

## **WELCOME TO DEATH: Islamic And Catholic Perspectives**

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### **Abstract**

*Death is one of the eschatological arenas in religions including Islam and Catholicism. Various things are done in preparation for welcoming death. This study was conducted to show how the two religions prepare their respective people to face it. This research relies on books and journals that examine the research topic from an Islamic and Catholic perspective. This research shows that in Islam, a good death is called husnul khatimah, namely dying in a state of being Muslim and doing good. For that, a Muslim must repent, maintain monotheism, keep the five daily prayers, pay zakat, fast in the month of Ramadan, make the pilgrimage if they are well-to-do, do what is required by religion and stay away from what is forbidden, have a noble character, guard the tongue. Meanwhile, according to Catholicism, human death is the result of human sin, good sin that occurred as a result of the fall of the first human (Adam) as well as the sins committed by every human in the world. Therefore Catholicism teaches that prepare the kids to live independently, have character and education the good one; keep the way life and healthy so as not to bother children; financial preparation both for myself and children, keep the testimony alive, and have social relations good; inherent value and noble traditions in children and grandchildren.*

**Keywords:** *Catholicism; Concept of Death; Death Preparation; Islam.*

### **Abstrak**

Kematian adalah salah satu arena eskatologis dalam agama-agama termasuk dalam Islam dan Katolik. Berbagai hal dilakukan sebagai persiapan untuk menyambut kematian. Studi ini dilakukan untuk memperlihatkan bagaimana kedua agama mempersiapkan umat masing-masing dalam menghadapinya. Penelitian ini bertumpu pada buku-buku dan jurnal yang mengkaji topik penelitian dimaksud dari perspektif Islam dan Katolik. Penelitian ini menunjukkan bahwa dalam Islam, kematian yang baik itu disebut dengan husnul khatimah yaitu mati dalam keadaan beragama Islam dan berbuat kebaikan. Untuk itu seorang muslim harus banyak bertaubat, menjaga tauhid, menjaga salat lima waktu, menunaikan zakat, berpuasa di bulan ramadhan, berhaji jika mampu, mengerjakan apa-apa yang telah diwajibkan oleh agama dan menjauhi yang dilarang, berakhlak mulia, menjaga lisan. Sedangkan menurut Katolik kematian manusia merupakan akibat dosa manusia, baik dosay yang terjadi akibat kejatuhan manusia pertama (Adam) maupun dosa yang dilakukan oleh setiap manusia di dunia. Untuk itu agama Katolik mengajarkan agar menyiapkan anak-anak hidup mandiri, memiliki karakter dan pendidikan yang baik; menjaga cara hidup dan kesehatan agar tidak merepotkan anak-anak; menyiapkan finansial baik untuk diri sendiri maupun untuk anak-anak; menjaga kesaksian hidup, dan memiliki relasi sosial yang baik; mewariskan nilai dan tradisi luhur pada anak dan cucu.

**Kata Kunci:** Katolik; Konsep Kematian; Persiapan Kematian; Islam.

## 1. INTRODUCTION

It has been postulated that every living thing, both human and animal, will inevitably experience death. Nothing is eternal and eternal in this world, except Allah SWT, the God who gives life and ends that life, namely death (Karim, 2015). But death itself is a mystery and secrecy that is difficult to guess. Even the public, intellectuals, atheists, philosophers, religious scholars and prophets have no knowledge of when, where and under what circumstances death will take their lives (Hidayat, 2010). Biologically death can only be marked by cessation process activity in individual body with loss of brain function, cessation of heart rate, pressure stop blood flow and stopping breathing process (Abdulah, 1991). Because it is a mystery, humans can only prepare to welcome it in various ways (Shihab, 2013).

In the above context, nothing is more convincing than the preparation offered by religion even though it has teachings vary. The Abrahamic genealogical religions (Islam and Catholicism) have taught these ways. For Islam, death is a phase in life the long one. Deadline of short life of the world, temporary, tiring, and difficult to get to the long, eternal afterlife, fun, and happy. Hence, death is conceptualized as rest; death; journey, departure, farewell, and the end. Like a living human activity (Januarto, 2019).

While in Christian faith perspective, death actually starts from sin and sin is believed to bring death and death ends everything (death). But death itself is not the end or the end of human life. Death is precisely related to redemption and human glorification in God which is closely related to the person of Christ. In Catholicism the death of Jesus Christ is God's saving blessing for mankind (Kelen & Nusa, 2019).

Although from the same genealogy and death is an important theme in both religions, Islam and Catholicism do not view it in the same perspective. This paper will examine how death is interpreted by the two religions and what preparations are offered to their respective followers. Data source in this study consisted of two types: data that is primary data and secondary data. Primary data are data obtained directly from research subjects by wearing measurement tools or direct data retrieval tool on the subject as information that searching for. Primary data regarding death information according to Islam, the authors obtained from the Qur'an, hadith, the Bible and books and journals that are relevant to the concept of death according to Islam and Catholicism (Sugiyono, 2016). While secondary data is supporting data used as object support in research This is in the form of books and journals (Ali, 2002).

The data collection technique in this writing is a deductive method by reading and reviewing the literature and books related to writing this thesis which are quoted directly or indirectly. Then analyze secondary data and primary data related to the concept of death in Islam and Catholicism. In analyzing this data, the author uses a comparative analysis of the two focus questions answered.

## 2. RESULTS AND DISCUSSION

### 2.1. The Concept of Death in Islam

Etymologically the term death comes from the Arabic word *ات - ا* which means death. People who have experienced death are called corpses (corpses in Indonesian) (Kathir, 1999). Meanwhile, the *al-Munjid fi al-Lughah wa al-A'lam* Dictionary mentions the word *ات* and its masdar form means the state of

separation of the spirit from the body. While the word  $\text{وَال}$  means something that has experienced death (Ma'luf, 2008). Thus, death comes to separate the spirit from the human body. The figure who has experienced death is abandoned by his soul, comes to meet his creator and is in an unknown place.

In the Qur'an, the word *al-mawt* (dead) is used 50 times in the singular (*mufrad*) and 6 times in the plural form. Meanwhile, the opposite word, *hayat* (life), is mentioned 76 times. The use of the word *hayat* 68 times is associated with the word *ad-dunya*. Thus the concept of life is directly linked to the concept of the world. While death shows the separation of the spirit from the body.<sup>1</sup> Even so, the two are not seen as separate, talking about one is as important as the other. Life in this world is even seen as a bridge to death, the afterlife.

Islam also calls death with the term *death*, in the perfect sense. It is believed from the existence of the dead that it has reached the perfection of its age. His age on earth cannot be reduced and accelerated. In addition, death is considered as an entrance into the perfection of one's recompense and reward. Therefore, death in Islam is not determined by cause but by circumstances, in Islam or doing good or vice versa, not at all. People who die in a state of Islam and do good are called good dead or *husnul khatimah* and conversely people who die in disobedience and disbelief are called bad deaths or *sul khatimah*.

In addition to these two terms, Islam is also rich in other terms to refer to similar phenomena or those associated with death. The first is *death* which refers to the end of something. This is marked by *death* which if it has come it cannot be postponed anymore because the time and place of death has been determined by the Creator. Second, *ar-Ruj'a / raj'i'un* is to return, the spirit returns to Allah SWT. Third, *martyrdom / martyrdom*, which means witnessing, a term for people who died in battle in the way of Allah because the angels attended / witnessed his death. Fourth, *raib al-manun* is also mentioned only used by polytheists who convey their hopes about death. Fifth, *halaka* which means to break, pointing to people who have died is tantamount to falling and not functioning anymore (Shihab, 2011).

The various concepts to mention the problem of death above, show the importance of this topic in Islamic discourse. Islam teaches that death is not just the end of life in the world, but is also interpreted as a transition or movement of the spirit to enter a new, greater and eternal life. The Qur'an teaches that the hereafter is better than the worldly life, therefore Muslims are encouraged to always be ready to welcome the life after this world. Muslims are ready to sacrifice their property, body and soul, and they exhaust their energy and mind to fight to uphold Allah's religion. They mean it, they fight with all their soul. Death becomes a common thing for them, what is extraordinary is if they die without faith (Murad, 2016).

With the provision of sufficient faith, of course people who struggle in earnest will easily reach their goals, and easy to get victory. *Al-Ankabut* verse 69 strengthens, "And those who strive for (seek pleasure) us, we will really show them our ways. And verily Allah is with those who do good" (*Surah Al-Ankabut: 69*). While the Prophet called people who prepare themselves for the provision of life after death as intelligent people. On the other hand, people who are immersed in worldly desires are called by the Prophet as weak people. The Prophet

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Muhammad said, "An intelligent person is a person who is humble and does good deeds for the life after death, and a weak person is a person who follows his desires and dreams of Allah" (HR. Al-Tirmidhi)

Islam even teaches that death is a form of cleansing, cleansing from the impurities of sin. Death itself is considered a sacred vessel to remove a number of impurities. Therefore, death is considered as the last chance for every human being to free himself from a number of sins. This purification reflects two groups of people, namely whether they are included in the category of believers or unbelievers.

## **2.2. Catholic Concept of Death**

The term death in Catholicism, quoting the Old Testament, comes from the word Muth. This word appears in the form of a verb meaning to kill, to destroy which indicates that death is connected with the cause. The Psalms, for example, describe death as a life-destroying force that threatens every moment like an enemy entering through a window to destroy. In the form of a noun it is called Maweth, which is used in the sense of death, the dead, the destroyed. Both the words Muth and Maweth indicate the end of the existence of all of God's creation so that it does not move and occurs in a fast time.

On the other hand in the New Testament, the term death comes from the word Teleute which means to die (Indonesian Bible Society, 2017b). It's just that the term that is often used is Thanatos in the meaning of death or the process of death. This term can also be interpreted as being separated from the soul, which indicates the end of the process of life both naturally and through violence associated with darkness, ignorance, and the darkness of sin. The word apothneskein, the infinitive of tethneka which means death is also used (Indonesian Bible Society, 2017b).

Even though they call death or death in different terms, but it is generally recognized that death is terrible and destroys life. Only Allah is exempt from death (Indonesian Bible Society, 2017b). Death is feared and disliked by humans because it is dangerous for life. But Christ provides assurance for believers that is life after death through the victory to conquer death with His resurrection.

Roman Catholics believe that after death, the soul of the deceased is in a waiting place, and that soul is cleansed before entering heaven. Therefore death is not always understood as a terrible event. There are various perspectives that Catholics provide on looking at death. First, death as the end of life. According to this view, death is the normal end of human life. As a mortal living being, in the end, humans must die (Gen. 3:19). God gave the breath of life to humans (Gen. 2:7), so that they could live for a certain period of time, but not forever (Gen. 3:22), when they reached the end of their life, humans would die and die. go "by the way of mortal things" (Josh. 23:14; 1 Ki. 2:2) (Indonesian Bible Society, 1995). This perspective has placed death as a normal process, as the end of the life process.

*Second*, death is considered the opposite of life. Life is always marked by the presence of breath, while death is characterized by the absence of breath. As long as a creature is still breathing, it can move and communicate with other creatures. But if he is no longer breathing, then he is absolutely unable to move and communicate with the other party. In the eyes of the Israelites, to live meant to breathe (Gen. 2:7), while to die meant to no longer breathe (Gen. 35:18).

*Third*, death as destroyer of human life The Psalms describe death as a destructive force in the form of a 'flood' that threatens every moment like the 'enemy' rushing in through the window to destroy mankind (Jer. 9:21-22). Hosea describes death as a 'wild beast' that peeks out and is ready to pounce on its prey (Hos. 13:7-8). Sometimes death is also depicted as an angel of destruction, a ghost of the night, an insect weapon that has a sting: in the form of sin, so that it can cause destruction to humans. Fourth, death is considered a deep sleep and never wakes up again. Jeremiah also describes human death as "falling asleep forever, and will not wake up again" (Jer. 51:39-57). This assumption is also held in other books.

In addition, the Cantonese (nd, p. 17) explains that in the New Testament, death is often described as God's punishment of human beings as sinners. Romans 6:23 reinforces "...the wages of sin is death". The soul or spirit that exists in humans is eternal, so that the death experienced by humans does not refer to the death of the soul or spirit, but the death of the body. Enns (2003, p. 261) explains that death is a reality for every human being (Heb. 9:27). Enns also explains that when the Bible speaks of death, death is meant to refer to the physical death of the body, not the soul. According to Enns the human body may die, but the soul, the principle of human life, continues to live (Matt. 10:28; Luke 12:4-5) (Indonesian Bible Society, 2017b).

Death is a part of human life, when the organs of the human body can no longer function, then the body is buried in the ground, while the soul enters the eternal realm. This situation cannot be separated from the truth of God's word which states that death is God's punishment for sinners. The spirit was created by God as a union of body and soul (Gen. 2:7), but by death the spirit was separated from the body. So, it is clear that death will be experienced by humans, both good people and bad people, because all have sinned and fall short of the glory of God.

It is the sin of man that causes man to experience physical death. Before Adam's fall into sin, Adam did not experience death. But because of Adam's sin that polluted humans, his descendants became sinners too. God's Word affirms that "... sin reigns in hell..."; "For the wages of sin is death..."; "The sting of death is sin..." Thus, it is very clear in God's word that human death/death is the result of human sin, both the sin that occurred due to the fall of the first man (Adam), and the sin committed by every human being in the world, because there is not a single human being who is without sin, except God. Jesus who came into the world to save people from sin. Faith in Christ, which will bring people to the glory of Heaven with God (Indonesian Bible Society, 1995).

### **2.3. Facing Death in Islam**

Dying in good condition or *husnul khatimah* is the dream of every Muslim. In fact, Islam teaches various preparations to deal with it. First, repent of the great sin committed, Allah will keep the door of repentance open as long as the life is still in the body and the sun has not yet risen from the west. Allah says: Meaning: Say, O my servants who transgress against themselves, do not despair of Allah's mercy. Verily Allah forgives all sins. Indeed, He is the Most Forgiving, the Most Merciful. (Surah Az-Zumar: 53).

*Second*, maintain monotheism. Never worship other than Allah, such as praying and asking other than Allah, making sacrifices to other than Allah (such as slaughtering an animal as a sacrifice or making offerings). The Messenger of Allah (saw) said, "Whoever faces Allah in a state of not associating with Him

anything (guarding monotheism), then he will enter Paradise, and whoever confronts Him in a state of associating partners with Him with something (commits shirk), then he will will go to hell." (HR. Muslim: 270)

*Third*, keep the five daily prayers, because it is the second pillar of Islam that is highly emphasized (main) after the two sentences of the creed. Prayer is the subject of all kinds of physical worship. Allah has made it fard for Rasulullah SAW as the closing of the apostles on the night of Mi'raj in the sky, different from all shari'ah. It certainly shows his majesty, emphasizes his obligation and position with Allah. The prayer exemplified by the Prophet is to always do it with sincerity and humility, because prayer is not only a physical movement but also at the same time followed by the union of the heart with the Essence that is worshipped.

*Fourth*, pay zakat as the third pillar of Islam. Zakat is obligatory in Medina in the second year of Hijri. A Muslim who pays zakat will be able to cleanse himself from miserliness and sin, he will get blessings in his wealth, family and inheritance. Likewise, a Muslim who gives zakat, he will cleanse himself from sin and from unlawful wealth. Fifth, fasting in the month of Ramadan. Allah SWT commands his servants to worship only Him. In the month of Ramadan, Allah SWT obliges all His faithful people to fast as stated in the letter al-Baqarah verse 183.

*Sixth*, perform Hajj if given the ability, even for a lifetime. In its stipulations, the pilgrimage must indeed be carried out if one is able. The obligation to perform this pilgrimage is prescribed in the VI year of Hijriyah. Ali Imran verse 97 confirms, "Whoever enters it (the Baitullah) will be safe; Performing Hajj is a human obligation to Allah, namely (for) those who are able to make a trip to the Baitullah. Whoever denies (the obligation of Hajj), then surely Allah is Rich (does not need anything) from the worlds "(Surah Ali-Imran: 97)

*Seventh*, do the commandments and stay away from the prohibition of Allah SWT. Humans were sent down to the world only temporarily. In time they will face back to Allah SWT as the Creator of the entire universe. Therefore, carrying out all His commands and staying away from His prohibitions is the main part of piety that must be carried out by all Muslims. According to Ibn Taymiyya, piety is that you do obedience to Allah's light to hope for His mercy, and leave disobedience with His light for fear of His punishment.

*Eighth*, noble character. Morals are basically inherent in a person, united with behavior or deeds. If the inherent behavior is bad, then it is called bad morals or mazmumah morals. On the other hand, if the behavior is good, it is called good morals. Morals cannot be separated from aqidah and sharia. Therefore, morality is a pattern of behavior that accumulates aspects of belief and obedience so that it is reflected in good behavior. Morals are behaviors that appear (visible) clearly, both in words and actions that are motivated by encouragement because of Allah. However, there are also many aspects related to mental attitudes or thoughts, such as akhlaq diniyah which is related to various aspects, namely patterns of behavior towards God, fellow human beings, and patterns of behavior towards nature.

*Ninth*, getting used to saying good or staying from bad words to be true believers. On the other hand, bad words have a bad effect and place in Islam. Words that criticize, berate and the like are not only hated by humans by nature, but are also blamed by angels. In order for the ability to speak which is one of the characteristics of humans to be meaningful and valuable in worship, Allah SWT

calls on mankind to say good things and avoid bad words. Allah SWT says in Surah al-Isra' verse 53, "And say to My servants. "Let them speak better (true) words, verily the devil causes discord between them. Verily, Satan is a real enemy to mankind." (Surat al-Isra': 53).

#### **2.4. Facing Death in Catholicism**

Death in Christianity is not the end of human existence. If death is the end of all of our existence, then there is nothing that we should think about and prepare for. We can have fun and spend our life as we please. As the Apostle Paul said in 1 Corinthians 15:32b: "If the dead are not raised, then 'let us eat and drink, for tomorrow we die' (Indonesian Bible Society, 2017a).

Death is painful, especially for those left behind. Moreover, during life there is an inner connection or deep closeness with the one called by God. But for those who died, for those who believed it was the end of a happy life journey. Because you can meet God the Creator and savior of life. Death is gain, the apostle Paul testified.

Death is the beginning of our existence in eternity. As Hebrews 9:27 says, death will expose us to God's just judgment. In that judgment it will be decided where and how we will spend our time in eternity. Therefore, preparing for death is basically the same as preparing for God's judgment. For that, we need to know what the basis of God's judgment is: What will God take into account in determining our destiny in eternity? (Indonesian Bible Society, 2017a).

According to Jurianto, there are several important preparations that must be prepared before death; (1) prepare children to live independently and have good character and education; (2) maintain the way of life and health so as not to trouble the children; (3) prepare financially both for yourself and for the children; (4) keep the testimony alive, and have good social relations; (5) pass on noble values and traditions to their children and grandchildren.

The Bible explains that the essence of preparing for death in Christ is first, must believe in Jesus Christ (Isaiah 40:3, 43:10; John 3:18, 4:42, 10:38, 14:1), For example: John 3: 18. Whoever believes in Him will not be condemned; whoever does not believe is under condemnation, because he did not believe in the name of the only begotten Son of God. Second, use our lives while on earth to serve God and give the best for the Lord Jesus. Through what? Worship, behave well, and live according to his will or according to his word (Malachi 3:17)

*Third*, have and practice the fruit of the spirit according to the word (Galatians 5:22-23) and so on. Fourth, there is no need to fear death because in God's word death is gain when we live according to God's word (Philippians 1:21 For to me is Christ and death is gain) (Indonesian Bible Society, 2017a).

#### **2.5. Similarities in the Concept of Death in Islam and Catholicism**

In Islam, whether or not death is good or not is determined by the cause but by whether the death is in an Islamic state or not, whereas according to Catholicism, human death is the result of human sin itself. The concept of death in Islam and Catholicism has similarities in terms of the view that death is not the end of life, but life does not end at death but will continue after death.

Both Islam and Catholicism have the same understanding that death needs to be prepared. Although the preparations are not the same, because in Islam the preparations made are to return to the individual because everyone will meet death. Preparations made are preparations that will be useful after death. As for

the Catholic religion, this preparation is a useful preparation for those who will be left behind, not for those who will meet death.

Both Islam and Catholicism have signs of death, although the signs of death are different. Both Islam and Catholicism have actions towards people near death. Islam has stages to take action against people who are about to die or death. However, in Catholicism, it is only an act of prayer.

## **2.6. Differences in the Concept of Death in Islam and Catholicism**

Death concept in Islam is different from the concept of death in Christianity in general. In Islam, good or not death isn't it determined by cause but by is that death in a state of Islam and do good or not. People who die in Islam and do good or worship is called good death or *husnul khatimah* and vice versa people who died in disobedience and disbelief is called bad death or *suul khatimah*. Meanwhile, according to Catholicism, human death is the result of human sin, good sin that results the fall of the first man (Adam), as well as the sins that done by every human being in the world, because there is no not a single human innocent, except Lord Jesus who has come to world to save human from sin.

In Islam if a person dies in a good condition then his death is called *husnul khotimah* and vice versa if the death ends badly then it is called the death of *su'ul khotimah*. However, from several references that the author reads, the terms *husnul khatimah* and *su'ul khatimah* do not exist in Catholicism.

Islam discusses clearly and at length about the preparations that need to be made by a person to face death, because death is something that is certain to come, death is came suddenly, and no one know when it will come. As for the preparations made in Islam to meet death, namely repenting; maintain monotheism; keep the five prayers time; pay zakat; fasting on the moon Ramadan; Hajj if able; do mandatory orders and stay away from prohibitions; noble character; and keep your mouth.

Different from Islam, Catholicism does not explain specifically what must be prepared before death, it's just that according to the author, the preparations made are not as much as those prepared in Islam. The preparations made are more worldly which leads to the interests of the people or families who will be left behind, not for self-preparation. It can be seen as follows; first prepare children live independently and have good character and education. Second, it is necessary to take care way of life and health so as not to bother children. Third, prepare financially good for yourself both for themselves and for the children. Fourth, take care living testimony, and having a relationship good social. Fifth, inherit noble values and traditions children and grandchildren.

In Islam, it is explained that there are signs that a person will feel before death. The signs are: first, 100 days before death. Signs This is usually after the time has passed Asr, that is, the whole body will shivering from the ends of my hair to toe. Second, 40 days before death. Signs this death also appeared after enter Asr time, part center of our body will pulsate, that's a sign that leaf that is written our name from the tree that lies in Arshy Allah SWT has fall. Third, 7 days before death sign it appears after entering time asar. Signs of death this is only given God towards people which Allah tested with sick, usually people who are sick with no appetite, suddenly want to eat Fourth, 3 days before death. Feel the pulsation between the right and left forehead, the eyes will



turn black or not shine again, for people the sick slowly the nose will go inside, ear will wither and gradually enter deep, straight feet gradually straight forward and difficult to enforce again. Fifth, 1 day before death. Signs death also happens after Asr time, pulse in crown, this indicates no time to see Asr time again the next day. Sixth, the final sign death has come. Will feels cold in the center until it goes down to the next waist go up to the legal department, so it must always dhikr and say the shahada sentence continuously until the angel want to come and pick up the spirit to return to Allah who owns it.

Unlike Islam, in Catholicism, signs of death can be seen on someone; first, likes to contemplate and remember the past; second, remembers a family member who has died and thinks that she/he still alive; third, suddenly likes to give good advice; fourth, does things that haven't been done in a long time; fifth, really wants to be made/brought something he/she likes or asks for something which is rarely desired; sixth, misses and wants to see relatives; seventh, dreamed by the closest people that he/she survives or recovers from illness (if sick); eighth, sometimes some senses (sight/hearing) get sharp; ninth, imaginations increase; tenth, when hospitalized because of sickness, 36 hours before the death his/her body and movement look very healthy.

Differences in signs of death are described in Islam and Catholicism. In Islam, it is more specific to explain the signs of death to those who are about to die which can be seen and felt from a person's physical appearance. Unlike the signs of death in Catholicism, these signs can be seen from the behavior of the person who will meet death.

In Islam, there are 4 things that someone should do to a family member who is experiencing *sakaratul maut*. *First*, tilt the person's sleep to right side of body to confront his face towards the Qibla. If it is difficult, simply stretch him with the head slightly raised so that his face facing the Qibla, as well as both ends of the legs are circumcised to be faced towards Mecca. *Second*, it is advised to lead someone who is about to die to recite the shahada, *la ilaha illallah* by smooth and not forced to follow. It is enough to let hear it repeatedly. *Third*, it is recommended to read Yasin's version (one of versions in Alquran). *Fourth*, people who is sick and feel already signs of death it is recommended to think to God positively (*husnudhan*).

While the actions taken against people near death in the Catholic religion, only by praying for him/her,. Death is the end life, no souls in biological organisms. All living things on will eventually die by permanent, either because of the natural causes like diseases or because of unnatural causes such as accidents. After death, t undergo decay.

### 3. CONCLUSION

Islam teaches several things that need to be done in preparing oneself to face death, namely repenting, maintaining monotheism, maintaining the five daily prayers, paying zakat, fasting in the month of Ramadan, performing pilgrimage if you can, doing what religion has required and staying away from what is forbidden by religion, having noble character, keeping the tongue and obeying the husband. While, Catholicism teaches things what someone needs to do in preparing for death, such as preparing the kids independent living and good character and education; keeping the way of life and health so as not to bother children; preparing financial both for ourselves and children; keeping the

living testimony, and having good social relations; inheriting value and noble traditions in children and grandchildren.

In Islam, good or bad death is not determined by cause but by what death is in a state of Islam and do good or no. Dead people in a state of Islam and do good or worship called husnul khatimah; vice versa, people who die in disobedience are called suul khatimah. Meanwhile, according to Catholicism, human death is the result of human sin and the fall the first man (Adam), as well as every human in the world, because there is no human innocent, except Lord Jesus who has come to the world to save man from sin. Next, Islam and Catholicism have the same understanding that death needs to be prepared, although the preparations are different. In Islam, the preparations made are back to the individual. Meanwhile, in Catholicism the preparations made are preparations that are useful for people who will be left, not for people who will meet death.

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