

The Concept of Forgiveness of Victims against Perpetrators in the Islamic Legal System According to the Qur'an

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Abstract

Most people understand that forgiveness must begin with an apology first, even though in the Qur'an it is explained that forgiveness begins with forgiveness before an apology. This research uses library research method. Data analysis used the maudhu'i interpretation method. The results of the study found 34 verses about forgiveness in different suras. Of the 34 verses, the author takes six verses in examining the problem in question, namely surah al-A'raf: 199, surah Ali 'Imran: 134, surah al-Shura: 40, surah al-Nur: 22, surah al-Baqarah: 178 and Surah Ali 'Imran verse 159. These verses were chosen because they are closely related to the discussion being studied. The study of the Qur'anic verses revealed that the concept of forgiveness offered is to forgive the perpetrators of crimes before an apology from the perpetrators arrives. From the interpretation of Ibn Kathir and M. Quraish Shihab it is known that Allah SWT. commanded His servant to become a person who forgives, it is a highly glorified trait. With this attitude embedded in a person, it will create a prosperous, peaceful and strong ukhuwah life. the concept of forgiveness, namely: First; Conditional forgiveness. Second; Forgive without waiting for an apology. Third; Debate in solving cases. Fourth; Be a forgiving person. Fifth; do good to the perpetrator. Sixth; Forgiveness does not demean someone. Sixth; Forgiveness does not demean someone.

Keywords

Quran; Forgiveness; victim; perpetrator; conditions



I. Introduction

The Qur'an has explained that the nature of forgiveness is a matter of priority and a very noble character. The concept of forgiveness in the Qur'an has been decomposed well, but people understand the concept of forgiveness that must begin with an apology, even though in the Qur'an it is explained that the concept of forgiveness is to give forgiveness before an apology. In a number of studies, it has been explained that the concept of forgiveness is an attempt to erase the wounds experienced victims in good ways.

However, nowadays there are still many people who are reluctant to forgive the perpetrators of crimes, let alone the perpetrators of the crime themselves. This is due to the lack of knowledge, especially Islamic knowledge, so that in themselves they are still concerned with a sense of prestige and even they consider that the nature of forgiveness is a self-deprecating trait. This is what can continue to cause resentment and divisions between one another, so that when the grudge flares up there will be hostility, continuing with fights and new problems, even compassion for others will be lost.

Implicitly, many verses of the Quran that explain that one must apologize to people who have been hurt, the Qur'an instructs Muslims to forgive the mistakes of the perpetrators of crime. In fact, it is found that many victims wait for the perpetrators of

crimes to apologize and if not, the victim will not forgive him until he apologizes, many of them even sue legally, both customary and state law.

The many verses of the Quran that talk about forgiveness show that the Quran has the concept of forgiveness, which is to forgive others without having to wait for an apology from the perpetrators of crime. How important it is to forgive each other, because it can create a prosperous life. This illustrates that victims who are reluctant to forgive are in fact reluctant to get forgiveness from Allah SWT. M. Quraish Shihab said that the attitude of apologizing does not need to be ordered because this attitude only comes when someone realizes his mistake, so that someone asks him sincerely.

The concept of forgiveness certainly has a positive impact on victims, one of which is that it can reduce the victim's anger towards the perpetrators of the crime so that it does not cause revenge which results in other, more aggressive crimes. While the positive impact for the perpetrators of the crime itself is that the perpetrator really feels that the victim has truly forgiven his mistakes, so that a better relationship is established. People who give forgiveness are based on the mistakes made by others to him then he is willing to forgive that person's mistakes. Whereas the person who apologizes on the contrary, he makes mistakes to others then he realizes his mistakes and apologizes for the mistakes.

Islam teaches its people to be patient and forgive evildoers and invite them to virtue, these are qualities that are prioritized and glorified by Allah. As stated in the Quran:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

It means: "Be forgiving and tell people to do what is right, and turn away from stupid people." (Surat al-A'raf: 199)

In the book of Tafsir Ibn Kathir there is the most famous narration and is strengthened by what was narrated by Ibn Jarir and Abu Hatim, both of whom said that when Allah swt. revealed the verse above, then the Messenger of Allah asked the meaning of the verse to the angel Gabriel and the angel Gabriel replied, "Indeed, Allah swt. has commanded you to forgive the actions of those who wronged you, and you give to those who prevent it from you, and stay in touch with those who cut them off from you."

One example of an exemplary forgiving attitude can be found in one of the scholars, namely the late. Sheikh Ali Jaber, in September 2020 there was a stabbing case against him, then the perpetrator apologized, late. Sheikh Ali Jaber said that he had forgiven him on the first day since the incident. He even asked about the perpetrator and told him to always take care of himself. This makes the atmosphere peaceful and does not cause resentment and other problems. However, this attitude is rarely found, social media coverage, print media and others, very many crimes occur which begin with small things such as satire, ridicule, or others.

Therefore, the author hopes that with this research, the public can understand the concept of forgiveness and can instill an attitude of forgiveness in the soul of each individual. With the concept of forgiveness, it should be able to create relationships between fellow individuals to be more peaceful and prosperous and be able to maintain peace in social life.

II. Review of Literature

In the terminology of the Qur'an, forgiveness consists of three terms, namely: First; 'afw is used 35 times, 'afw means to forgive, to excuse for a wrong, transgression, or rudeness of something, release from punishment, and amnesty. Second; safh, used 8 times, safh means turning away from a sin or a bad behavior, neglecting, etc. Third; ghafara, used 234 times. Ghafara or maghfira means to cover, pardon, and forgive.

Of the 34 verses, the author uses six verses, namely: surah Ali-'Imran verse 134, surah al-Nur verse 22, surah al-Shura verse 40, surah al-A'raf verse 199, surah al-Nisa verse 149, surah al-Baqarah verse 178. These verses are selected because it is closely related to the discussion that the author is studying. Here the authors describe the classification and its interpretation.

III. Result and Discussion

3.1 Conditional Forgiveness

Conditional forgiveness can be found in the Qur'an in surah al-Baqarah verse 178:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ
وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

It means: "O you who believe, qishas is prescribed for you with regard to those who are killed; free man for free, slave for servant, and woman for woman. So whoever gets forgiveness from his brother, let (forgiving) follow in a good way, and let (who is forgiven) pay (diyat) to those who forgive in a good way (also) . That is a relief from your Lord and a mercy. Whoever exceeds the limit after that, then for him a very painful torment ". (QS.al-Baqarah: 178)

M. Quraish Shihab, explained that the law of qishash must go through the authorities with the provisions mentioned in this verse, namely free people with free people, slaves with slaves and women with women. Therefore qishash can also be interpreted with equations. But if the persecuted party forgives the perpetrator and replaces it with a ransom (diyat), then this can be allowed. It can be seen that religion does not force to forgive, because forced forgiveness will have a bad impact. Even though it is replaced with a ransom (diyat), do not occasionally demand excessively and for those who redeem it, procrastinate without reason or reduce the ransom payment. This stipulation is a relief given by Allah SWT. so as not to cause revenge or other heinous acts.

According to al-Maraghi, the linguistic meaning of qishash is defined as fair and equal. In relation to forgiveness, al-Maraghi interprets it by repaying it with punishment or paying diyat. With this forgiveness is a matter of priority even though it is conditional. If there is a murder and then it is repaid in kind, then it can also lead to a sense of revenge and hatred from the perpetrator. Therefore, with the provision of conditional forgiveness, it can deter the perpetrator and can improve the relationship between the victim and the perpetrator.

Wahbah az-Zuhaili in al-Munir's interpretation explains that as a form of application of justice and equality, Islam establishes the law of qishash because this punishment will prevent humans from committing crimes in the form of murder. This punishment is the

only punishment that is still effective today, it is because prison sentences are not very effective for those who are thirsty for blood, it is a deterrent. Shari'a of Allah swt. is the most fair, wise and most appropriate rule because Allah SWT. better know what is most suitable for humans and Allah SWT. know very well what can educate all people and nations.

Islamic law allows taking diyat in exchange for qishas. Whoever obtains forgiveness from the victim for his crime, even though it is only one person who forgives from several parties, namely the victim's guardian, namely the victim's 'asabah (closest relative from the father's line) whose presence they feel proud and when their loss is painful, then the forgiveness is invalid. qishash and replaced with diyat. Therefore, the forgiving must act well in demanding without being burdensome and the perpetrator must pay the diyat on time without delaying the time. In addition, it is also permissible to forgive without asking for diyat, as stated by Allah SWT. in Surah al-Nisa verse 92:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَفْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

It means: "And it is not proper for a believer to kill a believer (another), except because he was wrong (unintentionally). Whoever kills a believer because he was wrong (let him) free a believing slave and (pay) the ransom that was handed over to his (slain) family, unless they (the slain's family) release payment. If he (the murderer) is from a people who are hostile to you, even though he is a believer, then (let the killer) free the believing slave. And if he (the slain) is from a people (infidels) with whom there is an agreement (peace) between them and you, then (the murderer) pays the ransom that was given to his family (the slain) and frees the believing slaves. Whoever does not get (my slave), so let him (the killer) fast for two consecutive months in repentance to Allah. And Allah swt. All-Knowing, All-Wise."(Surat al-Nisa: 92)

The provisions of forgiveness in Islamic law are definitively explained that if there is intentional murder or violence, there are three solutions: First; Qishash is a recompense commensurate with the crime experienced. Second; diyat is the payment of a fine for the crime committed, this occurs on the basis of forgiveness that is not absolute. Third; free the perpetrator from punishment because the victim forgives the perpetrator's mistake absolutely.

3.2 Forgive without having to wait for an apology

In the Qur'an it is explained that forgiveness must be preceded by giving forgiveness without having to wait for an apology. It is found in Surah al-Nur verse 22:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Meaning: "And do not those who have advantages and spaciousness among you swear that they will (not) give (assistance) to (his) relatives, the poor and those who emigrated in the way of Allah SWT. , and let them forgive and have mercy on them. Don't you want that Allah swt. forgive you? And Allah swt. is Most Forgiving, Most Merciful." (Surat an-Nur: 22)

The command to forgive in the verse above comes with the word *usagefi'il mudhari'* dhamir hum namely *walya'fuu* which means let them forgive. In this verse, the command to forgive is brought without the condition that there must be an apology from the perpetrator of the crime. At the opening of the verse, Allah SWT. Motivating people by mentioning *ulul fadhl*, namely people who have advantages and spaciousness. From this it can be seen that people who forgive other people's mistakes are people who have special qualities in themselves.

M. Quraish Shihab explained, the word *ya`tali* comes from the words *ala* and *i`tala* which means to swear. This word is generally used as an oath which means to state one's determination not to do something. The context of this verse is Abu Bakr ra. vowed no longer to help Mistah. When the Messenger of Allah recited this verse in front of Abu Bakr ra. So Abu Bakr greeted him by saying "I want to be forgiven by Allah" and then canceled his oath and continued to help Mistah. Then the word *ya'fu* is taken from the word *'afw*, which is interpreted by leaving sanctions against the guilty (forgiving). According to Imam al-Ghazali, Allah's forgiveness. higher than His *maghfirah*. The word *'afw* contains the meaning of erasing, destroying it, etc. While *maghfirah* comes from a word which means to close or something that is closed. in essence, it still exists, it's just not visible, even though there are only traces of it left. Al-Raghib al-Ashfahani explained that *al-shafh* is at the highest level of *al-'afw*. From the word *al-shafh*, the word *shafat* was born, which among other things means a sheet that is spread out, and this gives the impression that the person who does it is opening a new sheet, pure white and has never been used, let alone stained by something, which must be erased.

Wahbah Az-Zuhaili explains should people who have the virtues of religion, morality and goodness, and have economic breadth, not swear that they will not help poor relatives just because they have done something wrong. What is meant in this verse is a kind of sympathy and tenderness in an effort to strengthen the ties of brotherhood. In addition, he explained the sentence "وَلْيَغْفُوا وَلْيَصْفَحُوا" "that is, let them forgive those who have wronged them, forgive their mistakes, not punish them and continue to provide economic assistance to them. Let them return to the relationship as before, because people who make mistakes should not deserve to be dealt with harshly and firmly.

Although some interpretations explain the problem of excess as being an excess of wealth, the author prefers people who have commendable morals. As it is known that Abu Bakr had a wealth of wealth so that he was able to spend Mistah, however, in this case the author chose the context that Abu Bakr ra. have generosity. Then at the end of the verse Allah SWT. provide motivation again that people who forgive and are tolerant will get a worthy reward, namely forgiveness from Allah SWT.

In another verse Allah SWT. said:

إِنْ تَبَدُّوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

It means: "If you give birth to something good or hide or forgive something wrong (others), then verily Allah swt. Most Forgiving, Most Powerful." (Surat al-Nisa: 149)

Wahbah az-Zuhaili explained that showing kindness in the form of words and actions forgiving people who do wrong, Allah SWT. will give recompense, even Allah swt. strongly encourage his servant to do all that. Because Allah swt. likes good deeds and forgives bad deeds, even though Allah swt. almighty to punish the wrongdoers. Having character or imitating the morals of Allah SWT. is a good thing and is recommended.

The existence of an order to forgive criminals illustrates that forgiveness can make the heart feel calmer, if forgiveness does not occur it can cause heart disease so that it can endanger yourself.

3.3 Deliberate in Resolving Cases

After the occurrence of a problem, it is recommended to discuss it properly. Surah Ali 'Imran verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: "So by the grace of Allah SWT. you (Muhammad) were gentle with them. If you were hard-hearted and harsh-hearted, they would have distanced themselves from those around you. Therefore forgive them and ask forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, then put your trust in Allah. Really, Allah swt. love those who put their trust in." (Surat Ali 'Imran: 159)

M. Quraish Shihab explained that this verse is one proof that Allah SWT. shaping and educating the personality of the Prophet Muhammad. not only knowledge but also his heart. Then followed by an order to forgive them, so that he can be gentle and can listen to the advice of others and forgive their mistakes. If the Messenger of Allah If you are hard and have a rough heart, they will stay away from it. There is the word "law" which is interpreted if, the word is used to explain something that is conditional, but the condition never happens. Therefore, this hard attitude and rough heart will not manifest in the Prophet Muhammad.

Wahbah az-Zuhaili explained that Allah SWT. talk to the Prophet Muhammad. having previously talked to the believers that Allah SWT. give gifts to the believers by making the heart of the Prophet Muhammad SAW. gentle towards his people, being gentle when directing and forgiving for the mistakes they made in the battle of Uhud. If he was rude to them they would stay away from him. Allah SWT. made them unite, ordered him to forgive and invited them to consult on political and ummah issues. He also explained the attitude of forgiveness, establishing friendship, being gentle and other morals that reflect obedience.

The description above explains that deliberation is very important in resolving a case, in deliberation one must be gentle and prepare oneself to be able to forgive others. By forgiving, one can go through the deliberation calmly, not speaking harshly or even being stubborn. After the deliberation was finished, Allah swt. ordered to draw closer to Him and ask for His forgiveness.

3.4 Be a Forgiving Person

Allah SWT. ordered his servant to getat being a forgiving person, this is contained in surah al-A'raf verse 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

It means: "Be forgiving and tell people to do what is right, and turn away from stupid people." (Surat al-A'raf: 199)

Allah SWT. called on his servant to instill in him an attitude of forgiveness. In the interpretation of al-Misbah, it is explained that the word khudz is essentially the success of obtaining something to be used. The word is used to carry out an activity or decorate oneself with a selected trait from many choices. So take forgiveness means choose forgiveness. Quoted by M. Quraish Shihab, Al-Biqā'i understands the commandment of khudz al-'afwa in the sense of taking what is bestowed by Allah. and people without compromising themselves. Accept sincerely what they have done, do not demand too much or perfect so that it burdens them, so that they do not turn away from you and you should always be gentle and forgive their mistakes and shortcomings.

Being a forgiving person is not easy, you need to go through several processes, so that forgiveness can be applied. Forming a person who likes to forgive, it takes a process so that the forgiving attitude is formed and embedded in oneself.

There are two ways to forgive someone, namely: First; forgive by proving it with words, attitudes and good deeds that are shown in return for someone's badness. Second; Forgiveness by removing the intention to take revenge and not bringing up the mistakes he has done and assuming the mistake was on the basis of the perpetrator's inadvertence.

Wahbah az-Zuhaili, explained that the word "ل" is a visible human morality and also does not need to be explored too much. So the meaning is to take and accept the visible human character. According to him, in the verse above, there are three main moral bases, namely: first; be forgiving. As a hadith narrated by Imam Bukhari:

حَدَّثَنِي إِسْحَاقُ حَدَّثَنَا النَّضْرُ أَخْبَرَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذُ بْنُ جَبَلٍ قَالَ لَهُمَا يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنْفِرَا وَتَطَاوَعَا.

Meaning: "Ishaq has told me that Ishaq has told us An-Nadlr has told us Shu'bah from Sa'id bin Abu Burdah from his father from his grandfather he said, "When he sent him with Mu'adz bin Jabal, he said to both of them. "Easy every business and do not make it difficult, give good tidings and do not make it run away, and unite!" (Narrated by Bukhari).

Second; ordered to something ma'ruf. Inviting someone to do things that are ordered by religion includes all goodness, in the form of obedience, devotion, courtesy to others, and so on. Third; turning away from stupid people, not repaying stupidity for stupidity, distancing oneself from their vices, being patient and holding back in dealing with them, one should respond with forgiveness and tolerance.

Thus, according to the author in the concept of Islam, there are four important things that must be passed so that the attitude of forgiveness can be embedded properly, namely:

a. Be Patient and Resist Anger

This stage is an important stage in forming a person who likes to forgive. Allah SWT. explain the importance of being patient and restraining anger, Surah Ali 'Imran verse 134:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

Meaning: "(namely) those who spend (their wealth), both in time and space, and those who hold back their anger and forgive (mistakes) people. Allah SWT. loves those who do good." (Surat Ali 'Imran: 134)

Hamka explains that in the verse above there are three levels of believers, namely: First, they are generous in both happy and difficult times. Second; holding back anger, does not mean not angry but what is meant here is that they are able to control themselves when angry. Third; forgive those who did wrong.

Holding on to anger is hard to do, but it can be juxtaposed with being patient. With an attitude of patience, someone will be able to be calmer in dealing with a problem, therefore Allah SWT. said:

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

Meaning: "But those who are patient and forgive, indeed that is one of the things that are prioritized." (Surah Ash-Shura: 43)

The verse above is very clear that forgiveness is a will take precedence, which begins with patience.

b. Have Empathy

Empathy is an attitude that can understand the situation of others. With a sense of empathy, a person will be able to more easily forgive the mistakes of others. That's because he can understand something that causes or is the background of the heinous act of the perpetrator of the crime.

This attitude is found in the story Prophet Musa (as) with Prophet Harun (as) when Prophet Musa (as) returned from Mount Thursina and found his people worshipping the calf, which is narrated by the Qur'an in Surah al-A'raf verses 150 and 151:

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ
وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تَشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ. قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي
وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

It means: "And when Moses had returned to his people angry and saddened he said: "What a bad deed you did after my departure! Are you going to go ahead of the

promise of your Lord? Harun) while pulling him towards him, Aaron said: "O daughter of my mother, indeed this people have considered me weak and they almost killed me, therefore do not make the enemies happy to see me, and do not include me among the people the wrongdoers." Moses prayed: "My Lord, forgive me and my brother and enter us into Your mercy, and You are the Most Merciful of the merciful."(Surat al-A'raf: 150-151)

In this verse, the anger of the Prophet Moses was directed to the Prophet Harun. entrusted with the care and education of the Children of Israel during his absence. This anger caused the Prophet Musa as. holding the head of the Prophet Aaron. After receiving the explanation from the Prophet Harun, his emotions calmed down, saying that the Children of Israel had fought against him in such a way and almost killed him. This is a sense of empathy, namely the Prophet Musa (as). forgive the Prophet Harun as. after knowing what was behind the incident.

c. Tolerant

Spaciousness will be obtained after forgiveness is carried out, Surah al-Nur verse 22:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ
اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Meaning: "And do not those who have advantages and spaciousness among you swear that they will (not) give (assistance) to (his) relatives, the poor and those who emigrated in the way of Allah SWT. , and let them forgive and have mercy on them. Don't you want that Allah swt. forgive you? And Allah swt. is Most Forgiving, Most Merciful." (Surat an-Nur: 22)

There is an order to be able to forgive then accompanied by grace in the verse above. Grace will be achieved when someone forgives the mistakes of others sincerely and leaves no anger and no desire for revenge. As explained by al-Raghib al-Ashfahani, al-shafh is higher than al-'afw, namely opening a new page without leaving a feeling of anger or being stained by negative traits.

According to Hamka, Islam has never taught every human being to have a sense of revenge for those who have made mistakes. If revenge is used against the guilty, it is as if they are not given the opportunity to do good again. Indirectly, revenge is a bigger mistake. So from this the best step in dealing with a mistake is to be tolerant and forgive it.

d. Doing Good After Forgiving

After the pardon is executed, then do good to the offender who has been forgiven. Surah al-Shura verse 40:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

Meaning: "And the recompense of a crime is a similar evil, so whoever forgives and does good, his reward is on (depending on) Allah. Verily, He does not like the wrongdoers." (Surah al-Shura: 40)

M. Quraish Shihab, explained that "and the retribution for a crime" of any crime "is a similar crime", this is for the realization of justice and revenge for those who are wronged. Then continued with the editorial "then whoever forgives and does good" meaning that he does not demand his rights so that there is no similar retaliation and can create a harmonious life and do good to people who wronged him personally, then Allah SWT. will bear the reward and only Allah swt. who knows the magnitude of the reward. The suggestion to forgive and do good is in order not to exceed the limit, because Allah SWT. does not like the wrongdoers and Allah swt. will not bestow mercy on them.

In another verse Allah SWT. swt said:

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

It means: "If you give birth to something good or hide or forgive something wrong (others), then verily Allah swt. Most Forgiving, Most Powerful."(Surat al-Nisa: 149)

Ibn Kathirexplained, if they show kindness and hide it or forgive people who do evil, then this can bring them closer to Allah SWT. and will get a reward from Allah SWT. With this attitude, Allah SWT. will forgive them, for verily Allah swt. have a forgiving nature.

This verse hasmonasabahwith the previous verse, namely in the previous verse it was explained that Allah SWT. justifies replying to bad words with similar words, but this is not a recommendation but only a permit. Therefore, this verse tries to explain a good suggestion in dealing with this problem, namely to forgive the mistakes of people who have done bad things even though they are able to repay them with a similar reply, this is very liked by Allah SWT.

By doing good to the perpetrator, it will make the perpetrator's heart melt more and can change the mood of the previously negative perpetrator to be positive. Therefore, inviting the perpetrator to be able to do good is a matter of priority, with that communication between the victim and the perpetrator is not interrupted and the friendship will also be maintained properly. Allah SWT. never waste the positive actions of his servant, Allah swt. promises a reward for those who love to forgive and do good.

e. Forgiveness Doesn't Demean Someone

Many people understand that forgiveness is an attitude thathumbling, even though the attitude of forgiveness is highly upheld by Allah SWT. Ali 'Imran verse 134:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Meaning: "(namely) those who spend (their wealth), both in time and space, and those who hold back their anger and forgive (mistakes) people. Allah SWT. loves those who do good." (Surat Ali 'Imran: 134)

M. Qurais Shihab explained, this verse shows three types of people: First; able to control anger. The word al-kadzimin has the full meaning, tightly closed, like a container filled with water, tightly closed so as not to overflow. It means refraining from overwhelming emotions such as speaking badly. Second; forgiveness. The word al-'afin is taken from the word al-'afn which means to erase. People who forgive means to erase the

scars of the soul of the mistakes of others. The first stage just reached the point of holding back anger, although the scar is still there, then in the second stage it has erased the scar. Third; Those who do good are not only those who hold back anger or forgiveness, but also do good to those who do wrong. This is very favored by Allah SWT.

As for what makes these attitudes highly upheld by Allah SWT. namely Allah SWT. promised heaven to them. found in the verse:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

Meaning: "And hasten to seek forgiveness from your Lord and get a paradise as wide as the heavens and the earth which is prepared for those who are pious" (Surah Ali 'Imran: 133)

It is also explained in a hadith:

حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي أَيُّوبَ وَقُنَيْبَةُ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

Meaning: They told us Yahya bin Ayyub and Qutaibah and Ibn Hujr: They told us Isma'il, namely Ibn Ja'far from Al-A'laa from his father from Abu Hurairah ra from the Messenger of Allah. said, "Charity does not reduce wealth. No one gives excuse meto others, except Allah swt. Allah SWT will increase his glory. And no one humbles himself for the sake of Allah, except Allah. will elevate his rank'."(HR Muslim)

The above hadith clearly explains that the person who gives excuse meto others, Allah swt. will increase his glory, and humble himself for Allah, Allah SWT. will elevate.

IV. Conclusion

The word al-'afw there are 34 verses in the Quran in different suras. Of the 34 verses provided by the Qur'an, the author takes six verses in examining the problem in question, namely surah al-A'raf: 199, surah Ali 'Imran: 134, surah al-Shura: 40, surah al-Nur: 22, surah al-Shura: -Baqarah: 178 and Surah Ali 'Imran verse 159. M. Quraish Shihab Tafsir Al-Misbah explained that a person must decorate an attitude of forgiveness in humans, if there is a conflict then forgive and be tolerant, that is, open a new page and eliminate the feeling of hurt or pain. negative in his heart then invites others to do good in order to prosper human life. Furthermore, according to him, there are three levels of people in forgiving, namely starting with holding back anger and then forgiving their mistakes, after forgiving him he invites him to good things. Wahbah az-Zuhaili, in his commentary, explains that this is a visible human morality and also does not need to be too deep. So, the meaning is to take and accept the visible human character. Then in another verse he explains that what is included in the attitude of forgiveness is connecting the silautrahmi attitude with the person who decides it, forgiving the mistakes of the guilty, being gentle with people who believe and other morals that reflect obedience.

The classification of the concept of forgiveness for the victim against the perpetrator from the existing interpretations are: First, conditional forgiveness, namely forgiving a mistake with certain conditions and not being excessive in acting, this is found in Surah al-Baqarah verse 178 regarding qishash and diyat. Second, forgive without having to wait for an apology, this is the concept of forgiveness given by the Qur'an contained in Surah al-Nur verse 22. Third, deliberation in resolving cases, this is contained in Surah Ali Imran verse 159. Before deliberation is carried out someone should has forgiven criminals in order to create a calmer atmosphere of deliberation. Fourth, being a forgiving person, this is contained in Surah al-A'raf verse 199. It is indeed difficult to be a person who likes to forgive and needs to go through several things, namely to endure patience, anger, have empathy, be tolerant, and do good to evildoers. Fifth, do good to the perpetrators, this is contained in Surah al-Shura verse 40. With this, the bonds of brotherhood and friendship are not broken and can be well established so as to create a peaceful and prosperous life. Sixth, Forgiving does not demean someone, this is contained in the Surah Ali Imran verse 134, the attitude of forgiveness is highly upheld by Allah SWT. so that with the attitude of forgiveness in a person, that attitude can elevate his degree.

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