

Empowering Family Welfare In Corpse Care Simulation: A Case Study In Punggul Village, East Java

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ARTICLE INFO

Article history:

Received November 02, 2023

Revised May 23, 2024

Accepted May 24, 2024

Available online May 25, 2025

Keywords:

Women's Empowerment,
Caring for the Dead, PKK
(Family Welfare
Empowerment).



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ABSTRACT

Women's empowerment is an important focus for the world as stated in SDGs point 5 on gender equality which is key in achieving sustainable development and community welfare. PKK (Empowering Family Welfare) as a forum for empowering women or housewives is the main subject in research on training activities for caring for the dead. The targets of this research are PKK women in Punggul Village, Gedangan District, Sidoarjo Regency. The research method used is a qualitative method with a phenomenological approach to understand the experiences and perspectives of PKK Village Ibu Punggul, Ibu 'Modin', and the Community Service Team of Institut Teknologi Sepuluh Nopember in the case of handling corpses. Data collection in this study was through direct observation and field observation during the implementation of the simulation of caring for the corpse. Then, the research results are presented based on descriptive data analysis. The service activity of caring for the corpse began with a theoretical presentation led by the community service team and continued with a simulation led by the 'Modin' together with PKK women. Different views began to emerge at the opening of the discussion session, starting from the use of types of soap, toiletries, prayer leaders, and women's participation in caring for the corpse. This training has a positive impact, both in terms of preserving cultural values and strengthening social cohesion.

1. INTRODUCTION

Women's empowerment has become a significant focus in societies around the world, as gender equality and women's participation in various sectors are recognized as essential to Sustainable Development Goal 5. PKK serves as a community for women to unite, share knowledge, and collaborate in various aspects of life. Although PKK is a stand-alone movement, the basis of women's gatherings in Indonesia predates the establishment of PKK. For example, before Indonesia's independence, Indonesian women were involved in various social and political movements, such as Dewi Sartika's women's movement "Sekolah Istri" in 1907, social organizations such as Aisyiyah, and charitable activities. In contrast to this, the PKK is a more structured and coordinated formal effort to empower women and families at the community level. Through various programs and activities run by PKK, it can help advance the role of women, improve the quality of family life, and foster strong social ties within the community. Although women's organizations existed before PKK, PKK serves as an important milestone in uniting and organizing women's efforts to actively contribute to the nation's development. With the presence of PKK, women in Indonesia, especially in rural areas, can play a crucial role in achieving sustainable and inclusive development. Empowering women in rural areas is a key factor in achieving sustainable development and community welfare. When women in rural areas are empowered, they have better access to education, healthcare, and economic opportunities. This means they can actively participate in decision-making and contribute to the economic well-being of the family. Through women's empowerment, rural communities become more inclusive, equitable, and better prepared to face future

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challenges. One of the future challenges resulting from the development of digitalization can lead to a life of individualism. In this case, PKK can help preserve the culture of 'gotong royong' to avoid individualism in the social community. The Indonesian culture of 'gotong royong' (cooperation in times of difficulty) is also reflected in the Islamic way of caring for the deceased (Hilmawan et al., 2023).

All living beings in the world will eventually face death and return to the Creator. Death is certain and will come at a time that no one knows. Therefore, every human being must equip himself to face death, both his own death and that of others in terms of helping to care for his corpse. In Islam, caring for the dead is fardhu kifayah. Fardhu kifayah itself means, if some Muslims have represented to do it, then the rest of the Muslims are not obliged to do it. On the other hand, if there is no single representative who does it, then all Muslims who know will be sinning. Therefore, caring for the dead is an obligation that must be carried out by every Muslim.

Following up on the above, a corpse care training activity was held targeting PKK women as a form of empowerment. PKK itself became the target of the activity because it is one of the communities engaged in social welfare development. In addition, women can be empowered and contribute more to corpse care activities. Usually, women only help in normative matters such as bathing and fanning the corpse with a note only on the corpse of a woman according to her mahram. This happens because of the stigma that it is uncommon for women to blame corpses. Therefore, this study was conducted to provide knowledge that women can also perform corpse care activities in accordance with Islamic teachings and norms.

The focus of the study in this research is the empowerment of PKK (Family Welfare Empowerment) cadres through training in caring for the dead as a process of strengthening spiritual literacy which includes providing material and simulating the stages of caring for the dead. The care of corpses is not only about techniques and procedures, but also about sacred spiritual and religious meanings in accordance with community beliefs. However, as time progresses, the skills in caring for the dead are increasingly eroded. Only community leaders, religious leaders, or 'modin' have adequate knowledge and skills to care for the dead. Therefore, this research targets PKK cadres as the main subjects in the training on caring for the dead. This community of women can also have the capacity to provide services to the community.

This research can also help increase community participation, contribution, and views on corpse care activities. The findings of this study can help improve understanding of the spiritual and religious meanings and different views of caring for the dead. In addition, the results of this study are expected to contribute to the development of science and spiritual theory given the lack of scientific studies that discuss training in caring for the dead.

Community development is an activity that is used as a means of community development in a systematic, planned, and useful way to expand community access in improving social, and economic conditions, and better quality of life in other aspects. This community development is led by community members who have several stages in achieving certain goals within the community (Mohinuddin, 2023). Community development practitioners have effective and respectful relationships with the communities they are working with, and sometimes the ability to build these relationships with the community is a more important quality for a worker than having a community development qualification (Jessica, 2023).

In a development community, of course, there needs to be participation from the local community and several stakeholders including both companies and the government.

Community development needs the provision of knowledge from outsiders as well to provide the community with broader insights (Margareta & Salahudin, 2022). Community development is also one of the social actions that make people more organized about themselves. This aims to improve people's living conditions and provide community empowerment to be able to direct themselves to better steps (giving change). Community development is a continuous development process where there are several stages to be carried out starting from the initial stage to the evaluation of ongoing or ongoing empowerment. The existence of community development also provides a form that is in accordance with what goals are to be achieved in society based on the needs and potential of the community itself (Jessica, 2023).

PKK is a social organization that empowers women to participate in development. Also, PKK is a community with women as a motor in supporting family welfare as the smallest unit in the community that will affect the life of the nation. This community was formed based on the Decree of the Minister of Home Affairs and Regional Autonomy No. 53 Year 2000 on the Empowerment and Family Welfare Movement (PKK). PKK groups were formed from the national level to the neighborhood association level. Every month PKK used to have regular meets (Anggraini et al., 2016). PKK has several tasks, one of which is assisting the sub-district government and becoming a partner in empowering and improving family welfare.

This is linear with participating in community empowerment because the PKK is indeed moving and running in this field, namely by empowering women. PKK plays a role as a community empowerment motivator because they have some supporting factors in PKK activities including: General management supporting factors such as availability of data, evaluation, and monitoring of the community around their environment, the existence of more precise implementation instructions and technical instructions regarding the empowerment of PKK women and the community around their environment. In case they know more about empowerment programs that are suitable to be carried out and implemented in their environment, the existence of community support. PKK is an organization that plays a role in community development and empowerment. Where the PKK can be called one of the community movers because by empowering women in each of its programs, community participation in every development, and of course in every empowerment activity for community development, PKK will definitely invite the community around its area to participate as a participant (Kusrina & Permana, 2018).

The role of the PKK as one of the movers in improving family welfare also acts as an inspiration for the community to be able to continue to move towards even better things with the empowerment of programs that come from outsiders. In addition, the empowerment of the PKK can increase the role of women in social development (Kusrina & Permana, 2018).

The concept of activity is specifically suggested to entail "a unit of subject-object interaction defined by the subject's motive" (Kaptelinin & Nardi, 2007). Additionally, there is a distinction within the concept of activity that pertains to "institutionalized practices of human life" (Somekh & Nissen, 2018). Another related meaning associated with activity refers to "purposeful human transformation of nature." All these definitions of activity encompass explanatory principles for human behavior. The contents of this book reflect the ongoing development of theory and practice, as proposed by cultural-historical activity theory (CHAT). General activity theorists argue that research should emphasize mediated action within socio-cultural contexts. Their generic method encompasses both historical and cultural levels of analysis. Regardless of the definition of

activity, research is firmly rooted in everyday events, situations, and activities. Similarly, critical and central developmental trajectories of phenomena like activity, awareness, and personality emerge through collaborative (learning and developmental) activities among individuals (Kaptelinin & Nardi, 2007).

Reality and mind are co-constructed concepts supported by individual agents. A broad perspective on defining activity recognizes the emergent nature of mind and behavior, acknowledging the influence of an interpretative framework from pedagogy, philosophy, and sociology. Concepts such as awareness, action, agency, appropriation, object, objective, double stimulation, and the zone of proximal development are related to chapters directed toward the study of activity systems (van der Veer, 2006). These concepts also include artifacts, tools, instruments, multi-voicedness, contradictions, and expansive cycles of work. The outlines a focused analysis on the expansive meaning of artifacts. His example indicates the depth and breadth of activity theory. Artifacts represent aspects of the material world that have evolved through their incorporation into goal-directed human action. Due to the changes brought about in the process of their creation and use, artifacts are simultaneously ideal (conceptual) and material (van der Veer, 2006).

The coordinated evolution of activity, agency, mind, and similar concepts has led to the growth of studies covering individual achievement, shared activity, communication, and societal development. The language we use and the artifacts we employ serve personal and shared purposes, becoming tools and symbols for the development of the mind. Artifacts direct our inner attention and outer actions, facilitating the individual construction of "alternative worlds." The social worlds we create, adapt to, and participate in influence individual minds as we communicate, argue, and persuade others. Similarly, social practices initiated and managed by past generations play a role in shaping our development. A socio-cultural/cultural-historical approach to the study of activity and mind suggests a parallel focus on the interconnectedness between individual and societal development. Social practices pave the way for a continuous understanding of what it means to be human and take part in collective activities. As long as we accommodate objects, qualities, people, and objectives, people will continually change. Our activities also evolve as we adapt and shape them (Somekh & Nissen, 2018).

2. METHODS

Research on the empowerment of PKK mothers in Punggul Village through corpse care simulations focuses on their perceptions, experiences, and ways they face in caring for corpses. In this case, the method that is suitable for use is the qualitative method. Qualitative methods are research approaches used to explore, interpret, and understand the meaning of individual or group experiences related to social reality in a deep and structured manner. This is done to get a natural analysis based on what simulation participants experience in social life (Tobing al, 2017). In qualitative research methods, there are several approaches and this study uses a phenomenological approach which is subjective experience related to the perspectives of PKK Ibu Punggul Village, Ibu 'Modin', and the Community Service Team of Institut Teknologi Sepuluh Nopember in the case of treating corpses. The phenomenological approach in qualitative research is based on an individual's understanding of the experiences gained while conducting research. The main focus of this research is to empower PKK cadres through training in caring for corpses as a process of strengthening spiritual literacy which includes providing materials and simulating the stages of caring for corpses. Therefore, phenomenological research must refer to the reality or facts experienced by the subject (Helaluddin,2019).

Direct Observation involves the researcher directly observing the subject or entity under investigation in its natural environment without actively participating in the activity being observed. This method requires careful observation of behavior, interactions, or situations that yield invaluable insights into the research phenomenon. The aim is to obtain data that is objective and contextually relevant. Essentially, the researcher takes a passive stance in Direct Observation, observing the research subject in its unchanging natural context. In contrast, Active Participant Field Observation involves the researcher actively engaging in the activities or interactions observed in the research participant's natural environment. Researchers not only observe but also actively participate in the interactions or scenarios being observed. This level of engagement facilitates deep insight into the research phenomenon and the capacity to understand the unique perspectives held by the participants (O.Nyumba et al., 2018).

To gain deeper insight into the dynamics of complex interactions and processes in the village office environment, an active participant field observation methodology was wisely applied at the Punggul Village Office in Sidoarjo Regency, Indonesia. This method focuses on explaining the procedures and roles in preparing and cleaning the body for burial in accordance with Islamic traditions. Researchers act as active observers, carefully documenting data regarding interactions between village office officials, community members, and ongoing administrative processes. This approach complements Direct Observation and is designed to explore participants' perspectives and experiences regarding interactions and processes in the village office (Mir & Fayard, 2011).

The data analysis method used in the implementation of community service related to corpse care in Punggul Village uses descriptive data analysis. According to Made Winartha, the qualitative descriptive analysis method is analyzing, describing and summarizing various situational conditions from various data collected based on observations regarding the problems being researched and what is happening in the field. Qualitative data analysis is inductive, where an analysis is based on the data obtained and then developed into a hypothesis. By analyzing the data descriptively, it provides a deeper understanding of the basic characteristics of the data that we have observed. For example, the implementation of community service the lecturer at the Sepuluh Nopember Institute of Technology by inviting the people of Punggul Village, Gedangan makes us from the research side know what happens during the implementation of community service, which is an example of knowing the extent of knowledge possessed by the community who participate in the implementation of community service. The corpse was held by lecturers from the Institute of Technology on November 10th. The descriptive analysis data method is the starting point for exploring the data of what we are researching. This analysis helps researchers to understand the characteristics of the data being observed, identify important patterns, and make initial assumptions for further analysis after observing and going into the field for the implementation stage.

Data reduction in research on community servants caring for corpses was carried out in the initial implementation stage when the implementers or lecturers at the Sepuluh Nopember Institute of Technology invited the Punggul Village Village who then brought in the community as participants who took part in the procession of providing material by lecturers from the ITS Development Studies Department. This then gave rise to data from the results of the differences and questions asked by the participants who attended. The next stage is data display or data presentation, which is an activity when a collection of data is arranged systematically and easily understood, resulting in a conclusion which is the final stage in descriptive data analysis.

3. RESULTS AND DISCUSSIONS

Results

Taking care of a corpse is not easy because it goes through long stages. Starting from bathing, shrouding, and praying to burying the dead. Usually in taking care of the corpse, there is a male or female 'Modin' who is the leader and banner. During training activities to care for the dead, women are brought in. This is so that the PKK women get a new view and knowledge that women are also capable and qualified to perform the stages of caring for the dead (Kristiansen & Sheikh, 2012). Empowering PKK members in a simulation activity of caring for the dead program in Punggul Village, Gedangan Sub-district, Sidoarjo District, East Java, has been a transformative initiative in this rural community. The program is designed to empower PKK members by providing them with comprehensive training and practical experience in caring for the dead through hands-on simulations. It also encourages active community involvement, fostering unity and shared responsibility in community life.

Community empowerment on caring for the dead was held directly at the Punggul Village Office, Gedanga Subdistrict, Sidoarjo Regency. The lecturers of the Department of Development Studies from the Sepuluh Nopember Institute of Technology, as the organizer of the training, invited the local PKK members as the main subjects. In addition, the 'modin' was also invited to teach the PKK members how to care for the dead through simulations. The activity began with the provision of material related to caring for the body, starting from how to bathe or purify to bury the body. The material was led directly by lecturers of Islamic Religion from the Sepuluh November Institute of Technology under the auspices of the Department of Development Studies.

The first material is about bathing the corpse. The ruling on washing the body in Islam is 'fardhu khifayah'. A Muslim who dies must be washed as a form of purification. This is one of the conditions for the corpse to be washed. Another condition is that there are still parts of the corpse that can be washed. This case applies to someone who died in an accident or other event that made his body not as intact as before, so it still needs to be washed. In addition, someone who does not die as a martyr is required to be washed before burial as a form of purification. In bathing, there are rules on who can bathe a corpse, differentiated based on his mahram. If the corpse is male, it can be bathed by the person who is mandated to bathe, the father, grandfather, the man's family, mahram, and his wife. Meanwhile, if the corpse is female, it can be washed by the mother, grandmother, the woman's closest family, and husband. Equipment and supplies in bathing a corpse that need to be prepared such as a bed or table with a size of approximately 90 cm high, 90 cm wide, and 200 cm long, which can be used to place the corpse; Sufficient holy water in a bucket or other place (6-8 buckets); Jugs or kettles filled with water to place the corpse; Veil or cloth to cover the place where the corpse is bathed; Bucket as a water container; Gayung to pour water; Cotton; Cotton Buds to clean the dirt holes on the corpse's face; Crushed camphor to mix with water; Bidara leaves (pounded) or kaffir lime (pounded) or moringa or flowers to mix with water; Cloth covering the corpse in the form of a jarit or sarong; Towel for bathing the corpse; Liquid soap and shampoo; Scissors; Masks used by the person bathing; Aprons used by the person bathing; Sterile gloves and washcloths; and Large water buckets (2 pieces), small buckets (1 piece), and trash cans.

After all the equipment and supplies for bathing the corpse have been prepared. Continuing at the stage of bathing the corpse, the material presented regarding the ways and stages of bathing the corpse is as follows:

- 1) Place the corpse on the bed or table that has been prepared as a base for bathing the corpse, by covering the aurat using a jarit/cloth cover.

- 2) Step on the corpse first, the people in charge of bathing ensure that the corpse's aurat must always be covered by the jarit;
- 3) Shower the entire body of the corpse slowly. Then, wash the body of the corpse by inserting hands into the jarit/cloth covering the corpse, do it wear gloves slowly and smoothly as perfectly as possible;
- 4) When cleaning the private parts and rectum, the position of the corpse's body is slightly raised to half-sitting, while always pouring the corpse slowly;
- 5) Then clean the teeth, nostrils, ear holes, and armpit slits if the hair is long, it would be nice to shorten, the slits of the toes and hands if the nails are long, it would be nice to shorten and clean, and tidy up the hair using scissors, cotton buds or cotton slowly and smoothly and always pour clean water;
- 6) Removing feces from the stomach by pressing gently and gently, while always pouring clean water;
- 7) After everything has been washed and is considered clean. Then pour clean water over the entire body of the corpse from head to toe slowly three times. When pouring water accompanied by the intention. If the corpse is male, with the intention, *Nawaitul ghusla lihaadzal mayyiti lillahi ta'aala*. If the corpse is female, with the intention *Nawaitul ghusla lihaadzihil mayyitati lillaahi ta'aala*. Then pour clean water on the right side of the corpse three times. Followed by pouring clean water on the left side of the corpse 3 times. After that, the corpse is tilted to the left, then pour clean water on the back of the corpse 3 times. Then tilt the corpse to the right, then pour clean water on the back of the corpse 3 times;
- 8) After that, wash the entire body of the corpse, head, body, hands, feet, and shampoo the hair as perfectly as possible slowly and gently, while continuing to pour clean water.
- 9) When deemed clean, then pour clean water from head to toe slowly as perfect as possible. Then pour camphor water over the entire body of the corpse as perfectly as possible slowly. Followed by pouring bidara leaf water and kaffir lime water all over the corpse's body as slowly as possible;
- 10) After being considered clean, then all parts of the corpse's body are washed with a towel evenly starting from the right side slowly and gently;
- 11) After the process of bathing the corpse is complete, then the corpse is ablutioned, as if performing ablution as usual but there is no need to put water in the mouth, but simply wash, the nose area, and mouth, with wet gloves;
- 12) After the bathing and ablution of the corpse are complete, the corpse should be dried using a dry towel and the wet covering cloth should be replaced with a dry covering cloth, always covering the aurat when changing the covering cloth; and
- 13) After everything is done, continue with shrouding.

During the process of bathing the corpse until ablutions, each person in charge of bathing the corpse must ensure that the corpse's aurat is not visible or has been completely covered by the covering cloth. The second material is about the procedures for shrouding a corpse. The stages of shrouding a corpse between men and women are actually almost the same. The only difference is in the number of shrouds used and their use. This is because there are differences in the limits of aurat between men and women. Therefore, male corpses only need three pieces of shroud. Meanwhile, female corpses require five pieces of shroud because a woman's aurat is from head to toe.

After the delivery of material on the procedures for shrouding the corpse, followed by the third material, namely praying for the corpse. The funeral prayer can be done at

the funeral home, the nearest musholla, or mosque, and it is recommended to do it in the congregation. The more people who participate in praying for the corpse the better, especially if it reaches 40 people. If it does not reach 40 people, it should be made into 3 rows. The corpse is placed on the right side of the person praying, whether male or female (in front of the imam). The imam stands near the head for male corpses, and near the waist/stomach for female corpses. The funeral prayer is performed with 4 takbirs and 2 salams. The last material presented was about burying the body. Before the body is ready to be buried, the grave should be prepared and the hole should be deep enough. The size of the grave should be adjusted to the needs or size of the corpse. When the body is taken to the grave, it should be walked quickly, but not run. The process of placing the body in the grave begins with two or three people going down to the grave first, standing to receive the body from the coffin. The head of the corpse is inserted first from the south with the recitation of the prayer 'Bismillahi wa ala millati Rosulillahi'.

Discussion

The process of providing four materials to PKK women, starting from bathing to burying the corpse explained by the Lecturers of the Department of Development Studies, it is feared that there are differences in views or procedures in caring for the corpse with what local women usually encounter. Therefore, in this activity, a simulation of caring for the corpse was carried out as a form of direct practice led by a female modin. In this practical session, PKK members had the opportunity to apply what they had learned and exchange opinions to answer questions regarding the care of the dead that they did not know. In this simulation, a mannequin is used to represent a deceased individual, allowing participants to practice various rituals and procedures. This hands-on experience is crucial in building the confidence of PKK members, ensuring that they are well prepared for real-life situations when they have to care for the deceased. Community involvement is a key element of the program's success. Local residents are not mere spectators, they are actively encouraged to participate in the simulation activities. This involvement helped build a strong sense of community and mutual support within the community. It was a powerful reminder of the importance of preserving cultural values and traditions and the role that the entire community plays in upholding spiritual values.

The simulation activities carried out were accompanied by a question and answer process between PKK women with modin and Development Studies Lecturers. From this community service activity, it was found that there were differences in the implementation of corpse care from what had been explained and what had happened or had been done in the environment around PKK women in Punggul Village, there were several things that were different. The first difference is regarding the use of soap for the corpse when bathing it. Where, PKK women ask whether it is allowed to bathe the corpse using liquid soap because the texture is more slippery, it is feared that it is not allowed. Based on this, it was explained that with the progress of the times and felt to make the process of caring for the corpse easier, it is allowed to bathe the corpse using liquid soap and must ensure that the entire body of the corpse is completely clean, both from dirt and soap marks. The second debate concerns the use of a water hose. According to them,

Using a direct water hose in bathing the corpse is more efficient. This also confused the PKK women because in the past, they used to bathe corpses by slowly drawing water from a dipper in a tub and then pouring or pouring it over the corpse. In this case, the use of a hose is also allowed to make the body cleaner and so that the water used does not splash on other parts when washing the body itself. However, the flow of water in the hose must be ensured that it is not too heavy or that it causes the corpse to feel hurt.

There are also different views on the subjects who are allowed to participate in funeral prayers and offer funeral prayers. Funeral prayers and praying for the dead are usually only done by men, which raises the question of whether a woman is allowed to participate in funeral prayers and even pray for the dead. It turns out that mothers or women are also allowed to attend funeral prayers and perform funeral prayers. However, in this village it is still commonplace about gender issues because it is usually men who pray and offer funeral prayers. In fact, women are also not restricted from doing the same thing, with a note after the men have finished doing it. Women's minority participation in community social activities makes them powerless and dependent on men. With several differences in the implementation of corpse care activities, both those that have been explained and those that have been carried out around the Punggul Village environment, it is one way to learn from each other and increase knowledge. This is done to help find solutions or definitive answers for people who are still confused about the process of caring for the dead.

Caring for a dead body is an example of development by providing hands-on knowledge and practice. Contributions in society can of course be made by everyone in the sense that all people or citizens can also contribute to each other in building and achieving certain goals to be achieved. The role of women in society is no exception. In the neighborhood, the driving force and contributors are PKK women, where PKK women themselves have several roles, namely as instructors, activators, recorders, and assistants in the community. All matters related to the neighborhood association are carried out and collected by PKK mothers. Women are considered activators, they can position themselves in all aspects of where they are. Through this training on taking care of the dead, it helps them understand the position of women in the procession of taking care of the dead. This is important because there are not enough Modin or corpse caretakers for women. Bathing and caring for female corpses should be done by the woman's own family, but sometimes they do not understand the procedures for caring for corpses. Therefore, it is necessary to get help for the family of a female corpse from a female modin in the vicinity where the modin understands or has provisions regarding the care of corpses. This empowerment program also aims to provide knowledge related to corpse care in general so that mothers are also more interested and can become modin at any time if there are other modin who are unable to help take care of the corpse.

The impact of this service program on the community is profound. First, it makes a significant contribution to the preservation of cultural values. In a rapidly changing world, traditional practices often face the risk of being forgotten. This program ensures that these vital cultural and religious practices are passed down to the younger generation, safeguarding their continuity. Secondly, the program strengthens social cohesion. Communities become more united as they actively participate in these activities. The shared experiences of the simulation activities fostered a sense of community, making the communities more resilient and better equipped to face common challenges. In addition, the training and simulation activities better prepare PKK members and the community as a whole for real-life situations when they have to care for the deceased as a form of responsibility in the social life of the community.

From the implementation related to community service carried out in Punggul Village, Gedangan, cooperating with lecturers of the Department of Development Studies of the Sepuluh November Institute of Technology who invited Punggul Village and PKK mothers. Where it is done, it is sought to provide material to increase knowledge, especially for mothers or women. This is done to introduce that a woman can also become a modin to help take care of the corpses around her. Empowerment in the simulation

activities of the corpse care program is evidence of the positive impact of community-based initiatives. The program not only preserves cultural values and traditions but also strengthens social ties and prepares the community for the future. It serves as a beacon of hope and inspiration for other communities, offering a path towards enriching rural communities across Indonesia. Looking ahead, there is great potential for future program development and replication. The success of this initiative in Punggul Village serves as a model for other communities. Strategies for future development and replication include expanding the program to other villages and districts, tailoring it to fit the unique cultural and religious aspects of different regions, building the capacity of local trainers in the community, and collaborating with local government and religious institutions to provide resources and support for wider implementation.

4. CONCLUSION

The implementation of community service that invited PKK women from Punggul Village, Gedangan, Sidoarjo was an effort to provide an increased understanding of corpse care starting from washing, covering, and praying. In addition, this is also done to make a female modin, where it is still rare for a woman to become a modin. Modin is generally a job done by a man, however, it does not rule out the possibility that a woman can also become a modin who helps or assists neighbors in her neighborhood who are having difficulty caring for a corpse. It is hoped that providing knowledge about corpse care for PKK women will be something that can continue to be developed in future generations.

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