

**PERCEPTIONS AND STRATEGIES OF ISLAMIC RELIGIOUS EDUCATION TEACHERS
TOWARDS IKHTILAF OF CORPSE TREATMENT**

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ABSTRACT

This research is motivated by the problem of ikhtilaf in the understanding and practice of managing corpses, in the midst of community life in the realm of Malay culture, which has an impact on learning activities in schools. The purpose of the study was to determine the perceptions and strategies of Islamic Religious Education teachers at the Ikasari Pharmacy Vocational High School Pekanbaru on the ikhtilaf of handling corpses in learning. This type of research is a qualitative type with interview and documentation data collection techniques. The technique of data analysis is descriptive qualitative analysis. Research result; 1) The teacher's perception is as follows; first, ikhtilaf is something that is natural as long as it does not conflict with things that are in principle; second, be wise so as not to blame each other; third, prioritizing deliberation by adhering to shari'ah. 2) learning strategies; expository learning, discovery learning combined with group learning. The implementation is that the teacher determines the material based on the curriculum, establishes mandatory books and recommends developing material from various sources. For active learning, the teacher chooses the method of discussion and demonstration. During the discussion, students are invited to present various problems resulting from material exploration and experience. Research conclusions; Ikhtilaf in the management of corpses does not need to be contested as long as it does not violate shari'ah. To address this, the teacher applies strategies that can direct students to explore the right knowledge and skills, foster a wise attitude towards ikhtilaf, and increase creativity.

Keywords: Perception, Strategy, Teacher, Ikhtilaf, Corpse Treatment

A. INTRODUCTION

Funeral arrangements are fardhu kifayah for Muslims. Currently, there are relatively few people who have the ability to take care of corpses properly, so that bait experts have difficulty finding experts who are able to carry it out. Ideally, the ability to take care of the dead should be mastered by the majority of Muslims. This needs to get the attention of community and religious leaders, especially educators. In response to this, it is very necessary that the material for the management of the corpse be taught to the younger generation so that the obligation of fardhu kifayah can be fulfilled properly.

The management of the body is mainly carried out by the family of the deceased, this indicates that each family member is required to be skilled in the management of the

body. Therefore, corpse management material should have been studied by school-age children. For senior high schools, the material on the management of the corpse is contained in curriculum 13, in class XI. Therefore, Islamic Religious Education teachers have a great responsibility in transferring knowledge and training skills and instilling an attitude of responsibility towards the fardhu kifayah of corpse management, with khilafiyah trinkets that color the theory and practice of corpse management in the midst of the lives of Malay people in Riau Province, especially Pekanbaru City.

Ikhtilaf in the theory and practice of corpse management is a problem for an Islamic Religious Education teacher, as long as it does not conflict with the rules of Shari'a. To address this phenomenon, Islamic Religious Education teachers in schools, of course, must have a broad and correct provision and treasury of knowledge, so that they can design and implement it properly and wisely in accordance with the reality of the cultural diversity of Malay society.

Allah Swt revealed Islam as a guide and guidance for human life, by implementing it will be able to achieve happiness in this world and the hereafter. So the teachings of Islam must be known and understood properly, in the aspects of creed and worship. In this context, Imam al-Shafi'i said: knowledge precedes charity, meaning that understanding can be obtained for people who are intelligent and think. In line with this, Caliph Umar said: the religion of Islam is reason, there is no religious obligation for people who do not reason. (Jamrah: 2014)

Islam is a rational religion, which upholds the role of reason and prioritizes science before charity. Every servant of Allah Swt has freedom of thought, but it must be within the rules and corridors that have been determined, not in the sense of free thinking. The principle of freedom and equality of rights is one of the factors that enriches the scientific treasury with various styles of thought in Islam. However, unlimited freedom can result in the emergence of understanding by people who do not have the capacity and scientific authority. (Jamrah: 2014)

Therefore, the possibility of ikhtilaf in the understanding of Islamic teachings from the beginning of its development until Islam entered a large area outside the Arabian peninsula to the land of Southeast Asia, especially the archipelago. Islamization in the archipelago has a unique pattern. The Islamic preachers adapted to the local culture of the archipelago and made it a medium to develop Islam while still adhering to the guidance of the true faith.

The spread of Islam in the Malay region has colored Malay culture into a culture that is identical to Islam. So that the term appears that the Malay people are Muslims, and if they are not Muslims then they are not Malay. This indicates that the process of

Islamization in the archipelago is a process of acculturation between Islam and Malay culture.

This phenomenon, it is not surprising that the practice of the Malay Muslim community, is colored by Malay traditions, including the issue of funeral arrangements. This is also part and parcel of ikhtilaf apart from differences in the understanding of the Mujtahid which comes from the teachings of Islam al-Qur'an and al-Sunnah.

Based on the above background, this problem can certainly be overcome by Islamic Religious Education teachers who know, understand and are skilled in the management of bodies both in theory and practice. Besides that, they are also able to understand the phenomenon of ikhtilaf in the management of the corpse so that they are able to present the material with the selection of the right strategy. In this case, the use of strategies will depend on the teacher's perception in seeing the phenomenon of ikhtilaf in the management of corpses.

In general, the strategy according to Djamarah, et al (2010) means the outlines of direction for action in an effort to achieve predetermined goals. In connection with teaching and learning, strategies can be interpreted as general patterns of teacher and student activities in the realization of teaching and learning activities for the purposes outlined.

This research was conducted at Ikasari Pharmaceutical Vocational High School (SMKF) Pekanbaru. The selection of the school was based on the high interest of students who came from various regions in Riau Province to continue their studies at the school. Of course, the diversity of the learners' regional backgrounds becomes its own color in the life of the classroom community as part of the school community which is the face of Malay society. The high number of students indicates that SMKF Ikasari is one of the vocational schools trusted by parents. The school's accreditation is Superior with an A grade.

There are two problems that become the focus of the author's study, namely; first, how is the perception of Islamic religious education teachers at SMKF Ikaşari towards the ikhtilaf of corpse management in learning; second, how is the strategy of Islamic religious education teachers at SMKF Ikasari in carrying out learning material on corpse management in the midst of the ikhtilaf of corpse management

Similar research has been conducted by several previous researchers, namely:

1. Edi Susanto (2014), with a research entitled, Spritualization of Islamic Religious Education; Towards Pluralistic Inclusive Diversity. This paper describes the chaos of Islamic religious education learning which is influenced by the mechanistic behavioristic philosophy, thus giving birth to Islamic learning products that tend to be intellectualistic and less soulful. The author uses a philosophical approach, proposing the concept of spiritualization of Islamic religious education. Based on the theocentric humanism constructivism philosophy through learning strategies and methods that

can activate students so that students can construct their knowledge, such as the Reflective Pedagogical Paradigm (PPR) which prioritizes student activities to find and interpret their own experiences and the Project Based Learning (PBL) Strategy, a contextual learning strategy that provides ample opportunities for students to socialize with the community outside of school through social work internships. Thus it can be concluded that this paper attempts to provide some alternative solutions in learning activities, while realizing the limitations of its research study so that it recommends the need for research with the same theme but with different landscapes and approaches to test the accuracy of its research results.

The research above has a different side from the author's research. The research that the author conducted focused on highlighting the perceptions of Islamic Religious Education teachers towards the ikhtilaf of corpse management in theory and practice and the strategies used in learning activities in the midst of ikhtilaf that occurred. The results of this study are expected to provide an overview of the choice of appropriate strategies in conducting learning based on the perceptions of Islamic Religious Education teachers towards the ikhtilaf of corpse management both in theory and implementation in the midst of a Malay-cultured society. So it is hoped that the learning outcomes will give birth to a generation that has an open and wise soul towards various differences.

2. Maknun (2014) with the research title "Implementation of Ikhtilaf Tradition and Culture of Peace at Pesantren Nurul Ummah and Ar-Romli Yogyakarta". This research is a comparative study between two Pondok Pesantren educational institutions, namely Pesantren Nurul Ummah and Ar-Romli Yogyakarta. Islamic boarding schools are considered as a place of moderate Islamic education and are full of peaceful traditions in dealing with various forms of differences. However, nowadays, the moderate attitude of Islamic boarding schools has begun to be questioned. Reality shows that there are political, economic, and social strings in the pesantren community that cause it to be unstable in dealing with differences and prone to conflict. The author uses a qualitative approach, with the intention of re-exploring the mindset, views, character, and attitudes of caregivers or santri in dealing with "Ikhtilaf" both in religious, political, and cultural understanding. The results of the exploration are used to construct the presence or absence of "peace" values or culture that grows in pesantren both in terms of systems, processes, and instruments. From the results of the study, it can be concluded that both pesantren (Nurul Ummah and Ar-Romli Yogyakarta) have never experienced external conflicts that require in-depth handling. Nevertheless, both boarding schools have applied the principles of a culture of peace and faced ikhtilaf wisely.

The author's research is different from Maknun's research. This can be seen from the focus of his research, which is to re-explore the mindset, views, character, and attitudes of pesantren caregivers or students in facing "ikhtilaf" both in religious,

political, and cultural understanding. While the focus of the research, which the author examines, is the perception and strategy of Islamic Religious Education teachers in the management of corpses in the midst of ikhtilaf concepts and practices in society. With the hope that an open spirit of students will be formed, an attitude of tolerance, wisdom and wisdom in responding to ikhtilaf of religious understanding and practice, especially the management of corpses.

3. Susanti, Novia & Murniyetti (2021) with the research title "Teacher Learning Strategies in Teaching Khilafiyah Fiqh Material" The purpose of this study is to find out what material in fiqh subjects is khilafiyah, what learning strategies fiqh teachers use in teaching khilafiyah fiqh material and see what obstacles fiqh teachers face in teaching fiqh material, namely khilafiyah. The type of research that the author uses is field research, while the research method that the author uses is a qualitative method with a descriptive approach. The results showed that the fiqh material that is khilafiyah that is studied, namely about the zakat of mining goods and rika (finished goods), nisab (amount of drink) of stolen goods, have (punishment) stealing, have (punishment) robbers. Robbers and pirates and the law of insurance in Islam. The learning strategy of the fiqh teacher in teaching fiqh material, namely khilafiyah, uses direct learning. The obstacles faced by fiqh teachers in teaching fiqh material, namely khilafiyah, are first, the level of intelligence of students who easily absorb learning, some are less able to build student understanding. Third, facilities and infrastructure, especially learning media, are still limited so that teachers only use simple and less varied learning methods.

The research of Novia Susanti, Novia & Murniyetti, as the author has described above is different from the research that the author is doing, in this case the difference is in addition to the object of study, it can also be seen from the focus of the problem under study, namely teaching strategies, and the obstacles faced by teachers in teaching learning material that is khilafiyah, namely about zakat on mining and rika (finished goods), nisab (amount of drink) stolen goods, have (punishment) stealing. have (punishment) robbers. Robbers and pirates and insurance law in Islam. While the author's research has a different focus of study, namely on the perceptions and strategies of Islamic Religious Education teachers in learning about the material of funeral arrangements. The material of the management of the corpse as one of the learning materials of Islamic Religious Education subjects that has a unique character. The unique character in this case relates to the inclusion of cultural elements in its implementation activities. This is a problem and a challenge in addition to differences in understanding of fiqh madhhab. Based on the perceptions of Islamic Religious Education teachers from learning experiences both print and electronic and also direct experience of doing funeral arrangements in the community, it is the basis for determining the learning strategy for funeral arrangements.

B. RESEARCH METHOD

Types of research methods can be classified based on, objectives, and the level of naturalness (natural setting) of the object under study. Based on purpose, research methods can be classified into basic research, applied research, and research and development. Furthermore, based on the level of naturalness, research methods can be grouped into experimental, survey, and naturalistic / qualitative research methods. (Sugiono, 2017: 4). The type of research method used in this research is qualitative research with a descriptive or narrative approach.

Qualitative research methods are also called new methods, because they have not long emerged in the world of research. In addition, it is also called the artistic method because the research process is more artistic (less patterned). In addition, it is also called the postpositivistic method because it is based on the philosophy of postpositivism, and is also called the interpretive method because the research data is more of an interpretation of the data found in the field. (Sugiono: 2017)

The data collection techniques are using documentation and interview techniques. The data collection technique used is semi-structured interviews (Semistructure Interview). This interview is included in the in-depth interview, where the implementation is freer when compared to structured interviews. Researchers prepare interview guidelines that contain questions regarding the variables under study. The questions were directed at revealing perceptions and strategies in addressing the ikhtilaf of jenzah management in learning submitted to two data sources or research informants, namely Islamic Religious Education teachers at Ikasari Pharmaceutical Vocational High School Pekanbaru.

Furthermore, the researcher analyzes the data, by organizing the data, breaking it down into units, synthesizing, compiling into patterns, choosing which ones are important and which ones will be studied, and making conclusions that can be told to others. In this case, researchers used the Miles and Huberman model analysis technique. (Sugiono: 2017)

Sugiono (2017) explains that the Miles and Huberman model analysis technique is by doing the following stages; first, data reduction. Activities that can be done are, summarizing, choosing the main things, focusing on important things, looking for themes and patterns. This is important, because a lot of data must certainly be filtered by researchers to get various information that has a connection with research problems; second, data display (presentation of data) in a narrative or descriptive way, besides that there are also other ways, namely flowcharts; third, conclusion drawing/verification, thus conclusions in qualitative research may be able to answer problem formulations that are temporary and will continue to develop after research in the field. Conclusions in qualitative research are new findings that have never existed before. The findings can be

in the form of a description, or a description of an object that was previously dim, after being studied it becomes clear.

Researchers conducted interviews regarding perceptions and strategies in responding to the ikhtilaf of jenazah management in learning. To get perceptions, of course, researchers try to find out and explore the teacher's learning experience from various print and electronic sources. Then the teacher's experience in direct participation in corpse management activities in the community.

C. RESULT AND DISCUSSION

The results and discussion in this study will be described in accordance with the focus of the problems in this study.

1. The perceptions of Islamic Religious Education Teachers at SMKF Ikasari towards the ikhtilaf of funeral arrangements in learning are as follows:

1.1. Perceptions of Islamic Religious Education Teachers about Ikhtilaf procedures for handling the corpse in various kinds of references, both printed and electronic.

The results of interviews conducted by the research team, it can be understood that Ikhtilaf in religious matters understood from various reading sources, especially in the material of the management of the corpse is a natural thing to happen, but what is important is not regarding fundamental matters or principles, as said by the two Islamic Religious Education Teachers. (Desi Susmita and Kastarudin, Interview, April 07, 2022)

The formation of the perceptions of Islamic Religious Education teachers towards the ikhtilaf of corpse management is certainly not necessarily formed as described above. Teachers have learning experiences from various sources of knowledge, as conveyed by Desi Susmita & Kastarudin (interview, April 07, 2022) that quite a lot of references have been read because there are so many available, both printed and electronic, but among all the readings, of course, must be selected in order to obtain the most correct and appropriate material.

According to the researcher, what was conveyed by the Islamic Religious Education teacher of SMKF Ikasari was correct, because some differences in the theory of funeral arrangements are a phenomenon that must be addressed wisely and wisely as long as it does not conflict with shari'a. However, for the teaching material given to students, it should be material that has been packaged and compiled by the teacher, so that there is no confusion and confusion of students understanding the material, but students can be given the freedom to read and explore material from various kinds of learning sources to broaden their insight and understanding that in the material for the management of the body there is ikhtilaf and this can be discussed in class.

Regarding the choice of references that are the main choice of Islamic Religious Education teachers have different tendencies, one teacher chooses learning resources from various places, print or electronic including YouTube, (Desi Susmita, Interview,

April 07, 2022), but other teachers choose printed materials on the grounds of the authenticity of the material content. However, electronic teaching materials are still used as additional references. (Kastarudin, Interview, April 07, 2022)

Printed or electronic reference sources each have their advantages and disadvantages, but preferably, a teacher must have a basic knowledge of the material to be taught. Therefore, teachers must first use references written by figures in their fields. For the media that is the source of retrieval, of course, you can use any media, both print and electronic, as long as the reference is the work of figures who are experts in their fields or according to their authority.

The teacher's efforts in deepening and expanding knowledge about the teaching material for the management of the corpse have been very good, accompanied by efforts to filter all the right and correct material according to Shari'a. This step is the right step in addressing existing differences, so that teachers can convey material that is considered the most correct without having to blame other opinions as long as other opinions do not violate the provisions of the rules that apply in the management of the body. This step is the right step in responding to existing differences, so that teachers can convey the material that is considered the most correct without having to blame other opinions as long as other opinions do not violate the provisions of the rules that apply in the management of the body..

Through the learning experience of Islamic Religious Education teachers of SMK F Ikasari, they produce a broad perspective in seeing the phenomenon of ikhtilaf in funeral arrangements from various references, in accordance with the demands of the teacher's duties as a professional, as stated in the Law of the Republic of Indonesia No.14 of 2005 concerning Teachers and Lecturers.

In the Act, in Chapter. I. General Provisions article 1. explains that teachers are professional educators with the main task of educating, teaching, guiding directing, training, assessing and evaluating students in early childhood education in formal education, basic education, and secondary education. (Director General of Islamic Education, Ministry of Religious Affairs, 2006: 83)

Furthermore, it is explained that a teacher must have competence as described in Chapter. IV article 8. In article 9, the teacher's competence consists of pedagogic, personality, social and professional competencies. (Director General of Islamic Education, Ministry of Religious Affairs, 2006: 88). For the ability to master learning materials, efforts to innovate and integrate knowledge are part of professional competence.

In the trajectory of Islamic history, ikhtilaf has started since the Companions tried to understand the teachings of Islam sourced from the Qur'an and al-Sunnah when the Messenger was still with them. Since then, there have been differences of opinion, but every difference that occurs among the Companions is submitted to the Prophet for

explanation and clarification. The Prophet's explanation was accepted by the Companions so that the differences subsided. (Jamrah, 2014: 225)

According to M. Natsir (2021), there is no religious prohibition against ikhtilaf produced by tafaqquh fiddiin and ijihad. What includes the collapse of the ummah, and because it is forbidden, is jumud and tafarruq, frozen and divided. Similar to M. Natsir, Mun'im (2015: 1) explains that differences of opinion among Muslims can be addressed proportionally, because fanaticism can be toxic to the intellectual development of Muslims.

According to Al-Ashfahani (died 502 Hijri) in Al-Khasyalan (2014), ikhtilaf or mukhalafah is when each party takes a different path from the other in a situation or word. Whereas khilaf is more general than contradiction, because every two things that contradict must be mukhallaf or different and not everything that is different is contradictory. There is a hint here that khilaf or ikhtilaf not only occurs in the form of disagreement, but also in the form of tanawwu' or diversity. (Al-Khashalan: 2014)

M. Yusuf (2015) explains that every tafarruq (division) is ikhtilaf (difference), but not every ikhtilaf (difference) is tafarruq (division). However, every ikhtilaf can and has the potential to turn into tafarruq or iftiraq, among others, because:

- a. The influence of lust, which can lead to the emergence of, for example, despicable *ta'ashub* (fanaticism), personal or character cult attitudes, absolutist attitudes or winning in differences of opinion, and so on. It is the influence of these passions that generally turns permissible differences of discourse on *furu' ijthadiyah* issues into despicable disagreements of the heart.
- b. Wrong perceptions, such as mistaking *furu'* issues for ushul issues. This usually happens to some Muslims who do not recognize and do not have fiqhul ikhtilaf. They only have *fiqhul tafarruq wal iftiraq* (fiqh of schism), where for them every difference and disagreement is a form of schism that they do not tolerate, and therefore always deal with *wala'* and *bara'*.
- c. Not maintaining good manners in differences of opinion, whether the owner or follower of a madhhab and other opinions.

Furthermore, M. Yusuf (2015) explains that the problem of khilafiah will continue to occur until the end of the world, however not all khilafiah problems can be tolerated, especially the issue of 'aqidah, for example when someone states that "Prophet Muhammad is not the closing prophet". This is contrary to God's decree in the Qur'an.

Allah swt, says in Surah Al-Ahzab (33): 40

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ٤٠

Meaning: Muhammad is not the father of any of you, but he is the Messenger of Allah and the Seal of the Prophets. And Allah knows all things. (Al-Ahzab (33): 40)

Ikhtilaf in theory, according to one of the religious leaders and at the same time the Islamic religious counselor of the Ministry of Religious Affairs of Pekanbaru City, that there is no fundamental difference found from the reading sources that I have read, it's just that what happens is lack of understanding of the community. The differences contained in the fiqh madhhab do not need to be conveyed if it will confuse the community, just convey the material that is representative for the community to master. [Interview, 08 August 2022).

If tolerance is allowed to produce good relations between different groups then that result can be understood as the wisdom or benefits of the implementation of a true teaching. (Sufyanto: 2001). Therefore, fostering and developing an attitude of tolerance in students, especially in the subject of Islamic Religious Education, the material for managing corpses is a good opportunity for teachers with the existence of ikhtilaf in theory and practice in the midst of community life.

1.2. Perception of Islamic Religious Education Teachers towards Ikhtilaf Practice or Implementation of Corpse Management in the community.

The Islamic Religious Education teacher explained that he had directly participated in the management of the body, but was still limited to family members, namely shrouding. (Desi Susmita, Interview, April 07, 2022) Meanwhile, Kastarudin explained that he had participated in the complete management of the body several times, starting from bathing to burying it. (Kastarudin, Interview, April 07, 2022)

The statement of the two Islamic Religious Education teachers at SMKF Ikarari above is very good, because the knowledge conveyed will certainly be more meaningful if the teacher has first had direct experience in handling the corpse. The teacher can also see firsthand the differences in understanding of each officer and also the heirs in the management of the corpse. With this phenomenon, the teacher has sufficient provisions to provide planting of tolerance values for various differences, because this teacher's experience can be used as insight development for students in the classroom.

The difference encountered in the community according to the two Islamic Religious Education teachers is in terms of bathing. Some community traditions carry out bath nine, but in general people do not use bath nine in bathing the corpse. In addition, there are also other differences, such as the variety of water used, shrouding, and burying. (Desi Susmita & Kastarudin, Interview, April 07, 2022)

In this case, the Islamic Religious Education teacher of SMKF, has seen the reality of the diversity of corpse management practices in the community, especially the people of Pekanbaru city. This can be an experience and development of insight in responding to

differences that will be conveyed to students, so that students from the beginning have a broad insight into some of the differences in the management of corpses that exist in the community as long as these differences do not violate the rules of shari'at.

Ikhtilaf of corpse management, researchers also found from the results of interviews with community leaders who served as Islamic religious instructors at the Ministry of Religion of Pekanbaru City. As conveyed by the Chairperson of the Pekanbaru City Extension Work Group (POKJALUH) named Ustadz Busihat, that there was once a sharp difference between the bait or heirs and the community, when the body was to be carried to the cemetery. The belief of the heirs is that carrying the body must be carried, not allowed by using a vehicle. The distance between the house and the cemetery is relatively far. With this difference, the community did not insist on forcing the delivery of the body using an ambulance, but the implementation was left to the family. The family brings and asks their friends who share the same understanding to carry the body of their family member to the cemetery. (Busihat, Interview, August 05, 2022).

Furthermore, the ustadz explained that this was due to the heirs' understanding of a hadith which means: "Ibn Mas'ud reported that he said: "Whoever follows a dead person should carry it on the four corners of the coffin, for this is one of the Sunnahs of the Prophet." (narrated by Ibn Majah) (Busihat, Interview, August 05, 2022).

The differences that do not occur in principle in the practice of corpse management that occur in the community as conveyed by one of the ustadzah Azhariyah (Interview, April 05, 2022) who is also a religious figure and also an Islamic religious instructor of the Ministry of Religion of Pekanbaru city, that the differences that occur do not occur on the issue of the pillars, but only on issues that are not principles, for example, Sometimes the lack of good manners in welcoming the dead is due to the lack of knowledge and understanding of the heirs who welcome in the grave, so that the person standing on the grave must shout to tell what should be done by people who will welcome the dead and the procedure for putting the dead into the grave.

Another difference as explained by one of the other ustadz is that in the aspect of shrouding the corpse in the technical direction of the roll of the shroud, some say the roll is in the same direction, but there are those who cross the direction so that it is strong. This is not an urgent issue and does not need to be disputed. (Rambe: Interview, April 05, 2022)

Another community leader, and also an Islamic religious instructor at the Ministry of Religious Affairs of Pekanbaru City, explained that to regenerate the knowledge, understanding and skills of funeral arrangements to the younger generation of Muslims, it should start at elementary school age, around the age of seven or eight years in the stage of memorizing the recitations of prayers. (Suhaimi: Interview, April 05, 2022)

Regeneration of fardhu kifayah skills is very necessary for the youth, because currently there are fewer and fewer members of the community who are skilled in funeral arrangements, especially from among the youth. This is often the case in peripheral or remote communities. Therefore, trainings should be held in order to improve the ability to take care of the dead, not only for students in formal educational institutions. (Rambe: Interview, August 05, 2022) In fact, the material for the management of corpses should be introduced in early childhood, because to this day there are many cases of biological children being afraid of their father's corpse, this is certainly due to wrong parenting in the family, why the child is afraid of their father's corpse. (Masrizal: Interview, August 05, 2022)

Regarding the introduction of corpse management material to early childhood, according to the author's opinion, it should be on the aspects of the recitations and prayers of the funeral prayer and the cultivation of self-awareness that humans are living creatures created by Allah Swt who will face His Creator in time, including their family members. So planting this self-awareness includes instilling a sense of affection and noble character towards his parents and other family members, both during life and at the time of death as a form of pious and pious children, so as to be able to build mental strength that his family members after becoming a corpse do not need to be feared by children. In this case, parents must filter and provide the right understanding of the dead according to Islamic teachings so that negative connotations and fear in children about the dead do not occur.

Furthermore, the author presents the perceptions of Islamic Religious Education teachers about other causes of differences in the organization of the corpse apart from differences in mazhab. From the results of the interview that tradition in Malay culture is a factor causing differences. Traditions in their respective regions that have long been in effect for generations and do not violate the provisions of the fiqh of corpse management (Desi Susmita & Kastarudin, Interview, April 07, 2022).

Based on the opinions of the two Islamic Religious Education teachers of SMK F Ikasari, another cause is the difference in traditions in Malay culture. With regard to Malay culture in history before the arrival of Islam, Bahaman (2003) explains that Malay culture is a local culture based on local and Hindu beliefs. The Palembang kingdom and the Singapore kingdom are manifestations of the Malay kingdom. The Malacca Kingdom, which at that time was only a small kingdom, developed into a large kingdom and controlled the waters of the Malacca Strait. The arrival of the scholars had developed Islam in the palace and was followed later by the people. Subsequently, a new Malay culture emerged, namely Islamic Malay. This culture is a local culture that is adjusted to Islam, with the following cultural characteristics:

- a. Based on the concept of Islamic monotheism.
- b. Belief in the existence of life after death.
- c. Islam requires the king to be fair to the people
- d. Malay as a language of pronunciation.
- e. Budi as the core and philosophy of life
- f. Obedience to the king
- g. Open to the outside world with adjustments based on the above terraces.
- h. Think rationally

The form of corpse management colored by Malay culture is as explained by one of the religious leaders and community leaders about mandi nine. Mandi nine is one of the traditions in Malay culture. The procedure for bathing nine is the process of bathing the corpse by pouring absolute water on the corpse's body nine times. The watering starts from the right side of the body, watered three times accompanied by prayers for each watering, then continued with three times for the left side of the body accompanied by prayers for each watering and finally the middle body of the corpse three times by reading prayers for each watering. The water that is prepared is put into a glass as many as nine glasses or you can use a dipper and take the water that has been provided as many as nine flushes. (Busihat, Interview, August 05, 2022)

According to another community leader, who is also an Islamic religious instructor at the Ministry of Religious Affairs of Pekanbaru City, he explained that Malay culture has contributed to the coloring, for example the use of flowers or sowing flowers on the grave. (Masrizal, Interview: August 08, 2022).

There is also a tradition that accompanies the management of the corpse, namely crossing or walking under the coffin, so that family members do not always remember their family members who have died. However, this tradition is very rarely carried out by the community, as stated by Kastarudin (interview: 05 September 2022).

1.3. Perceptions of Islamic Religious Education teachers in responding to differences in knowledge and skills that students have previously acquired.

Responding to differences in students' learning experiences, regarding the management of the body as long as the differences that want to be applied are not a major problem, then it is allowed. (Desi Susmita, Interview, April 07, 2022) Further strengthening the information above that as long as there is no prohibition we provide opportunities. Usually children are led to think critically. Not always what is seen in the field is true. That's where our role is to provide information to children. (Kastarudin, Interview, April 07, 2022)

According to the teacher, the material for funeral arrangements is given in grade 11 in accordance with the applicable curriculum. Students of SMKf Ikasari are given

material on funeral arrangements in even semesters as much as 9 jpl. (Desi Susmita & Kastarudin, Interview, April 07, 2022)

On this occasion, it is one of the ways for Islamic Religious Education teachers to instill the values of mutual respect for differences that occur, because the strategy used is accompanied by the selection of active learning methods, namely the discussion method. During the discussion, students can convey various issues that can be asked and discussed during group discussion learning. But in the end, the finalization of the material is with the Islamic Religious Education teacher.

2. Islamic Religious Education Teacher's Strategy at SMK Ikasari in learning corpse management.

2.1. Use of Learning Strategies

a. Expository Learning dan Discovery Learning

Expository learning is delivering all the material that has been prepared based on selected reading sources or from the textbook. Discovery learning is asking students to search for themselves and find their own subject matter while the teacher acts as a facilitator, mediator or motivator. The strategies chosen by the Islamic Religious Education Teacher are as follows:

The explanation obtained from Desi Susmita is that the strategy used is a combination of exposition learning and discovery learning, meaning that this material has been prepared referring to the package book. Students are invited to read the package book. For material development, students are asked to make papers. We tell them to look for material first independently. After that, of course we will add enrichment. (Desi Susmita, Interview, April 07, 2022)

Thus, the support of reading sources as material development needs to be sufficiently available in the library because the library is the right place for children to learn. Desi Susmita (interview, April 07, 2022) in this case explained that the material for managing the corpse is quite available in the library even though the specific book is not available. Furthermore, Kastarudin (interview, August 05, 2022) explained that books containing material on the management of the body are available in approximately 7 books.

I have a special book for organizing the funeral that I bought when I was in college that I have until now and also of course printed books from schools, special books for teachers from various publishers. There are Erlangga, Yudhistira and for children we use two books and there is also LKS. For printed books from Erlangga and Yudhistira and additional LKS. (Desi Susmita, Interview, April 07, 2022)

The same thing was explained by the teacher (Kastarudin, interview, August 05, 2022) explaining that for reference, there are two open packages or student handbooks. For additional material, students are welcome to look for print or electronic references.

With regard to the availability of references in the library, the explanation of the Islamic Religious Education teacher, according to the author's opinion, needs attention, so that schools increase the availability of reading materials as one of the learning resources for students. In addition, considering the mandatory reference rules required by Islamic Religious Education teachers are 3 books, 2 of which are mandatory books, one is a supporting book.

A library is a very important facility for an educational institution. The urgency of a library so that the library is called the heart of educational institutions ranging from primary, secondary and higher education. The availability of various references in the library as a learning resource, because learning resources are not only teachers, but other learning resources are various printed or electronic references available in the library. For corpse management material, ideally there are relatively many reference books related to the material.

Efforts that can be made to strengthen the library according to Rozi (2017) can be done in ways, among others:

- a. Complete the library collection, not only books but also journals, proceedings, baboon books, magazines to access online journals and create links to other libraries.
- b. Allocate regular funding to expand the collection and improve library facilities and infrastructure.
- c. Equipping the library with photocopying, library online access, book search engine.
- d. The manager regularly campaigns for the existence of the library including informing the library collection of updated books.
- e. Improve the quality of library managers by increasing education, comparative studies, workshops and other activities that support the improvement of the ability of library managers.

Therefore, the presence of a library is very important for the progress of educational institutions. The availability of various kinds of printed and even electronic references, makes it very easy for teachers and students to be able to explore learning experiences according to their respective needs. But of course this is not easy because it requires professional handling from librarians and the cooperation of all educational institution personnel.

According to Kastarudin, I use expository learning and discoveri learning. The main material or basic material refers to the package book that has been determined by the teacher and will be delivered in learning activities. However, this strategy is presented in the form of group discussions. Technically, students are asked to make papers and Ppt, then present in front of the class, in groups. For material development, students are asked to search as widely as possible in various sources. If there are

differences in reading and practice found by students, they are discussed in class. (Kastarudin, Interview, April 07,2022)

The explanation of the two Islamic Religious Education Teachers of SMKF Ikasari, shows that the expository learning strategy is the choice of strategy used, this is to avoid confusion of students in understanding the material. Teachers design or design learning, prepare materials that refer to package books or mandatory books. The point is, the material that children will learn and understand is the material that has been compiled by the Islamic Religious Education teacher.

The use of discovery learning strategies is intended so that students can explore knowledge by using various learning resources, both printed and electronic, and asking students to be able to learn together in group teams and make papers that will be presented in front of the class. This can complement the efforts of teachers and students in creating a learner-based learning climate but still under the control or guidance of the teacher in finalizing the right material that must be mastered by students without ignoring the results of learning experiences that have been formed in students before learning activities in the classroom. If the learning experience needs to be reconstructed then it becomes a complex and complete knowledge building in addressing the ikhtilaf of corpse management.

Presentation of material using the discussion method, so that teachers can carry out active learning. However, the pandemic conditions caused the learning of corpse management material to not be maximally implemented. Ideally, every aspect of the management of the corpse can be practiced, but because of the online learning system with the technique of being divided into two classes, half online and the other offline, so that the practice of managing the corpse is only in the field of praying for the corpse. Other fields cannot be practiced, only learned in theory with the discussion method. This is certainly different from the normal situation, where practical activities can be carried out properly. (Kastarudin, Interview, July 12, 2022)

According to Ramayulis (2012: 313), the term demonstration in teaching is used to describe a way of teaching which is generally a verbal explanation with a physical work or operation of goods or objects. The physical work has been done or the equipment has been tried before being instructed. The person demonstrating (educator, learner or outsider demonstrates while explaining about something that is demonstrated. (Ramayulis, 2012: 313)

In teaching religious practices, the Prophet Muhammad Saw as a great educator used this method a lot. Such as teaching the ways of wudhu', prayer, hajj and so on. All these ways are practiced by the Prophet Muhammad Saw, then then done by his people. (Ramayulis, 2012: 313)

Furthermore, Ramayulis, (2012) explains that there are several advantages of the demonstration method, namely:

1. Increase students' activeness by involving students in learning.

2. Learners' experience increases because they help with a demonstration so that they can receive experiences that can develop their skills.
3. The lessons given are more durable, because students feel comfortable learning. In a demonstration, students not only listen to a description given by the educator but also pay attention to it and even participate in the implementation of a demonstration.
4. Increase the speed of understanding in teaching materials. Learners in responding to a process are using the tools of hearing, seeing and even with their actions so as to facilitate the understanding of students and eliminate verbalism in learning.
5. The concentration of learners' attention on a point that is considered important by the educator can be observed by learners as necessary. During the demonstration, learners' attention is only focused on what is being demonstrated because learners are more likely to observe the ongoing process than just listening.
6. Minimize mistakes. Oral explanations cause many misunderstandings or misinterpretations from students, especially if the explanation is about a process. But in demonstrations, in addition to oral explanations, it can also provide a concrete picture.
7. Some issues that raise questions or problems in learners can be answered when learners can observe the demonstration process.
8. It maximizes the use of time because it avoids trial and error, as well as being practical and functional, especially for learners who want to try to observe completely and thoroughly or the course of something.

b. Use of Group and Individual Learning Strategies.

Individualized learning strategy is the design of independent learning activities for students. Individual ability determines the speed of successful mastery of learning materials. Learning materials are presented or designed for self-study, such as modules, books and other sources.

Group learning strategy is presenting learning in classical form or students learn in small groups. This strategy placing students as equal individuals. The choice of the Islamic Education teacher individual learning or group learning.

Based on the results of the interviews above, the two Islamic Religious Education Teachers of SMKF Ikaras use group learning strategies. Students are directed to read the textbooks that have been determined by the teacher, then make papers and Ppt, then present them in class using the discussion method. (Desi Susmita & Kastarudin, Interview, April 07, 2022)

I myself teach the children, incidentally, there is a special book for organizing the funeral that I bought in college that is available until now and also of course printed books from schools, special books for teachers from various publishers. There are Erlangga,

Yudhistira and for children we use two books and there is also LKS. For printed books from Erlangga and Yudhistira and additional LKS. (Desi Susmita, Interview, April 07, 2022)

The teacher explained that for reference, there are two open packages or student handbooks. For additional material, students are welcome to look for print or electronic references. (interview, August 05, 2022) This is a form of independent learning so that students are more active in developing subject matter.

For the use of group and individual learning strategies, teachers prefer group learning, because teachers want collaborative learning both during the making of paper assignments, discussions and practice of organizing the corpse, so that a spirit of mutual respect, cooperation in accordance with the roles and duties of each individual in the group can be formed.

For learning outcomes, the Islamic Religious Education teacher said that the ability of students in mastering material and skills is still not optimal, because the learning process is still taking place online. This situation is different when learning is carried out offline in the classroom learning achievements are more successful for students than online learning. In accumulation, not all learning material designs that have been prepared can be absorbed well by students, but with expository learning and discovery learning strategies and supported by active learning using group discussion and demonstration methods, added value can be obtained, namely the ability to collaborate with students and the formation of an attitude of accepting differences that occur and mutual respect or tolerance and not accentuate the attitude of blaming each other for the differences that occur. (Kastarudin, Interview, August 05, 2022)

- c. The use of learning strategies in terms of how to present material can be divided into two, namely:
1. The deductive learning strategy seeks to present or convey learning material from general to specific, or starting from abstract things towards concrete things.
 2. Inductive learning strategy is presenting or delivering concrete material and then directed to complex material, or starting from specific things to general things.

Both Islamic Religious Education Teachers of SMK Ikasari, both combine the use of learning strategies in terms of how to present material deductively and inductively, for example in certain special circumstances first, for example we want to find out about how the funeral arrangements experienced by children mean from the general. Only later will it be narrowed down to a conclusion so that it becomes more focused. (Desi Susmita & Kastarudin, Interview, April 07, 2022)

D. CONCLUSION

The results of the research that the author has done can be concluded as follows:

1. The perceptions of Islamic Religious Education Teachers at SMKF Ikasari towards the ikhtilaf of funeral arrangements in learning are as follows:

Ikhtilaf in religious matters, especially the material and practice of funeral arrangements, is a natural thing to happen, but it is important that it does not concern fundamental matters or principles.

In this case, the Islamic Religious Education Teacher of SMKF Ikasari has had direct experience in the management of the body and also has a broad understanding of the material so that this is an important aspect as an indicator of the teacher's readiness to carry out learning activities for the management of the body in the midst of existing ikhtilaf both in terms of theory and practice.

2. Islamic Religious Education Teacher Strategy at SMKF Ikasari in learning corpse management.

The strategy of the Islamic Religious Education Teacher at SMKF Ikasari in learning corpse management is expository learning in collaboration with discovery learning and group learning. The choice of discovery learning strategy is intended so that students are motivated to explore knowledge from various learning sources in the context of developing knowledge and preparing papers before carrying out the learning process in class. Expository learning is intended so that the material for managing the corpse can be directed according to the material design that the teacher has prepared. This is to avoid confusion of students about the ikhtilaf of corpse management both in theory and practice.

With regard to the use of group learning strategies, the application of Active Learning methods, namely discussion and demonstration methods can increase students' learning activities, build an attitude of collaboration and learn to increase the sharpness of reasoning power. During the discussion, learners can convey their learning experiences as they prepare to make papers by reading a variety of different references both printed and electronic. Likewise, the experience in their living environment in the management of corpses. As a result of the combination of all students' learning experiences, during the lesson the teacher finalizes the material and reinforces the awareness that the current ikhtilaf is addressed wisely.

The use of learning strategies in terms of how to present material is used by the teacher according to the circumstances and problems at hand. Sometimes the method is deductive and sometimes inductive, depending on the needs of students and the character of the material or information to be conveyed during learning.

The hope of forming an open spirit of students, an attitude of tolerance, wisdom and wisdom in addressing the ikhtilaf of religious theory and practice, especially the management of the body, the form of results requires a long process and time, but planting and development efforts in activities have been pursued in the learning activities of the management of the body. The ability to complete group paper assignments, then discuss group papers and end with the practice of funeral arrangements is a phenomenon

that has shown the ability of students in cooperation or collaboration. Furthermore, efforts to learn from the different learning experiences of fellow students and the teacher's learning experience about the ikhtilaf of funeral arrangements in theory and practice during the learning process.

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