



## Sanctions for Pawn Perpetrators of Embezzlement from The Perspective of Islamic Criminal Law

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**Abstract** - This research aims to investigate how Islamic criminal law addresses the perpetrators of pawning goods obtained through embezzlement and the sanctions imposed on such individuals. The study employs a normative legal approach using qualitative methods, drawing from primary sources like verses from the Quran and hadiths of Prophet Muhammad SAW, as well as secondary sources including literature on Islamic law and fiqh. Data collection was conducted through literature review and analyzed descriptively. The analysis of Quranic verses and hadiths indicates that Islam permits pawning (rahn) provided it is not used for criminal activities. In cases of embezzlement, this act is considered a crime in Islam, warranting specific Islamic legal sanctions. Theft and unlawful detention are violations of Islamic law categorized under *jarimah ta'zir*. According to fiqh scholars, crimes not explicitly mentioned in the Quran and Sunnah fall under *ta'zir* punishments, which can be (1) corporal punishment, (2) deprivation of freedom, or (3) financial penalties. The study concludes that Islamic law has stringent regulations on pawning and embezzlement, with *ta'zir* sanctions aimed at ensuring justice and promoting well-being in this life and the hereafter for offenders. Therefore, it is crucial to enforce these sanctions in alignment with Islamic legal provisions to achieve justice.

**Keywords:** Sanctions, Pawnshops, Embezzlement, Islamic Crime

### I. INTRODUCTION

This research focuses on analyzing how Islamic criminal law handles perpetrators of pawning embezzled goods and the sanctions imposed on these perpetrators. This study is very important considering that embezzlement and pawning of criminal proceeds is a serious problem that is detrimental to individuals and society at large. Understanding the sanctions for perpetrators of pawn embezzlement from the perspective of Islamic criminal law sets the context and importance of this study from the start.

Indonesia, as a rule of law country, has an important role in law enforcement and social control. Law in Indonesia regulates various aspects of people's lives, including crimes and violations. In everyday life, criminal law plays a vital role in maintaining social order and security. The main goal of criminal law is to prevent crime, protect society, and provide justice for victims. According to legal experts, the objectives of criminal law include maintaining social order and security, as well as protecting individual rights from criminal acts.

Legal provisions that are coercive towards certain actions are equipped with certain elements, so that consequences in the form of criminal acts arise, that is the objective definition of criminal law. Meanwhile, subjectively, criminal law has two meanings, the first is interpreted broadly, namely the relationship between state rights or its complementary tools to enforce or determine an action in the form of a threat or crime. Second, in a broad sense, the state has the right to try criminal cases, impose criminal sentences, and carry out criminal penalties against the perpetrators (Warjiyati 2018).

Criminal Law has a great influence on people's lives by functioning as a tool to control all human relations. The aim of criminal law is to create interactions based on the guidelines outlined in statutory regulations. When it comes to public regulations that prohibit regulations with negative penalties, criminal law is a useful tool to solve the problem. It is believed that this criminal law can provide a sense of calm to people in living their daily lives. (Moeljatno 2008).

In the context of Islamic criminal law, sanctions against criminals are regulated based on sharia principles. Important terms such as embezzlement, theft, and Islamic criminal law need to be understood clearly. Embezzlement is the act of taking someone else's property that is entrusted to the perpetrator, while theft is taking someone else's property without permission. Islamic criminal law regulates sanctions for such acts to maintain justice and order in Muslim society. (Alam and Ilyas 2018).

Crime is an act that violates social norms. There are two perspectives on crime: the legal perspective, which defines crime as any act that is contrary to the law; This is the limit of crime from a legal point of view. In contrast, the social perspective on crime shows that every action is said to be "evil" if it deviates from social norms. -Existing social norms (Alam and Ilyas 2018).

Theft, extortion and threats, embezzlement, fraud, destruction and confiscation are criminal acts against property which are included in book II of the Criminal Code. This delicacy is mentioned in full, meaning every element, both objective and subjective, is included in the formula (Chazawi 2008).

Crime is a form of social deviation that often occurs in people's lives and can occur anywhere and at any time. In this modern era, the increasing number of crimes and cases that occur in people's lives, this has a direct impact on the development of forms and types of criminal acts. Of course, there are several reasons why this can happen in social relationships, such as economic considerations, elements of social problems, or lack of knowledge about the law (Arief 2023).

As Allah says in Surah Al-Baqarah verse 282

"You must pay attention, O believers, if you are in debt for a certain period of time. Let one of you write it down correctly; do not refuse to write it as Allah has taught. He had to record and dictate to the person who owed money. He must fear Allah, his Lord, and not underestimate him in the slightest. If the debtor is impudent, weak, or unable to control himself, then his guardian must supervise him well."

Recently, several criminal acts of property ownership, especially illegal ownership of motorized vehicles, have become a concern for Indonesian society. In Dutch, "cure" means buying, pawning, pledging, receiving as a gift, hiding, storing, carrying, transporting or donating objects that are or are reasonably suspected to be the result of a criminal offense.

Theft of motor vehicles obtained by theft or other illegal means is a common crime in the world today. When someone commits a criminal offense of detention, they often find out that the item was obtained unlawfully. For example, if a motorbike is sold without the necessary documents, such as a STNK or BPKB, the buyer could argue that the product was obtained illegally.

Urgent economic needs encourage someone to commit crimes, for example by committing fraud, theft, extortion, and procuring goods and services. This is motivated by urgent material needs, the criminal acts committed are either forced or have become a habit. The crime of motorbike theft is a crime against wealth, it is not a common occurrence in developing countries, for example in Indonesia, the crime of motorbike theft can also be said to be a crime that accompanies the development of the times (Gunadi & Jonaedi, 2014).

One of the factors causing the increase in motorbike theft crimes is imprisonment. If no one wants to receive or keep the stolen goods, then property crimes will no longer increase. Likewise, because storage space is so important, it is difficult for thieves to want to store and keep their stolen goods. The dealer's job is to act as an intermediary between consumers and criminals by providing stolen goods, thereby easing the burden on thieves because they have to make a profit.

The crime of arrest is regulated in Chapter XXX Book II of the Criminal Code in Articles 480, 481 and 482. This crime is called the crime of "evil aid or also called *tadah*". This type of crime includes property crimes, and can also be considered an exploitation of a crime committed by another person for the convenience of the crime committed. In the formulation of the crime of intentional arrest and the element of culpa. The element of intent here is found in the words "is known" while the element of culpa is in the words "must be suspected". Deliberately means that the perpetrator knew very well that the item came from a criminal act, while culpa means that according to reasonable calculations the perpetrator could suspect that the rat came from a criminal act (Sumaryanto, 2019).

However, it should be noted that "assisting in committing a criminal act" is not the same as "assisting in committing a criminal act", as stated in Article 55 of the Criminal Code. However, arrest can be said to be similar to "Facilitating" someone to commit a criminal act. Because the harvest will be sold to make a profit. Clinard said, "the theft of motor vehicles and their contents is a characteristic crime that accompanies the pace of development."

A number of confiscation crimes have been reported recently. One of the cases occurred in Lumajang, where Hasim Bin Dirnam bought a motorbike using money from a crime that Namsori committed in February 2016. The kidnapping involved the purchase of a 2014 blue and white Honda Beat motorbike which was known to have been obtained through the proceeds of a crime or alleged crime. The perpetrator tried to bid on one of the motorbikes and agreed to the fraud by buying it for 2,000,000 (two million rupiah) paid in cash for the vehicle.

In the confiscation case that occurred in Sampang, which was carried out by the defendant Achmad Fauzi, the defendant took 1 (one) motorbike which was stolen by an inmate to the east of the Trapang gas station, Banyuates district. Sampang Regency which was stolen from victim witness Abdul Aziz. Starting from Sunday, November 3 2011, the Defendant was protected by the Defendant via telephone, where the Defendant would return his debt to the Defendant by replacing it with 1 (one) red and black Yamaha Jupiter Z motorbike in which the Defendant was asked to add money to the Detainee in the amount of 1,500,000 (one million five hundred) so the agreed price for the motorbike sold to the defendant was 2,500,000 (two million five hundred)

Afriza Bin Amir, defendant in case number 1341/Pid.B/2019/PN Plg, confiscated and sold a stolen motorbike belonging to Frans Yogi Falatehan on Saturday, June 22 2019, but Afriza was unable to find a buyer. and Okta went together to Tanjung Api-Api to sell their motorbike. Okta, who was responsible for the sale of stolen goods, managed to sell a red Mio J motorbike with number BG3604-ZU to an unknown person for 1,500,000 (one million five hundred thousand rupiah). Afriza has also been sentenced according to Article 480 of the Criminal Code paragraph (1) and is now being detained. Of the several arrest cases that occurred above, researchers will only focus on discussing arrest cases that occurred in decision Number 1341/Pid.B/2019/PN Plg.

This research aims to understand more deeply the provisions of Islamic criminal law against perpetrators of pawning embezzled goods, as well as to determine appropriate sanctions in accordance with the principles of Islamic law. Thus, this study contributes to providing clear legal guidance for the Muslim community and law enforcement in handling cases of embezzlement and pawning the proceeds of crime.

## **II. METHOD**

This research uses normative legal research methodology, which aims to analyze applicable legal norms and how these norms are applied in the context of certain cases. This approach is suitable for answering research questions related to sanctions for perpetrators of embezzlement in Islamic criminal law, because it relies on analysis of legal texts and relevant doctrines. The types of primary legal document sources used are as follows: Al-Quran, namely Surah Al- Baqarah Verse 283, Muslim History Hadith, no. 101, Ijma of the Shafi'i madhhab, in the books of Al-Majmu, and Qiyasis primary legal material. Law books, legal magazines, legal papers, and expert opinions or legal doctrine are examples of secondary legal sources. The analytical descriptive approach used in the analysis of this research data is intended to explain

and characterize the problem of the judiciary's assessment of individuals who commit the crime of pawning wealth obtained through embezzlement. Finally, by utilizing comparative law, a conclusion is drawn from this dilemma.

### III. RESULT AND DISCUSSION Basic Islamic Law Regarding Pawnshops

Islam allows the pawn system (rahn), according to verse 282 of QS Al-Baqarah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ أَنْ تَصِلَ أَحَدُهُمَا فَتَذَكَّرْ أَحَدُهُمَا الْأُخْرَىٰ وَلَا يَأْبِ الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ إِنْ تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ إِنْ تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَانفُوا اللَّهَ وَيَعْلَمُكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

"It should be noted, O believers, if you do it for the specified time. Let a recorder among you write it correctly; do not refuse to write it down as Allah has taught it to him. He had to take notes and a regular person dictated. He must fear Allah, his Lord, and not reduce it in the slightest. If he is less open, weak, or unable to control himself, his guardian must supervise him properly. two male Witnesses among you. If there are not two men, there may be a man and two women among the favored Witnesses so that if one of the female Witnesses forgets, the other reminds her. If called, the witness must not refuse. Don't get bored of writing it down until the deadline, regardless of the size of the debt. Unless it is a cash trade carried on between yourselves, it is fairer in the sight of Allah, increases your testimony, and brings you closer to the point of no doubt. If you don't note it down, then you are innocent. If you are buying and selling, take a witness and do not force the seller or witness. If you do, it's really bad for you. Thank Allah, He informs you, and He is All-Knowing of everything."

Rasullah said

صلى الله عليه وسلم اشترى من يهودي -عن عائشة بنت أبي بكر رضي الله عنهما أن رسول الله طعاما، ورهنه درعا من حديد

"From Aisyah bint Abi Bakr -radīyallāhu 'anhumā-, that the Messenger of Allah -ṣallallāhu 'alaihi wa sallam- bought food from a Jew and pawned (his) armor."

Based on the verses of the Qur'an and the hadith of the Prophet Muhammad SAW above, it can be determined that Islam allows pawning (rahn) as long as it is not used for haram purposes. This situation is included in the list of violations prohibited by Islam. So, apart from the punishment that can be imposed on the suspect, there are mandatory Islamic laws. Theft and detention are crimes against Islamic law which are included in the category of jarimah ta'zir. To achieve happiness in life in this world and also in the afterlife, statutory regulations apply to the defendant. In the opinion of fiqh scholars, the punishment of ta'zir is imposed on perpetrators of crimes whose punishment is not stated in the Al-Qur'an and Sunnah. There are three categories of ta'zir punishment: (1) punishment regarding the body, (2) punishment regarding a person's freedom, and (3) punishment regarding property. (Ministry of Religion of the Republic of Indonesia, 2011).

### **Things that are Prohibited in Pawnshops According to Islamic Law**

In Islamic law, the practice of pawning or pawning must comply with strict sharia principles. The following are things that are prohibited in pawnshops according to Islamic law, accompanied by relevant verses of the Koran and hadith:

1. **Pawning that Violates Islamic Requirements:** Pawning that violates Islamic terms, such as cheating or using items that do not belong to you, is prohibited. Allah SWT says in Surah Al-Baqarah (2:188), "And do not consume your neighbor's wealth in a false way and do not present your wealth to the judges (in order) so that you can consume some of other people's wealth in a false way falsehood, while you know."
2. **Taking Excessive Profits:** The practice of pawnshops charging excessive interest or profits (riba) is prohibited in Islam. Allah SWT emphasizes in Surah Al-Baqarah (2:275), "Those who consume usury cannot stand but are like the standing of a person possessed by a devil due to (the pressure of) insanity. Their condition is like that, it is because they say (opinion) ), in fact buying and selling is the same as usury, even though Allah has permitted buying and selling and forbidden usury."
3. **Fraud and Fraud:** Pawning goods by cheating or cheating other parties is also prohibited. Rasulullah SAW said in a hadith narrated by Ahmad and Abu Dawud, "Whoever deceives us is not among us."
4. **Pawning Illegal Items:** Pawning haram items such as liquor or items used for immoral purposes is also prohibited. Rasulullah SAW said, "Indeed, Allah forbids the buying and selling of khamr, fish taken from land and debts using interest." (HR. Ahmad)
5. **Causing Losses to Other Parties:** Pledges that cause losses or cause unfair harm to other parties are also prohibited in Islam. Allah SWT says in Surah Al-Baqarah (2:188), "And do not give your wealth to those who are weak among you, so that you become dictators over them by giving from the wealth you have handed over to them, even though they do not do evil deeds, and speak to them good words."
6. **Not Providing Clear Information:** The party giving the pledge must provide clear and correct information about the condition of the item being pawned. Rasulullah SAW said, "Whoever buys and sells, let him give clear information about the goods he sells." (HR. Muslim)

### **Sanctions Imposed on Perpetrators of Pawning Illegal Goods According to the Perspective of Islamic Criminal Law**

Technically, Jarimah is a sharia prohibition which is threatened by Allah SWT with hadd or ta'zir. Sometimes these restrictions are manifested in the form of carrying out prohibited actions or disobedience to directives. What is meant by the word "Shariah" in this context is a new act which, if prohibited by the Sharia, is considered Jarimah. In other words, according to Abdul Qodir Audah, the term "Jarimah" which is also called "Jinayah" refers to various behaviors that are prohibited according to sharia law, whether related to property, life, or other things. Jarimah according to Imam al-Mawardi is an act that is prohibited by religion (shari') and is threatened with hadd or ta'zir. (Munajat 2004).

Meanwhile, legal experts explain that what is meant by "jinayah" are actions that are forbidden by the Shari'a, no matter how they affect life, property or other things. According to Islamic law, crime (jarimah/jinayat) is the act of disobeying Allah's commands, which results in punishment that is also determined by Allah, or not committing an act that is not ordered. Therefore, an act that is prohibited exclusively under the Sharia is considered a crime. In other words, doing (doing) or not doing (negligence) is a criminal act whose punishment is determined based on sharia. (Santoso 2003).

This is confirmed by Allah in one of His words, QS Surah Al-Isra' verse 15:

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ  
حَتَّىٰ نَبْعَثَ رَسُولًا ۝ ١٥

*"If someone acts according to Allah's guidance, then he acts to save himself, and if someone deviates, then he deviates to pursue himself. And until We send a messenger, We will not punish him; a Sinner cannot bear the sins of others."*

Al-Khazin's statement confirmed the phenomenon of *ghulul* (embezzlement) of wealth carried out by a group of people during the time of Rasulullah SAW. Supported by hadiths that clearly mention this phenomenon, including:

*Abdullah bin 'Amr bin al-'Ash ra said: There was a person named Kirkirah who used to look after the Prophet's provisions and when he died, the Messenger of Allah said: He is in hell. So people were investigating the situation suddenly, they had stolen the coat from the ghanimah which had not been cut open." (HR Bukhari, Chapter: Ghosab, No: 1739).*

Jarimah hudud and qisas diyat are important concepts in Islamic criminal law which regulate sanctions for certain violations. Jarimah hudud refers to violations that are considered serious crimes and have special sanctions stipulated in the Al-Qur'an and Sunnah, such as theft, adultery and drinking alcohol. Sanctions for violators of hudud are usually very harsh and unforgivable, such as stoning for adulterers or cutting off their hands for thieves. Meanwhile, qisas diyat is a concept of revenge related to intentional killing or injury. In qisas diyat, the victim or his family has the right to take revenge in the amount of the loss they have suffered, or they can receive diyat payments as compensation. This concept aims to maintain social justice and enforce appropriate punishment in an Islamic society.

In the context of cases of pawning illegal goods, the concepts of hudud jarimah and qisas diyat can also be applied. Theft is considered a hudud violation because it violates other people's property rights which are expressly regulated in the Qur'an and Sunnah. As a result, sanctions specifically stipulated for this violation include cutting off one's hand. This punishment aims to provide a deterrent effect to the perpetrator and provide justice to the injured victim.

In Islamic criminal law, the sanctions imposed on perpetrators of illegal goods pledging can vary depending on the context and the judge's decision which refers to sharia principles. In general, pawning goods resulting from embezzlement is a prohibited act and is considered detrimental to other parties. In handling cases like this, Islamic criminal law can provide sanctions in the form of criminal penalties that are appropriate to the level of error committed by the perpetrator, such as payment of fines or compensation to the injured party. Apart from that, perpetrators can also be subject to additional sanctions in the form of physical punishment or other punishments regulated in Islamic law, for example whipping. The aim of these sanctions is to improve the perpetrator's behavior, restore the rights of those who have been harmed, and maintain justice and harmony in society in accordance with the principles of Islamic criminal law.

### **Implementation and Implementation of Criminal Sanctions Against Perpetrators of Pawning Illegal Goods in Contemporary Islamic Justice Practices**

The application and implementation of criminal sanctions against pawnshops of embezzled goods in contemporary Islamic judicial practice is an important part of the Islamic legal system which seeks to maintain justice and public order. First, law enforcement in such cases is based on sharia principles interpreted by religious authorities or Islamic courts in the country. At the implementation level, the legal process begins with an investigation and collection of evidence carried out by law enforcement officials, who then submit the case to an Islamic court. The court will examine all relevant evidence and testimony to determine the perpetrator's guilt and the extent of his fault in pawning the embezzled items. (Irfan 2012).

During the trial process, the perpetrator will be given the opportunity to defend himself in accordance with established legal procedures. This is where evidence and statements from the injured party and other witnesses will become important factors in determining the judge's

decision. After considering all the evidence and arguments submitted, the judge will decide on sanctions in accordance with Islamic criminal law. These sanctions can take the form of fines, corporal punishment, or a combination of both, depending on the level of guilt proven at trial.

For pawnshops of embezzled goods, sanctions imposed by Islamic courts can take the form of paying a fine as compensation to the injured party, returning the pawned goods, or corporal punishment such as flogging, depending on the judge's decision and the applicable Islamic principles. law. Apart from criminal sanctions, the Religious Court can also order the perpetrator to repent and improve his behavior in the future as part of the rehabilitation process. This includes awareness of the mistakes made, an apology to the injured party, and a commitment not to repeat unlawful acts. (Thohari 2018).

If a criminal sanction has been decided, the parties concerned, including the perpetrator and the injured party, have the right to file an appeal or other legal remedy in accordance with the procedures stipulated by the applicable Islamic criminal law. Ultimately, the application and implementation of criminal sanctions against pawnshops of embezzled goods in contemporary Islamic justice practice is an integral part of efforts to maintain justice, improve behavior, and ensure social welfare in society based on Islamic law.

#### **IV. CONCLUSION**

In this research, we have analyzed in depth how Islamic criminal law handles perpetrators of pawning embezzled goods, especially through pawn transactions. The main findings show that in Islam, embezzlement and pawning of embezzled goods is considered a serious violation of the principles of trust and honesty in muamalah. Based on the verses of the Qur'an and the hadith of the Prophet Muhammad SAW above, it can be determined that Islam allows pawning (rahn) as long as it is not used for haram purposes. The above circumstances are included in the list of violations prohibited by Islam. So, apart from the punishment that can be imposed on the suspect, there are mandatory Islamic laws. Theft and detention are crimes against Islamic law which are included in the category of jarimah ta'zir. To achieve happiness in life in this world and the hereafter, statutory regulations apply to the defendant. In the opinion of fiqh scholars, the punishment of ta'zir is imposed on criminals whose punishment is not stated in the Sunnah and Al-Qur'an. There are three types of ta'zir punishment that can be carried out: (1) corporal punishment; (2) punishment related to individual freedom; and (3) fines related to a person's property.

In terms of punishment, Islam provides a legal basis through the Al-Qur'an, Hadith, Ijma, and Qiyas to determine appropriate sanctions. Ta'zir punishment is applied by a judge based on the severity of the crime, with the aim of maintaining social justice, providing a deterrent effect, and restoring security in society. Islamic criminal law not only provides a punishment framework for perpetrators of embezzlement through pawn transactions, but also offers a strong moral and ethical foundation in law enforcement. By considering these aspects, legal practitioners and the public can understand the importance of complying with sharia principles in a modern context. The concepts of hudud jarimah and qisas diyat are relevant in enforcing Islamic criminal law. Theft is considered a violation of hudud because it violates other people's property rights which are expressly regulated in the Al-Quran and Sunnah, with severe sanctions such as cutting off one's hand. This aims to provide a deterrent effect to perpetrators and ensure justice for injured victims.

The application and implementation of criminal sanctions against pawnshops of embezzled goods in contemporary Islamic justice practices plays an important role in maintaining justice and public order. The process begins with an investigation by law enforcement officials, followed by a trial in an Islamic court that considers relevant evidence and testimony. The judge then decides on sanctions that are in accordance with Islamic criminal law, such as fines, return of goods, or corporal punishment, taking into account the level of guilt of the perpetrator. Apart from criminal sanctions, perpetrators can also be given the opportunity to repent and undergo rehabilitation. This entire process aims to maintain justice, improve behavior, and ensure social welfare in society based on Islamic law.

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