

# The Tradition of Forgiveness based on Religion as Culture towards Human Humanization

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**Abstract:** Humans are creatures of individuals who always live with others. Humans have uniqueness and differences in many dimensions: tribe, religion, race, social class, age, gender and others. In human relationships there can be personal conflicts that lead to anger and resentment among humans. For that we need forgiveness and forgiveness between humans so as to achieve inner peace individually and in social harmony. The habit of forgiving others is a noble tradition that exists in the teachings of religions in Indonesia. This study aims to find a tradition of religious-based forgiveness as a culture toward human humanization. The study focused on literary studies that depict the teachings of the tradition of forgiveness in the teachings of religions as a collection of values that are meaningful to religious man in running social life both as individual beings and social beings. The case examples of the application of forgiveness practiced by the community of Saint Lorenzo Parung Panjang, Bogor, West Java became an exciting best practice of religious-based forgiving experiences towards human humanization. The research method used qualitative method. The theoretical framework uses religious teachings relevant to the tradition of forgiveness. This research is expected to inspire every human being to forgive and forgive others to show human identity as religious beings and cultured beings in social reality.

## 1 INTRODUCTION

The question is whether human relationships always bring a sense of security and bring happiness? Of course not, because everyone has differences in many dimensions. As an individual, every human being has characteristics or characteristics that make himself different from other individuals. These differences are called individual differences. These individual differences include vertical differences and horizontal differences. Vertical differences are related to differences in the physical aspects, such as shape, height, magnitude, power, and so on. Horizontal differences are individual differences in mental aspects, such as emotion, the talent, interest, temperament, etc.

In Indonesia there are many brutal tribal conflicts that killed people and brought many material and non-material losses. For example, the war between tribes in Yahokimo Regency, Papua in September 2017 (Tumanggor, 2018). Clashes of two groups of

residents in the interior area resulted in 3 houses burned out and 6 people from both conflicting groups died. This is all a result of the old grudges that the community continues to bring there, and the problem is intertwined. In Yahokimo there is also a murder victim and is currently propagating into a war tribe Mugi Village. Beginning of the 2018 new year of tribal war broke out in Timika, Papua, where the victim was killed full of arrows in his body. While many cases of inter-ethnic warfare occurred in Indonesia, among others: bloody conflict Sampit Kotawaringin Timur, Central Kalimantan which became a national tragedy in 2001, according to Notes, about 500 people died, and thousands of people lost their homes. Poso riots took place in December 1998, then continued in April 2000, and the largest occurred in May to June 2000. Human Rights Watch noted that both sides have suffered many casualties in the riots. Although there are some estimates that account for about 2,000 casualties, most expect between 500 and 1,000 casualties. The

government version, issued on December 5, 2001 just before the signing of the Malino Declaration - detailed to 577 dead, 384 wounded, 7,932 homes destroyed, and 510 public facilities burned or damaged (Syadri, 2017). Many losses and casualties happen because there is revenge.

The examples of the above cases show how unbearable humans are if letting the sense of resentment dominate human life. Many losses and casualties occur because of revenge. So how important is forgiveness in human relationships to humanization itself as a civilized creature. This paper will show the importance of the aspect of forgiveness made as the tradition and culture of the nation's children to humanize human self as a religious and cultured creature. If human beings become more civilized and cultured then created harmony, peace, tranquility, and happiness in human beings both individually and socially in the reality of society.

## 2 METHOD

The method used in writing this article that is qualitative method. The literature analysis is derived from the relevant reading of the research topic. In addition, the results of the field analysis and follow-up of the "forgiving culture" seminar were conducted by researchers at the Catholic Religious Education Institute (CREI), St. Laurenso, Parung Panjang, Bogor, West Java Indonesia.

## 3 RESULT AND DISCUSSION

### *Traditions and Teachings of Forgiveness according to Islam*

The tradition and teachings of forgiving are deeply emphasized in the teachings of Islam. In a hadith narrated by Al-Hakim, Rasulullah SAW said, "O 'Uqbah, will you tell me the morals of the world's inhabitants and the noblest of the afterlife?" The Apostle said, the noble morality is to connect silaturahmi with the people who decide, given to people who will not and never give you, forgive those who have tyrannized and persecuted you.

Forgiveness is difficult but does not forgive more weight because it will make yourself tortured with the "virus" inner. Forgiveness is the attitude of people who like to forgive the mistakes of others without any hate and resentment in the heart. The nature of forgiveness is one manifestation of

devotion to Allah SWT. Taqwa brings us to the noble character of God's human creation. In the letters of Ali-'Imran (3) verses 133-134, "And hasten to the forgiveness of your Lord and to the heaven as wide as the heavens and the earth provided to those who fear, both in time and in time. And those who restrain their anger and forgive (mistake), and Allah loves those who do good" (Tim Penulis CBDC, 2014).

In forgiving Islam is a highly recommended thing, it is explained in the verse of the Qur'an and the hadith that when man forgives and forgets the mistakes of others, Allah will give him the peace of soul and strength to become a better person.

### *The Tradition and the Doctrine of Forgiveness in Catholicism and Protestant Christianity*

Forgiving for many people is not an easy matter. When hurt, disappointed, slandered, and so on, sometimes humans hard to let go of forgiveness feels so heavy. But for the Christian to forgive is the moral imperative that is a must to do. It is repeatedly asserted in the Bible that God's people must forgive others. "Be kind to one another, loving kindly and forgiving one another, as God in Christ has forgiven you" (Ephesians 4:32). If Allah has forgiven his guilty people, then every Christian must forgive his neighbour if they make a mistake. Forgiveness means releasing others from personal judgment, but it does not mean agreeing on the words or wrongdoing, meaning that man is not to act as a judge. It is written "Vengeance is mine, said the Lord" (Rom. 12:19). In other words, God says: "Do not judge, neither will you be judged, nor punish, nor will you be punished, forgive and you will be forgiven" (Luke 6:37). The same measure will be applied for people who do it. Giving forgiveness is a hallmark of the Christian life. Forgiveness plays the role it should be. Christians will become Christ-like as long as He lives in the world, the center of love, and healing for the broken, not remembering human error, provided that man will forgive the guilty one.

In the Our Father's prayer, Christians pray: "Forgive us our sins as we forgive the guilty ones". God is forgiving but God's forgiveness has a requirement, that man must forgive his fellow who is guilty of him. Here it is not said "as long as they apologize to us". So in fact whatever happens, God wills that God's children should forgive the guilty without any condition whatsoever. In Mark 11:26 it is asserted: "But if you do not forgive, your heavenly Father will not forgive your faults either. So forgiving people's faults is a necessary condition for Christians to do. Even the enemy must be loved, as

in his sermon on the hill, Jesus said, "Love your enemies and pray for those who persecute you." (Mat 5:44) Here it is not said whether the enemy should apologize or regret first, be forgiven or loved. The meaning of "love" here is something deeper than forgiving, for forgiveness is already difficult, much less loving and praying for them. Jesus gave a perfect example of His teaching and this proved by surrendering Himself to death. As He hung on the cross, as His hand stretched between heaven and earth, He said, "Father, forgive them, for they know not what they do" (Luke 23:34). In his union with God the Father, Jesus forgave those who had crucified Him, even though at that time they did not repent or ask forgiveness of Jesus. Peter who was one of the disciples said to Jesus: "Lord, how many times should I forgive my brother if he sins against me? Jesus said to him, "No, I say unto you, not until seven times, but unto seventy times seven: what is the meaning of giving forgiveness seventy times seven times? (Tim Penulis CBDC, 2014)

The number seven is a perfect number, in which God blesses the seventh day and makes it a day of rest / Sabbath. Number 7 is the number of vengeance as is the case of Cain who killed Abel to God to avenge the cloth sevenfold, even Lamekh reciprocated 77 times. In the Old Testament when people sin against another God will repay him at least sevenfold but in the new covenant / grace period, when a sinner is to another we must avenge him by forgiving 70 times 7 times. The number seven relates to the calculation of the maximum age of man, if God gives strength to more than prescribed, it is as a gift from God. Conclusion: God's people should always forgive / liberate guilty people of a lifetime with a sincere heart without having to be recalled. This is the perfect fruit of repentance as a follower of Christ where it is necessary to recompense evil deeds with good deeds.

#### *The Traditions and Teachings of Forgiveness according to Hinduism*

In the teachings of Hindu religion recognize the teachings of Tat Twam Asi, a teaching that states that he is me, I am them, and they are him. Thus all the living beings in this world are brothers (Vasudaiva Kuthumbakam). Because all brothers treat other people just as you would like to be treated. Any deeds performed by a person of course will never be separated from the law of Karma Phala (cause of effect). Indeed, what they say are thoughts, words, and actions. Whatever is done between the

three then it will be fruitful or fruitful. Thus karma phala is called the law of cause and effect.

As the Javanese proverb says "Ngunduh Wohing Pakarti", *sopo nandur will ngunduh*. That is, everyone will get a worthy reply for his actions. So, how should we maintain balance, harmony to fellow beings.

In the Vedic man is emphasized to *berwiweka* that can distinguish good, bad, and become a forgiving human being. Live in love with each other. Therefore in the Bhagavadgita XII.13 it mentions that: "Advesta sava bhutanam, maitrah karuna evaca, Nirmamo niraham karah, same dukha-sukha ksmi". Meaning: he who does not hate all beings, befriends, and loves, is free of selfishness and pride, same in likes and sorrows and forgiveness (Tim Penulis CBDC, 2014).

Githa's message requires a love that must be generated from self and for others. The teachings of love is one of the teachings contained in the clan *chris ie bhakti marga*. And generally this teaching is done by everyone, because humans know the teachings of Tat Twam Asi. So, this teaching is the basis for forgiving each other. The attitude of forgiveness is a way to shape character, to be wiser in the face of all kinds of problems. Familiarize yourself to apologize to anyone, and live in harmony, peace, peace, and mutual love.

#### *Buddhist Traditions and Teachings of Forgiveness*

In Buddhism one of the paramita (perfection) that must be developed is the fund paramita, namely generosity. To apologize is the sign or the nature of the generous person. Without forgiveness, it is not possible to rescue hatred.

In this world of hatred will never end when reciprocated with hatred, will end up if replied with not hate. "Hatred is never extinguished by hatred, only love can extinguish hatred, this is the eternal law" (Dhammapada: 3, 4, 5). Sanctification is nothing but an apology (*khamapana*). If with actions, speech, and mind have made a mistake, someone expressed regret and apologize, with it expected his mind to be serene. On the contrary, thanks to the willingness to forgive, it is hoped that the wrongdoers can be saved and free from suffering, especially because of the power of a quiet and peaceful mind, filled with love and compassion.

In the Buddha there is no hatred, he expects so also towards his people: full of compassion for all beings, not making mistakes, not getting lost, not falling into confusion, wise, always alert, attentive. The Buddha emphasized the importance of the attitude of forgiveness as follows: "Of three things,

one can be regarded as a wise man, if" He can see the flaws. When he sees his shortcomings, he tries to fix it. And if one acknowledges his shortcomings, he forgives him accordingly "(Anguttara Nikaya I: 103). Forgiveness is important, because it will free us from the fires of hatred, by exercising it, thus naturally enabling the development of positive values such as patience and love. Maintaining a hateful mind will only sharpen hatred, while releasing hatred will enable the onset of love (Tim Penulis CBDC, 2014).

#### *Confucian Traditions and Teachings by Confucian Religion*

Confucianism emphasizes noble ethics by maintaining a good relationship between human in the heavens and human on earth. Adherents are taught to keep their ancestors in mind as if their spirits were present in this world. This teaching is the composition of philosophy and ethics that teaches how humans behave. The main concern in his teaching is that every human being needs to try to improve his morale in life. On the basis of Faithful Confucian faith, moral and ethical teachings are derived directly concerning behavior in practical livelihoods. Confucianism Faith teaches people to believe that human life is by the word of TIAN and the word becomes the true character which is the dignity and human dignity as the creature of God, so human life must strive to be able to satya enforce the word by glorifying the granted virtue.

Abolishing virtue does not mean just building sanctity and brightness for oneself but must practice in this life. That is what must be continuously strived to be able to reach the top either. This concerns how to establish a beautiful and good relationship to TIAN Lord creator of world, Di or the earth that is supporting his life as well as to his fellow human beings and fellow creatures, resulting in a harmonious relationship within San Cai: Tian Di Ren or God Almighty Esa, the Universe and man and all beings.

#### *The Tradition of Forgiveness as Culture Towards Human Humanization*

Humanization means humanizing human beings, eliminating "material", dependency, violence and hatred from humans. Make human beings more humane. Its ethos is a spirit of respect for the values built by human beings who make people cultured. Man is not by itself human after his birth (Azam, 2016). Birth became the first stage of human acquaintance with the world. Although not fully aware, at least humans have a recognition of his

existence in social relationships with others. The existence of man is known and acknowledged by other human beings since his birth. But birth alone is not enough to make it humane, there are other aspects that are important to make humans as a human figure that is the aspect of education.

Education begins at the time humans are born, there is even another assumption worth considering that education begins since someone in the mother's womb. Regardless of the time difference, these two assumptions show that education is an integral part of man throughout the ages (Asep, 2016). In the most basic sense, education is defined as the process of humanizing human beings, in the sense that humans are seated as living beings with all the uniqueness and do not reduce it to objects that do not have self. In other words, education is a process for shaping the human subject to develop into a cultured human being in life (Driyarkara, 2006). Education is the process of humanizing human beings, which aims to form a humanity character who has principles, values and sense of humanity inherent in him. Humans have a mind that can bring that sense or humanity. It is this humanity that encourages good manners in the social order.

Humanizing human also means human behaviour for appreciating and honour other human dignity. Humans do not oppress others, not rebuke, not rude, not hurt, and do not behave negatively. Humanizing humanity also means humanizing among humans, humanizing human beings benefit themselves and others. To self-show self-esteem and noble value as a human person, for others will give the trust, respect, peace, and peace of life. On the contrary, the inhumane attitude towards other human beings will only degrade his self-esteem and dignity as a real human being in the eyes of God. Humanization of Indonesian citizens in accordance with the ideology of the nation that is to have the quality of Pancasila character, meaning that the quality (educated) quality for all citizens is whether he understands and practices the values of Pancasila in his life or not. Indonesian people are expected to show the value of Pancasila especially the value of humanity in his life.

Man is the highest creature of God who has a personality not possessed by other beings. With his person, cultured man builds relationships with others. The relationship will not achieve ideal culmination without education. Education is a process of double change: first, a change in the human self-called existence. Secondly in education, the process of self-change must coalesce with the changing societies and cultures in which it exists.

Humans are humanized by fellow human beings other than through education, as well as through their relationships with fellow human beings. In relationships with others, there is almost always a collision of perceptions, understandings, interests, tastes, desires and others that make relations with others uncomfortable. But this is a natural thing from birth to death. Human life will often be coloured by mutual harm or hurt.

Relationships between humans especially hurt and hurt are human humanization processes as long as they are followed by forgiveness or forgiveness based on religious values. This needs to be a culture, so as to create peaceful and peaceful community life, avoid the prolonged conflict that causes unrest and chaos in social life.

According to Indonesian Dictionary, culture is a thought, custom or reason. Grammatically, the meaning of culture is derived from the word culture in which it tends to refer to the human way of thinking. According to E.B. Taylor, culture is a complex whole that includes beliefs, morals, art, customs, laws, abilities and other habits that are often studied by humans as part of society. Linton argues, culture is the whole of attitudes and patterns of behaviour and knowledge that is a habit that is inherited and owned by a member of a particular society.

From the above meanings the habit of forgiving with the consciousness needs to be built and made a habit of every society so that the overall attitude, behaviour patterns, and habits inherited and owned by all the people of Indonesia. It is also one of the first principles of Pancasila, the Supreme Godhead in which all religions in Indonesia teach their people to forgive one another. The forgiving culture that needs to be built is as follows:

- Every individual needs to take action to relieve one of the charges for having made a mistake.
- Throw away people's faults and free the guilty from the demand of retaliation
- Recognizing that the forgiveness of God does not reach man when man does not open his heart to receive it, everyone must repent
- Forgiveness does not mean erasing his faults, but rather not holding a grudge in the heart, and freeing one from the pressure of regret and giving him the opportunity to change.
- Apologizing is still not enough. The willingness to change, fix or not repeat the same mistake is the most important.

- Not neglect responsibility, paying his penalty based on punishment.

#### *Section 1.01 Practice Forgiving in the Community of Saint Lorenzo Parung Panjang, Bogor*

On December 12, 2017 about 200 Saint Lorenzo community of Parung Panjang, West Java attended the seminar and practiced the culture of forgiveness. Implanted in deep reflection, they are recognizing the importance of forgiving not only those who are guilty but especially to the offended subject. The Saint Lorenzo Parung Panjang community is conscious to forgive others who are guilty of them.

The Saint Lorenzo of Parung Panjang community recognizes the adverse effects of difficult to forgive, among others: Emotions become unstable, being self-confident because of continuous self-blame, the way of thinking becomes directed, prolonged stress, Experiencing mental and health disorders. Saint Laurent's Catholics are also aware of some advantages when giving forgiveness such as: The miracle happens that is healing mental attitude that affect physical health, Enemies become friends, Reconciliation to unite to build a better life, Internal and external peace, bringing heaven, peace in one's heart and peace on earth.

Given the pernicious consequences and rewards of forgiveness, 200 Catholics realize the importance of forgiveness based on their religious teachings. They are also seen practicing the forgiveness in the seminar as well as committing to show it in their social life. By practicing continuous forgiveness, the Saint Lorenzo Parung Panjang community will become a habit, so there will be no more hurt and resentment among them. In the end if the habit is understood and practiced in a downward way, then there is a culture of mutual forgiveness among those who believe in God. When the culture of mutual forgiveness occurs, then it signals human humanization has occurred in the process of life together.

## 4 CONCLUSIONS

Conflict between individuals can happen because every human being has a different personality. Conflict between tribes and groups also has the potential to occur due to multicultural reality in Indonesia. However, prolonged conflict will damage the joints of private life, between individuals, groups, groups, and communities with all its consequences. Therefore, as a cultured nation based on religious mercenary traditions need to be pursued

and cultivated, so that Indonesian people will be more humane. Humans can co-exist with respect to one another, put the interests of others, live in peace, away from prolonged and brutal conflicts.

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