

The Death Penalty In Indonesia: A Theological Perspective of Law

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Abstract

This study aims to explore, analyze and describe the theological perspective on the death penalty and God's way of eradicating evil to answer whether the death penalty can be justified theologically. This research used a descriptive qualitative method. Through this literature review, data are collected and analyzed theologically. The study results found that crime and the death penalty are human products. Evil is the output or impact of human sin. God's works are always related to goodness and the best judgment of God's creations. Evil, including the death penalty, could not be justified because God did not want evil for His creation. Therefore, when humans fell into sin, God ceaselessly saved and converted humans as he sent His only begotten son, willing to die to atone for human sins or save them. In addition to the sacrifice of Jesus, God's way of eradicating evil is also: willingness to suffer, application of sank and rules, forgiveness, radical love, and following Jesus. Theologically, the death penalty is evil, so it cannot be accepted because, for Thomas Aquinas, all forms of the law might be placed in the context of the bonum commune, with the principle of "bonum est faciendum et prosequendum et malum vitandum." God's sincerity to suffering must be how humans convert and save fellow human. Likewise, legal products must align with the goals of the common good and welfare. This research uses a qualitative method. The problem limitation in this article is regarding the legal theological perspective on the death penalty in Indonesia. The findings of this study show that the death penalty is undoubtedly contrary to Thomas Aquinas' moral-theological principle in which God seeks to save humanity, not destroy it.

Keywords: crime, punishment, death, theology, forgiveness.

Introduction

At any time a crime occurs, whether in the form of fraud, theft, robbery, drug use, infighting, or even murder. The death penalty is also one of the acts of killing or depriving a person of life. In moral review, any destructive event is judged to be ugliness, whatever the source of the cause. So, robberies, murders, death sentences, as well as deaths caused by natural disasters, such as tsunamis, flash floods, and earthquakes, are judged as ugliness because they are destructive, destructive, destructive, and deadly. Thus, ugliness can be classified into moral ugliness, unlawful ugliness, human ugliness, and cosmic ugliness.

The case of Freddy Budiman, the drug kingpin, is a historical fact of adding to a long list of crimes and the death penalty in Indonesia. Freddy Budiman was executed for allegedly possessing 1.4 million ecstasy pills smuggled from China in May 2012. Despite his imprisonment, he still runs the business and is found to have 300 grams of heroin, 27 grams of methamphetamine, and 450 grams of ecstasy-making ingredients. He prefers to run a drug business instead of other businesses that are lawful according to the provisions of the law. On the grounds of supporting his family, Freddy Budiman continued to run the drug business even though he was imprisoned. He even recruited men who also had the status of prisoners. He preferred to be executed to support his family (Media, 2021).

Freddy Budiman has unknowingly ignored ethical-moral reflections and considerations. He prefers to commit moral crimes and violations of the Narcotics Law in force in Indonesia, namely Law No. 35 of 2009. He has a good goal of supporting the family, but this goal is achieved in the wrong way by violating the rules that apply in society. A good cause does not in itself justify any means (Dewantara, 2018, p.23). Violation of rules and prohibitions becomes a way to achieve the goal, however, it is morally unjustified.

Morals always put forward the total goodness of an individual or group activity, as taught by Thomas Aquinas, “bonum est faciendum et prosequendum, et malum vitandum” (good should be done and pursued, and bad should be avoided) (Brugger, 2016, p.95). The moral principle requires people to do good and stay away from or avoid bad. This confirms that human life is directly in contact with moral obligations. Good is obligatory to do, so it contains struggle. In Aristotle's view, doing good became the path to salvation that became the goal of human life. Aristotle's theological ethics led to happiness. Thus, happiness is the struggle to live well, because goodness is the means to achieve happiness (Brugger, 2016, p.96).

Not only the purpose, and means but the effect or impact of one's actions must also be good. That is, an action should not negatively affect others, including the natural environment. Everything is directed towards the bonum commune (common good). To achieve bonum commune laws and rules are seen as essential to restore the moral consciousness of each group so that it remains on the moral principle of carrying out every activity.

Imprisonment is a form of punishment inflicted on a criminal who has been found guilty based on a binding court decision (Chakim, 2016, p.328). In simple language, the confinement sentence intends to limit the freedom of the offender from repeating the same crime and avoid social repercussions for the accretion of crime in the same or different modes.

Not only the punishment of confinement, the state also enforces the death penalty as a means to overcome and eradicate crime. Of the 193 countries that are members of the United Nations, 23 countries still apply the death penalty to perpetrators of crimes, including Indonesia. Is the death penalty theologically justifiable? How does the death penalty look from a theological perspective? How does God eradicate evil? This paper is a critical-theological study of crime and the death penalty.

Method

This writing uses qualitative research methods. According to Sugiyono, the qualitative research method is a study used to examine natural objects where the researcher is a key instrument, data collection techniques are carried out in combination, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2019, p.147). By using this method, it is hoped that the author can dissect the phenomenon carefully. The purpose of this research method is to find meaning and understand the problem being discussed (Zaluchu, 2020, p.28). This qualitative research only describes and describes the findings in the field without the need for hypotheses. Qualitative methods try to elevate the facts, circumstances, and phenomena that occur when the research takes place and present the information as it is.

According to Becker cited by Aspers & Corte, Another central aspect derived through the general-to-all-research interaction between induction and deduction is that during his research Becker added new scientifically meaningful differences in the form of three-phase-differences, or findings if desired, that greatly influenced the course of his research: his focus, the material collected, and which ultimately influenced his findings. Each phase is usually revealed through social interaction, and often with the input of the user experience in the order of social experience in which the person acquires a conception of the meaning of behavior and the perception and assessment of objects and situations, all of which make the activity possible and desirable. In this study, the increased understanding of dope smoking was the result of a combination of the actors' meanings, and the conceptual differences that Becker introduced based on the views expressed by his respondents. Comprehension is the result of research and is caused by an iterative process in which data, concepts, and evidence are connected (Aspers & Corte, 2019, p.82).

Researchers also consider this method appropriate to theologially describe the phenomenon of crime and the death penalty according to the study of Legal Theology, so that the results can be further studied to recognize the shortcomings and advantages and find efforts to improve them. In this study, the authors will carry out data collection, data analysis, data interpretation, and end it and conclusions based on data analysis.

In this study, the authors used data collection techniques through literature studies to strengthen research arguments through primary data and secondary data. Literature review itself can be interpreted as a review process whose emphasis is on written sources (Subekt, Taufiq, Susilo, Ibrohim, & ..., 2018, p.84). According to Schutz as quoted by Aspers & Corte, the Process doesn't just suggest that research takes time. This mainly implies that qualitative new knowledge results from processes involving several phases, and above all iterations. Qualitative research is about the oscillations between theory and evidence, the analysis and generating of material, first- and second-order constructions, between relating to something, finding sources, being very familiar with a topic, and then filtering and communicating some of its important features. The main point is that the categories that the researcher uses, and may take for granted at the beginning of the research process, usually undergo qualitative changes resulting from what is found. Becker describes how he tests hypotheses and lets user jargon evolves into theoretical concepts. This happens over time while research is being done, exemplifying what we mean by process (Aspers & Corte, 2019, p.54). Primary data were obtained from sources on legal studies. Meanwhile, secondary data are taken from books, journals, and documents that support this research. The analysis is carried out by revealing the definition of the problem, and studying it theologially and in depth through the meaning of the problem based on the theory or a theologial perspective of law.

Findings and Discussion

Definition of Crime

Crime in a theoretical perspective

By law, crime is associated with any human activity that violates the rules of criminal law. An act is considered not a crime if the act is not prohibited in the criminal law. The notion of crime is textual-formal. Each subject of law is directed not to violate what is already established and regulated by the state in the criminal law policy. It is not uncommon for legal awareness to be closely attached to law enforcement parties, while on the part of the public that awareness is considered weak. That weakness occurs because not everyone is made aware of the existence of formal rules. Therefore, socialization is needed at all levels of society.

According to Sutherland, a crime is a behavior that violates the provisions of criminal law. For him, crime is understandably related to indifference to the level of morality and decency of an action. Crimes are related to what is prohibited by criminal law. Meanwhile, the definition of crime according to R. Soesilo can be viewed from two points of view, namely: (1) Juridically, crime is an act or behavior that is contrary to the rules in the Law. (2) Sociologically, a crime is an act or behavior, which not only harms the victim but also harms society, that is, the loss of balance, tranquility, and order (Alam & SH, 2018, p.85).

According to Natarajan, the definition of the crime depends on social and cultural norms, and attempts to explain international and transnational crimes must deal with the reality and complexity of cultural differences (Natarajan, 2019, p.63). Crime is part of people's lives and is an everyday event. A Philosopher named Cicero said *Ubi Societas, Ibi Ius, Ibi Crime*, which means where there is a society, there is a law, there is a crime. The community assesses each other, communicates, and establishes interactions, so it is not uncommon to cause conflicts or engagements. One group will consider the other group to have deviant behavior if the behavior of the other group is inconsistent with the behavior of the group. This deviant behavior is often regarded as malicious behavior. The limit of crime from the point of view of society is any act that violates the rules that live in society. According to Howard Becker, a person becomes evil because of the stamp given to him. A person's behavior is strongly influenced by the views of others. If a person is considered a criminal by the surrounding environment, then by itself the stamp is attached to him, so he commits a crime because of the stamp attached to him (Natarajan, 2019, p.20).

From some of the above understandings can be drawn some elements of evil. *First*, some acts cause unfair harm to others. *Second*, crime must be regulated in the criminal code. *Third*, there must be malicious intent or malicious intent. *Fourth*, there is a fusion between evil deeds and evil intentions. *Fifth*, there is a juxtaposition between the losses regulated in the Criminal Code and actions. *Sixth*, there are criminal sanctions that threaten the act.

Evil is philosophically opposed to good. According to Joko Siswanto, evil contains the notion of the absence of good. Evil is an actual entity in union with suffering. Suffering is caused by degradation, destruction, distortion, and opposition to the goal. From the results of the study, Siswanto informed knowledge related to crime, among others (Siswanto, 2000, p.170):

- a. Evil is not a "res" or a primordial (stand-alone) entity. Evil is parasitism against good. Evil is inherent and eats away at good. Evil means no good.

- b. Crime is not subjective (derived from the subject) or objective (sourced from outside the subject), but is relative and inter-relational. Something can be said to be evil or not evil depending on the patterns of experience that reside within the sociality of the actual entity.
- c. The occurrence of a crime if the actual entity experiences an affliction in the direction of unification (unification). Suffering can be caused by various factors, including degradation, destruction, distortion, and cross-purpose (towards the goal with shortcuts) that cause disorder (irregularity).
- d. Evil is not a subjective or objective quality, but it is relative and interconnected. Something can be categorized as a crime or not, depending on the pattern of experience of society. So the crime is related to the actual entity.

Crimes are associated with destructive events. That is, an entity shifts its wholeness; value, and form resulting either intentionally or unintentionally. If you look deeper, the problem of crime is not only a problem of phenomenal reality but also a conceptual reality, so philosophical studies that focus more on conceptual problems make an important contribution.

Considerations from a philosophical point of view regarding why crime is an important object to study, of course, are based on four fundamental philosophical issues. *First*, the question of the existence of God as the creator of all things. Since God is believed to be the origin of all things or the creator of all things, one can easily judge that evil comes from God. *Second*, the issue of the existence of evil as a tragedy of reality. *Third*, the question of the existence of a free human being and as an agent of responsibility; is that man has the will and freedom to create evil. *Fourth*, the issue of the dynamic existence of nature with its laws and developments.

Evil By Human Power

Crimes stemming from willfulness contain an understanding of the involvement of reason and the human will to make a substantial-technical shift toward an actual entity. Crimes due to human power or human involvement are categorized as moral crimes. Moral evil is a crime that arises from one or several perpetrators who knowingly and freely commit morally wrong acts, thereby inflicting suffering on others (Gultom, 2016, p.23).

The abuser is aware of the negative impacts, for example, suffering or loss, that will befall another person as a result of his rulings and actions. The evildoer (moral criminal) "hurts" or "kills" as a means of satisfying his wants and needs. Specifically related to crimes handled by the Corruption Eradication Commission (KPK), since 2016 there have been 106 (one hundred and six) crime cases in this perspective that have had permanent legal force (inkracht). That is, the crime results in the other party experiencing loss or suffering, including the state (Inkracht, 2016).

The perpetrator of the crime acts unjustly and dishonestly, causing suffering to the other party (evil by commission). Crimes resulting from such injustice and dishonesty include beatings, murders, rapes, theft, deprivation, looting, beatings, and corruption. In addition, there is another type of crime in the form of letting others experience suffering or become victims of crime, although they can help (evil by omission). The evildoer is deliberately unhelpful, apathetic, and asocial towards the afflicted. This perspective is logically opposed to the second precept of Pancasila, "Just and civilized humanity". That is, fellow human beings must help each other. Deliberately allowing the suffering of others to be experienced even though it can be helped is evil by omission.

Thus, evildoers in the perspective of evil by commission and evil by omission are referred to as moral criminals, because they consciously, know and are willing to commit injustice and they counter to human values. If the moral criminal is aware of the mandate of the precepts of Pancasila, "Just and

civilized humanity", but still commits crimes, and deliberately allows the suffering of others, then he also commits crimes against the foundation of the State.

It is interesting to talk about evil behavior in society. The interesting thing is not only the news of various strange human behaviors that can improve the processing of mass media and the ranking of programs on television stations, but also that deviant behavior is seen as a disturbance of the order and morals of society. Criminal acts aired on various television channels have attracted public attention, and such acts are often criticized as unnatural (Djamal, 2019, p.219).

The Death Penalty: A Theoretical Perspective

The Death Penalty according to the Big Indonesian Dictionary is a punishment executed by killing (shooting, hanging) the guilty person. The death penalty (or the death penalty) is the imposition of a sentence or conviction according to the law on the perpetrator of a criminal act as a result of a serious category of crime that he committed.

The death penalty in certain areas may still be known and practiced, for example by being beheaded, burned, or tortured to death. In certain countries, the death penalty is imposed on subversive crimes, such as contempt of the King or Religious Leader, rebellion, and war crimes. Kings, Warlords, Religious Leaders, or Judges appointed by the King have the power to impose the death penalty on criminals who have been found guilty. Death penalty rulings on this perspective often override the Act, as it is based on the power of the King (Makaarim, 2014, p.4).

Along with the changes in the system of statehood and society, a new view of the death penalty emerged. Crimes punishable by the death penalty are restricted, including premeditated and cruel acts of murder. The implementation procedure is also carried out behind closed doors. Swords, guillotines, burns, and tortures were replaced with bullets or electric chairs, which were seen as not causing prolonged suffering and death sacratul. The decision to impose a sentence is taken through judicial mechanisms, not on the sole order of the ruler(Makaarim A, 2014, p.5).

In recent developments, the validity of the death penalty continues to be questioned. This lawsuit is related to the view of natural law, which states that the right to life is an inherent right of any individual that cannot be deprived and reduced (non-derogable rights) by anyone, in any name, in the name of the law or emergencies, including by the state. As a right conferred by God, the right to life cannot be taken away by any man even in the name of God. Another view is that there is a change in the concept from punishment in retaliation to punishment as education and learning(Makaarim A, 2014, p.6).

The application of the death penalty in Indonesia is a fairly contemporary discipline in a civilized country. This is based on the application of the death penalty which is considered inconsistent with the national philosophy of Pancasila which always protects a just and civilized humanity. Indonesia still applies the death penalty(Pratama, 2019, p.33). The death penalty is the oldest type of law besides imprisonment. The position of death row inmates is in a special section, not one with other criminals. The death penalty is a means for the achievement of the intent of application, it is also a criminal policy and a social policy(Hafrida, 2016, p.181). The death penalty is essentially not the primary means of regulating, ordering, and improving society. The death penalty can only be used as a means in cases of exclusion. In Indonesia, the death penalty is stipulated as a punishment in the law against criminal acts in the form of the public, namely the soul or life of a human being(Tolib, 2010, p.79). In Indonesia, there are 13 (thirteen) laws and regulations that still list the death penalty as a threat of punishment outside the provisions regulated by the Criminal Code (KUHP). These sanctions are imposed on perpetrators of criminal acts regulated in the Criminal Code and several special laws(Husein, 2003, p.5).

The basic idea of applying the death penalty in the Indonesian legal system is contained in Article 10 of the Criminal Code which contains two kinds of punishments, namely the main criminal and additional criminal offenses. The principal penalty consists of: (1) the death penalty; (2) imprisonment; (3) criminal confinement; and (4) criminal fines. While additional criminal penalties are: (1) disenfranchisement; (2) the seizure of certain goods; and (3) the announcement of the judge's decision. It was from the principal criminal that the idea of the death penalty originated. Meanwhile, at the practical level, the implementation of the death penalty is regulated in Law No. 2 / PNPS / 1964 concerning Procedures for the Implementation of the Death Law Imposed by Courts in the General Court and Military Courts, which until now remains in force.

God's Way of Eradicating Evil

God is good, so what God does is good (Genesis 1:1-31). God always desires and does good. God never wills evil. Therefore, God wants a man as His creation to be good in all things, including in work and behavior. God shows evidence of His commitment to His creation while remaining just and showing His goodness to man. Thus, there is God's interference with human life as a manifestation of His goodness and omnipotence aimed at having man repent or be saved, for example in the form of giving rules, imposing punishment, or forgiving and loving radically.

Sanctions or penalties

Suffering

Everyone certainly does not escape suffering. It is depicted in times of illness, loss of loved ones, separation, financial degradation, and so on. Job, who was seen as pious, kind, and obedient to God's commands, did not escape suffering. In Scripture, the figure of Job is a reflection of the struggle of faith in suffering. All his cattle died, his children died, and he was exposed to very severe skin disease (Job 1:15-19.2:7-13). Job had righteousness and honesty. He fears God and shuns evil (Job 1:1). Job's experience became an immanative reflection, that if the righteous, kind, and God-fearing Job alone experienced suffering, let alone a wicked man? The same perspective is also used to understand the suffering of Jesus Christ, the Son of God. That Jesus who was the Son of God, a good, sinless man was spit on, humiliated, beaten, forced to take up a heavy cross, crucified with criminals, speared, let alone sinners? The suffering that befell Job and Jesus wanted to declare that even good people did not escape suffering. Everyone, including the faithful, can experience suffering as a means of learning, or as a deterrent effect for the wicked. The bad becomes good, while the good becomes more and more complete in goodness and loyalty.

Evil and suffering are two sides that the faithful have believed in. Evil and sin that come from satan will have an impact on suffering (Hidayat, 2016), as Adam and Eve fell into sin because of Satan's temptations (Gen. 3:1) through the serpent as spokesman, thus affecting suffering, including Cain killing his brother Abel (Gen. 4:8), and Job who expected suffering from the sins of his children (Job 1:5-7).

Jesus' cry of human suffering from the cross, "Eli, Eli, Lama Sabachthani" (Matt. 27:46) was the last word Jesus uttered when he was crucified on the hill of Golgotha. The word locks down all of Jesus' faith activity in the world. Jesus' words were the culmination of suffering, destruction, and death as a human being. This is where the level of solidarity of Jesus is, that is, to be a man to save man and to be a source of salvation and an example of holiness. Jesus died as a ransom for the sins of mankind. Jesus'

love for His Father and man is evident through His obedience to carry out His Father's commands until he is willing to die on the cross.

The experience of Jesus' misery and death became a faith hope and optimism for us to never worry, fear, or rebel against God when experiencing times of suffering, destruction, and death because Jesus had experienced them first. We are allowed to remember and unite with Jesus' suffering. Jesus' experience became a learning experience for the faithful. Under no every circumstance did Jesus remain faithful in carrying out His Father's commandments and will, so as His follower, every believer is also required to remain faithful to God's commandments and will. Faithfulness to God's Will must be proven by carrying out responsibilities completely. For it, all is salvation and victory. Be on our side and save us.

A time of suffering is a time of pondering, repenting, and building righteousness and faithfulness to the Lord's commands. This hope is a gift so that Christians living in suffering do not complain and despair (Firmanto, 2021, p.70). Every event and time must be viewed and lived in awareness of God's will. God as the ruler and source of goodness reveals his will to mankind using various events, including suffering from evil and sin for a man to realize himself, repent and build a right attitude of faith before God and others. The one who believed in Christ being guaranteed to receive healing from any diseases, because Christ Himself has borne the sins of the saints on the cross, and by His stripes every believer is healed (1 Peter 2:24) (Sitorus, Tanhidy, & Guild, 2021, p.77).

Taking a Life

Almighty God's intervention is not only manifested in the events of creation (Gen. 1:2), but also in the maintenance and return of human life (death). Man is a creation of God, so only God has the right and authority over man's life and death. It is stated in Scripture that man is of dust, and must return to dust (Genesis 3:19b). Similarly, Job believed that it was God who gave life to man, and God was also the one who should take (Job 1:21b).

Jews believed death on the cross to be God's exile. According to their beliefs dying on the cross reveals a sign that the crucified is an outcast. The crucified is banished by God and man because it is judged to be cursed, then the body must be buried immediately because it is considered unclean and defiles the land given by God the creator (Tim Ristek Dikti, 2016). According to the Jewish perspective, death was not God's taking of life, but rather an exile by God. Death row inmates on the cross are considered the lowest, humiliated, and damned. Indeed, this is rational and just, because whoever is guilty must be punished, as happened to the two criminals who were crucified with Jesus.

Jesus' death provides a different understanding of death, that is, it must be viewed and interpreted as a means of channeling radical love for the salvation of all people (*bonum commune*). Death from sin is ridiculous and meaningless. This type of death is of low value, in which a person is considered wasted, useless, familiar with evil, considered asocial, and meaningless. In the perspective of Jesus' experience, the event of death gains its value and meaning concerning the act of sacrifice and salvation of others.

Thus, physical death may have no value as a result of sin but can be of value because it is placed in the context of the salvation of others. The perspective of criminalizing someone according to Jews is the act of physically throwing a convict out of the world. Nevertheless, the event can be believed to be the way God called the soul of the convict before Him. Job's conviction became a representation of the belief of all believers that God is the source of human life and death, the alpha and omega of all things.

Application of Rules

God is the source of goodness, so all His works characterize goodness. Genesis reveals God's assessment of all of His creation, which is very good (Gen. 1:1-2:7). It is revealed that goodness underlies God's relationship with the man and with other creations. It is hoped that man can also build a good relationship with God's creation, and with other creations in the universe, both with animals and plants. Therefore, doing good is God's law, the law of nature, and is also reflected in the *lex humana* (human law). Thomas Aquinas (Sandur, 2019) in his treaty on the law of nature asserts that *Bonum est faciendum et prosequendum et malum vitandum* (good should be done and pursued, and ugliness avoided). This aspect of formal and at the same time moral principles requires the implementation of the qualities of human nature to do good and avoid evil.

Human beings are very vulnerable to falling into sin. Therefore, rules are necessary to awaken man's faithful obedience to seek to be the image of God in all his natural activities. God is good, so God's goodness is reflected through God's protection of creation. God, therefore, gave man the Ten Commandments to obey. The Ten Commandments (Ex. 10:1-17; Ul. 5:6-18) is a rule, a law that comes from God. The giving of the Ten Commandments has several purposes, (Kusnandar, 2017, p.75):

- a. The Ten Commandments become a measure of the moral standard (truth) of man's obedience and relationship with God and others.
- b. The Ten Commandments of God became a covenant between God and His people.
- c. The Ten Commandments become the standard of control, control over evil attitudes.
- d. The Ten Commandments become a mirror for the expression of sin.

Commandments 1-3 in the Ten Commandments govern man's relationship with God, while commandments 4-10 become the moral standard of man's relationship with others. The Gospel of Matthew emphasizes these relationships, as Jesus' mandate for man to love God as a whole (natural perspective) and which is the main principle, while the second is the standard for loving others as much as loving oneself (Matt. 22:37-38). The command to build a good life with others first starts with the family. A child must respect his parents. Furthermore, against others, there is a prohibition or order not to commit crimes, such as killing, adultery, stealing, and testifying lies, including unjustly coveting the wives of others and the property of others.

Man is a reflection of the image or likeness of God. Man is a gift of God. Since every life is a gift and belongs to God at the same time, man must love his life and the life of his neighbor, doing good by obeying the prohibitions he has given to man (Kusnandar, 2017, p.81). The same was affirmed by Father Abraham to the rich man of the importance of listening and living according to the testimony of Moses and the prophets (Luke 16:29). It is very important to establish an attitude of righteousness and obedience to the commandments. Jesus presents a very contrasting lifestyle between the two characters, namely between Lazarus and the rich. The rich man has difficulty having the opportunity to obtain a worthy place in eternity because in his life in the world he has created a gulf with his fellow (Lazarus). He enjoys more luxury (hedonism), material abundance (materialism), rejoicing, and spree living (individualism) regardless of the lives and sufferings of others (Bali, 2019, p.328).

Therefore, following the Lord's commands, learning from the saints, and the prophets, and following their teachings and patterns of life colored by care and good deeds to others are the basic capital of heavenly happiness. There are some characters and lifestyles of the rich that cannot be used as role models for the Christian way of life. One of the guarantees of eternal life is to do good to others, especially the poor and marginalized. Jesus said that to enter eternal life one must obey all the commandments of God, namely the Ten Commandments that have been established. Moreover, to arrive at the fullness of soul and will before God, one also needs to give up or sell all one's possessions, and

then give them to the poor. Complete sincerity and sincerity facilitate participation in Jesus' way of life (Matt. 19:16-21). This is the requirement to follow Jesus to enter the ranks of the saints in heaven.

Forgiveness

Forgiveness implies letting go or freeing oneself from sin and error. God is an all-good Father who always forgives. This goodness of God is manifested in the life and work of Jesus. Jesus' whole life was tinged with goodness and forgiveness. Jesus' forgiveness is very evident in the prophetic and saving works of sinners, such as the sinners whom Jesus did not condemn. Jesus simply said: "Go, and sin no more from now on" (John 8:10-11).

In affliction, Jesus still prayed for sinners and those who had tormented Him. Jesus prayed that God the Father would forgive the iniquities and sins of man or the evildoer against Him. For Jesus, the evil stemmed from ignorance of who He was (Luke 23-34). Jesus invited His followers to have a soul of forgiveness, as outlined in the Lord's prayer. In that prayer, every people who follow Jesus must forgive the guilty just as God forgave us in Jesus (Matt. 6:12). Jesus wants us to forgive anyone who has wronged us (Aurelius, 2016, p.194). Thus, forgiveness from the heavenly Father has several consequences: the need to be aware of our sins and mistakes, the plea for forgiveness addressed to God, and the invitation to forgive those who offend us and ask us for mercy (Aurelius, 2016, p. 194).

Everyone who has wronged us and has begged for mercy deserves our forgiveness. We must forgive one another, as God has forgiven us (Col. 3:13). Christ becomes our guide and basis in forgiving and forgiving others who have wronged and begged us for mercy. Love and friendliness are indicators of our sincerity in forgiving others who wronged us. The Apostle Paul also pointed out in his epistle that we should be kind to others, loving and forgiving one another, for God in Christ has forgiven (Eph. 4:32).

The forgiveness shown by Jesus is the real kind of forgiveness of sins. Jesus shed His blood as covenant blood shed for many for the remission of sins" (Matt. 26:28). Jesus' disciples were given a cup of wine by Jesus as a sign that the blood that would be shed on the cross would restore God's covenant relationship with all people. One man's life became a ransom for the forgiveness of everyone's sins. Jesus' death on the cross was a moment of eschatological atonement. Disciples and people were allowed to have a share in the covenant and atonement by eating bread and drinking from the cup of the Lord's supper (Harun, 2017, p.337).

The frequency of forgiveness knows no bounds. Not only seven times but seventy-seven times (Matt. 18:21-22). For Peter and the other disciples, the quantity of forgiveness was only up to seven times, because it was considered sufficient to show a great willingness to forgive those who have wronged us. But Jesus asked the disciples to forgive indefinitely. Forgiveness can lead sinners to good fraternal repentance and rapprochement.

Radically loving

From the cross Jesus said: "Forgive them, for they do not know what they are doing" (Luk. 23:34). The crucifixion by the Roman authorities against Jesus was a type of extraordinary crime. However, Jesus forgave them. Supposedly, both the Roman rulers and executors of the death penalty against Christ deserve the death penalty, for having committed the most heinous crimes against the humanity of Christ, the innocent. This is a theological paradox to ponder, as part of building a just and compassionate legal system. The Bible affirms that all of God's punishment for man, whether corporal punishment in the form of physical death or spiritual punishment, results from losing touch with God. The punishments

that should have been received by man, were borne by Jesus Christ fully and perfectly through His sacrifice on the cross. From the same sacrificial work of Christ, all human beings are entitled to the perfect and everlasting "grace of God" for the salvation of life in this world to the next in the hereafter.

Following Jesus Radically

The way to eradicate evil is to follow or exemplify Jesus as a prototype of holiness and salvation so that everyone who believes can be saved. Following Jesus must be carried out earnestly, radically, with all life, will, mind, heart, feelings, and with all freedom.

It is Jesus Himself who invites us to follow Him radically. He invites us to dare to take risks by leaving behind fathers, mothers, wives, children, relatives, and even lives; then took up the cross and followed Him (Luke 14:26-27; Luke 8:29-30). Forsaking everything is the basis of obedience to be a follower of Christ.

There are several of Jesus' responses to the insincerity of following Himself as follows:

- a. Everyone should sincerely and faithfully follow Him without compulsion and attachment to other things. In following Him one must not look back. Looking back shows unworthiness for the kingdom of God (Luke 9:61-62).
- b. Jesus once criticized with offensive language, "Let the dead bury the dead" (Mat 8:22).
- c. The imperative in carrying the cross is expressed with the words: "Whoever does not carry his cross and according to me, he is not worthy of me (Mat. 10:38).
- d. Love God more than any other, including parents, boys, and girls. Eligibility for Jesus was to love Him more than to love a family (Matt. 10:37; Luk. 14:26).
- e. To be a follower of Jesus is to deny yourself, to take up the cross and follow Him, and even to be willing to lose one's life (Matt. 16:24-25; John. 12:25-26).

Thus, following Jesus radically has consequences and is very risky. The basis of it all is love for God and neighbor.

Theological Perspectives on the Death Penalty

The Death Penalty as a Human Crime

The Romans used crucifixion as a means of the death penalty, borrowing ideas from Greece and the Phoenicians. The Babylonians, Persians, and Assyrians also used various forms of crucifixion, including stabbings. For Jews, crucifixion was the most unclean and disgusting way of dying. Roman citizens were usually freed from death by crucifixion. Roman citizens who committed serious crimes were usually sentenced to beheading (Sutoyo, 2019, p.185). Punishment is always imposed on people who have been found guilty. It is only fair that the person who has been found guilty is given a sentence. Thus, the application of punishment is part of justice. Conversely, the state does not do justice if the guilty person is not subject to punishment. One of the criminals who was crucified with Jesus realized the risk of evil inflicted on him, so he rebuked the criminal next to him, that the punishment inflicted on them was appropriate and worthy. That is, the punishment is worth the crime they have committed. Unlike Jesus who was supposed to be innocent, but instead sentenced to death. The criminal who was crucified realized and made his fellow criminals aware to always fear God, so he asked Jesus to remember him when Jesus came as King. Jesus agreed and said that at that very moment he would be with Jesus in paradise (Luke 23:39-43).

Crimes can also occur in a sentencing verdict when imposed on innocent people, let alone sentenced to death. Jesus who had been sentenced to death not only surrendered to the will of His Father but also prayed and asked for God's forgiveness and mercy for the executors and the government for the arbitrariness of the power exercised. Jesus prayed for all of them, who were in a state of ignorance or lack of moral consciousness, "Father, forgive them, for they know not what they do" (Luke 23:34).

The death penalty cannot be justified, since there has been a violation of the application of authority and power. The one who has power over the life and death of man is the Creator or Giver of life. No individual or group, including the State, has the authority to sentence a person to death, much less by being hanged and nailed to a cross and killed.

Death as a reward for sin

Death can happen at any time, and no one knows the time. Only God in heaven knows. That means death is God's authority. So the result of man's fall into sin is death. The Apostle Paul affirmed that the wages of sin are death, while the gift of God is eternal life in Christ Jesus our Lord (Rom. 6:23). The life we have is a Divine gift that needs to be preserved and kept. Eliminating life is violating God's will.

The Death Penalty

The death penalty is very clearly sourced from the State. The state applies the death penalty, imposed on offenders who have been found guilty by a court with the status of a verdict declared "of permanent legal force" (*inkracht*). Does God side with the practice of applying the death penalty? God certainly does not want the practice of the death penalty. Jesus himself prayed for people who were still closed in hearts and unable to absorb God's will. Even in a state of suffering and perhaps humanly challenging unrighteous policies or rulings or actions, Jesus still forgives and understands man's ignorance of human moral values. Jesus even prayed and asked His Father to forgive (Luke 23:34). This prayer is a critique of the crimes committed by a man in response to acts of humiliation, slander, beating, humiliation, spitting, stabbing, hanging, and even murder. God cannot perform acts that are seen as moral evils, because God is good.

God cannot do evil because the whole self and will of God are to care for, protect, love, and save all mankind who have fallen into sin, including those who are stricken by the effects of their crimes. When the existence of God's power was challenged by human evil, Jesus could have cried out to His Father to send more than twelve armies of angels to his aid. But Jesus did not want to follow the challenge, because He remained faithful to carry out His Father's will for the fulfillment of what was written in Scripture (Matt. 26:53-54).

The existence of God is always related to goodness. Everything that is in harmony with the nature and will of God is good. What God does is always very good. Goodness cannot exist by itself, but always concerns the will of God. Therefore God does not want evil. God's will is always good on all occasions (Kongguasa, 2005, p.66). The Apostle Paul reminded the faithful not to argue, but to keep believing in what God does (Rom. 8:28).

Because God is omnipotent and loving, God cannot do evil even though he has power over all things. In God, there is only the will and design to deliver, enthrone man, or save the oppressed, who will repent and wish to be saved. God's intervention in human life is aimed at the work of salvation. Therefore, Jesus willingly gave Himself up to save mankind. "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13).

Conclusion

There are various forms and types of crime, which originate from individuals or groups. The death penalty is also part of moral evil because it is against God's will. God is always omnipresent. Therefore, God always seeks to save and crown man. The fundamental reason for God's direction to crown and save man is that He is omnipresent and loves His creation. Such is God's way of eradicating evil, namely by sending His only begotten son, who was willing to die on the cross to atone for man's sins and save man.

In addition to Jesus' sacrifice, God's way of eradicating evil is also manifested in the willingness to suffer, the application of sanctions and rules, forgiveness, the radicality of love, and following Jesus. Theologically, the death penalty is a moral crime, so it is unacceptable because for Thomas Aquinas any form of law must be placed in the context of the *bonum commune*.

The death penalty is certainly contradictory to Thomas Aquinas' moral-theological principle, which reads: *bonum est faciendum et prosequendum, et malum vitandum*. God's struggle should be the struggle of the faithful to save their fellow human beings. Legal products must also be aligned with the goals of the common good and well-being. When it comes to God's goodness and power, we might as well align ourselves with Job's conviction: "The Lord gave and the Lord has taken away; may the name of the Lord be praised." (Job 1:21b).

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