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Article

Pesarean Eschatology in Improving Santri's Analytical Ability towards the Problem of Tajhiz Corpses in Society: A Website DevelopmentRobbin Dayyan Yahuda^{1*}, Wirawan Fadly², Wahyu Widodo³
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Education and Science 2023**Keywords:***Pesarean Eschatology
Website
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Santri's Analytical Ability***ABSTRACT**

This paper aims to discuss the influence of developing a pesarean eschatology website on improving students' analytical skills regarding the problem of tajhiz corpses in society. Using Borg and Gall's Research and Development (R&D) approach, this research compares and discusses the improvement of students' analytical skills based on pre-test and post-test results in the experimental class and control class, as well as post-test and post-test results in the experimental class and control class, so that the significance of website use in these two classes can be seen. The initial test results for website development were tested again on a wider scale, based on a comparison of post-test and post-test results in the experimental class at PP. Mambaul Hikmah, Ponorogo (trial site 1) and PP. Al-Qudsiyyah, Madiun (test site 2). Corroborating data was obtained from interviews with 5 informants (3 people from PP. Mambaul Hikmah, Ponorogo, and 2 people from PP. Al-Qudsiyyah, Madiun). Quantitative data analysis using the minitab application. The research results show that: 1. Post-test results in the experimental class at PP. Mambaul Hikmah, Ponorogo was better than the post-test results in the control class. This means that the development of the Pesarean Eschatology website has had a significant impact on improving the analytical skills of PP students. Mambaul Hikmah, Ponorogo, regarding the problem of tajhiz corpses in society. 2. Post-test results in the experimental class at PP. Mambaul Hikmah, Ponorogo was no better than the post-test results in the experimental class at PP. Al-Qudsiyyah, Madiun. This means that the development of the Pesarean Eschatology website has a significant influence in equal proportions in improving the analytical skills of PP students. Mambaul Hikmah Ponorogo, and PP. al-Qudsiyyah, Madiun, regarding the problem of tajhiz corpses in society.

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INTRODUCTION

The issue of the burial of corpses - also called tajhiz corpse - is a discourse that contributes ideologically and pragmatically to Indonesian society. Ideologically, tajhiz on a corpse is a collective obligation of Muslims to a Muslim who has died. Meanwhile, pragmatically, tajhiz corpse is a phenomenon of linkage between local traditions and religious eschatology. Eschatology definitively refers to the study of the end times, human

life at the end of time, and the interactions of human life after passing the end of their journey in the world (Taylor, 2000). The consequences of these two contributive segments of tajhiz corpses gave rise to various beliefs in society, as a result of the embodiment of cultural rites with religious beliefs. An example is the acculturation of Javanese culture with Islamic law in the process of praying for a corpse, where the funeral prayer procession is accompanied by placing candles around the coffin as a symbol of lighting the body through its first night in the grave. Another example is the giving of offerings in the form of food, drinks and clothes on the grave of a corpse during a burial procession, where this is a symbol of the family's final gift to the corpse (Djojoatmojo, 2001).

The process of acculturation of local culture with Islamic law at tajhiz corpses results in several problems in society, especially between those upholding customs and Islamic practitioners. Some local customs on tajhiz corpses are considered to conflict with Islamic law, while those upholding customs consider some Islamic practitioners to be intolerant of local culture. The case in Blitar in 2022 resulted in a dispute between traditional leaders and religious leaders because there was no agreement regarding praying for the bodies of non-Muslims who were active in Islamic religious activities in the local environment (Rahman, 2022). Another example is the case of a corpse dispute in Sleman in 2018, where traditional leaders forbade opening the pocong rope on the corpse because that day was the night of Friday Wage in the month of Muharram, where people who died on that day were believed to carry immune energy. for the person who gets the body. Meanwhile, the aim of not removing the pocong rope is to provide energy for the corpse to fight against people who want to harm the body. This ended in a dispute between religious leaders and traditional leaders (Naibaho, 2018). Another problem in the process of cultural and religious acculturation in tajhiz corpses in society is the minimal role of the younger generation in the procession of tajhiz corpses, as well as in resolving problems with tajhiz corpses. This is indicated by the lack of opportunities for students at schools and Islamic boarding schools to learn about the practice of tajhiz corpses in society (Fahri, 2020).

Reflecting on several conflicts above, the author indicates several needs to resolve the problem of cultural and religious acculturation in tajhiz corpses in society. First, there needs to be facilities that bridge the analytical skills of students in schools or Islamic boarding schools, so that they can read and resolve conflicts in society. Second, there needs to be facilities that students at school and Islamic boarding schools can learn and use all the time so that they can bridge the limited learning hours at schools and Islamic boarding schools. The solution to this requirements analysis can be done by developing online learning media that can be accessed easily by students/santri at any time, as well as opening students'/students' insight and analytical skills in solving the problem of tajhiz corpses in society.

Several developments in online facilities for learning tajhiz corpses have been carried out by several previous researchers. Evy Sophia's research succeeded in developing augmented reality technology as a practical means of learning tajhiz corpses for students (Sophia, 2020). N. Yani succeeded in making an animated video of tajhiz corpses as a learning tool that can provide a picture of the procession of tajhiz corpses that is close to reality. This has a significant impact on students' understanding of the corpse tajhiz material (Yani, 2020). Afrianto succeeded in developing online learning media based on mobile learning, to support student learning on tajhiz corpse material (Afrianto, 2021). Based on the three research results above, the author sees the need to develop online facilities that focus on students' analytical skills in solving the problem of tajhiz corpses in society. Because, this has not been covered by previous researchers, and is following the context of the need to solve the problem of tajhiz corpses in society.

This research aims to develop the Pesarean Eschatology website, as a means of improving students' analytical skills regarding the problem of tajhiz corpses in society.

Through this research, the use of the Pesarean Eschatology website was studied through two T-Tests, namely in the experimental and control classes based on pre-test and post-test scores, as well as through hypothesis testing of the post-test results of the experimental class at test location 1 with post-test results experimental class at test location 2. The research location was carried out at PP. Mambaul Hikmah, Ponorogo, and PP. Al-Qudsiyyah, Madiun, is a representation of an Islamic boarding school that applies the practice of learning tajhiz corpses and its acculturation to local culture. It is hoped that the suitability of the location will optimize the results of developing the Pesarean Eschatology website. This research offers two novelties: First, ideologically, it can become a learning medium that develops analytical skills on the problem of tajhiz corpses in society. Second, practically, offering practical solutions to the problems of tajhiz corpses in society.

METHODS

This research uses the Borg & Gall Research and Development method, by practising seven of the ten product development processes (from requirements analysis to use trials). The seven processes include: 1. Requirements analysis, 2. Data collection, 3. Product design, 4 Design validation, 5. Initial testing, 6. Product revision, 7. Usage testing (Borg and Gall -, 1998). The research data was strengthened through interviews with 5 informants, namely 3 people from PP. Mambaul Hikmah, Ponorogo, and 2 people from PP. Al-Qudsiyyah, Madiun.

Data analysis used a quantitative true experiment approach (Sugiyono, 2010). This was done in 2 stages: First, at the initial trial stage, by testing the hypothesis of post-test scores in the experimental class and control class in PP. Mambaul Hikmah, Ponorogo. Second, at the usage test stage, by testing the post-test value hypothesis in the experimental class at PP. Mambaul Hikmah, Ponorogo, with post-test scores in the experimental class at PP. Al-Qudsiyyah, Madiun. The analysis process uses the help of the mini-tab application, to explain the distinctive realm of the SPSS application, especially in determining which significance is better between hypotheses A and B (Firdaus, 2021).

RESULTS AND DISCUSSION

The research step begins by carrying out a needs analysis study as the author did in the introduction. Then the data collection process is carried out at PP. Mambaul Hikmah, Ponorogo, and PP. Al-Qudsiyyah, Madiun. The results of data collection were then applied to creating the initial design of the Pesarean Eschatology website, as attached in Figure 1.

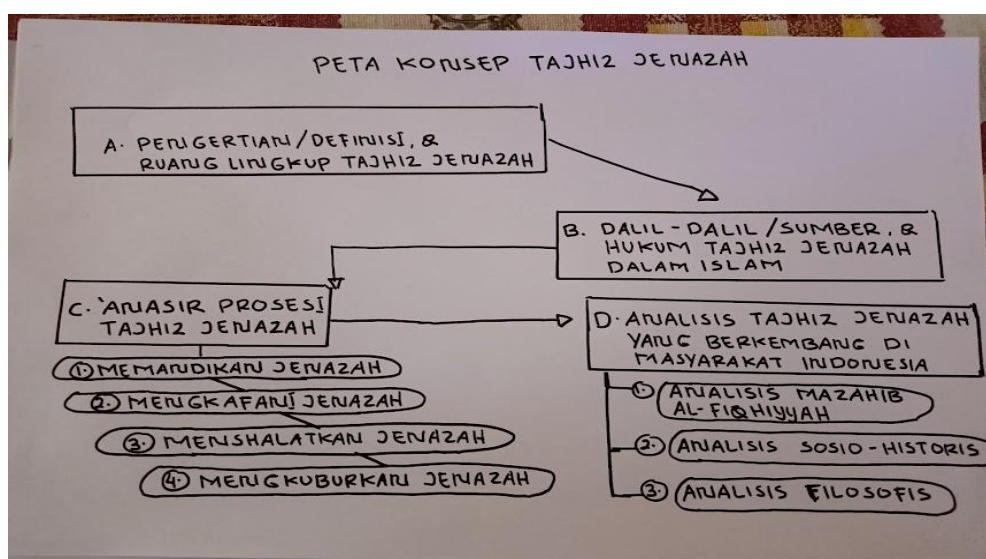


Figure 1. Material Design/Concept of Tajhiz Pesarean Eschatology Corpse

The development step was then carried out by validating the design, based on the suggestions of colleagues. This then resulted in a trial product for the Pesarean Eschatology website as in Figure 2.

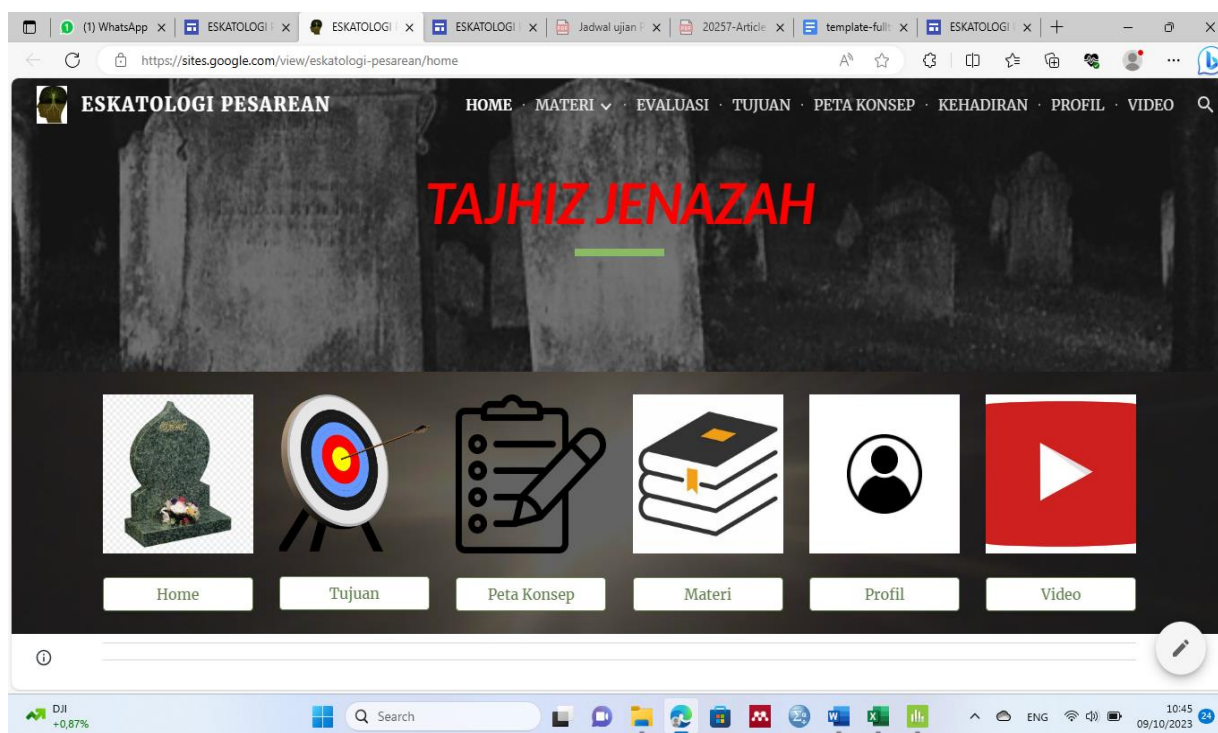


Figure 2. Pesarean Eschatology Website Product Background.

Several points were revised and validated from the initial design to the trial product, including: 1. Adding evaluation segments for students, 2. Specifying learning evaluation on tajhiz problem analysis issues corpses in society, and added with 3. Developing the analytical study domain into two categories, namely the *masail al-fiqhiyyah* category, and the socio-historical study category.

The fifth step was carried out by conducting initial trials on the Pesarean Eschatology website product, namely by conducting learning sessions in two classes, namely the control class and the experimental class. Both classes were subjected to pre-test and post-test evaluations to measure the influence of the Pesarean Eschatology website trial product. Initial trials were carried out at PP. Mambaul Hikmah, Ponorogo, and produces data as shown in Table 1.

Table 1. Descriptive Statistic

Class	Mean	
	Pre test	Post test
Experiment Class	58,93	51,82
Control Class	82,96	70

Data in Table 1, analyzed using paired T-test by mini-tab. There are 3 components tested at the initial trial stage of the website, namely: First, testing the significance of the pre-test and post-test scores in the experimental class. Second, test the significance of the pre-test and post-test scores in the control class. Third, test the significance of the post-test scores in the experimental class with the post-test scores in the control class. The results of the three analysis components are as follows:

1. Pre-Test vs. Post-Test. Experimental Class, PP. Mambaul Hikmah, Ponorogo.

Test

Null hypothesis $H_0: \mu_{\text{difference}} = 0$

Alternative hypothesis $H_1: \mu_{\text{difference}} \neq 0$

T-Value P-Value

-17,49 0,000

The results of the pre-test and post-test hypotheses in the experimental class are, $H_0 M1-M2 = 0$ is rejected, then $H_0 M1-M2 \neq 0$ is accepted. This means that there is a significant difference between the pre-test and post-test results of the experimental class, proven by a significance value of 0.00, or below 0.05.

2. Pre-Test vs. Post-Test. Control Class, PP. Mambaul Hikmah, Ponorogo.

Test

Null hypothesis $H_0: \mu_{\text{difference}} = 0$

Alternative hypothesis $H_1: \mu_{\text{difference}} \neq 0$

T-Value P-Value

-18,92 0,000

The results of the pre-test and post-test hypothesis for the control class are, that $H_0 M1-M2 = 0$ is rejected, then $H_0 M1-M2 \neq 0$ is accepted. This means that there is a significant difference between the pre-test and post-test results of the control class, proven by a significance value of 0.00, or below 0.05.

3. Post-Test Experiment Class vs. Post-Test Control Class, PP. Mambaul Hikmah, Ponorogo.

Test

Null hypothesis $H_0: \mu_{\text{difference}} = 0$

Alternative hypothesis $H_1: \mu_{\text{difference}} \neq 0$

T-Value P-Value

-7,69 0,000

Results of post-test hypothesis and post-test experimental class vs. The control class is, $H_0 M1-M2 = 0$ is rejected, then $H_0 M1-M2 \neq 0$ is accepted. This means that there is a significant difference between the post-test results of the experimental class and the control class, as evidenced by a significance value of 0.00, or below 0.05. After knowing the significant differences between the experimental class and the PP control class. Mambaul Hikmah can be reviewed using mini-tab-based paired T analysis, which of the two is better?

Test

Null hypothesis $H_0: \mu_{\text{difference}} = 0$

Alternative hypothesis $H_1: \mu_{\text{difference}} < 0$

T-Value P-Value

-6,48 0,000

Results of post-test hypothesis and post-test experimental class vs. The control class is, $H_0 M1-M2 > 0$ is rejected, then $H_0 M1-M2 < 0$ is accepted. This means that the significance

of the post-test results in the experimental class is better than in the control class, as evidenced by a significance value of 0.00, or below 0.05.

After knowing the significance of the development of the Pesarean Eschatology website which is better than the control class in PP. Mambaul Hikmah, Ponorogo (as test location 1), then the next step is to carry out the product revision stage. The author's step is to add problem features that follow the characteristics of Madiun residents, which are different from Ponorogo. An example of an analysis problem is the customary issue of praying for corpses which requires people praying to use banana stems as a foothold. There is also the issue of the custom of shrouding a corpse by inserting the amulet belonging to the corpse into the shroud. In the author's opinion, this has fulfilled the proportion of the uniqueness of the problems in Madiun.

After revising the website product, the author conducted a trial use at the second location, namely PP. al-Qudsiyyah, Madiun. Results of trial use in PP. al-Qudsiyyah, its significance will be compared with trials in PP. Mbaul Wisdom. The research stages are as follows: First, test the significance of the pre-test and post-test results in the PP Experiment class. al-Qudsiyyah, Madiun. Second, testing the significance of the post-test results in the PP experimental class. Mambaul Hikmah, Ponorogo, with post-test results in the PP experimental class. al-Qudsiyyah, Madiun. The results of this comparison will show which significance is better between the two.

4. Pre-Test vs. Post-Test Experimental Class, PP. al-Qudsiyyah, Madiun.

Test

Null hypothesis $H_0: \mu_{\text{difference}} = 0$

Alternative hypothesis $H_1: \mu_{\text{difference}} \neq 0$

T-Value P-Value

-7,69 0,000

The results of the experimental class pre-test post-test hypothesis are that $H_0 M1-M2 = 0$ is rejected, and then $H_0 M1-M2 \neq 0$ is accepted. This means that there is a significant difference between the pre-test and post-test results of the experimental class in PP. al-Qudsiyyah, Madiun. Proven by a significance value of 0.00, or below 0.05.

5. Post-Test Experimental Class, PP. Mambaul Hikmah, Ponorogo vs. Post Test Experiment Class, PP. al-Qudsiyyah, Madiun.

Test

Null hypothesis $H_0: \mu_{\text{difference}} = 0$

Alternative hypothesis $H_1: \mu_{\text{difference}} < 0$

T-Value P-Value

-6,48 0,000

Results of the post-test hypothesis and post-test of the experimental class PP. Mambaul Hikmah vs. experimental class PP. al-Qudsiyyah is $H_0 M1-M2 = 0$ rejected, then $H_0 M1-M2 \neq 0$ accepted. This means that there is a significant difference between the post-test results of the experimental class PP. Mambaul Hikmah with the post-test results of the experimental class PP. al-Qudsiyyah, proven by a significance value of 0.00, or below 0.05.

After finding significant differences in the post-test on experimental class PP. Mambaul Hikmah vs. post-test on experimental class PP. al-Qudsiyyah, a paired T-test with a mini-tab is needed to determine better significance between the two. The results are as follows:

Test

Null hypothesis $H_0: \mu_{\text{difference}} = 0$

Alternative hypothesis $H_1: \mu_{\text{difference}} < 0$

T-Value P-Value

1,32 0,898

Results of the post-test hypothesis and post-test of the experimental class PP. Mambaul Hikmah vs. experimental class PP. al-Qudsiyyah is that $H_0 M_1 > M_2 > 0$ is accepted, then $H_0 M_1 - M_2 < 0$ is rejected. This means that neither is more significant (both are equally good) in terms of post-test scores in the experimental class PP. Mambaul Hikmah, Ponorogo, with post-test results PP. al-Qudsiyyah, Madiun. This is proven by a significance value of 0.898, or above 0.05.

This is reinforced by the results of interviews with informants A, B and C from PP. Mambaul Hikmah, Ponorogo, as well as informants D and E from PP. al-Qudsiyyah, Madiun, stated that the development of the Pesarean Eschatology website had a positive impact in increasing their insight into the reality of the problem of tajhiz corpses in society, both from the perspective of al-Fiqhiyyah issues and from the perspective of socio-historical studies. This spurred their enthusiasm for solving the problems of tajhiz corpses in the community. Informant B (Edo Febriansyah, personal communication, October 2023) and informant E (C. Wiraguna, personal communication, October 2023) were more interested in fiqhiyyah issues, while informant A (F. Trisna Hadi, personal communication, October 2023), informant C (H. Mubarak, personal communication, October 2023) and informant D (A. Hakim, personal communication, October 2023) were more interested in socio-historical issues.

CONCLUSION

The results of the development of the Pesarean Eschatology website have had a significant impact on the analytical abilities of PP students. Mambaul Hikmah, Ponorogo, and PP. al-Qudsiyyah, Madiun, regarding the problem of tajhiz corpses in society. This is proven after going through 7 (seven) stages of product development according to the Borg & Gall approach. Evidence of this significance is divided into two parts. First, the development of the Pesarean Eschatology website at the initial trial stage, proved that there was better significance in the experimental class compared to the control class. Second, the development of the Pesarean Eschatology website at the product usage test stage proves its significance in the experimental class at PP. Mambaul Hikmah, Ponorogo. and PP. al-Qudsiyyah, Madiun, is equally good at improving students' analytical skills regarding the problem of tajhiz corpses in society.

The next research suggestion is to increase the scope of R&D-based research with technology-based research, especially in solving ideological and pragmatic problems in society. Some of these problems exist in studies of Orientalism, Occidentalism, and problems with the concept and practice of the *Sakinah* family. *Wallahu a'lam bi al-shawab*.

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