

# DEATH AND URBAN MUSLIM

*The Islamic Funeral Service in Yayasan Bunga Selasih*

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## Introduction

The moment of death among city dwellers reveals social reality about different kind of death and community. The present of funeral service in city, which routinely and professionally take cares deceased, becomes one important sign of transformation in the meaning of death among Muslim communities. The deceased and the people who take care of him or her do not know each other. This is the problem that becomes the question tried to answer in this research. First why does YBS exist in Yogyakarta and second how does the role of YBS in funeral business in Yogyakarta. The important concepts used in this research are urban Muslim, deceased treatment, funeral home, city and social solidarity.

According to Moeslim Abdurrahman, the term middle class has caused controversy among Indonesian scholars (Abdurrahman, 2009: 5). The scholars preferred middle group rather than categorizing society into class analysis. The middle group refers to parts of Indonesian society that are secularly educated and have jobs in modern economy (Dick, 1990). The term Muslim middle class has emerged since New Order era. This term based on cultural and knowledge capital (Abdurrahman, 2009: 5). The knowledge here means social knowledge. This knowledge is functional to support and bear social order. Knowledge dissemination is an important factor on the formation of power relation in modern and capitalist Indonesian state.

Allan Kellehear said that the rapid development of cities has changed the treatment of deceased (Kellehear, 2007: 147). The important cultural observation to understand the rise of cities is social relations having structural transformation (Kellehear, 2007: 147). In cities, social relations present in the context of vast number people. These relations often take place between people who do not recognize each other. Special feature in city life is the vast development of job specialization. This is often called the anomy of city life. City life in many cases is very different because it is anonym, big scale, fragmentary, plural, and rapidly changed.

The YBS existence is also related to the rise of funeral service industry. Funeral service industry includes professional worker in performing funeral ceremony (Suzuki, 2009: 475). This definition includes activities in facilitating burial ceremonies, which are, but not limited to, funeral transportation, death registration, deceased make up, ointment, deceased security preparation, obituary, and equipments needed in funeral ceremony such as funeral home, room for the deceased, and crematorium. All theses activities are included in the term of funeral industry. The chief of funeral ceremonies, cremator, ointment, and staffs who work for that institution are professional worker.

A funeral industry phenomenon is not universal and homogenous in all cultures. The sort of funeral industry depends on management, deceased treatment and several services offered by various cultures. Funeral industry could be in the form of commercial or non-profit institution. However, they perform routinely and are specialized in treating deceased. They help mourners on pre-burial, burial and post-burial ceremonies. There three characteristics in defining funeral industry: (1) job specialization in treating deceased; (2) funeral ceremony standardization and (3) offering comprehensive service to family mourners (Suzuki: 2009). In conducting this research I took participatory method by internship in YBS from November 2009 until January 2010.

Since its founding, YBS is clearly oriented to be a modern funeral service institution. This is not only revealed from its critiques of traditional funeral service model represented by *kaum* (the official religious specialist of the village), but also from its institutional and organizational aspects by adopting modern management staffs and order in performing its daily operation. YBS has an office. Its location is on south-side of the Public Hospital Dr. Sardjito,

Yogyakarta. The office, which was successfully built because of donation supports from bureaucrats and the rich merchants in Yogyakarta, ceremonially opened by Governor DIY, Hamengkubuwono X, on November 14th, 2001.

The building structure consists of two floors. The first floor is the working room for administration staff, *mushola*, *wudhu* (ritual ablution before prayers) site, gardens and pond, permanent table equipped-room for washing the deceased, and garage for burial cars. Second floor consists of chief's room, head of office, secretary, and meeting room. YBS staff consists of administration staffs, deceased-treatment experts, clerics, and drivers. This staff division clearly shows fixed and specific division of labor in the performing pattern of that institution.

## Administration Staff

Office staff consists of head of office, secretary, and four administration staffs. Head of office is assumed by Aditomo. He is a retired civil servant and has long worked for YBS. He has started since he worked at UGM as administration staff and as cleric at RS Sardjito Yogyakarta. The head's secretary is a young man in twenties. This high school graduate-bachelor has just worked for one year in YBS when I started conducting field research. He began working in YBS after sending job application to the head of YBS. Theoretically, he helps administration tasks of the head of YBS and prepares sermon notes for the head of YBS. Nevertheless, he practically performs multiple tasks as computer technician, treating deceased, and cleric.

There are two female administration employees. The first employee is still young. She is university-graduate but has work for YBS since her student years. Until now, she has worked at YBS for five years. The other employee is middle-aged woman, diploma-graduate, and has worked there for two years. These two administration staffs are given tasks as guest receptionist, answering phone call, especially from customer asking for service, enlisting new member, and collecting monthly contribution.

When answering phone call from someone asking service, they must record three items of important information: the name of the deceased, the address of family mourner, and the name or phone number of related family of

the deceased for next communication. Then they will write on task announcement board, contacting the head of office, and driver. Administration staffs also keep documents of purchasing receipts such as petrol receipts and prepare document papers for funeral services. Additionally, they also prepare a wooden-tomb or a grave marker and carve the name of the deceased, tailor the white muslin and grind camphor.

Besides two female employees, there is one special male employee with the main task to collect monthly fee from YBS members. This institution indeed adopts less stringent rules in payment for funeral services. The due time for payment is about one to two weeks after burial. After treating the deceased, the head of office or the staff performing the treatment from YBS offers the deceased-relatives other necessities such as coffin, stretcher, funeral umbrella, grave marker or wooden-tomb, funeral car and clerical services. The staff notes the relatives' requests and informs total cost be paid on bill check.

The bill check is given to the client and its copy is kept by administration staff. Seven days later YBS collect the bill by contacting the deceased-relatives or heir. On this business, YBS usually proposes two options: the deceased-relatives will pay the bill on YBS office or YBS will send its staff to collect the bill at the client's home. If the deceased-relatives choose the first option, the collector staff will come with the bill to their house.

According to work schedule, administration staffs work from Monday to Saturday, from 7 a.m. to 2 p.m. However, YBS provides its services for 24 hours. There is also emergency call, using cell number of YBS chief and head of office. The administration staffs earn monthly salary according to regional minimum salary in Yogyakarta.

## Funeral Professionals (*Perawat Jenazah*)

The YBS front men are field staffs who are usually called funeral professionals. There are eight staffs. Their main tasks are deceased-treatment services which include washing, enshrouding, performing praying for the deceased (*shalat jenazah*). The field staffs are divided into two groups. The first group consists of four male staff while the second group is made from four female staff. The

male group staff performs services for male deceased and the female group to female deceased. The male and female staffs are forbidden to give services to deceased that have opposite sex. This is according to Islamic rules.

The four male staffs consist of a retired junior high school teacher in Yogyakarta, a former security guard, an English teacher in vocational high school in Sleman, and a retired civil servant from the Faculty of Geography, UGM. While the female staffs are comprise the head of office's wife and her neighbors. All of them are household wife. The status of field staff is not permanent employees but freelance ones. They earn salary based on hours of their work. They get IDR 15,000 for washing the deceased. This field staff do not work in office on daily basis, however, they available anytime when called to duty.

It can be said that their readiness is 24 hours. The male staff will come to the office after summoned by the head of office. The female staff never come to office but directly picked from their homes and then carried to mourner house. When performing their services, the field staff is always accompanied by the head of office. The latter communicates with the deceased-relatives about the bill and other requirements for burial services.

## Islamic Cleric

Cleric is one of important part of services provided by YBS because this kind of service is much related to religious rites in praying for the deceased in funeral ceremony and after burial services. The main task of cleric is to lead reading the sermon for the deceased. In YBS clerical duties are also performed by two male field staff and the head of office and the chief of YBS. Clerical duties are included in field staff category or freelance. The customers using clerical services generally are people from housing and communities where there is no *kaum* or *ulama* or official religious specialist, or people who do not socialize with community.

YBS clerics is a man and especially professional in performing his duties. When arrived in mourner house, YBS cleric directly comes to the deceased and performs praying for deceased (*sholat jenazah*). Sometimes he performs the praying by himself, thus he looks like standing alone among

the mourners sitting on the floor. Other times he performs praying as *imam* (leader) with other mourners. An YBS employee who has clerical duties often told me to wear decent clothes and took *wudhu* when I accompanied him performing his tasks. He said to me that praying and sermon for the deceased is part of *dakwah* (preaching Islam) so the deceased-family feels peace about the soul of the deceased.

According to the rules of this institution, if the deceased is a member of this institution, the clerical role is assumed directly by Mr. Mufti Abu Yazid, the chief of YBS. Besides that, the family background of the deceased, especially from prominent families such as high ranking government officers, businessmen, and university professors, directly request Mr. Mufti to perform religious services particularly for praying the deceased in funeral ceremony.

In the speech at the funeral ceremony, the YBS' cleric always ask apology for not performing maximal services because there are more than one client that has to be served. This is the common statement by YBS clerics although there is no other client need to be served. The cleric opens the sermon by reciting *Al Fatihah*. Then, he reads the sermon in Arabic language. The sermon is not only spoken in Arabic but also translated in Indonesian language. This is the standard rule and special feature for the chief of YBS and its clerics in performing their duties. The purpose is to make audiences understand what is spoken in the sermon. The cleric prays for the deceased twice: first, in the end funeral service at mourner house and second, at cemetery after the deceased is buried.

## Driver

After the internship in the institution I felt that the term "sopir" (Indonesian for driver) is not decent. Because of that, the term "sopir" is replaced by the term in English "driver." The term driver has nuance of respect and bears understanding that driver in YBS office is not a regular driver but an employee working professionally in giving services of delivering the deceased to burial sites and out of town.

There are three drivers in the institution. Their names are Toyib, Tembong and Prapto. Toyib and Tembong has worked at YBS for about twenty years.

Because YBS is a foundation and does not give big salary, Mr. Mufti recruited them with the religious intention and to help fellow muslim. Their positions are the same as field staff which are freelance staff. They do not receive monthly salary but depend on the service requests from clients to deliver deceased with burial-car. Their salary for each service is fifteen thousands rupiahs.

However, they often receive money from the deceased's family. When delivering the deceased from muslim family in Bachiro to home town in Muntilan, I saw one family member of the deceased gave fifti thousands rupiahs to Toyip, a YBS driver. After doing his job, with that money, Toyib treated me and Ruchan, the YBS funeral professional and also performing cleric, to eat at restaurant in Muntilan.

In addition to delivering the deceased, the driver is obliged to wash the funeral car every time after it is used. Eventhough it is used only for one kilometer in distance, the driver still needs to wash it clean. According to Prapto, one of the YBS driver, if the funeral car is not washed, some supranatural things will happen with it. This "supranatural activities" can disturb the driver when doing next duty. The funeral cars belong to YBS are indeed in clean condition, well maintained, and different from other funeral car in general.

## Facilities

As a funeral house institution, YBS actually has a special room and complete equipments for washing the deceased. However, this room can not be used because next door neighbors reject that YBS office is used for washing deceased. YBS office is located at relatively crowded housing. Its sewer is also very narrow. If YBS office is functioned as a modern funeral house, like the Chinese communities' ones, there is a problem in limited parking lot. The vehicles parked in YBS front yard will block the road access for the neighbors. Besides that, in Javanese tradition, deceased are scary business, including its waste water after washing deceased. Moreover, in the west side of YBS, there is an old cemetery.

While in north side, there is the mortuary of RS Sardjito. Because of this rejection, the special room has changed its function to become storage room. It stores five large coffins, a litter to carry the deceased to the grave,

umbrella, dozens of wooden-tomb, and coffin mantle with inscription of *la ila ha illa allah*. Consequently, when washing deceased, YBS staff use deceased-relatives' homes or the deceased in hospitals in Yogyakarta.

*Mushola* in YBS office functions not only as a place for praying but also as a temporary funeral room. This procedure is taken when the deceased will be sent to town in outer Java Island or the deceased house is too narrow. In the year 1998, YBS experienced difficulties in keeping the deceased. At that time, YBS managed the deceased of graduate student from Makasar. YBS yet did not have a room to keeping the deceased. When the deceased would be brought to his rented-room for temporary keeping, the landlord did not grant permission. Then, YBS put the deceased in the mosque. In the next day, the funeral car took the deceased to airport to be sent home to Makasar by air cargo.

Like funeral home in the West and Indonesian-Chinese communities, this institution provides coffin. There are two types of coffin, which are the ones for sale and the others for rent. Coffin is sold with varied prices that start from five hundreds thousands rupiahs, with simple carving and accessories, to ten millions rupiahs, with luxury ornaments and made from top quality woods. While the cost for renting a coffin is seventy thousands rupiah. YBS is a customer of coffin-making business in Kulon Progo.

If the YBS stock is empty, it will order coffin from that businessman. Sometimes YBS receive coffin donation from deceased-family who buried the deceased without its coffin. YBS also provides a stretcher or litter which is for rent only. Compared to coffin, burial stretcher is simpler and easy to bear. This equipment is made of steel with four handles and half cylinder shaped-cover. The rent costs seventy thousands rupiah. The stretcher has green mantle with inscription in Arabic *La illaha illa Allah*, There is no god, but God.

YBS has large stock of white muslin (*kain kafan*), white muslin. This is very different with funeral service done by *kaum* or deceased treatment in village or in old tradition where white muslin is bought after someone is dead. Recently in villages, a *kaum* also keeps white muslin in case somebody is dead. YBS deliberately stores large stock of white muslin because it takes orders for funeral services in one day from one to eight clients. To fill its supply, YBS becomes a customer of a garment shop in Beringharjo Market.



Normally, the shop sends five *pis* of white muslin. Five *pis* is about five bundles. One *pis* of white muslin covers the needs for three deceased. Therefore, five *pis* can provide the needs for fifteen deceased. The YBS employee cuts that *white muslin*. He prepare it into a bundle which consists of three layers of *kafan*, one layer of plastic and ropes to tie. White muslin is not sold separately but included in washing service cost four hundreds thousands rupiah.

Other important equipment to Islamic funeral service is a table for washing deceased. The institution has one table for that purpose. The table has for wheels so that it is easily moved and brought to other place. It has water container and channel to waste dirty water. It is functioned specially to wash the deceased in funeral homes. It is always placed in back of pick up truck covered by permanent tick tent. It is not rent separately but included in washing services.

Funeral car is other important equipment for daily activities in the institution. This is because of cemetery sites in the city are located quite afar from resident areas. YBS has five operational cars which consist of three funeral cars, one passenger van, and one pick up truck. The institution did not buy those cars by itself, but received them from various donators. That is why the cars bear the names of person or company that donated the cars.

One of routine and important activities of the institution is delivering deceased to other town by funeral car. By this delivery service, the institution also accepts delivery for non-Muslim clients. The cost for delivery service to out town is five thousands per kilometer. The delivery service ever sent deceased to several towns in Central Java and East Java such as Kudus, Lasem, Pekalongan, Ponorogo, Sumenep and Jakarta and even to outer islands such as Lampung, Bengkulu, and Pekanbaru. YBS also has a pick up truck. It is used as carrier for washing table, tubes, buckets, and washing apparatus. Operational vehicles in YBS are maintained by three freelance drivers.

The existence of funeral homes like YBS in our society is, arguably, unique. Therefore, the present, role and position attributed to YBS certainly need to be understood in the context related to the current social change in urban areas. In this case, urbanization, loosening community ties, emerging of nucleus family, and medication among senior citizens explain why the role of YBS as funeral home institution for muslim people in Yogyakarta is increasingly

important in the last two decades. In the context of funeral service, YBS is included in the funeral home category, precisely Islamic professional funeral home in Yogyakarta. The routine activities of this funeral home include washing, enshrouding, carrying the deceased into burial stretcher, conducting funeral ceremony, and delivering the deceased to the cemetery.

YBS also practice professionalization process by creating membership and donation system. Through this system, YBS has developed an idea of proper funeral service. This idea enables YBS to offer assurance to various groups in the city that when death comes; their body will be taken care of properly and professionally. The deceased will be washed, enshrouded, and prayed by the YBS professional staff. Incident of death is no longer a burden for family, or neighbors and community. Death has become technical business of special institution in funeral service. As a result, whenever death comes, its coming is already anticipated.

YBS provides its services for its members and no member alike. Request for service can be done by telephone. Administration staffs are responsible for answering telephone calls. They will introduce themselves and open the conversation with polite sentences like “Yayasan Bunga Selasih. What we can do for you?” In answering a request for service, they always ask three items of important information: the status of the deceased, whether he or she is a member or not, the name of the deceased, home address, phone number and the name of client for further confirmation. The staffs then note down those information in a form paper of request for service.

In addition to recording data, the form also functions as a bill. On the emergency situation, request for service is channeled to emergency call number and directly connected to head of office and the chief of YBS. Emergency situation usually happens at midnight and pre-dawn. Like the administration staffs’ procedures, head of office will ask those three items of important information.

The membership status is important to notice and always asked by YBS staffs. If the deceased is a member, then YBS staff will prepare funeral service in special treatment because the members contribute monthly donation. YBS members receive important facilities including tomb made from wood (complete with name, date of birth and death inscription), burial stretcher,

transportation to cemetery, and cleric. The clerical service, for YBS members, usually directly performs by the chief of YBS. This is privilege rights for YBS members. Administration staffs will also note the membership number and put the deceased information into membership data for those members who already past away and received funeral services from YBS.

If the deceased is not a member, the family must pay the funeral and other services. After telephone conversation is over, an administration staff put that information at announcement board. The information is important for the driver when he confirm home address of the deceased. Afterwards, the administration staff contact the head of office and report those three items of information. It is the head of office who calls funeral professional by text message and sometimes by phone call. As internship employee, I was often contacted by text message and sometimes at midnight. Four male funeral professionals will gather at the office. While female funeral professionals will be picked up at their houses. And then they come to the deceased home by YBS pick up truck.

At the funeral home, the funeral professional meets one of the deceased relatives to introduce themselves, especially to person who contacted YBS previously. They at once discuss the place for washing the deceased and enshrouding. The place for washing is usually at the front or back yard. After that, funeral professional immediately prepares that place and cover it with four-sided curtains. The other funeral professionals prepare white muslin and other equipments such as camphor, cotton, soap, shampoo, towel, and batik. When the deceased is readied for washing, funeral professional will ask family members to joining in washing process. This is according to Islamic tradition that the deceased is washed by family members.

After washing process, the deceased is dried, sprayed with camphor powder, and enshrouded. The funeral professionals and family members will take *wudhu* to pray for deceased. After funeral services are completed, the funeral professional will offer other services related to funeral ceremony. Three essential things offered to non-members are coffin or burial stretcher, tomb, and cleric. Funeral professional sometimes explains the cost of services. Most of deceased's family chooses to rent a coffin or burial stretcher, order tomb, and cleric.

It is not unusual that funeral services are conducted in hospitals. This is because of the deceased past away when treated in hospital. Compared to funeral home, funeral services in hospitals are slightly different. After contacted by the family of the deceased, YBS funeral professional does not come to the deceased's home but directly to the hospital. As a funeral service institution, YBS is known by almost all hospitals in Yogyakarta. When YBS was performing funeral services at RS Sardjito and Jogja International Hospital (JIH), parking men from both hospitals did not charge parking fee because they recognized the funeral car and YBS staff as Islamic funeral professional. Conversely, YBS field staffs know every corner of the mortuary and were known by hospital employees in RS Sardjito, RS Panti Rapih, RS Bethesda, and RS JIH.

YBS uses membership system as an important basis for delivering services. Membership system has been used since 1994. Until January 2010, the total number of YBS member is 5774. There are four classifications which determine donation. First classification is Group A with ages range above 61 years old and monthly minimum donation IDR 5,000; Group B with ages range from 41-60 years old and monthly minimum donation IDR 4,000; Group C with ages range from 21-60 and monthly minimum donation IDR 3,000; Group D with ages range from 0-21 and annual minimum donation IDR 2,000.

The purpose of minimum donation is that the members are allowed to contribute bigger donation. For administration convenience, some YBS members usually contribute once for a year. Besides that, YBS and some members choose someone as the representative especially in housing complex to help members in contributing monthly or annually. YBS representatives collect routine contribution, record it, and give it to YBS office.

Some people become YBS member because there is a guarantee and certainty that the deceased will be managed by this institution. It gives assurance to elderly people in waiting their time. When death comes, their body will be taken care of properly by YBS. In modern life in urban areas, elderly phase is a critical phase socially (Kearl, 1989: 467).

Explicitly, elderly people are considered unproductive. They experience social death because their social relations in society are increasingly limited. Their world is limited to religious gathering. This is reflected in the YBS religious gathering that most of its members are retired and elderly people. The existence

of YBS certainly can not be separated from its donators. There are mutual relations between them. The main donators are its members that contribute monthly as explained previously. In addition, there are individual donators, private business and government institution who donated their money to YBS.

The YBS office building was rebuilt from donations from donators. It building began in 25 October 2000 and finished in November 2001. YBS building is located at dusun Sendowo, Sinduadi, Mlati, Sleman. Its location is exactly on the south side of RS Sardjito. The next south of the building is Sekip housing complex for UGM lecturers. While across to east is campus complex for Medical Faculty, UGM. The building process was led by a team from YBS management. Former Rector of UGM, Prof. Koesnadi, became the advisor of building process. To gather public support, the plan of building, first building ceremony, and building process were announced to public by local mass media.

In the first building ceremony, YBS management invited prominent people in Yogyakarta. They are Governor of DIY, Sultan HB X, Vice Governor Paku Alam IX, Rector of UGM and several government officers in Yogyakarta. This is also the case with YBS funeral cars. YBS got all of them not from its expenditure budget but from donations. Three funeral cars in form of ambulances were received from private companies and one passenger van came from Bank Indonesia donation. The names or donators are clearly visible in the car' body.

The first funeral car is Mitsubitsi L-3000. This car is a donation from PT. Tugu Pratama Indonesia, insurance company owned by Bob Hasan. This car was donated in 1998. At YBS office, especially among employees and drivers, this funeral car is usually called Mobil Pratama. The second funeral car is Mitsubitsi L-300 donated from the Leader of the Mandate National Party (PAN), Mr. Amien Rais. This donation was at the same moment with his candidacy in Presidential Election to boost political campaign. However, YBS is neutral politically because the main business of this institution is death business, precisely funeral services for deceased. The car is named Mobil Piar. While the third funeral car is Mitsubitsi Diesel Besar donated from PT. BP Kedaulatan Rakyat, local daily newspaper in Yogyakarta. This donation is printed in a big feature by *Kedaulatan Rakyat* (KR) newspaper. It was ceremonially given by Major of Yogyakarta City to the chief of YBS, Mufti Abu Yazid and witnessed

by the chief of PT. BP Kedaulatan Rakyat, R. Wonohito. As published by KR, Mr. Mufti Abu Yazid was looked very happy about this donation.

No wonder, after accepting the car key, he instantly did *sujud syukur* (bow from kneeling position so that forehead touches floor for thankfulness) in the street without any cover that made the audiences touched and amazed. A big sized-photograph captured that moment and showed clearly that Mufti Abu Yazid was doing *sujud syukur* in the floor. This funeral car is named *Mobil KR* (KR Funeral Car/Ambulance).

Extensive networks have significant contribution to the existence of YBS as modern professional funeral institution. Because of its networks, this institution is well embraced by urban middle class in Yogyakarta. There are two network institutions which are hospitals and public cemetery. These are important poles in the networks built by YBS. YBS is known by several hospitals in Yogyakarta as Islamic professional funeral institution. YBS is frequently asked by hospitals to take care of deceased from their patients in the mortuary.

During my internship, I participated in taking care of deceased in RS Sardjito, RS JIH dan RS Bethesda. YBS funeral professionals are well informed about the mortuary in those hospitals. They understand about the location, administration procedures, how to open doors, and equipments in the mortuary. They also know employees in that mortuary of several hospitals. Mufti and Aditomo themselves ever worked at RS Sardjito as cleric. Their clerical duties are giving spiritual support for patients. They also managed and washed the deceased patients.

To gain access for cemetery land, YBS has made relations with The Sleman Regency's Housing and Infrastructure Service of (Dinas Pemukiman dan Prasarana). Sleman has provided vast cemetery land. They granted permission for non native people to be buried in that cemetery. In the case like this, YBS provides assistance to people who do not have cemetery land. This is done by helping them manage cemetery permission from local authorities. However, the right use of the cemetery land is not free. It has to be purchased and its retribution paid. YBS services mentioned above become important because it always tries to make cemetery land is accessible to everybody. In this case, YBS tries to get affordable and standard price for the family of the deceased.

### List of YBS Services and Costs Year 2009

1. Member contribution	minimum IDR 30,000 per year
2. Funeral service	IDR 400,000
3. Coffin (borrowed)	IDR 75,000
4. Coffin (bought)	IDR 500,000- 10,000,000
5. Tomb from wooden	IDR 100,000
6. Funeral Car	
- Open-close door service	IDR 50,000
- per 1 km	IDR 5,000
7. Cleric	IDR 100,000
8. Washing equipment	included in funeral service
9. Tent	negotiated
10. Chairs	negotiated
11. Sound System	negotiated

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