

Submitted: 2026-04-30

Revised: 2026-05-10

Accepted: 2026-05-20

Improving Fardu Kifayah Skills for Grade XI Students Through Funeral Prayer Simulation Training at SMKN 1 Tenggara

Sherly Yanti¹, Nina Ariyani², Permata Dewa³, Zikril Hakim⁴, Misran⁵

¹ Universitas Kutai Kartanegara (UNIKARTA) Kalimantan Timur, Indonesia

² Universitas Kutai Kartanegara (UNIKARTA) Kalimantan Timur, Indonesia

³ Universitas Kutai Kartanegara (UNIKARTA) Kalimantan Timur, Indonesia

⁴ Universitas Kutai Kartanegara (UNIKARTA) Kalimantan Timur, Indonesia

⁵ Universitas Kutai Kartanegara (UNIKARTA) Kalimantan Timur, Indonesia

Email : sherlyyanti979@gmail.com ninaariyani64@gmail.com permatadewa0312@gmail.com
zikrilh@gmail.com misrantahrani17@gmail.com

Abstract

This study aims to describe the improvement of Grade XI students' *fardu kifayah* skills through funeral prayer simulation training at SMKN 1 Tenggara. The research focuses on students' ability to understand the concept of *fardu kifayah* and practise the correct sequence of *shalat jenazah*, including intention, four takbirs, recitations, prayer posture, and closing salam. This study uses a qualitative classroom action research approach, in which data are collected through observation, performance assessment, documentation, and reflection during the learning process. The results show that funeral prayer simulation training makes Islamic Religious Education learning more active, practical, and meaningful. Students become more confident, cooperative, and aware of their religious and social responsibility in fulfilling communal obligations. Therefore, funeral prayer simulation training is an appropriate learning method to strengthen students' practical religious competence and improve the quality of Islamic Religious Education at SMKN 1 Tenggara.

Keywords: *Fardu Kifayah*, Funeral Prayer, Simulation Training, Islamic Religious Education, Practical Religious Competence

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan peningkatan keterampilan fardu kifayah siswa kelas XI melalui pelatihan simulasi shalat jenazah di SMKN 1 Tenggara. Fokus penelitian ini adalah kemampuan siswa dalam memahami konsep fardu kifayah serta mempraktikkan tata cara shalat jenazah secara benar, mulai dari niat, empat takbir, bacaan-bacaan, posisi shalat, hingga salam penutup. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian tindakan kelas, di mana data dikumpulkan melalui observasi, penilaian praktik, dokumentasi, dan refleksi selama proses pembelajaran. Hasil penelitian menunjukkan bahwa pelatihan simulasi shalat jenazah membuat pembelajaran Pendidikan Agama Islam menjadi lebih aktif, praktis, dan bermakna. Siswa menjadi lebih percaya diri, mampu bekerja sama, serta lebih menyadari

tanggung jawab keagamaan dan sosial dalam melaksanakan kewajiban fardu kifayah. Dengan demikian, pelatihan simulasi shalat jenazah merupakan metode pembelajaran yang tepat untuk memperkuat kompetensi praktik keagamaan siswa dan meningkatkan kualitas pembelajaran Pendidikan Agama Islam di SMKN 1 Tenggarong.

Kata kunci: Fardu Kifayah, Shalat Jenazah, Pelatihan Simulasi, Pendidikan Agama Islam, Kompetensi Praktik Keagamaan.

Introduction

Islamic Religious Education is not only intended to develop students' cognitive understanding of religious concepts, but also to shape their ability to practise religious duties correctly in real social life. One important material in Islamic education is *fardu kifayah*, especially the management of Muslim funerals and the performance of *shalat jenazah* or funeral prayer. *Fardu kifayah* is a collective obligation: when some members of the Muslim community fulfil it properly, the obligation is lifted from the rest of the community; however, if no one performs it, the whole community bears responsibility. Therefore, students need to understand not only the theory of funeral prayer, but also the correct steps, recitations, positions, and social responsibility contained in the practice (Hamidi et al., 2020). In the context of Grade XI students at SMKN 1 Tenggarong, this material is highly relevant because vocational students are expected to become skilled, responsible, and socially useful members of society.

The urgency of teaching *fardu kifayah* is supported by several previous studies showing that many communities still depend on only a few people to handle funeral-related duties. Hamidi et al. (2020) found that youth regeneration is needed so that funeral management does not rely only on older religious figures; their study also reported that training increased participants' knowledge and understanding of funeral procedures. Similarly, Darlan (2023) explained that limited community involvement in bathing, shrouding, praying for, and burying the deceased makes funeral-management training necessary to build practical readiness and independence. These findings show that schools can become strategic places for preparing young Muslims who are able to participate in fulfilling communal religious obligations.

In classroom learning, *shalat jenazah* is often difficult for students if it is taught only through lectures or memorization. Students may know the definition of *fardu kifayah*, but they may still be unable to perform the funeral prayer in the correct order. For this reason, practical learning is needed. Pulungan, Sahliah, and Sarudin (2020) reported that training using lectures, discussion, and practice improved students' theoretical and practical ability in funeral management, including bathing, shrouding, praying for, and burying the deceased. Their findings indicate that religious skills develop more effectively when students are directly involved in guided practice rather than only receiving verbal explanation.

Simulation training is one suitable method for improving students' funeral prayer skills because it allows learners to imitate real procedures in a controlled learning

environment. Through simulation, students can practise standing position, intention, four takbirs, recitations after each takbir, prayer for the deceased, and closing salam without waiting for an actual funeral situation. Ramdani and Anwar (2022) found that simulation methods in Islamic Religious Education improved students' learning outcomes, with scores increasing across learning cycles. Although their study focused on zakat material, the principle is relevant to *shalat jenazah* because both require students to understand religious concepts and apply them in procedural practice.

Practical funeral-prayer learning also strengthens students' religious awareness and social responsibility. Setiawan, Yahya Azzawiy, and Suzanna (2025) found that practical learning of *shalat jenazah* through lecture, discussion, demonstration, simulation, and direct practice improved students' ability to perform the procedure correctly and increased their awareness of funeral preparation as a religious and social duty. This is important for Grade XI students because the learning outcome is not limited to classroom achievement, but also prepares them to serve their families and communities when needed.

Other studies on funeral-care training also support the importance of combining theory and practice. Fadila and Solihah (2022) showed that counselling and practical activities increased participants' understanding and skills in bathing the deceased. Zarkasyi et al. (2024) similarly found that funeral-management training through education and workshop practice increased community knowledge and skills in *tajhiz al-mayyit*. These studies suggest that skill improvement in *fardu kifayah* requires repeated practice, demonstration, correction, and reflection so that learners become confident and accurate in performing the required procedures.

Based on the background above, this study focuses on improving the fardu kifayah skills of Grade XI students through funeral prayer simulation training at SMKN 1 Tenggarong. The simulation training is expected to help students understand the concept of *fardu kifayah*, master the sequence of *shalat jenazah*, practise the correct recitations and movements, and develop readiness to participate in fulfilling communal religious duties. Therefore, this research is important not only for improving students' learning outcomes in Islamic Religious Education, but also for strengthening their practical religious competence and social contribution

Literature Review

Fardu kifayah is a collective religious obligation in Islam that must be fulfilled by members of the Muslim community. In the context of funeral management, *fardu kifayah* includes bathing the deceased, shrouding the body, performing *shalat jenazah*, and burying the deceased properly. Although this obligation is communal, students still need to understand and practise it because they are part of the Muslim community and may be required to participate in funeral-related duties. Therefore, Islamic Religious Education

should not only provide theoretical knowledge about *fardu kifayah*, but also train students to perform its procedures correctly.

The teaching of *fardu kifayah* is important because funeral management is still often handled by only a small number of people in the community. Darlan (2023) explains that community members need funeral-management training because limited participation can make people dependent on certain individuals when a death occurs. Through training, participants can improve their knowledge and practical ability in managing the deceased. This shows that *fardu kifayah* learning should be directed toward practical competence, not merely conceptual understanding.

In the school context, students' ability to perform *fardu kifayah* can be improved through practice-based learning. Pulungan, Sahliah, and Sarudin (2020) found that funeral-management training at MTs Ulumul Quran Medan improved students' theoretical and practical skills in bathing, shrouding, praying for, and burying the deceased. Their study shows that students are able to master funeral procedures when they are given explanation, discussion, and direct practice. This finding is relevant to Grade XI students at SMKN 1 Tenggara because vocational students need learning experiences that are concrete, applicable, and connected to real-life situations.

Shalat jenazah is one of the main parts of *fardu kifayah* that requires procedural mastery. Students need to understand the intention, the four takbirs, the recitations after each takbir, the prayer for the deceased, and the closing salam. These steps cannot be mastered effectively through memorization alone. Students need repeated practice so that they can perform the prayer correctly and confidently. Setiawan, Yahya Azzawiy, and Suzanna (2025) state that practical learning of *shalat jenazah* through lecture, discussion, demonstration, simulation, and direct practice can improve students' ability to perform funeral prayer properly. Their study also shows that practical funeral-prayer learning can strengthen students' awareness of religious and social responsibility.

Simulation training is an appropriate method for improving students' *shalat jenazah* skills because it allows them to imitate real funeral-prayer procedures in a safe and guided learning environment. Through simulation, students can practise the sequence of *shalat jenazah*, correct their mistakes, and build confidence before facing real community situations. Ramdani and Anwar (2024) found that the simulation method improved students' learning outcomes in Islamic Religious Education, with student scores increasing after the method was applied. Although their study focused on zakat material, the result supports the use of simulation for Islamic learning topics that require procedural understanding and practical application.

The effectiveness of simulation is also supported by studies on demonstration and practice-based methods. Mansyuarna, Silajdžić, and Hamzah (2023) found that the demonstration method improved student learning outcomes in Islamic Religious Education because students could observe and practise the learning material more actively. This finding is relevant to funeral prayer training because students need to see

the correct procedure before practising it themselves. In this case, simulation can be used after demonstration so that students are not only observers, but also active participants in the learning process.

Training in funeral management also has an important social function. Fadila and Solihah (2022) found that counselling and practice in preparing and bathing the deceased improved participants' understanding and skills. Zarkasyi, Muttakin, Fitriani, and Sari (2024) also found that *tajhiz al-mayyit* training increased community knowledge and skills in funeral management. These studies show that funeral-related training is useful not only for individual learning, but also for preparing people to serve their community when needed.

Based on the previous studies, practical and simulation-based learning is relevant for improving students' *fardu kifayah* skills. The studies show that funeral-management learning becomes more effective when students are involved in direct practice, demonstration, and simulation. Therefore, this study focuses on improving the *fardu kifayah* skills of Grade XI students through funeral prayer simulation training at SMKN 1 Tenggara. The simulation training is expected to help students understand the concept of *fardu kifayah*, master the sequence of *shalat jenazah*, practise correct recitations and movements, and develop readiness to participate in fulfilling communal religious duties. This research is important not only for improving students' learning outcomes in Islamic Religious Education, but also for strengthening their practical religious competence and social contribution.

Method

This study uses a qualitative classroom action research design. The qualitative approach is used because this study does not only measure students' scores, but also describes the learning process, students' participation, confidence, difficulties, and improvement during funeral prayer simulation training. Qualitative research is appropriate when the researcher wants to understand a phenomenon in its natural setting and interpret the meaning of participants' experiences (Creswell & Creswell, 2018). In this study, the phenomenon observed is the improvement of Grade XI students' *fardu kifayah* skills through the simulation of *shalat jenazah* at SMKN 1 Tenggara.

This research is also classified as classroom action research because it is conducted to solve a practical learning problem in the classroom. The action research process consists of planning, action, observation, and reflection, which can be repeated in cycles until improvement is achieved (Kemmis & McTaggart, 1988). In the planning stage, the researcher prepares the lesson plan, simulation scenario, observation sheet, interview guide, documentation format, and performance assessment rubric. In the action stage, students receive an explanation about *fardu kifayah*, observe the teacher's demonstration of *shalat jenazah*, and practise the funeral prayer through simulation. In the observation stage, the researcher records students' responses, participation, mistakes,

and progress. In the reflection stage, the researcher evaluates the learning process and improves the next cycle based on the findings.

The data in this study are collected through observation, interview, documentation, and performance assessment. Observation is used to describe students' activities during the simulation, such as their attention, cooperation, confidence, and ability to follow the steps of *shalat jenazah*. Interviews are used to obtain students' opinions about their difficulties and experiences after joining the simulation training. Documentation includes lesson plans, field notes, student score lists, photos of learning activities, and other supporting documents. Performance assessment is used to support the qualitative findings by showing students' practical ability in performing the funeral prayer. According to Cohen, Manion, and Morrison (2018), the use of several data collection techniques can strengthen educational research because the researcher can understand the problem from different sources.

The data are analyzed qualitatively through data reduction, data display, and conclusion drawing. Data reduction is conducted by selecting important information from observation notes, interviews, documentation, and performance results. Data display is conducted by organizing the findings into descriptive explanations about students' skill improvement, learning participation, and difficulties during simulation training. Conclusion drawing is conducted by interpreting whether the simulation training improves students' *fardu kifayah* skills. The performance scores are used as supporting data to show the improvement from one cycle to the next, but the main focus remains on qualitative description of the learning process. This is in line with the nature of qualitative research, which emphasizes meaning, process, and contextual understanding rather than only numerical results (Creswell & Creswell, 2018).

Result and Discussion

The Concept of Fardu Kifayah in Islamic Religious Education at SMKN 1 Tenggara

Fardu kifayah is a collective obligation in Islam that must be fulfilled by members of the Muslim community. In the context of funeral management, *fardu kifayah* includes washing the deceased, shrouding the body, performing *shalat jenazah*, and burying the deceased according to Islamic teachings. If some members of the community have performed these duties properly, the obligation is considered fulfilled for the whole community. However, if no one performs them, the community bears collective responsibility. Therefore, the concept of *fardu kifayah* is important to be taught in Islamic Religious Education because it connects religious knowledge with real social responsibility. Fadila and Solihah (2022) explain that washing the deceased is part of funeral care before shrouding, praying, and burial, and they also state that *fardu kifayah* becomes a communal obligation that must be carried out by Muslims.

In Islamic Religious Education at SMKN 1 Tenggara, the concept of *fardu kifayah* should be understood not only as a topic in the textbook, but also as a practical religious skill that students need to master. Grade XI students are at an important stage of learning because they are expected to develop maturity, responsibility, and readiness to participate in community life. Learning *fardu kifayah* helps students understand that Islamic education is not only related to personal worship, such as prayer and fasting, but also to communal duties that benefit others. Pulungan, Sahliah, and Sarudin (2020) found that funeral-management training for students was intended to improve students' understanding and skills so that they could know the procedures of managing the deceased and use the training as guidance in daily life.

The concept of *fardu kifayah* also teaches students that religious knowledge must be followed by practical ability. A student may understand the definition of *fardu kifayah*, but still be unable to perform *shalat jenazah* correctly if learning is only delivered through explanation. For this reason, Islamic Religious Education needs to provide learning activities that involve demonstration, practice, and simulation. Setiawan, Yahya Azzawiy, and Suzanna (2025) state that practical learning of *shalat jenazah* is effective in deepening students' understanding of *fardhu kifayah* because students are actively involved through lecture, discussion, and direct practice.

In the school environment, teaching *fardu kifayah* also supports character education. Students are trained to care about others, respect the deceased, cooperate with classmates, and understand their role as members of the Muslim community. This is especially relevant for vocational school students because they are prepared not only to enter the workplace, but also to become responsible citizens in society. Darlan (2023) explains that funeral-management training is needed because only a limited number of people are often involved in washing, shrouding, and carrying out *fardhu kifayah* duties. After training, participants were reported to have better knowledge and skills and were ready to help whenever needed.

The teaching of *fardu kifayah* at SMKN 1 Tenggara can therefore be directed toward strengthening students' practical religious competence. Students should be guided to understand the meaning of collective obligation, identify the steps of funeral management, and practise the procedure of *shalat jenazah* correctly. Zarkasyi, Muttakin, Fitriani, and Sari (2024) show that *tajhiz al-mayyit* training aims to provide education and practice so that people can manage funerals properly according to Islamic law. Their study also reports that training was needed because community members still lacked knowledge and practical skills in funeral management.

Furthermore, the concept of *fardu kifayah* in Islamic Religious Education should be taught through learning methods that help students experience the procedure directly. Simulation training is suitable because it allows students to practise *shalat jenazah* in a structured and guided situation. Through simulation, students can learn the intention, four takbirs, recitations, prayer for the deceased, body position, and closing salam. Ramdani

and Anwar (2024) found that simulation improved students' learning outcomes in Islamic Religious Education, while Mansyuarna, Silajdžić, and Hamzah (2023) found that demonstration improved students' Islamic Religious Education learning outcomes from 71% in the pre-cycle stage to 88% in cycle II. These studies support the view that practical and active learning methods are effective for Islamic learning materials that require procedural mastery.

Based on these explanations, *fardu kifayah* in Islamic Religious Education at SMKN 1 Tenggara can be understood as a learning material that combines religious knowledge, practical worship skills, and social responsibility. Students are not only expected to know the meaning of *fardu kifayah*, but also to be able to apply it through correct funeral prayer practice. Therefore, learning *fardu kifayah* through funeral prayer simulation is important because it helps Grade XI students master the sequence of *shalat jenazah*, practise the correct recitations and movements, and develop readiness to participate in fulfilling communal religious duties.

Funeral Prayer Skills as Practical Religious Competence at SMKN 1 Tenggara

The results of the funeral prayer simulation training show that Grade XI students at SMKN 1 Tenggara developed better practical religious competence in understanding and performing *shalat jenazah*. Before the simulation activity, students generally understood *fardu kifayah* as a religious concept, but they still needed guidance in applying it correctly through practice. After the simulation training, students became more familiar with the sequence of *shalat jenazah*, including intention, standing position, four takbirs, recitations after each takbir, prayer for the deceased, and closing salam. This finding is in line with Pulungan, Sahliah, and Sarudin (2020), who found that funeral-management training improved students' theoretical and practical abilities in performing *fardu kifayah* duties, including praying for the deceased.

The improvement of students' funeral prayer skills can be seen from their ability to practise the procedure more confidently and systematically. During the simulation, students were not only asked to memorize the steps, but also to demonstrate them directly in front of their classmates. This practical activity helped students correct mistakes in recitation, takbir sequence, and body posture. Setiawan, Yahya Azzawiy, and Suzanna (2025) explain that practical learning of *shalat jenazah* through lecture, discussion, demonstration, simulation, and direct practice can significantly improve students' understanding and ability to perform the funeral prayer correctly and regularly.

The discussion of this result shows that funeral prayer is not only a ritual activity, but also a form of practical religious competence. Students who master *shalat jenazah* are able to connect religious knowledge with real social responsibility. In Islamic Religious Education, competence should include knowledge, attitude, and skill. Therefore, funeral prayer training helps students understand that Islamic learning is not limited to classroom theory, but must be practised in social life. Darlan (2023) emphasizes that funeral-

management training is needed because community participation in washing, shrouding, and performing *fardu kifayah* duties is still limited. This means that students need to be prepared as part of the younger generation who can help the community when needed.

The simulation training also encouraged students to become more active in learning. Students participated in observing the teacher's demonstration, practising the funeral prayer in groups, giving feedback to peers, and correcting their own mistakes. This active involvement made the learning process more meaningful because students experienced the procedure directly. Ramdani and Anwar (2024) found that the simulation method improved students' learning outcomes in Islamic Religious Education because it allowed students to apply religious concepts through practice. Similarly, Mansyuarna, Silajdžić, and Hamzah (2023) found that demonstration in Islamic Religious Education improved students' learning outcomes because students could observe, imitate, and practise the material more clearly.

In addition, funeral prayer skills helped students develop religious awareness and social responsibility. Through simulation, students learned that *shalat jenazah* is part of respecting the deceased and fulfilling the rights of fellow Muslims. This learning experience trained students to care about others, cooperate with classmates, and understand their role in the Muslim community. Fadila and Solihah (2022) state that funeral-care training is important because regeneration in funeral management is still needed, especially among young people. This supports the idea that Grade XI students should be introduced to *fardu kifayah* skills so they can become more prepared to participate in community religious duties.

The results also indicate that the teacher's role is important in guiding students during simulation. Students needed clear explanation, direct demonstration, repeated practice, and correction. Without guidance, students could make mistakes in the order of takbir, recitation, or prayer movement. Therefore, simulation training must be carried out in a structured way. Zarkasyi, Muttakin, Fitriani, and Sari (2024) show that *tajhiz al-mayyit* training can increase participants' knowledge and skills when it combines explanation and practice. This finding strengthens the argument that funeral prayer learning at SMKN 1 Tenggara should use practical training so that students can master the procedure correctly.

Based on the discussion above, funeral prayer skills can be understood as an important part of practical religious competence at SMKN 1 Tenggara. Students are not only expected to know the definition of *fardu kifayah*, but also to be able to perform *shalat jenazah* properly. Through simulation training, students become more confident, more active, and more prepared to fulfil communal religious duties. Therefore, the improvement of funeral prayer skills supports the main purpose of Islamic Religious Education, namely developing students who have religious knowledge, worship skills, moral awareness, and social responsibility.

Improving Students' Fardu Kifayah Skills Through Funeral Prayer Simulation Training at SMKN 1 Tenggarong

The funeral prayer simulation training at SMKN 1 Tenggarong shows that Grade XI students were actively involved in practising *shalat jenazah* as part of *fardu kifayah* learning. Based on the pictures, the students stood in rows like a real funeral prayer congregation. They practised raising their hands for *takbir* and then placing their hands properly while continuing the prayer sequence. This activity indicates that the learning process was not limited to explanation in the classroom, but was directed toward practical religious competence. This is important because *fardu kifayah* is not only a concept to be memorized, but also a communal religious obligation that must be performed correctly when needed. Fadila and Solihah (2022) explain that funeral care is part of *fardu kifayah*, and if no one performs it, the surrounding Muslim community bears collective responsibility.



Figure 1. Funeral Prayer Simulation Training for Grade XI Students at SMKN 1 Tenggarong

The simulation training helped students understand the sequence of *shalat jenazah* more clearly. In the pictures, students appear to practise the movements in an organized way, beginning from the standing position, raising the hands for *takbir*, and continuing with the prayer posture. Through this activity, students could directly connect the theory of *fardu kifayah* with the correct practice of funeral prayer. Pulungan, Sahliah, and Sarudin (2020) found that funeral-management training for students improved both theoretical and practical abilities because students were guided through lecture, discussion, and practice in washing, shrouding, praying for, and burying the deceased. The results of the training also show that simulation can build students' confidence. Students who previously may have only known *shalat jenazah* from books or teacher explanation were given the opportunity to practise it directly with their classmates. This direct practice allows students to correct mistakes in the order of *takbir*, recitation, hand position, and prayer sequence. Setiawan, Yahya Azzawiy, and Suzanna (2025) state that

practical learning of *shalat jenazah* through lecture, discussion, demonstration, simulation, and direct practice improves students' ability to perform the funeral prayer correctly and regularly. Their study also shows that practical funeral-prayer learning increases students' awareness of burial preparation as part of religious and social responsibility.



Figure 2. Grade XI students practise the funeral prayer sequence during fardu kifayah simulation training at SMKN 1 Tenggarong.

The simulation training is relevant because *shalat jenazah* is a procedural form of worship. It requires students to understand the correct order, not only the meaning. By observing the teacher's demonstration and then practising together, students can learn through experience. This makes the learning process more active and meaningful. Ramdani and Anwar (2024) found that simulation methods in Islamic Religious Education improved learning outcomes, with students' average score increasing from 71 before the action to 81 in cycle I and 87 in cycle II. Although their study focused on zakat material, the finding supports the idea that simulation is effective for Islamic learning materials that require practice and application.

The pictures also show that the students practised in groups, which means the learning process encouraged cooperation and shared responsibility. This is suitable for *fardu kifayah* learning because the obligation itself is communal. Students learn that funeral prayer is not only an individual act of worship, but also a social duty toward fellow Muslims. Darlan (2023) explains that funeral-management training is needed because only a limited number of people are often involved in washing, shrouding, and carrying

out *fardu kifayah* duties. After training, participants were reported to have good knowledge and skills and were ready to help whenever needed.

The improvement of students' skills can also be seen from their ability to imitate and practise the procedure in a classroom setting. The teacher's guidance is important because students need correction when they make mistakes in recitation, movement, or sequence. This is supported by Mansyuarna, Silajdžić, and Hamzah (2023), who found that demonstration in Islamic Religious Education improved student learning outcomes because students could observe, imitate, and practise the material more clearly. Their study showed that learning outcomes increased from 71% in the pre-cycle stage to 78% in cycle I and 88% in cycle II after the demonstration method was applied.

In addition, funeral prayer simulation training prepares students to participate in real community life. Grade XI students at SMKN 1 Tenggara are expected not only to understand Islamic Religious Education as school material, but also to apply it when society needs them. Zarkasyi, Muttakin, Fitriani, and Sari (2024) explain that *tajhiz al-mayyit* training aims to provide education and practice in funeral management according to Islamic law, and their program increased participants' knowledge and skills. Their training also used socialization and workshop practice, which is similar to simulation-based learning because participants learn by doing.

Conclusion

Funeral prayer simulation training can improve the *fardu kifayah* skills of Grade XI students at SMKN 1 Tenggarong. Through this training, students are not only able to understand the concept of *fardu kifayah*, but also practise the sequence of *shalat jenazah* correctly, including the intention, four takbirs, recitations, prayer posture, and closing salam. The simulation activity makes the learning process more active, practical, and meaningful because students directly experience the procedure rather than only listening to the teacher's explanation. In addition, this training helps students build confidence, cooperation, religious awareness, and readiness to participate in fulfilling communal religious duties in society. Therefore, funeral prayer simulation training is an appropriate method to strengthen students' practical religious competence and improve the quality of Islamic Religious Education learning at SMKN 1 Tenggarong. It is suggested that Islamic Religious Education teachers use simulation training more often in teaching *fardu kifayah*, especially *shalat jenazah*, because this method helps students understand and practise the material directly. Students are also expected to keep practising the funeral prayer sequence so that they can perform it correctly and confidently when needed in real community situations. In addition, the school should support practical religious learning by providing enough time, learning facilities, and guidance so that students' religious competence can develop not only in theory, but also in practice and social responsibility

Bibliography

- Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.). Routledge. doi:10.4324/9781315456539
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- Darlan, S. (2023). Pelatihan penyelenggaraan jenazah bagi anggota Rukun Kematian Al Amanah Palangka Raya. *E-Dimas: Jurnal Pengabdian kepada Masyarakat*, 14(2), 246–252. doi:10.26877/e-dimas.v14i2.11625
- Fadila, E., & Solihah, E. S. (2022). Perawatan, persiapan dan praktek memandikan jenazah pada Remaja Masjid Al-Ikhlas Griya Caraka Cirebon. *Jurnal Kreativitas Pengabdian kepada Masyarakat*, 5(5), 1374–1381. doi:10.33024/jkpm.v5i5.5784
- Hamidi, I., Atiyatna, D. P., Igamo, A. M., & Bashir, A. (2020). Penyuluhan tata cara penyelenggaraan jenazah bagi generasi muda di Desa Kerinjing, Kabupaten Ogan Ilir. *Sricommerce: Journal of Sriwijaya Community Services*, 1(2), 125–133. doi:10.29259/jscs.v1i2.21
- Kemmis, S., & McTaggart, R. (Eds.). (1988). *The action research planner* (3rd ed.). Deakin University Press.
- Mansyuarna, M., Silajdžić, A., & Hamzah, M. S. (2023). Application of the demonstration method in Islamic Religious Education learning in improving student learning outcomes. *Jurnal Pendidikan Agama Islam Indonesia*, 4(4), 80–83. doi:10.37251/jpaii.v4i4.781
- Pulungan, S., Sahliah, S., & Sarudin, S. (2020). Peningkatan keterampilan pengurusan jenazah di MTs Ulumul Quran Medan. *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 12(1), 25–35. doi:10.37680/qalamuna.v12i01.231
- Ramdani, D., & Anwar, C. (2022). Application of simulation method to enhance learning outcome on zakat in Islamic education. *Atthulab: Islamic Religion Teaching and Learning Journal*, 7(3), 57–74. doi:10.15575/ath.v7i3.2628
- Setiawan, I., Yahya Azzawiy, A., & Suzanna, Y. (2025). Pembelajaran praktis shalat jenazah sebagai sarana memperdalam pemahaman agama. *Jumper: Journal of Educational Multidisciplinary Research*, 4(1), 122–130. doi:10.56921/jumper.v4i1.279
- Zarkasyi, Z., Muttakin, M., Fitriani, H., & Sari, A. M. (2024). Pelatihan pengurusan jenazah (*tajhiz al-mayyit*) kepada masyarakat desa binaan Universitas Malikussaleh. *Jurnal Pengabdian Masyarakat ABDIRA*, 4(4), 16–21. doi:10.31004/abdira.v4i4.506