

Collaboration as a Value in Islamic Education from Learning from Corpse Management

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ABSTRACT: *This article examines collaboration as a core value in Islamic education, focusing on the partnership between two funeral organizations: the Muhammadiyah Branch Leadership Muslim Corpse Association (RKM PCM Palangkaraya) and the Shalahuddin Muslim Family Association (KKM Shalahuddin), which is affiliated with the University of Palangkaraya. The study utilizes a qualitative multi-case research approach to analyze the nature of cooperation, motivations, benefits, obstacles, and challenges in the kifayah process between the two families. Data collection methods included interviews with organizational administrators, observations of the kifayah process, and analysis of organizational charter documents and membership fees. The findings revealed a clear division of responsibilities: RKM PCM Palangkaraya oversees the rituals of washing and praying for the deceased, while KKM Shalahuddin provides equipment and coordinates the burial. This collaboration is vital for ensuring that the burial aligns with Islamic law, despite facing challenges such as communication barriers and funding limitations. The partnership enhances service delivery and nurtures mutual respect between the organizations. However, the lack of prior discussions regarding tahlil practices may create confusion about roles and responsibilities. The study underscores the importance of incorporating effective communication and mutual understanding into educational curricula, allowing students to grasp the values of cooperation and the principles of corpse management in Islam. This knowledge ultimately fosters character development and community skills, highlighting education's role in addressing societal needs within an Islamic framework. Future research is recommended to further investigate tahlil practices in this collaborative context to clarify the roles and responsibilities of each organization.*

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Artikel ini mengkaji kolaborasi sebagai nilai inti dalam pendidikan Islam, dengan fokus pada kemitraan antara dua organisasi pemakaman: RKM PCM Palangkaraya dan KKM Shalahuddin yang berafiliasi dengan Universitas Palangkaraya. Penelitian ini menggunakan pendekatan penelitian kualitatif multikasus untuk menganalisis hakikat kerja sama, motivasi, manfaat, hambatan, dan tantangan dalam proses *kifayah* antara kedua keluarga. Metode pengumpulan data meliputi wawancara dengan pengurus organisasi, observasi proses *kifayah*, dan analisis dokumen anggaran dasar organisasi dan iuran anggota. Temuan penelitian menunjukkan adanya pembagian tanggung jawab yang jelas: RKM PCM Palangkaraya mengawasi ritual memandikan dan mendoakan jenazah, sedangkan KKM Shalahuddin menyediakan peralatan dan mengoordinasikan pemakaman. Kolaborasi ini penting untuk memastikan pemakaman sesuai dengan hukum Islam, meskipun menghadapi tantangan seperti hambatan komunikasi dan keterbatasan dana. Kemitraan ini meningkatkan pemberian layanan dan menumbuhkan rasa saling menghormati antara kedua organisasi. Namun, kurangnya diskusi sebelumnya mengenai praktik *tahlil* dapat menimbulkan kebingungan tentang peran dan tanggung jawab. Studi ini menggarisbawahi pentingnya menggabungkan komunikasi yang efektif dan saling pengertian ke dalam kurikulum pendidikan, yang memungkinkan siswa untuk memahami nilai-nilai kerja sama dan prinsip-prinsip pengelolaan jenazah dalam Islam. Pengetahuan ini pada akhirnya menumbuhkan pengembangan karakter dan keterampilan bermasyarakat, yang menyoroti peran pendidikan dalam menangani kebutuhan masyarakat dalam kerangka Islam. Penelitian di masa mendatang direkomendasikan untuk menyelidiki lebih lanjut praktik *tahlil* dalam konteks kolaboratif ini untuk memperjelas peran dan tanggung jawab masing-masing organisasi.

Keywords: *Collaboration of Values, Islamic Education, Management of Corpses.*

Received: May 02, 2024; **Revised:** September 29, 2024; **Accepted:** October 3, 2024

I. INTRODUCTION

Death is an inevitable reality that every living being will encounter, regardless of age or circumstance (Sofyan & Rahman, 2021). However, individuals remain reluctant to engage in essential practices such as bathing, shrouding, and fulfilling the communal obligation (*fardhu kifayah*) associated with the deceased (Qibtiah, 2017). This reluctance often exacerbates the grief experienced by the bereaved family and contributes to the increasing difficulty of locating funeral officers within the community (Azkarrula et al., 2024; Mahbubi et al., 2022).

In Islam, death is seen as a certainty, with teachings emphasising that humans are unaware of the moment of their demise (Gafur et al., 2020; Gunawan et al., 2022). The religion stresses honouring the deceased, highlighting the communal duty of preparing the body for the afterlife (Fadila & Solihah, 2022; Pulungan et al., 2020). Handling the deceased is classified as a *fardhu kifayah*, a collective obligation that becomes void once

a portion of the community undertakes the responsibility (Rizqiani & Kartika Rini, 2023).

Palangkaraya, with its diverse cultural, ethnic, and religious landscape, presents unique challenges and opportunities for communal interaction (Darlan, 2023). Blending indigenous and immigrant cultures has fostered a rich tapestry of religious practices, including Islam, Protestantism, Catholicism, and Hinduism (BPS Palangkaraya, 2024). This diversity is notably reflected in funeral practices, where individuals from various religious backgrounds often come together to pay their respects (Isdayanti et al., 2020). Such interactions exemplify the spirit of tolerance that permeates the community.

The author notes that effectively managing the bodies of deceased Muslims in Palangkaraya is a critical obligation, as failing to do so, according to Islamic teachings, incurs collective sin upon the community. The teachings of Prophet Muhammad emphasise the urgency of timely burial and proper handling of the deceased, as articulated in various hadiths (Sofyan & Rahman, 2021). However, many Muslims lack an understanding of the procedures for corpse management, underscoring the need for education on this vital aspect of Islamic practice (Azkarrula et al., 2024).

Preparing the deceased for burial entails specific rites, including bathing, shrouding, praying, and interring the body—tasks often performed through religious training within community organisations (Syarif, Putra, & Ahmad, 2018). Many families struggle to carry out these obligations independently, highlighting the essential role of organised support in these circumstances (Darlan, 2023). This communal duty extends beyond mere obligation; it fosters deep connections and communal values within society (Jazuli & Nasution, 2020).

Social interdependence is fundamental to human existence, both in life and death (Saany et al., 2021; Yusuf, 2020). In Islamic tradition, the community must care for the deceased, yet widespread misunderstandings about these procedures often deter individuals from participating (Hasibuan, 2022). Consequently, enhancing knowledge and skills regarding corpse management through training and communal engagement is crucial (Sma & Kota, 2018).

The involvement of local leaders and skilled individuals, or Bilals, in the body management process is vital for the smooth execution of funerary rites. Unfortunately, a decline in community interest in learning the relevant fiqh (Islamic jurisprudence) has led to a shortage of qualified personnel, necessitating the recruitment and training of younger generations in these practices (Hamidi et al., 2020; Nurbuana et al., 2023).

This article aims to explore the collaboration between the funeral mutual assistance institution of the Muhammadiyah Branch Leadership Muslim Death Association (RKM PCM Palangkaraya) and the Shalahuddin Muslim Family Association (KKM Shalahuddin), which operates within the framework of Nahdlatul Ulama and is affiliated with Palangkaraya University. This research focuses on the various forms of collaboration, the motivations behind these partnerships, their benefits, and the obstacles and challenges faced during their implementation.

This article highlights the importance of collaborative efforts between organisations, such as RKM PCM Palangkaraya and KKM Shalahuddin, to address these challenges effectively. The partnership aims to enhance the efficiency of funeral management and promote understanding and acceptance of diverse practices within the community. By examining the collaborative dynamics and their implications, this research seeks to

illuminate the pathways toward fostering mutual support and cooperation in fulfilling the communal obligations associated with death.

Overall, the novelty of this study lies in its focus on inter-organisational collaboration in the management of funerary practices, particularly between groups with different ideological backgrounds. This research contributes valuable insights into community dynamics and collective religious practices by understanding the reasons for collaboration and the outcomes of such partnerships.

II. METHOD

This study uses a qualitative approach with a multi-case study type to compare the case of handling the *kifayah* of the MH family and the KI family with the collaboration of two funeral cooperation institutions, the Muhammadiyah Branch Leadership Muslim Death Association (RKM PCM Palangkaraya) with the Shalahuddin Muslim Family Association (KKM Shalahuddin) to obtain a description of the form of cooperation, reasons for cooperation, benefits, obstacles, and challenges (Cresswell, 2015; Yin, 2018).

Interviews in this study involved key informants: the RKM PCM Palangkaraya administrators, the Shalahuddin KKM administrators, and residents, and community leaders. Respondents included five members of the Shalahuddin KKM who discussed the dependence between RKM members and administrators on providing funeral equipment. Interview questions included the division of tasks in handling the four stages of *kifayah*, as well as the views of community leaders regarding trust and open communication with the *kifayah* organisation, including the form of cooperation, obstacles, and barriers faced.

Observations were conducted by observing the *kifayah* process of the MH and KI families. The author's involvement in each stage of *kifayah* made participant observation effective for collecting data on the attitudes and roles of *kifayah* administrators in dealing with the phenomenon of death in communities involved in two death organisations.

Documentation was conducted by studying the Articles of Association and Bylaws of KKM Shalahuddin and RKM PCM Palangkaraya and the membership contribution book to recapitulate active member contributions. This tool was used to analyse the collaboration phenomenon at each stage of the *kifayah* until the funeral process was completed. Data collection techniques included analysis of relevant documents and documentation studies on member contributions.

Data validity testing was conducted through triangulation and member checks. Triangulation was conducted by comparing information from interviews with RKM PCM Palangkaraya administrators, KKM Shalahuddin administrators, and community leaders, as well as the results of participant observations during the *kifayah* process. Member checks were conducted by confirming the findings with informants to ensure data accuracy and validity. This aims to identify the forms of cooperation, obstacles, and barriers faced in the collaboration of *kifayah* organisations (Sugiyono, 2017).

Data analysis using this multi-case study began by categorising into central themes, such as the forms and reasons for cooperation, benefits, and obstacles faced. After analysing each case individually, comparisons were made to find patterns and differences. The

analysis results were then interpreted and validated through data triangulation before being presented in a descriptive narrative. Finally, the study ended with reflections and recommendations for the development of future collaboration (Yin, 2018).

III. RESULT AND DISCUSSION

Structure of the RKM PCM Palangkaraya and KKM Salahuddin

The organisational structure of RKM PCM Palangkaraya and KKM Salahuddin is visible in the differences regulated by their respective Articles of Association and Bylaws (AD-ART). RKM PCM Palangkaraya is responsible for providing funeral equipment, washing and shrouding the body, and participating in prayers. Meanwhile, KKM Salahuddin also plays a vital role in providing funeral equipment and carrying out Tahlil but emphasises coordinating with the deceased's family. Although there are variations in their respective rights and obligations, the two organisations work together to provide funeral services by Islamic law.

Table 1. Differences in the Household Budget of the RKM PCM Palangkaraya and KKM Shalahuddin

No	Identity Form	RKM PCM Palangkaraya	KKM Shalahuddin
1	Name	RKM-PCM Pahandut	KKM Shalahuddin
2	Duration	One year	Active from January 2023, 1 year
3	Location	Pahandut Muhammadiyah Elementary School	Palangkaraya University Saladin Campus Mosque
4	Foundation	Islamic Sharia, PCM Study Congregation	Pancasila and 1945 Constitution, Koran
5	Principle	Brotherhood, <i>Fardhu Kifayah</i>	Harmony and Togetherness
6	Function/Purpose		Organises Muslim remains, updates member data, conducts training and meetings
8	Management Term	N/A	Five years
9	Membership	Includes family members	Full and Non-Full Members
10	Member Rights	Covers handling costs Rp. 2.55 million if outside the cemetery	Total Members: handling costs Rp. 3.7 million voting rights
11	Member Obligations	Fees: Rp. 50,000 for death, voluntary donations	Total Members: registration fees, contributions
12	Penalties	Warning for payment arrears, potential deactivation	Warning system, potential deactivation

Kifayah Process MH Family

Both institutions executed the management of the body of the deceased MH at the request of the family to transfer the remains to KKM Shalahuddin. At that time, the wife of the deceased, who was out of town due to official duties, contacted the management

of KKM Shalahuddin and informed them that the management of her husband's body had been entrusted to them, which was subsequently approved by KKM Shalahuddin. This decision was based on the fact that the deceased was a registered member of KKM Shalahuddin. However, during the coordination process with the family, it became apparent that another family member was in communication with RKM PCM Palangkaraya and requested that RKM PCM Palangkaraya handle the management of the deceased MH's body rather than transferring it to the wife, as that individual was also a registered member of RKM PCM Palangkaraya. This miscommunication led to a meeting between the two managements at the funeral home, resulting in a subsequent agreement.

In examining the roles and responsibilities of *kifayah* officers, the author identified several vital aspects. First, during the bathing and shrouding of the body, the RKM PCM Palangkaraya is designated as the executor of the washing task, while KKM Shalahuddin provides the bathing equipment. Second, the RKM PCM Palangkaraya is again tasked with shrouding the body with the materials supplied by RKM Shalahuddin. Third, in the prayer process, the RKM PCM Palangkaraya assumes the role of Imam for the Funeral Prayer, which takes place at the Darul Arqam Mosque, Palangkaraya Muhammadiyah University. Fourth, RKM PCM Palangkaraya continues to oversee the funeral process until completion, utilising an ambulance from PKM PCM. Following the funeral, a joint Tahlil was not conducted; instead, the heirs requested that the Ustadz from KKM Shalahuddin offer prayers for the deceased the day after the burial. This approach respects Muhammadiyah's cultural practices and provides a means for the heirs to honour the deceased through special prayers. The author observes that this collaboration fosters group harmony despite potential challenges. The practical implementation of *kifayah* is prioritised, minimising disputes, particularly regarding worship technicalities. A notable obstacle in this process is the lack of prior discussion regarding the Tahlil reading after burial, as the family did not communicate their wishes to the *kifayah* officers coordinating the arrangements.

Kifayah Process KI Family

In the second phenomenon concerning the late KI, who was a cadre of Muhammadiyah, the responsibility for the implementation of the *kifayah* process was entirely transferred to KKM Shalahuddin. This decision stemmed from the deceased's active engagement with the administrators and members of KKM Shalahuddin during his lifetime. Consequently, upon his passing, the heirs requested that KKM Shalahuddin oversee the *kifayah* process, encompassing bathing, shrouding, prayer, and burial. The collaboration observed in this instance involved KKM Shalahuddin taking full responsibility for the bathing and shrouding processes, with the family placing complete trust in them to conduct the *kifayah*. Meanwhile, RKM PCM Palangkaraya was invited to participate in the prayer and burial services, a request that was appreciated by the management of RKM PCM Palangkaraya, who acknowledged the family's wishes. This collaboration exemplified a high level of regard from RKM PCM Palangkaraya's management toward the deceased's family, mainly as both organisations recognised the deceased's affiliation with them. However, a significant challenge faced in this scenario was financing the entire *kifayah* series. As the deceased had only recently registered with the organisation at the time of passing, the family incurred all associated costs, which totalled 4 million rupiahs.

Here is a table that outlines the similarities and differences between the two cases of the *kifayah* processes for the MH and KI families:

Table 2. Similarities and Differences between The Two Cases of the Kifayah Processes for The MH and KI Families

Aspect	<i>Kifayah</i> Process MH Family	<i>Kifayah</i> Process KI Family
Initiation of Process	It was initiated by the deceased's wife contacting KKM Shalahuddin while out of town.	Initiated by the heirs requesting KKM Shalahuddin to oversee the entire <i>kifayah</i> process.
Institutional Involvement	Due to miscommunication, KKM Shalahuddin and RKM PCM Palangkaraya were involved in a transfer of responsibilities.	KKM Shalahuddin was responsible, and RKM PCM Palangkaraya was invited to participate in prayer and burial.
Coordination Issues	Miscommunication led to conflicting requests from family members regarding the management of the body.	There was no miscommunication; the family completely trusted KKM Shalahuddin without conflicting requests.
Roles and Responsibilities	RKM PCM Palangkaraya executed the washing, shrouding, and prayer, while KKM Shalahuddin provided the equipment.	KKM Shalahuddin handled bathing, shrouding, prayer, and burial, with RKM PCM Palangkaraya participating in prayer only.
Cultural Practices	A joint Tahlil was not conducted; Ustadz offered special prayers the day after burial.	RKM PCM Palangkaraya appreciated the collaboration; there was no specific mention of Tahlil or special prayers after burial.
Challenges Encountered	Lack of prior discussion regarding <i>tahlil</i> reading after burial led to potential confusion.	Financing the entire <i>kifayah</i> process was a significant challenge due to the recent registration of the deceased.
Collaboration Dynamics	The collaboration minimises disputes and fosters harmony among the groups involved.	Collaboration reflected high regard from RKM PCM Palangkaraya for the deceased's family, emphasising mutual respect.

This table captures the key similarities and differences in the processes, highlighting how each case approached the *kifayah* with distinct dynamics and challenges.

Table 3. Roles and Responsibility Each Kifayah Organisation

No	Roles and Responsibility	Kifayah Organisation	
		RKM PCM Palangkaraya	KKM Shalahuddin
1.	Equipment for the burial of corpses	Provided bathing equipment; debated bathing location.	Prepared bathing equipment; bathing was done at the funeral home

2.	Guide bathes the body	Bathing was done by RKM PCM Palangkaraya as requested by the family.	N/A
3.	Shroud and accessories	N/A	The family provided shroud and accessories; no obstacles.
4.	Ambulance	N/A	The family provided an ambulance and driver with no obstacles.
5.	Ambulance driver	N/A	Driver provided by family.
6.	Corpse Coffin	N/A	Agreed upon by KKM Shalahuddin; discussed burial site.
7.	Grave Digger	N/A	The family coordinated with the grave digger.
8.	Officer Talkin	The family requested a <i>Talqin</i> officer from RKM PCM Palangkaraya	N/A
9.	<i>Tahlil</i> at Night	N/A	KKM did <i>Tahlil</i> per the family's request; there were no obstacles.

Cooperation in the context of Islam has a profound nature, reflecting the principle of mutual assistance and support in fulfilling social responsibilities, especially in the *kifayah* process (management of corpses). Based on the study's results, the collaboration between RKM PCM Palangkaraya and KKM Shalahuddin shows strong reasons for cooperation, such as the procurement of funeral equipment and the implementation of procedures by Islamic law.

The table data shows that RKM PCM is responsible for several aspects, including washing the corpse and reading the *Talqin*. At the same time, KKM Shalahuddin provides funeral equipment and facilities. Although communication barriers result in a shift in responsibility in some cases, this collaboration still provides many benefits, such as facilitating a more structured funeral process and respecting the wishes of the deceased's family.

However, challenges in this collaboration are also striking, including the potential for confusion arising from the lack of prior discussion regarding *tahlil* and difficulties in financing the *kifayah* process. In the two cases analysed, the *kifayah* process for the MH family experienced coordination problems due to conflicting requests. In contrast, the process for the KI family went more smoothly without miscommunication. This shows the importance of clear roles and responsibilities in collaboration and effective communication to prevent misunderstandings.

Thus, this collaboration reflects the social and spiritual ties between organisations and creates a space for mutual respect and appreciation of existing traditions. According to

Islam, The essence of cooperation is manifested in the commitment to achieving common goals and maintaining harmony in carrying out religious obligations, which ultimately strengthens the Muslim community as a whole.

The author determined an alignment between KKM Shalahuddin and RKM PCM Palangkaraya on caring for the Muslim community's bodies. Harmonisation transpired irrespective of organisational disparities, instead emphasising the bond of friendship. The manifestation of this collaboration reflects the adaptability of the body management for the *kifayah* management organisation in prioritising community welfare. The Indonesian Ulema Council, as often reiterated by the MUI, deems it essential to establish a fatwa regarding the standards of welfare to ensure the proportional application of Islamic law and to prevent misunderstandings. Al-Khawarizmi, as cited by Al-Syaukani in Irsyad Al-Fuhul p. 242, asserts that *maslahat* entails preserving the objectives of Islamic law by preventing calamities (harmful consequences) to beings (humans) (Syarifuddin, 2020). Imam al-Ghazali articulates in *al-Mustashfa*, volume 1, pages 286-287, that *maslahat*, in its original sense, is acquiring advantages or avoiding damage. However, such is not our intention, as the objectives of beings (people) are to acquire benefits and avert harm. The well-being of beings is contingent upon the attainment of their objectives. *Maslahat* refers to the preservation of the objectives of sharia (Islamic law). The objectives of Islamic law to be attained from beings are five: preserving religion, life, intellect, progeny, and wealth. Any law aimed at preserving these five elements is termed *maslahat*; conversely, any law that undermines them is referred to as *mafsadat*, and the act of rejecting it is also termed *maslahat*.

The implementation of collaboration in policy context reflects various factors contributing to its success. According to Zelalem Mihret et al, collaboration success is influenced by good initial conditions, consultative institutional design, and leadership that can facilitate. In addition, shared preferences between the actors involved and a deep understanding of the policy content by collaborators are also essential elements (Zelalem Mihret et al., 2018).

Banit et al emphasise that open communication, mutual understanding, and clear division of responsibilities are vital elements in creating a cooperative working atmosphere, which supports achieving organisational goals (Banit et al., 2023). Stewart-Ginsburg & Kwiatek add that collaboration success is also influenced by consultative institutional design, actor preferences that do not negate each other, and the substance of policy content that can be optimally understood (Stewart-Ginsburg & Kwiatek, 2020).

In a broader context, Cahyono et al. state that collaboration for religious welfare must be a priority, prioritising common goals over destructive differences. As a concept, collaboration explains how individuals, groups, or organisations can work together to achieve common goals (Arinaitwe, 2021; Cahyono et al., 2023; Kirono et al., 2019). Coban emphasised that collaboration involves the combined efforts of various parties with different expertise, resources, and perspectives to achieve results that could not be achieved effectively if done individually (Çoban et al., 2023).

From a managerial perspective, collaboration is considered an essential mechanism for solving complex problems, increasing innovation, and creating greater synergy than the sum of the contributions of each party. This was expressed by Tatla and Wang, who showed the relevance of collaboration in various disciplines such as management, education, psychology, and sociology (Tatla et al., 2017; Wang et al., 2015). Bodvin

emphasised the importance of collaboration for good in Islam (Bodvin et al., 2018). The success of collaboration can be measured through several indicators, such as interdependence, common goals, trust and commitment between parties, open communication, clear division of responsibilities, and synergy between collaborators (Eriksson et al., 2020).

Examining the elements outlined, the collaboration between KKM Shalahuddin and RKM PCM Palangkaraya demonstrates a comprehensive fulfilment of these criteria. From the perspective of dependency, collaboration is evident in the trust that members place in the management of both organisations to oversee the *kifayah* process effectively (Desai, 2018). This trust is rooted in a collective objective among the members, management, and bereaved families: to adhere to Islamic principles in organising *kifayah*.

Furthermore, trust and commitment are significant indicators of this collaboration. The community exhibits confidence in both organisations, which possess qualified personnel dedicated to managing the *kifayah* process for the families of deceased members. The effectiveness of this collaboration hinges on the mutual trust among members and a shared commitment to achieving the established goals. Such trust fosters an environment conducive to openness, information sharing, and efficient cooperation (Jordan & McDaniel, 2014).

In terms of open communication, there is transparency regarding the funds allocated for each stage of the *kifayah* process. This allows all members to monitor budget utilisation and understand the management's operational framework. Responsibility within the collaboration is not solely allocated based on individual expertise or capacity; instead, it is shared collectively. All parties engage actively in decision-making processes and are accountable for the overall outcomes.

The collaboration model analysed by the author is identified as a network-based collaboration model. This model involves a structured network of various organisations that join forces to achieve common objectives. These organisations share resources and knowledge through this approach, aiming to create collective value. This conclusion aligns with Stewart-Ginsburg & Kwiatek, who argued that the effectiveness of collaboration within a policy framework is significantly influenced by favourable initial conditions, effective leadership, and the clarity of the policy content (Stewart-Ginsburg & Kwiatek, 2020). Understanding the applicable rules and frameworks among all participants is crucial for successful collaboration.

Furthermore, the findings of this research resonate with previous studies highlighting the necessity of developing human resources, particularly concerning the management of the deceased—a task that Muslims are required to address promptly. This urgency is reflected in several verses of the Quran. For instance, Surah Al-Maidah (5:6) states, "Allah does not want to make things difficult for you," while Surah Al-Hajj (22:78) mentions, "...and He has not placed upon you in religion any hardship." Surah Al-Baqarah (2:185) asserts, "Allah desires ease for you and does not desire hardship for you." These verses emphasise the importance of efficient processes in fulfilling religious duties. This perspective corroborates the findings of Hasibuan, who notes that, although differences exist in the interpretations of *fardhu kifayah* between organisations like NU and Muhammadiyah, these differences are not contentious. However, they can be harmonised based on the preferences of the deceased's family (Hasibuan, 2022).

Implications for Islamic Education

The analysis of the collaboration between RKM PCM Palangkaraya and KKM Salahuddin shows complex interactions in providing funeral services by Islamic law. In Islamic education, this underscores the importance of building strong cooperation between organisations to achieve common goals. This collaboration reflects the values of collaboration in Islamic education, where effective communication and mutual understanding are essential to achieving optimal results. In addition, learning from this collaborative practice can be integrated into the Islamic education curriculum, helping students understand the importance of cooperation in overcoming societal challenges (De Hei et al., 2015).

Furthermore, successful collaboration in corpse management shows that an understanding of the principles of Islamic law, as stated in the Quran, must be taught and mastered. In this case, Islamic education can play an important role in instilling values such as *maslahat*, which aims to maintain the community's welfare. This understanding can strengthen the argument that Islamic education must be oriented towards developing character and skills relevant to society's needs, including corpse management in accordance with Islamic principles (Kirdiş, 2023).

In addition, this study emphasises the importance of human resource development in Islamic education, especially regarding corpse management, which is an essential responsibility for Muslims. Therefore, Islamic educational institutions must develop training programs and curricula focusing on these skills. In line with Hasibuan's view, strengthening the management of *fardhu kifayah* should not only be limited to theory but also implemented in actual practice through collaboration with relevant communities and organisations (Hasibuan, 2022). Thus, Islamic education can contribute more to meeting the needs of society, especially in terms of funeral services that are by Islamic law.

IV. CONCLUSION

Collaboration between RKM PCM Palangkaraya and KKM Shalahuddin in the *kifayah* process played a significant role in ensuring burials by Islamic law. Despite challenges like communication and funding issues, the collaboration resulted in a clear division of tasks and increased understanding between the organisations. Benefits of the collaboration include providing structured burial services and strengthening community ties. To increase effectiveness, it is essential to address barriers and challenges through better discussions and more effective coordination among the parties involved. The collaboration between RKM PCM Palangkaraya and KKM Salahuddin provides essential insights into the value of collaboration in the context of Islamic education. The collaboration highlights the need for effective communication and mutual understanding to achieve common goals and emphasises the importance of understanding Islamic law principles. In addition, this study encourages Islamic educational institutions to integrate collaborative learning into the curriculum to prepare students to face society's challenges. By developing training programs and curricula focusing on corpse management, Islamic education can significantly contribute to society's needs by Islamic law.

V. ACKNOWLEDGEMENTS

The author would like to thank BPI for providing scholarship funds so that the writing of this article could be completed well. The author would like to thank the financial support provided for the publication of this article.

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