

Murder in the Perspective of Hadith and Its Impact on Community Life

Rohmansyah¹, Rozian Karnedi², Yayat Hidayat³

Abstract

Murder is a prevalent concern that instills fear in many individuals since it has the potential to claim the lives of others. The murders take place in diverse locations, both within the country and internationally, causing concern among numerous individuals. Accordingly, its impact on the sustainability of human life is significant. This study investigated and elucidated the escalating murder rates throughout the years from the perspective of hadith literature. A qualitative method was employed, drawing upon data obtained through library research. The investigation generated the following findings. Initially, the hadiths pertaining to the act of murder have been identified as five hadiths corroborated by other hadiths. Furthermore, the Prophet explicitly denounced the act of murder as a grave transgression, resulting in the wrongdoer facing terrible consequences both in this life and the hereafter. Furthermore, according to the hadith, the individual responsible for committing murder is subject to the punishment of qishash, enforced in Islamic nations. Furthermore, the impact of murder on individuals' behavior is that they are compelled to engage in this heinous act by rationalizing any methods for immediate gains. At the same time, some of them undergo intense dread and anxiety that jeopardizes their existence.

Keywords: Murder, Hadith, Perspective, Community Life

INTRODUCTION

As of late, murders have been commonplace over the entirety of Indonesia. Because they pose a danger to society's norms of behavior, these acts are considered deviant (Supriyadi, 2016). Every day, news stories about criminal crimes are reported on television, the internet, and print media. Society and the state face a significant challenge in addressing and resolving these issues. The evolution of science and technology has resulted in a shift in the types of murders investigated, from more conventional to more contemporary ones (Alam et al., 2022). Policies and regulations are provided by the state apparatus, which has a vital function. The policies have been crafted in a manner that employs several techniques to provide an environment that is safe, tranquil, and serene (Widayati, 2018). Interestingly, these rules do not reduce murder rates; on the contrary, they are leading to a rise. Law enforcement officials must take decisive measures to ensure that these activities are not permitted to be unrestrained (Suyanto, 2018). The digital, electronic, and print media portrayal of human existence provides context for these murder situations.

In addition to Latin America, murders do happen in Indonesia (Abello-Colak & Guarneros-Meza, 2014). That nation has a high murder rate. Police officers who rationally should not have committed murder have done so recently. The ta'zir and the qishash laws should apply to these horrific deeds (Kamus, 2023). Nevertheless, qishash is only relevant to Islamic law. The lawlessness in this nation is evident in the rising murder rate since the law is sometimes applied in an unfair, arbitrary, and ineffectual manner (Philippe Nonet dan Philip Selznick, 2019). On occasion, the penalty is imposed in a biased manner that benefits specific individuals, despite the fact that Muslims make up the bulk of the population and that Islamic texts like the Qur'an and hadith are cited. Islam encourages its followers to uphold justice, maintain peace, assist one another, look out for one another, and ensure the safety of all human lives (Al-Bukhāri, 1422).

The Islamic faith teaches that all murderers, whether deliberate or accidental, deserve just punishment (Hawwa, 2017). This heinous crime has happened throughout history, from the time of the Prophet and his followers to the dynasties that followed. Problems with political power have plagued several dynasties, including the Umayyad and Abbasid (Anshori et al., 2021). Hence, Islam's response and effort to curb murder persist in

¹ Universitas Muhammadiyah Yogyakarta. E-mail: rohmansyah@umy.ac.id

² Universitas Islam Negeri Fatmawati Sukarno Bengkulu. E-mail: roziankarnedi@iainbengkulu.ac.id

³ Universitas Muhammadiyah Yogyakarta. E-mail: yayathidayat@fpb.umy.ac.id

forbidding people from evading them. Al-Bukhari and Muslim both have a hadith that says, “From Abi, Hurairah RA said: Stay away from seven things that destroy,” which is one of the hadiths prohibiting murder. What are the seven things that destroy? They wanted to know from you, O Messenger of Allah. He listed the following as examples of disobedience to Allah: practicing magic, taking someone’s life (which Allah forbids unless in the correct way), engaging in usury, stealing from orphans, fleeing from war, and accusing a believing woman of adultery” (al- Naisābūrī, 1998).

To be commanded not to kill is to be forbidden from killing. People are commanded to undertake good actions in accordance with the guidance of Allah and His Messenger, as this ban implies. Nevertheless, most individuals fail to comprehend the Prophet’s hadith, and even fewer adhere to the command-form ban. Building bridges of camaraderie, harmony, and mutual respect amongst all people is the shape the command takes. Nonetheless, technological progress, which includes both positive and negative content, has a significant impact on modern people due to the sophisticated media people use (Mardiana, 2019). Messages promoting violence and criminality, including murder, are harmful.

Murder is a major issue that affects people’s right to life. Everyone has an inherent right to life, according to maqashid sharia, and that right must be upheld, allowing people to go about their everyday lives in comfort and safety (Auda, 2015). Hence, research grounded on religious principles and relevant legal standards is necessary. Crime kills many people. Despite efforts by law enforcement to implement preventative measures, certain individuals persist in committing cruel murders. Various factors influence the perpetrator, such as engaging in risky drug usage, running for office, and issues pertaining to women, family, and other personal matters.

It is stated that the anti-murder crusade by law enforcement is losing steam. The elimination of murder cases, which are notoriously lenient due to corruption, serves as evidence for this. Legal proof is extremely elusive until one is caught in the act (Atmasasmita, 2014). To lighten the load on the accused, the assets are turned over to law enforcement. Crime seems to have become the norm to the point where it is no longer punished by law, and as a result, law enforcement lets it persist and even thrive. Because its leaders unfairly and indirectly exploit the law, it teaches society a bad message. Consequently, society’s paradigm tends to downplay the importance of law enforcement, leading to a weakening of the law (Azhar, 2015). Hence, murder may be accepted as a regular part of society. As Weber put it, “I did something because my predecessor did the same thing” (Weber, 2012) is one way in which past actions might impact present ones. What this means is that murder serves as a terrible example for generations to come. Furthermore, word of the murder traveled rapidly through both traditional and new media outlets, including print and online publications, social media, television, and photo-sharing websites like Instagram and Facebook.

Reviewing the Prophet’s hadith and its impact on people’s lives, this study seeks to explain murder. Careful research based on the explanations provided in books on hadith commentary and related literature is essential. Given the prevalence of hadiths addressing criminal behavior, it is crucial to examine this issue from a moral perspective (Rohmansyah, 2017). Beginning with a systematic analysis of the Islamic view of murder as a crime, this study proceeds to examine the Prophet’s hadith and its impact on human circumstances and situations.

LITERATURE REVIEW

In order to avoid duplicating efforts, this literature evaluation sought to identify what made a study unique. Books, national journals, and international journals all serve as beginning points for scholars as they compile a bibliography of prior work. Published in peer-reviewed publications worldwide, Moh. Khasan has discussed the Hirabah, or unlawful acts of violence perpetrated by some individuals. The scope of al-Hirabah includes immoral activities like rape and smuggling (Khasan, 2021). Moreover, Santoso penned an article on the topic of the idea of implementation balance in the evolution of Indonesian criminal law. He investigated the evolving area of criminal law that needs fixing. Especially in cases involving criminal culpability (individual or corporate) and unlawful behavior, it does not appear to satisfy the community (Santoso, 2015). Something intriguing is Yogi Febriandi’s research on female survivors of sexual violence in Aceh, Indonesia, titled Seeking Justice Through Qanun Jinayat. The Acehese Islamic Jinayat Law is insufficient to provide complete safety. For

instance, there are partial legal protections for victims of sexual violence. This occurs because Aceh's implementation of the *jinayat* legislation is still somewhat restricted (Febriandi et al., 2021).

Additionally, Milot Krasniqi explored the role of mediation in reducing the severity of severe criminal punishments in his subsequent criminal studies. To avoid coming to court, the parties involved in the criminal case sought to address it through mediation, which would delay the indictment (Krasniqi, 2019). Subsequently, there is the work of scholars like Rafida Sinulingga and R. Sugiharto, who compared and contrasted positive criminal law with Islamic criminal law. Islamic criminal law includes *qishash*, *diyat*, *kifarat*, and *ta'zir* punishment, in contrast to positive criminal law's emphasis on imprisonment, the death sentence, and other punishments (Sinulingga & Sugiharto, 2020). In a similar vein to his colleagues' work, Richard Berk investigated how police respond to murder cases. The absence of evidence-seeking facilities and the difficulty in finding trustworthy witnesses made the case tough for the police to handle (Berk et al., 2021).

The public is paying attention to the crime of premeditated murder, thanks to studies like Widhy Andrian Pratama's. In his research, he determined that the act specifies the death penalty for the offense of premeditated murder. For the simple reason that it would bring unease to the affected population if not addressed (Pratama, 2019). According to Kadek Desy Pramita's study, cited in (Suputra, 2021), Law No. 340 of the Criminal Code mandates the punishment of premeditated murder. Islamul Haq produced an intriguing analysis of the *Jarimah* crime or criminal acts from an Islamic and positive law standpoint. He drew parallels between the penalty and adultery, arguing that a suspect might be exonerated from criminal punishment if he stands alone in the case when there is conflicting testimony against the accused. On the other hand, if there are discrepancies among the four witnesses, the word of one of them cannot be recognized in Islamic criminal law unless the discrepancy is based on geographically distant time and location (Haq, 2020).

The search for prior studies revealed that no comprehensive study of murder from the viewpoint of the Prophet's hadith has been carried out. Accordingly, this study contributes something novel to the field of hadith. Most of the prior research has focused on the Qur'an's point of view. To address the issue of crimes considering current events, this research focuses on criminal hadiths, analyzing them through the lens of hadith discourse and providing interpretations from classical and modern experts.

RESEARCH METHOD

This study is qualitative since it relies on observation, interviews, and document searches (Meleong, 2017). This study adheres to the libertarian tradition of research, which means it draws heavily from library resources, including books, journals, and other officially published works. Finding original sources that pertain to the study's focus—in this case, *Jarimah* in the hadith—is how data are collected. The data require hadiths derived from hadith books, those of *Kutub At-Tis'ah*, including hadiths by Muslim, Abu Dawud, At-Tirmidzi, An-Nasa'I, Ibn Majah, Ahmad bin Hanbal, and Sunan Ad-Darimi. *Aunul Ma'bud*, Syarh Ibn Bathal, Fathul Bari, and other *syarah* texts provide explanations of these works in the hadith tradition. These data serve as the primary data to contextualize and expand upon in this study. Data derived from secondary sources were collected from many publications, such as books, journals, and both domestic and foreign journals.

Subsequently, data analysis was conducted. The gathered data were examined by employing a descriptive-analytical method, taking into account the research components. It implies that murder cases derived from the hadiths of the Prophet were analyzed. Moreover, this analysis was situated inside the perspective of contemporary criminal advancements, utilizing corroborating data from additional sources. Conducting this study is crucial due to the inadequate and delayed processing of the available material. It necessitates meticulous work in elucidating the Prophet's hadiths on crimes, considering numerous factors related to the emergence of hadiths concerning murder. Both primary and secondary data necessitate a robust analysis.

This study employed a sociological-historical method. This method seeks to elucidate historical and social phenomena shaped by political, economic, educational, and religious factors (Nasution, 2016). The historical method involves analyzing the ideas or concepts found in the Prophet's hadith and connecting them to the social and cultural factors influencing them (Mustaqim, 2001). Hence, the historical technique was employed to comprehend previous occurrences that elucidate the location, era, and context of the societal circumstances

that exerted an impact on it (Nata, 2014). This technique was utilized to ascertain facts on the elucidation of the hadith jarimah or criminal from the book of hadith syarah, as well as the underlying causes for the emergence of the hadith, including both micro and macro perspectives.

RESULTS AND DISCUSSION

DEFINITION OF MURDER CRIME

The term “jarimah” is derived from Arabic and specifically from the words “Jarama-Yajrimu-Jarmah wa Jarīmatan.” It refers to a criminal conduct, a wicked deed, and a crime that has the potential for punishment for the offender (Ahmad Warson Munawwir, 1984). Combining the terms “jarimah” with “al-Qatl” results in “jarimah al-Qatl,” which refers to the criminal crime of murder. In the Big Indonesian Dictionary, murder is defined as the deliberate and unlawful act of causing the death of another person. Killing refers to the deliberate act of ending another person’s life (Kebudayaan, 2018). The term “murder” originates from the Arabic word “Qatala-Yaqtulu-Qatlan,” which also implies murder. As an illustration, a certain faction causes the deaths of several individuals (Unes, 2004). Al-Isfahani defines murder as the act of separating a person’s life from their physical body (Al-Aṣṣfahāni, n.d.).

According to Ibn Manzūr, al-Qatl or murder is a traditional practice observed by the Arab people throughout the period of Jahiliyah (Manzūr, 1999). Based on this premise, it may be inferred that those who commit the act of murder are essentially adhering to the customs and practices of the Arab Jahiliyah. An Arab Jahiliyah is an individual who lacks the ability to differentiate between moral correctness and error. While they may possess knowledge of science, they lack comprehension of religious understanding. Al-Qatl can be characterized as an action that restricts mobility, preventing the opponent from moving freely (Al-Askari, n.d.).

The offense in issue refers to unlawful conduct forbidden by Allah, resulting in punishment and takzir, serving as a deterrent. This penalty is imposed when someone violates Allah’s prohibition and neglects His mandate (Qadīr, n.d.). Perpetrators of illegal activities, such as taking a life, committing murder, and causing damage, are subjected to punishment in accordance with the public interest (Al-Ḥarāni, 1987). The concept of murder has not just been confined to literature but is now prevalent among those lacking moral principles. The nation’s moral fabric is undermined when individuals engage in actions that result in the loss of human lives.

Murder, in simple terms, refers to the intentional act of causing the death of another individual for a specific motive. It is typically driven by issues related to inheritance, domestic abuse, the economy, and several other factors. Murder driven by motive frequently transpires throughout society, disregarding the repercussions. They perpetrate heinous murders and even disfigure the victim for diverse motives. These explanations serve as justifications to respond to a question posed by the police with the intention of concealing their illegal activities and protecting their behavior.

TYPES OF MURDER

Murder refers to the unlawful taking of another human life. A murder that results in death is caused by three elements: intentional, semi-intentional, and unintentional. In order to ascertain the position under the law, guilt or innocence, these three factors must be traced. The following is an explicit description of these three components:

Intentional Murder

According to fiqh scholars, deliberate murder is an act of abuse carried out by someone on another person intentionally, causing the loss of life. Hanafiyah defines deliberate murder as intentionally doing something using a tool usually used as a medium for killing. Meanwhile, in Hanbali, intentional killing is hitting with an object or tool generally used to kill. Syafi’iyah defines deliberate murder is doing something intentionally using something that would normally kill (Qudamah, 1998).

The act of intentional murder, whether in the past or present, involves the direct perpetration by the individual with the explicit goal of causing death. Such murders are prevalent in several locations across Indonesia. The

motivation for this behavior might be attributed to a desire for retribution or a sense of injustice stemming from an unequal distribution of inheritance. Empirical evidence indicates that deliberate murder is prevalent in both digital and non-digital media. Paradoxically, a portion of the individuals responsible for doing unlawful deeds belong to the Muslim community. Muslims should take the lead in eradicating all types of criminal activity in a respectful and Islamic manner within a community that encompasses diverse individuals. The criteria for deliberate murder include the utilization of a weapon typically employed for causing death. According to a hadith, it is mentioned that a Jewish individual caused the death of an enslaved woman by striking her head on a stone. Furthermore, the act of murder was perpetrated against an individual who was alive, specifically targeting either a Muslim or a non-Muslim dhimmi, regardless of their state of health.

Therefore, under this circumstance, deliberate murder does not encompass the act of killing an animal or a deceased individual. Furthermore, there exists a cause-and-effect connection between deliberate action and the issue of mortality. Fourthly, there exists a deliberate desire to commit malevolence or engage in criminal activity. Furthermore, according to Article 338 of the Criminal Code, those who deliberately end another person's life are subject to a maximum jail term of 15 years. According to Article 340 of the Criminal Code, premeditated murder is a crime that carries the punishment of death or life imprisonment. This crime refers to intentionally and carefully planning the act of taking someone's life. The penalty for premeditated murder can also be a maximum of 20 years of imprisonment (Moeljatno, 2009). Article 338 pertains to murder committed without premeditation, whereas Article 340 pertains to murder committed with premeditation and careful preparation well in advance of the actual act.

Murder incidents frequently arise and are executed due to certain motives, such as disputes over inheritance, theft, altercations, protests, and narcotics. These factors contribute to illegal actions that culminate in the loss of human life. Publicized deaths resulting from intentional murder are instances of disfigurement and acts of extreme mistreatment. Instances of mutilation include highly barbaric murder. The perpetrators of mutilation commit murder by disfiguring the deceased victim's body. The offenders carry out the act of mutilation as a means to satisfy their sexual desires and achieve their desired outcomes (Oljira et al., 2016). Furthermore, there are instances of intentional killings, such as those perpetrated by Israel against Palestinian women, when they are promptly and fatally shot (Bitton & Dayan, 2019). Instances of premeditated murder occasionally transpire inside familial contexts, such as when a paternal figure perpetrates the death of a relative (Tingne et al., 2022). The culprits commit calamitous and appalling deeds, while the victims are relatives of theirs. These murders in several regions appear to have become routine and are no longer adhering to relevant legal standards.

Mass intentional murder is also perpetrated and typically conducted without discrimination or consideration for human life. It is typically executed by the use of weapons and explosives, conducted covertly using cunning tactics. The military perpetrates such murders with the intention of undermining their adversaries, thereby consolidating their authority and extending their domain. This phenomenon has been prevalent in several regions of the Muslim world globally. The killings were motivated by animosity against certain non-Muslims, exemplified by the mistreatment of the Palestinian population and other Islamic nations. Nevertheless, instances of large-scale criminal activities targeting Muslims often fail to acquire significant official scrutiny. Indeed, several individuals who perished as a result of missile strikes had severe injuries and subsequently succumbed to their wounds. Instances of deliberate homicide persist in underdeveloped nations, including Indonesia. This fact is indisputable since humans possess an inherent drive and determined mindset to pursue their aspirations, employing whatever necessary methods.

Semi-intentional Murder

Islamic jurisprudence experts consider semi-deliberate murder to be equivalent to purposeful murder, leading to the loss of life. The motive is derived from the perpetrator's purpose to inflict death. According to al-Jashash, semi-intentional murder refers to causing death by striking someone with a stick or whip in a single strike (Al-Jashash, 1992). It also refers to the act of physically assaulting another person with common objects like sticks, whips, or broomsticks with the objective of deterring them from repeating their wrongful actions.

Homes, schools, and other public places can be the sites of semi-intentional murders. The proper way for parents to teach their children is to beat them till they die using a broomstick. In an effort to encourage his

students to pay attention in class, a teacher utilizes a ruler, not with the intent to kill, but to make them pay attention. The offender's expectations are sorely lacking in this heinous act, rendering the sentencing case tantalizingly uncertain. The reason is that the killer is just trying to teach everyone a lesson about following the rules at that specific school and not because he wants to murder anyone.

Moreover, Abu Hanifah asserted that semi-intentional murder is performed without the intention to kill, such as hitting with a stick, large stone, and large wood (Az-Zuhaili, 1984). It is a murder using heavy equipment, excluded from murder in general. However, according to two of his followers, this murder is included in intentional murder. Therefore, semi-intentional murder, or *Shibh al-'Amd*, according to Abu Hanifah and his followers occurs due to two conditions: First, the perpetrator kills using a small stick or small stone and one blow. Second, a blow using a whip that results in death. Sayyid Sabiq mentioned that semi-intentional murder is conducted using an unusual tool, such as lightly hitting with a stick, small stone, hand, camel, or others (Sābiq, 2008). The reason for semi-intentional murder is doubtful whether it is intentional or a mistake. The blow is performed intentionally but not intended to kill. This unintentional murder often occurs due to being too excessive in doing something and is conducted only for the game. In fact, the risk is high when an error occurs, which results in death. Based on the Criminal Code Article 39 concerning Intentional and Negligent Acts, the perpetrators of murder are punished strictly. Murder cases are included in the death penalty; hence, the perpetrators are punished with the death penalty and are also threatened in several articles in the Military Criminal Code (KUHPM). This is regulated in the Presidential Decree (PENPRES) dated April 27, 1964, that the execution of the death penalty is carried out by shooting to the death (Sriwidodo, 2019).

Murder by Mistake

According to the Hanafiyah group, murder carried out using a weapon must be subject to *qishash* law. However, if it is carried out with a stick or stone, the perpetrator is obliged to pay *diyat* to the person killed. Meanwhile, the majority of *ulama* are of the opinion that what is subject to the *qishash* law is intentional murder using weapons or other objects (Az-Zuhaili, 1984). *Fiqh* scholars from the Hanafiyah and Malikiyah circles allow a judge to determine the death penalty for the crime of murder as a *ta'zir* law to bring benefit. It is in line with the principle of *ushul fiqh*, that rejecting harm is given more priority than smaller benefits that will come. Hence, when the law is set fairly, it will bring justice and peace between fellow humans.

Since the victim is not the intended target, a murder committed by accident might be considered a murder in and of itself. Take the scenario where a police officer opens fire on a thief, only for the criminal to flee, leaving the officer—an average citizen who does nothing wrong—shot and wounded. The murder is premeditated, but it targets the incorrect person. Verse 3 of the letter of *al-Ahzab* states “There is no sin on you for what you do wrong except the sinful mistakes that your hearts do intentionally.” Thus, murder committed by accident is not punishable. Because they are made without understanding the object, unintentional blunders in this notion should not be punished.

During the era of the Prophet, a dispute arose between two women, leading to one of them hurling a tiny stone that struck her unborn child, resulting in its demise. Subsequently, the Prophet determined that they were obligated to provide *diyat*, which entailed emancipating both a male and female slave. The concept of *diyat* is applicable to individuals who commit acts of murder. The historical account is elucidated in *Sahih al-Bukhari* and *Muslim*. According to Ibn Taimiyah, if someone unintentionally commits murder, they are obligated to make amends by releasing two enslaved people, as stated in the hadith (Al-Ḥarāni, 2005). This offense is distinct from intentional murder, in which the offender is liable to the law of *qishash*. Nevertheless, the application of the rule of *qishash* is limited to countries that uphold Islamic law. In emerging nations that follow positive laws, Islamic law is not applicable. In Indonesia, despite the fact that the majority of the population adheres to Islam, Islamic law is not enforced as the legal framework is based on Pancasila law. According to the Presidential Regulation and Decree (PENPRES) from April 27, 1964, the punishment for murder in criminal law is death. This penalty is executed by shooting the culprit. This is equivalent to involuntary manslaughter.

THE CRIMINAL ACT OF MURDER IN THE PROPHET'S HADITH

The hadiths pertaining to murder may be found in many collections of hadith books. The writings that discuss murder in the hadith literature include prominent works such as *Ṣaḥīḥ* Muslim, *Ṣaḥīḥ* al-Bukhārī, Sunan Abu Dāwud, Sunan An-Nasā’i, Sunan Ibn Mājah, Musnad Aḥmad bin Ḥanbal, Muwaṭṭa Mālik, and several more texts. The nine main hadith books serve as essential reference texts for Muslims. The concept of murder is referenced in several forms in the hadith: *fi’lulmaḍi*, *fi’lulmuḍāri*, *fi’lulamr*, *ism masdar*, and *ism mafūl*. Nevertheless, there is a scarcity of hadiths depicting killings driven by malicious intentions— those that may be classified as non-criminal. Furthermore, only a limited number of hadiths have been recorded by hadith narrators in the books of hadith.

The topic of murder is frequently referenced in several hadiths, each with distinct editorial variations depending on the narrator. The hadith heard by the companions of the Prophet on murder underscores the imperative for decisive measures and earnest attention from individuals to comprehend it and renounce criminal behavior. Adopting a stance of renouncing and refraining from acts of murder is the appropriate course of action to mitigate the escalating murder rate. The following hadith addresses the crime of murder:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ نُوَيْرِ بْنِ زَيْدٍ الْمَدِينِيِّ عَنْ أَبِي الْعَيْثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الرَّحْبِ وَقَدْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْعَافِيَاتِ (رواه البخاري ومسلم)

“Abu Huraira reported God’s messenger as saying, “Avoid the seven noxious things.” When his hearers asked, “What are they, the messenger of God?” he replied, “Associating anything with God, magic, killing one whom God has declared inviolate without a just cause, devouring usury, consuming the property of an orphan, turning back when the army advances, and slandering chaste women who are believers but indiscreet.” (HR. al-Bukhārī and Muslim).

The previous hadith was narrated by al-Bukhārī and Muslim, Abu Dāwud, An-Nasā’i and Ibn Ḥibbān.

Table 1. Murder in the Prophet’s Hadith

No	Name of Narrator and Book of Hadith	Hadith Number	Keyword
1	Al-Bukhārī in <i>Ṣaḥīḥ</i> al-Bukhārī	6857	وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
2	Muslim in <i>Ṣaḥīḥ</i> Muslim	89	وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
3	Abu Dāwud in Sunan Abu Dāwud	2876	وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
4	An-Nasā’i in Sunan An-Nasā’i	3176	وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
5	Ibnu Hibbān in <i>Ṣaḥīḥ</i> Ibnu Hibbān	5561	وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

The hadith regarding the prohibition of killing is supported by a hadith narrated by Imam Ahmad bin Hanbal, which came from his friend Salamah bin Qais as follows:

عَنْ سَلَمَةَ بْنِ قَيْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ إِذَا مَا هُنَّ أَرْبَعٌ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَسْرِفُوا وَلَا تَزْنُوا (رواه أحمد)

“According to Salamah bin Qais, Rasulullah SAW mentioned during the Wadak Hajj or farewell Hajj that there are four strictly prohibited things. These include avoiding any form of association with Allah, refraining from taking the life of another person unless it is justified, abstaining from theft, and avoiding adultery. (HR. Ahmad) (Ḥanbal, 2001).

The hadith was narrated by al-Bukhārī and Muslim, as well as two other companions, At-Tirmizī An-Nasā’i and Ahmad bin Ḥanbal.

Table 2. Prohibition of Murder in Hadith

No	Narrator and Book of Hadith	Hadith Number	Keyword
1	Al-Bukhārī in <i>Ṣaḥīḥ</i> al-Bukhārī	3855	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
2	Muslim in <i>Ṣaḥīḥ</i> Muslim	1709	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
3	At-Tirmizī in Sunan At-Tirmizī	2876	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
4	An-Nasā’i in Sunan An-Nasā’i	2733 and 3144	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

5	Aḥmad bin Ḥanbal in Musnad Aḥmad bin Ḥanbal	18092	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
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The hadith elucidates the prohibition of engaging in actions that undermine the sanctity of human life, such as unlawfully taking the life of another individual, which Allah bans. The lives of both Muslims and non-Muslims cannot be taken without a justifiable cause—particularly individuals who identify as Muslims and recite the two lines of the shahada. According to the hadith, the act of killing someone is considered a grave transgression. Following certain scholars, every wrongdoing is believed to be connected to the retribution of hell, curses, and the wrath of Allah SWT (Al-Ḥanafī, 2001). Hence, when an individual unlawfully ends someone's life, they have acted immorally and committed a grave transgression. Committing major sins will lead to the destruction of the culprit unless they promptly repent to Allah. This statement serves as a clear and explicit cautionary message to all individuals, emphasizing the need to avoid any involvement in illegal activities. The act of killing is considered wicked due to the potential consequence of the perpetrator being condemned to damnation. It is possible that in another instance, the person who is slain may be condemned to hell since both parties have the intention to kill (Al-Mālik, 2003). The information provided is derived from the following hadith:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا أَيُّوبُ وَيُوسُفُ عَنْ الْحُسَيْنِ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ دَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أَنْصُرُ هَذَا الرَّجُلَ قَالَ ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا اتَّعَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَأَلْقَا نِجَالَهُمَا فِي النَّارِ فَعُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالَ الْمَقْتُولُ قَالَ إِنَّهُ كَانَ حَرِيصًا عَلَيَّ قَتَلَ صَاحِبِي (رواه البخاري)

“While I was going to help this man (‘Ali Ibn Abi Talib), Abu Bakra met me and asked, “Where are you going?” I replied, “I am going to help that person.” He said, “Go back for I have heard Allah’s Messenger saying, ‘When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hellfire.’ I said, ‘O Allah’s Messenger! It is all right for the murderer, but what about the murdered one?’ Allah’s Messenger replied, “He surely had the intention to kill his companion.” (HR. al-Bukhāri).

The hadith was narrated by al-Bukhāri and Muslim, as well as Abu Dāwud, An-Nasā’i, Ibn Mājah, Ahmad bin Ḥanbal, and Ibn Hibbān.

Table 3. Two People Murder Each Other in the Hadith

No	Narrator and Book of Hadith	Hadith Number	Keyword
1	Al-Bukhāri in Ṣaḥīḥ al-Bukhāri	31 and 6875	فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ
2	Muslim in Ṣaḥīḥ Muslim	2888	فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ
3	Abu Dāwud in Sunan Dāwud	4270	فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ
4	An-Nasā’i in Sunan An-Nasā’i	4121, 4122, 4123, and 4124	فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ
5	Ibnu Mājah in Sunan Ibnu Mājah	3964	فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ
5	Aḥmad bin Ḥanbal in Musnad Aḥmad bin Ḥanbal	19590, 20439, 20472, and 20493	فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ
6	Ibnu Ḥibbān in Ṣaḥīḥ Ibnu Ḥibbān	5981	فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

According to an-Nawawi, it is not possible to understand the hadith in a way that allows both individuals to avoid going to hell, as they are involved in a collective fear resulting in murder (Al-Suyūṭī, 1996). This hadith elucidates the circumstances of warfare when individuals want to safeguard their collective (Al-Nawawi, 1929). The murder is committed deliberately, as evidenced by the passage of the Qur’an, which states that anybody who purposefully murders a believer will be sent to hell. However, another hadith states that if both individuals repent, they will get entry into heaven. It is stated in the following hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْأُخْرَى كِلَاهُمَا يَدْخُلُ الْجَنَّةَ، فَقَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيَسْتَشْهَدُ، ثُمَّ يَثُوبُ اللَّهُ عَلَى الْقَاتِلِ، فَيَسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيَسْتَشْهَدُ (رواه مسلم)

“It has been narrated on the authority of Abu Huraira that the Messenger of Allah mentioned: God laughs at the two men, both of whom will enter Paradise (though) one of them kills the other. They said: Messenger of Allah, how is it? He said: One of them fights in the way of Allah, the Almighty and Exalted, and dies a martyr.

Then, God turns in mercy to the murderer who embraces Islam, fights in the way of Allah, the Almighty and Exalted, and dies a martyr.” (HR. Muslim).

The aforementioned hadith was transmitted by al-Bukhāri and Muslim, as well as by An-Nasā’i, Ibn Mājah, Ahmad bin Ḥanbal, Mālik, and Ibn Hibbān.

Table 4. Provides a visual representation of this information about Murder

No	Narrator and Book of Hadith	Hadith Number	Keyword
1	Al-Bukhāri in Ṣaḥīḥ al-Bukhāri	2826	يَقْتُلُ أَخَذَهَا الْآخَرَ
2	Muslim in Ṣaḥīḥ Muslim	1890 and 1891	يَقْتُلُ أَخَذَهَا الْآخَرَ
3	An-Nasā’i in Sunan An-Nasā’i	3166	يَقْتُلُ أَخَذَهَا الْآخَرَ
4	Ibnu Mājah in Sunan Ibnu Mājah	3964	يَقْتُلُ أَخَذَهَا الْآخَرَ
5	Aḥmad bin Hanbal in Musnad Aḥmad bin Ḥanbal	8224, 9976 and 10636	يَقْتُلُ أَخَذَهَا الْآخَرَ
6	Mālik in Muwaṭṭa	1673	يَقْتُلُ أَخَذَهَا الْآخَرَ
7	Ibnu Ḥibbān in Ṣaḥīḥ Ibnu Ḥibbān	215	يَقْتُلُ أَخَذَهَا الْآخَرَ

This hadith has been transmitted by several narrators and recorded in various collections of hadith. This hadith offers enough scope and opportunity for murderers to seek repentance from Allah during their lifetime. The opportunity for redemption is available to individuals who really rectify their errors and reestablish themselves on the correct course. Unless the offenders apologize and provide compensation in accordance with Islamic law, humans will not be inclined to tolerate the unjust killing of their fellow beings and hence, they should be subject to the death penalty. Nevertheless, within the framework of an individual’s remorse toward Allah, their repentance will undoubtedly be accepted, provided that they really refrain from repeating past errors, feel remorse for their misdeeds, and submit themselves to Allah. It is akin to the narrative found in an extensive hadith on the individual who committed the act of killing 99 people. In a separate instance, the death toll escalated to 100 individuals. The following hadith contains this information:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَ مُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ أَبِي قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فُدِلَ عَلَى رَاهِبٍ، فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا، فَقَتَلَهُ، فَكَمَلَ بِهِ مِائَةً، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فُدِلَ عَلَى رَجُلٍ عَالِمٍ، فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يُحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنَاَسًا يَعْبُدُونَ اللَّهَ فَاعْبُدِ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ، فَإِنَّمَا أَرْضُ سَوْءٍ، فَانْطَلِقْ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَانْحَصَصَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ، وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ، فَجَعَلَهُمْ بَيْنَهُمْ، فَقَالَ: قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ، فَإِلَى أَيِّهِمَا كَانَ أَذَى فَهُوَ لَهُ، فَقَاسُوهُ فَوَجَدُوهُ أَذَى إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَغَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ"، قَالَ قَتَادَةُ: فَقَالَ الْحَسَنُ ذِكْرَ لَنَا، أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ نَأَى بِصَدْرِهِ (رواه مسلم)

“They have told us about Muhammad bin Al Mutsanna and Muhammad bin Basysyar—and this lafadh belongs to Ibnul Mutsanna—they both said, they have told us about Mu’adz bin Hisyam, they have told me about my father from Qatadah from Abu Ash Siddiq from Abu Sa’id Al Khudri that the Prophet SAW had said, “Once upon a time there was a man who killed 99 people. Then, the person looked for a pious person who had much knowledge. Then he showed it to a monk, and he immediately went to him. To the monk, he confessed that he had killed 99 people, and would his repentance be accepted? It turns out the monk actually answered, ‘No. Your repentance will not be accepted.’ Finally, the man immediately killed the monk until now, he had killed 100 people. Then, the man looked for someone else who had the most knowledge. Then, he was shown as a scholar who had much knowledge. To the pious man, the man said, ‘I have killed 100 people, and will my repentance be accepted?’ The pious man answered, ‘Yes. There is no barrier between your repentance and you. Go to such and such an area because there are many people who worship Allah SWT. After that, worship Allah with them and do not return to your area because your area is a bad environment.’ So, the man went to the area mentioned. On the way there, the man died. Then, the angels of Mercy and Azab argued with each other. The Angel of Mercy said, ‘This man has intended to go to an area to repent and worship Allah with all his heart.’ The Angel of Doom argued, ‘But, has not he done any good at all? Finally, an angel came in human form to meet the two angels who were arguing. So, the two of them asked the angel in human form to decide the best

way. The person said, Measure the distance closest to the person who died from where he left to his destination. Whichever is closest, then that is the decision.’ It turned out that from the results of their measurements, it was proven that the man died closer to his destination. Thus, the person is in the hands of the angel of Mercy. Qatadah said, ‘Al Hasan said, Someone has told us that the man died when he fell face down.” (HR. Muslim).

The hadith was narrated by al-Bukhāri and Muslim as well as Ibn Mājah, Ahmad bin Ḥanbal, and Ibn Hibbān, as listed in Table.

Table 5. Murder 99 People in the Hadith

No	Name of Narrator and Book of Hadith	Hadith Number	Keyword
1	Al-Bukhāri in Ṣaḥīḥ al-Bukhāri	3470	قَتَلَ تِسْعَةَ وَتِسْعِينَ
2	Muslim in Ṣaḥīḥ Muslim	2766	قَتَلَ تِسْعَةَ وَتِسْعِينَ
3	Ibnu Mājah in sunan Ibnu Mājah	2622	قَتَلَ تِسْعَةَ وَتِسْعِينَ
4	Aḥmad bin Hanbal in Musnad Aḥmad bin Ḥanbal	11154, and 11687	قَتَلَ تِسْعَةَ وَتِسْعِينَ
5	Ibnu Ḥibbān in Ṣaḥīḥ Ibnu Ḥibbān	611, and 615	قَتَلَ تِسْعَةَ وَتِسْعِينَ

The hadith states that a person who has murdered, whether intentionally or inadvertently, must really repent to Allah and not repeat his error. According to (Al-Asqalānī, n.d.), repentance is necessary and accepted by Allah. If the error is due to people, they have the right to apologize to their families and then repent to Allah. The repentance in question is intended to cleanse the sin of intentional murder. However, the perpetrator of the murder must face the law of qishash, which is applicable in Islam. The law of qishash is exclusively applicable in Islamic nations. This is extremely different from Indonesia, which follows positive statute law. Hence, the execution of the qishash penalty cannot be utilized as a judicial settlement in Indonesia. This study’s interpretation signifies that some people utilize the hadith as a weapon to perpetrate murder, whether intentional or not. They do not care if someone dies; their vengeance and passion are complete. If it is deemed wicked by religion, there is still the opportunity for repentance. The desire to kill has a significant impact on human life. It is seen by the rising ease with which individuals take people’s lives in a society with low levels of law enforcement. This interpretation of the hadith is incorrect since it states that Allah is highly open to individuals who wish to repent, even if their crimes are numerous. The hadith demonstrates Allah’s benevolence and compassion for His slaves by refusing to ignore His promise to pardon human misdeeds. When viewed through an Islamic lens, the rising number of killings in many locations and countries signals the impending Day of Judgment, when the planet is destroyed. The Prophet related this in the following hadith:

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال لا تقوم الساعة حتى يكتر المرء قالوا وما المرء يا رسول الله قال القتل القتل (رواه مسلم)

“From Abi Hurairah, Rasulullah SAW said: The end of the world will not occur until there are many al-Harj. They ask; O Messenger of Allah? He answered: murder, murder.” (HR. Muslim).

The hadith was narrated by al-Bukhāri and Muslim as well as Abu Dāwud, Ibn Mājah, Ahmad bin Ḥanbal, and Ibn Hibbān, as portrayed in Table.

Table 6. Murder in the Hadith

No	Name of Narrator and Book of Hadith	Hadith Number	Keyword
1	Al-Bukhāri in Ṣaḥīḥ al-Bukhāri	1036, 6037, and 7061	الْقَتْلُ الْقَتْلُ
2	Muslim in Ṣaḥīḥ Muslim	157	الْقَتْلُ الْقَتْلُ
3	Abu Dāwud in Sunan Abi Dāwud	4257	الْقَتْلُ الْقَتْلُ
4	Ibnu Mājah in sunan Ibnu Mājah	4047	الْقَتْلُ الْقَتْلُ
5	Aḥmad bin Hanbal in Musnad Aḥmad bin Ḥanbal	7686, 9395, 9897, 10792, 10863, 10984	الْقَتْلُ الْقَتْلُ
6	Ibnu Ḥibbān in Ṣaḥīḥ Ibnu Ḥibbān	6651, and 6711	الْقَتْلُ الْقَتْلُ

Due to the prevalence of individuals with deficient moral values, there is a significant increase in occurrences of murders and other criminal activities, resulting in a substantial number of victims. Consequently, the current state of affairs might be deemed highly concerning. Human immorality arises from unregulated social interaction that occurs beyond the confines of religious norms. Some individuals oppose the notion that religion

is the exclusive provider of indisputable truth, implying that information obtained from the Qur'an and hadiths is no longer considered valid. The hadith provides a cautionary message to Muslims, urging them to refrain from engaging in criminal behavior that arises from the breakdown of human unity and the rising incidence of murders. The internal schism within the fraternity creates the conditions for an increase in murders driven by illogical emotions and intense sentiments. The Prophet advised his people to exercise patience and refrain from becoming enraged, as this would guarantee their admission into heaven. Conversely, if his anger remains within manageable limits and he refrains from inflicting harm or death upon others, he will not face the consequences of eternal damnation. The prophet explicitly stated that violations could lead to Allah's divine punishment, specifically the advent of the Day of Judgment.

The Prophet's commitment to ensuring the unity, security, and tranquility of his people is seen in the hadiths that address acts of murder. This exemplifies how Islam promotes the exercise of prudence and sagacity when employing firearms and sharp implements to address matters impacting individuals or communities. The hadith's applicability to the present, particularly in relation to murder, is of utmost significance. Murders and other forms of violent offenses are prohibited by both statutory law and moral and religious principles. If an individual is found to be culpable, a deliberate and premeditated act of murder will result in the imposition of capital punishment. However, there are still those who persist in deliberately and effectively taking lives while deceitfully concealing their true identities.

The hadiths provide evidence that murder took place throughout the era of the Prophet. Hadiths regarding murder do not arise spontaneously but rather require a specific cause or rationale, known as *sabab al-wurūd*. Consequently, the Prophet implemented precautionary steps and issued a cautionary message to his people, advising them against engaging in acts of murder due to the potential harm it could inflict upon the culprit. This murder took place before the era of the Prophet and even predates the Prophet, as exemplified by the conflict between Qabil and Habil over a woman they both desired, which ultimately resulted in a criminal act of murder. According to the Qur'an, specifically, Surah al-Mā'idah verses 27-31, it is mentioned that Qabil refused to accept his offering, whereas Habil's sacrifice was accepted by Allah. It resulted in Habil being granted his sister, Qabil, who was considered more beautiful. Qabil killed Habil because he refused to accept the judgment. This phenomenon is rooted in the truth that humans occasionally commit acts of murder against their own acquaintances or siblings. The ongoing debate on the role of women is not limited to ancient periods but continues to persist in the present day.

IMPLICATIONS OF THE CRIMINAL ACT OF MURDER FOR SOCIETY LIFE

The occurrence of murder cases in various regions and localities in Indonesia has a detrimental effect on societal well-being, particularly among the Muslim population. Murder appears to be a frequent occurrence and manifests as a defining trait of an individual's personality, evident in their everyday behavior (Sugiarti et al., 2022). It is apparent in instances of murder perpetrated by those who adhere to religious beliefs, including both Muslims and non-Muslims. This evidence presents a negative depiction of religious individuals. Religious individuals should refrain from engaging in criminal activities that go against the moral principles of the nation and the legal systems, including Islamic law and positive law. This criminal murder case undergoes the requisite legal proceedings, which can be protracted, as empirical evidence is sometimes not presented until tangible proof is discovered that incriminates the perpetrator and leads to their incarceration.

The rise in murder rates has a detrimental effect. Some individuals are furious, while others imitate their behavior. Individuals tend to be more readily swayed by bad matters compared to positive matters. Undesirable conduct proliferates rapidly through numerous media platforms, including television, Facebook, WhatsApp, Instagram, and others. It is distinct from affirmative actions. Positive behavior does not propagate rapidly due to its perception as the norm. The crime swiftly and profoundly alters individuals' lives. They replicate the actions of the perpetrator. Societal norms gradually adapt to the commission of heinous and religious crimes, as lenient law enforcement is perceived and can even be bartered for pecuniary gain. The number of murder cases reported by the 2018-2020 National Statistics Agency was 898. During 2019-2021, the official police website documented approximately 3,347 cases of murder. The majority of the casualties were male. The motivations for murder encompassed a broad range of factors, including but not limited to robbery, violence,

sexual motives, inheritance conflicts, and others. In 2022, the number of murder cases witnessed a decline of approximately 843 cases. Furthermore, the motive for the murder was inspired either by his friend's involvement in a criminal act or by the disrespectful treatment he received, which triggered uncontrollable fury (Agazue, 2021).

In 2023, Indonesia was astounded by a murder perpetrated by an underage individual. The individual committed murder with the intention of procuring financial resources by selling the victim's kidney to fulfill his necessities (Ashari, Nengsih Sri Wahyuni, 2023). Murder does not occur spontaneously but rather is meticulously orchestrated over an extended period. They persist in their actions until they ultimately achieve the act of murder. When dealing with such instances, judges are often hindered by both internal and external circumstances that make it difficult to establish whether someone is guilty or innocent (Benno et al., 2020). The act of murder has a profound impact on certain individuals, causing them to develop a desire to understand and replicate it. Engaging in negative behaviors is more expedient than emulating positive activities. Information disseminated by social media and other forms of media rapidly permeates the human psyche until it is manifested in everyday existence. Unbeknownst to us, society is replicating and perpetuating the errors committed by others.

The unlawful act of murder has detrimental social effects, including instilling dread, eroding societal comfort, and posing a threat to people's lives (Raber et al., 2019). Slam promotes a mindset of mutual concern and refrains from impeding the freedom of individuals to explore and enhance their abilities, with the aim of fostering honorable and esteemed individuals. The act of murder is a result of unregulated emotions, specifically fury (Murdiana, 2022). The repercussions of this murder not only exert a detrimental effect on the broader community but also on families, as was the case in Switzerland. This country exhibits a comparatively lower murder rate in comparison to other nations. Nevertheless, the incidence of murders occurring within families is relatively higher. Consequently, murder significantly affects the familial setting as a result of heightened stress levels, psychological disorders, and marital dissolution. This syndrome leads individuals to select a detrimental course of action, specifically by causing them to end their own lives (Frei & Ilic, 2020). Murder cases in society are typically shrouded in secrecy to eradicate any traces and evidence, therefore evading legal consequences (Bellamy, 2012). Concealing evidence has become a common human tendency to avoid detection in a court proceeding.

The act of murder carries significant consequences for the culprit, specifically resulting in either a death penalty or a life term. This phenomenon occurs in numerous emerging and established countries that possess a wide range of amenities and infrastructure. As an illustration, in England, the punishment imposed on those who commit murder is life imprisonment, which means they will be incarcerated for the rest of their lives for causing the death of another person (Hossain & Rahi, 2018). This punitive framework aligns with the legal framework in Indonesia once substantial evidence has been presented to substantiate the gravity of the sentencing. Moreover, the act of murder leads to unemployment; thus, exacerbating economic hardships and subjecting the perpetrator to social ostracism from the local community. Committing murder entails shattering the aspirations and principles of life, particularly in cases of sexual murder resulting in death, as exemplified by the incident in Canada (Beauregard, E., & Martineau, 2013). It leads to the victim's family facing challenges in securing financial support for their basic needs and education. The perpetrator's family faces financial hardships, resulting in neglect, depression, and stress within the family. Based on this premise, the individual who is murdered undergoes a distressing and anxiety-inducing psychological state (Linn & Miller, 2003). An effective strategy to prevent murders and minimize the number of victims is to proactively identify and investigate the perpetrators by gathering information from the victims themselves (Inzunza, 2022).

CONCLUSION

The Prophet's hadiths about murder elucidate the warnings and prohibitions imposed upon people who commit premeditated homicide. According to Islamic law, the act of murder shall be punished in accordance with the specific crime committed. The incidence of murder is on the rise in tandem with advancements in science and technology, resulting in shifts in societal views and behaviors. The act of murder undoubtedly has a detrimental effect on the whole fabric of society. Individuals are inclined to attempt homicide as a result of

being influenced by their peers and acquaintances. Murder, as an action, inevitably yields adverse consequences, particularly the widespread dissemination of murder cases, which instills dread and concern in those who contemplate the possibility of such an event occurring within their own families and residences. The Prophet issued admonitions and ultimatums to those who commit murder, with the intention of imparting educational significance and deterring them from engaging in such actions.

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