

CRIMINAL LAW VIOLATIONS AND THEIR CORRELATIONS AGAINST CHRISTIAN ETHICS

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Keywords	Abstract
Law, Criminal, Ethics, Christian	This study aims to determine and find violations of criminal law and its correlation with Christian ethics. Violations of criminal law and its correlation with Christian ethics in the context of the Bible require repentance from the perpetrators of the crime. This type of research is a qualitative post-positivist research. The research method used is a qualitative post-positivist research method with a descriptive approach. Data collection used is library books and literature, surveys, interviews that are appropriate as references. Subject of Research Violations of criminal law and its correlation with Christian ethics. Object of Research Violations of Criminal Law and its Correlation with Christian Ethics. The results of the study found that violations of criminal law have a positive correlation with Christian ethics.

INTRODUCTION

Violations of criminal law are actions that violate the rule of law applied by the state and can have adverse effects on individuals, society, and the state. Criminal acts not only harm victims directly, but can also disrupt order and security in society, undermine trust in the legal system, and increase social costs. Therefore, in analyzing violations of criminal law, it is not enough to only look at it from the perspective of the applicable positive law, but must also be considered in a broader moral and ethical context. In this regard, the Christian view of ethics becomes particularly relevant because it provides a moral perspective that can be used to judge human actions in relation to criminal law.

Christian ethics teaches moral values based on biblical teachings that include basic principles such as justice, love, and truth. These principles are the basis for assessing human behavior, both in daily life and in the context of criminal law. Justice according to Christian ethics is not only about just punishment, but also about restoration and second chances for individuals who have broken the law. Love, as one of the main values in Christianity, teaches to love one's neighbor, even those who engage in lawlessness. This leads to the thought that in dealing with criminal law violations, the pardon and reconciliation process has a role that is no less important than law enforcement.

In relation to the violation of criminal law, Christian ethics provides a view of how the perpetrator of a crime should be treated. First of all, Christian ethics teaches that a violation of the laws of the state is also a violation of God's higher moral law. Every act of sin is considered a violation of God's commandments, which not only damages the relationship between people, but also the relationship between humans and God. Therefore, in the Christian view, the

violation of criminal law is not just a matter of worldly law, but also a moral and spiritual matter that requires accountability before God.

Smith, J. (2015). "Christian Ethics and Criminal Justice: A Moral Framework for Punishment and Forgiveness." *Journal of Religious Ethics*, 43(2), 253-272. This study examines how Christian ethical principles, particularly justice, love, and forgiveness, can serve as a moral framework for the criminal justice system. Smith emphasizes the importance of not only fair law enforcement, but also the application of reconciliation and restoration processes for offenders, thereby supporting the concept of restorative justice that is consistent with the Christian teaching of love.

Jones, L. M. (2018). "The Role of Forgiveness in Christian Ethics and Criminal Law." *Journal of Ethics and Social Philosophy*, 12(1), 45-63. Jones examines the role of forgiveness in Christian ethics and its implications for the criminal justice system. He argues that forgiveness is not only a private moral act, but can also be an important instrument in the resolution of legal conflicts that has positive effects on the restoration of victims and offenders, as well as improving the social order.

Henderson, P. R. (2020). "Justice and Mercy in the Christian Understanding of Criminal Law." *Theological Studies*, 81(3), 411-429. Henderson discusses the balance between justice and mercy in Christian teachings and how this can be integrated into the application of criminal law. This study emphasizes that criminal law must uphold the principle of justice that demands accountability, but it must also allow room for mercy, forgiveness, and second chances.

Wibowo, A. (2021). "Implementation of Christian Values in the Criminal Justice System in Indonesia." *Journal of Religious and Social Studies*, 9(2), 105-120. This study discusses how Christian ethical values such as justice, love, and forgiveness are applied in the context of the Indonesian criminal justice system. Wibowo argues that the application of these values can strengthen the reconciliation and mediation process between perpetrators and victims, resulting in more meaningful and socially sustainable resolutions.

This research aims to explore the relationship between criminal law violations and Christian ethics and how Christian ethics can provide insights into how to view and deal with criminal law violations. The author will discuss how Christian ethical principles can be applied in criminal law enforcement, as well as how Christian ethics sees the importance of forgiveness, repentance, and moral restoration as part of the recovery process of wrongdoers. Thus, Christian ethics offers a more holistic approach to dealing with criminal law violations, focusing not only on punishment, but also on opportunities for offenders to repent and improve.

RESEARCH METHODS

The research method used in this study is a qualitative method, namely a research method based on the philosophy of postpositivism. This method is used to research on the condition of natural objects where the results of the research emphasize meaning rather than generalizations (Sugiyono 2013, p. 9). Therefore, in the study of criminal law violations and their correlation with Christian ethics is the main object of discussion.

The main data sources of this study use secondary data such as books, articles, journals, the Bible as the main basis and other readings that have a relationship with the object of study. Data collection uses data collection techniques through surveys and interviews related to violations of criminal law and its correlation to Christian ethics. The results of the analysis of this study are presented descriptively by describing and describing matters related to the problem studied, namely the violation of criminal law and its correlation to Christian ethics.

DISCUSSION AND RESEARCH RESULTS

1. Criminal Law Violations

Criminal Law Violations and Their Correlations Against Christian Ethics

- a. Law

Law is a regulatory system made by the state or institution that is authorized to regulate human behavior in society. The law has several functions, including:

 - 1) Regulating Community Behavior
The law regulates human behavior in society to create order and security.
 - 2) Protecting the rights of individuals
The law protects the rights of individuals and ensures that those rights are not violated.
- b. Types of Law
 - 1) Positive Law
Laws made by the authorized state.
 - 2) Customary Law
Laws that apply in a particular community, custom, or society.
 - 3) International Law
The law that applies in relations between countries.
- c. Legal Resources
 - 1) Law
Regulations made by legislative institutions.
 - 2) Government Regulations
Regulations made by executive agencies.
 - 3) Court Decision
A decision made by a judicial institution.
- d. Punishment

Criminal is a punishment or sanction given to a person who has committed a criminal act or violation of the law. Criminal charges can be in the form of imprisonment, fines, or other forms of punishment.
- e. Criminal Purpose
 - 1) Retribution: giving punishment to the perpetrators of criminal acts as a form of retribution for the acts that have been committed.
 - 2) Prevention: preventing others from committing the same crime.
 - 3) Socialization: helping perpetrators of criminal acts to improve themselves and become productive members of society.
- f. Types of Crimes
 - 1) Prison sentence: a prison sentence given to the perpetrator of a criminal act.
 - 2) Criminal fine: the penalty of a fine given to the perpetrator of a criminal act.
 - 3) Imprisonment: the punishment of imprisonment given to the perpetrators of criminal acts.
- g. Criminal Elements
 - 1) Action: an act committed by the perpetrator of a criminal act.
 - 2) Intentionality: the intentionality of the perpetrator to commit a criminal act.
 - 3) Accountability: the responsibility of the perpetrator for the deeds that have been done.

2. Criminal Law Violations

Violation of criminal law is an act that violates the provisions of criminal law and can be subject to criminal penalties. Violations of criminal law can be in the form of criminal acts regulated in the Criminal Code (KUHP) or other laws. Thus the author will explain the violation of criminal law and its correlation to Christian ethics.

Violations of criminal law and violations of God's laws are closely related in a Christian perspective. Criminal law, which is a rule set by the state to maintain order and

justice in society, is not only seen as a violation of social norms, but also as a violation of the moral law given by God. In Christian teaching, God's law is a guideline of life that governs man's relationship with God as well as his relationship with fellow humans. This moral law includes basic principles such as love, justice, and truth that every individual must obey. Therefore, any violation of criminal law that aims to protect the social order, is also often considered a violation of the higher law of God (Geisler, 2015).

Violation of criminal law according to Christianity is not only a violation of the existing rules in this world, but also a violation of God's command that man must live according to the morality that He has taught. In the Christian view, God's law is not only limited to religious commandments, but covers the entire life that each person lives, encompassing good and bad actions in daily life. For example, actions such as stealing, killing, or cheating, not only harm others, but also violate God's commandment to live in love and justice. Disobedience to the applicable criminal law, according to Christian teachings, is a form of disobedience to God's moral law (White, 2012).

The Bible teaches that sin is a violation of God's law that stems from man's disobedience to His will. Any act that violates criminal law, such as committing offenses and crimes, is a sin, and it affects not only social life but also man's relationship with God. In Christian teaching, sin is the separation between man and God that must be accounted for. God's law teaches that sin must be repented of and that man needs to repent in order to restore his relationship with God. This is in line with Christian moral teachings that emphasize the importance of repentance as the first step to repair oneself after committing a transgression (Fletcher, 2017).

3. Christian Ethics

Christian ethics is a system of moral values and principles based on the teachings of Christ and the Bible. Christian ethics encompasses many aspects of life, including relationships with God, relationships with fellow human beings, and relationships with the environment.

- 1) Principles of Christian Ethics
 - a) Love: to love God and to love one's neighbor.
 - b) Truth: speak and act honestly and correctly.
 - c) Forgiveness: forgiving others and asking for forgiveness from God.
 - d) Humility: live humbly and not be arrogant.
 - e) Responsibility: Responsible for actions and decisions.
- 2) Sources of Christian Ethics
 - a) The Bible: a holy book that contains moral teachings and principles.
 - b) The doctrine of Christ: the teaching of Jesus Christ which is an example and guideline.
 - c) Church traditions: church traditions and traditions based on the Bible and the teachings of Christ.
- 3) Applications of Christian Ethics
 - a) Relationship with God: praying, worshiping, and living according to God's will.
 - b) Relationship with fellow human beings: loving, respecting and serving fellow human beings.
 - c) Relationship with the surrounding environment: Maintaining and preserving the surrounding environment.

Christian ethics have an important role in shaping the character and behavior of Christians. Therefore, it is important to understand and apply Christian ethics in daily life.

4. Violations of Criminal Law and Their Correlation to Christian Ethics

Repentance is an important aspect in resolving violations of criminal law according to Christian ethics. When a person violates criminal law, they are faced with the consequences of the laws that apply in this world, but through repentance, they have the opportunity to obtain forgiveness from God. Repentance in Christianity is not just repentance, but a commitment to repent and change and live according to the moral values set by God. This process not only leads to the restoration of a relationship with God, but also provides an opportunity for the individual to correct himself or herself and not repeat the same mistakes (Geisler, 2015).

Finally, from a Christian perspective, criminal law violations must be dealt with with an approach that prioritizes justice and love. Justice in Christian law prioritizes not only just punishment but also the opportunity for recovery. Love, as a central principle in Christian teaching, encourages Christians to not only punish, but also to provide opportunities for offenders to repent and improve. Therefore, although the violation of criminal law has consequences in this world, in the Christian perspective, there is also a path to moral and spiritual recovery for the offender through love, justice, and repentance (White, 2012).

The implementation of punishment for criminal offenses is part of the legal system that aims to uphold justice and provide a deterrent effect for criminals. This punishment aims to punish the perpetrator for actions that harm others and violate the rules that apply in society. Criminal punishment, be it imprisonment, fines, or other forms, is a consequence of violations of laws regulated by the state. However, in the Christian view, the execution of this punishment is not only seen as an act to inflict social punishment, but also as an opportunity for the perpetrator to realize his mistake and repent. Criminal law, from a Christian point of view, is also a means for the process of repentance that should take place in the heart of the perpetrator.

As part of the justice process, criminal punishment in the state system aims to maintain public order and provide a deterrent effect to the perpetrator and society as a whole. On the other hand, however, Christian teachings teach that punishment must be balanced with love and forgiveness. This doctrine is based on the principle of God's love which expects that each individual is not only punished for his or her mistakes, but also given the opportunity to repent and improve. In *Honesty, Morals, and Conscience* by White (2012), it is explained that Christian law is not only to pay for wrongdoing, but also as part of a journey of moral restoration, where the perpetrator is invited to confess his wrongdoing before God and others.

The process of confession of guilt is very important in the relationship between the violation of criminal law and the law of God. According to Christian teaching, every sin or mistake is considered a violation of God's higher law. When a person commits a criminal offense, they are not only violating the laws of the land, but also the moral laws established by God. Confession, or repentance, in this context is not just a formal confession before the authorities, but also a confession that involves accountability to God. Through this repentance, the perpetrator is expected to truly realize his mistakes and try to improve himself in accordance with the moral teachings that exist in Christianity.

Although confession of error and repentance are essential in Christian ethics, this does not mean that the perpetrator of a criminal offense is exempt from worldly punishment. In Matthew 18:21-22, Jesus teaches the importance of forgiveness, but also emphasizes that justice must still be upheld. In this world, perpetrators of criminal offenses still have to face the consequences of their actions before the laws of the state, which is part of the enforcement of social justice. However, in the Christian view, this punishment should not be seen as the end of everything, but rather as part of a larger process to bring individuals back on the right path.

Thus, punishment in this world is a form of social responsibility, while repentance brings moral and spiritual restoration.

Conversion according to Christian ethics also contains an element of profound change of heart. When someone repents, they not only admit their mistakes, but commit not to repeat them. This is explained in 2 Corinthians 7:10, which states: "For repentance according to God leads to repentance that leads to salvation, and it will not be repented of, but repentance according to the world leads to death." True repentance is an inner transformation that brings about a change in one's life, leading to a better life and more in accordance with God's will. Therefore, in Christian ethics, it is also a change of mindset and action that encourages a person to live according to the moral principles that God has established.

In the context of criminal law, Christian ethics emphasizes the importance of the process of reconciliation and forgiveness. As Borrong (2006) explains in his book "Contemporary Sexual Ethics," one of the basic teachings of Christian ethics is love, which encourages Christians to love others, including those involved in lawlessness. Forgiveness is a Christian ethical principle that can provide healing for individuals who commit offenses. Furthermore, despite the prison sentence in this world, no punishment can replace God's love and forgiveness in bringing about true restoration. Christian ethics emphasizes that love is the central principle in the life of mankind. In Colossians 3:13, it is written, "Bear with one another, and forgive one another; if one holds a grudge against another, as God has forgiven you, you also must forgive." God's love and forgiveness are at the heart of the healing process, which allows individuals to free themselves from moral burdens and repair relationships with others. Although the offender must serve a prison sentence, God's forgiveness provides inner peace that physical or social punishment cannot provide.

Finally, both imprisonment and confession of error and repentance play an important role in an individual's recovery process in Christian ethics. Imprisonment is a form of social responsibility that the offender must undergo, but repentance provides an opportunity for true spiritual recovery. Christian ethics teaches that through forgiveness and love, the wrongdoer can return to the right path, not only through worldly punishment, but also through repentance that brings peace and forgiveness from God. Thus, from the results of this study, the author found that violations of criminal law have a correlation with Christian Ethics and these two processes complement each other, forming better individuals and more in accordance with Christian teachings in daily life.

CONCLUSION

Based on the above discussion, it can be concluded that violations of criminal law have a close correlation with Christian ethics. Violations of criminal law in a Christian perspective are not only seen as violations of the laws of the state, but also as violations of God's higher moral law. Every violation of criminal law reflects disobedience to the moral principles taught by God, such as love, justice, and truth. However, in Christian teaching, it is not only worldly punishment that the wrongdoer must face, but also confession, repentance, and repentance as the first step towards moral and spiritual recovery. Thus, although the offender must suffer the consequences of his actions, the process of repentance provides an opportunity to improve our relationship with God and others, which is more important in the Christian view. Furthermore, Christian ethics emphasizes that forgiveness and love are the main principles that must be applied in the face of lawlessness. Love not only invites the people to forgive, but also gives a second chance for the offender to repent and improve himself. In this case, imprisonment and repentance can go hand in hand, with punishment as social responsibility and repentance as a process of spiritual restoration. Through these two things, individuals are not only punished, but also given the opportunity to change and live a better life, according to God's will. Thus, the two complement each other in forming better individuals in the social and spiritual context.

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