitation of the corpse prayer is a prayer for the corpse. However, after the body is prayed again by the imam praying the corpse and amined by the congregation who participated in praying the corpse. The goal is that those of us who are still alive always remember death and don't just think about the world, so that later we will die in a state of solemnity. The value of Islamic education contained in it is the value of reminding each other in kindness. As in QS. Al-'Asr Allah says that exhorting each other for the truth and exhorting each other for patience (Rambe, 2020).

Before the body is taken to the burial place, the family apologizes to the mourners present if the deceased during life made mistakes either intentional or unintentional. Also, the family said that if the deceased during his life had debts, please just let it go and if anyone objected, immediately settle it with the family. The value of Islamic education contained in it is the value of forgiveness and the value of alms if there are mourners who give up their debts. Forgiving is forgiving sins and not punishing, erasing, and destroying and being generous in forgiving others who have done wrong without being accompanied by hatred in the heart.

Furthermore, carrying out the *tradition of malingkungan mayik*, this tradition is carried out for families of the dead to have young children. This tradition is done by lifting the body stretcher, then the children of the corpse will surround the stretcher seven times. This is so that children and families are willing and generous in accepting the destiny that God has ordained. The value of Islamic education contained in it is the value of inshirah. Inshirah is an airy attitude, an attitude full of willingness to respect others with their opinions and views.

And when the body is buried, the grave will be flushed with rose water and flowers that have been provided. It is intended that those of us who are still alive only remember the good. If the body does good or bad things during its lifetime, then we only remember the good things from the corpse. The value of Islamic education contained in it is moral value. Morals, are ethics, temperament, behavior or habits. Morals are deeply ingrained mental attitudes that encourage their owners to do deeds.

Conclusion

In the article "The Values of Islamic Education in the Implementation of the Corpse in Surau Gadang Village, Padang City" presents a description of the implementation of the traditional tradition of death and identifies the values of Islamic education contained in the administration of the corpse. So that the points of conclusion of the problems raised include:

The form and implementation of the traditional tradition of death in Surau Gadang Village is the gathering of people of five tribes before the bathing process begins, using carano when bathing the corpse, wearing clothes and deta when shrouding the male corpse and wearing mukena when shrouding the female corpse, and carrying out the mayik maenvironment process before the body is brought to the grave.

The values of Islamic education in the administration of the corpse are: bathing the corpse, the value of Islamic education that exists is the value of helping. In addition to the value of helping, the value of Islamic education that exists is the value of almsgiving. Shrouding the corpse, the value of Islamic education is the value of responsibility. Praying the corpse, the value of Islamic education that exists is the value of reminding each other in kindness. Burying the dead, the value of Islamic education that exists is the value of forgiveness. In addition to the value of forgiveness, the value of Islamic education that exists is the value of inshirah and moral values.

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