

Islamic Perspectives and Criminal Law Concerning Criminal Acts For Minors Who Commit Predictive Murder

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Keywords: SPPA Law, Murder Crime, Islamic Criminal Law	Abstract
Submitted: 22/12/2025	The research aims to understand: 1) how the islamic penal law perspectives on murder committed by children as young as 2) how the sppa law perspectives on young people who commit murder crimes. The cases of felony murders committed by minors are often seen in especially public in Indonesia and therefore implement a criminal sanction that differs from the common criminal penalties. There's a special law governing it, the juvenile criminal justice system act. And according to islamic criminal law, it is based on fiqh jinayah when minors who commit murder crimes are sentenced to pay diyat to the families of the victims and tak 'zir. Research methods used in the research include library research study and the statute approach.
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INTRODUCTION

Indonesia is essentially a country based on law, as stated in Article 1 paragraph (3) of the 1945 Constitution. This Constitution is the highest legal basis that regulates all laws and regulations in force in this country. This means that all forms of laws and regulations must refer to the principles stated in the 1945 Constitution. In addition, every citizen is obliged to uphold and obey the laws and regulations in force in Indonesia, regardless of differences in culture, religion, gender, age, and so on (Billah, M., 2024). As a nation governed by law, Indonesia is not only tasked with enforcing various applicable regulations, but also has an obligation to provide legal protection, especially for vulnerable groups such as children. A child is defined as an individual who has not

yet reached adulthood and is still considered young based on his or her age. In Indonesia, there is inconsistency in the laws, regulations, and guidelines that determine the age at which someone is classified as a child. This inconsistency is particularly evident in determining the criminal responsibility of children, as different legal frameworks may apply different criteria for this classification (Mansyur, 2020)

Rapid progress in various fields, such as technology and economics, often results in negative impacts on children, namely increasing cases of behavioral deviations and the flow of globalization in the field of information, progress and changes in lifestyle result in significant changes in society, which deeply influence children's behavior (Wina, 2015). To demonstrate its dedication to protecting children's rights, the Indonesian government took a significant step by ratifying the Convention on the Rights of the Child through Presidential Decree No. 36 of 1990. To further this commitment, the government initially introduced Regulation No. 3 of 1997, which was later updated and replaced by Decree No. 11 of 2012, which focuses on the Juvenile Criminal Justice System. This progressive framework underscores Indonesia's ongoing efforts to align its policies with the principles outlined in the Convention on the Rights of the Child.

The government has carefully established Human Rights Law No. 39 of 1999 and Child Protection Law No. 23 of 2002, along with additional legal regulatory frameworks, to ensure the protection and advancement of basic rights and the welfare of children (Mansyur, 2020). Children involved in criminal acts must understand that their actions have consequences under the law. However, given their status as minors, the legal process of accountability and sentencing must be specifically tailored to meet their needs in an environment specifically designed for young offenders. It is crucial to consider their developmental stage and prioritize their best interests throughout this process (Akrimah, 2021)

The primary form of punishment is often imprisonment, a fine, or supervision. However, additional measures may include the confiscation of certain assets or the obligation to pay compensation. Furthermore, Law No. 11 of 2012 introduced provisions regarding diversion, which aim to handle cases involving children outside the traditional justice framework (Billah, M., 2024). Criminal sanctions applied to children differ significantly from those imposed on adults, primarily due to the legal principle of *Lex Specialis Derogat Legi Generalis*. This principle states that specific regulations take precedence over broader and more general laws, reflecting recognition of the unique circumstances and developmental needs of minors.

One of the main objectives of the enactment of the Juvenile Court Law is to reform the criminal justice system relating to minors in Indonesia and to improve the quality of decisions rendered by juvenile courts. These decisions are crucial, as they significantly impact the future of the children involved. Children are considered a precious gift from Allah SWT. Imam Al-Ghazali, in his seminal work *"Ihya Ulum al-Din,"* articulated that "a child is a trust entrusted to his parents." It is crucial for children to receive optimal care and education, enabling them to develop into individuals who contribute positively to their families, religion, and society at large (Akrimah, 2021)

Islamic Criminal Law is a divine teaching that offers fundamental principles for living a human life, both in this world and the hereafter. Children are considered a gift from Allah SWT, and therefore, their care and education are a shared responsibility. This responsibility primarily falls on families, especially parents, as well as the government, child protection organizations, and the wider community (Jannah, 2021).

Islamic Criminal Law includes regulations relating to murder and outlines certain criminal deviations that can be punished, known as Qisas, as stated in the Qur'an, specifically in Surah Al-Baqarah, verse 178, namely that the retaliation against the

perpetrator of murder is Qishas, namely giving the same retaliation for the consequences suffered by the victim, or a type of punishment where the perpetrator can be killed as the act was carried out (Fonna, 2020)

The Quran and Hadith serve as the basic legal sources in Islamic criminal jurisprudence. In particular, the Quran contains verses that explicitly prohibit murder, in accordance with the divine command expressed by Allah SWT (QS. al-Nisa/4:93).

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ٩٣

"Whoever intentionally takes the life of a believer, he will face a very severe punishment, namely eternal punishment. He will abide in Hell forever, because Allah has brought upon him His wrath, accompanied by His curse, and has prepared for him a painful punishment." (An-Nisa'/4:93)

The previous explanation, as well as the results of previous research/studies, show that criminal cases involving minors in Indonesia continue to occur and remain a factor in determining sanctions, as they relate to child protection. Therefore, this study aims to reevaluate legal regulations, particularly those related to murder, and identify policy steps and legal directions, particularly regarding sanctions for children involved in future crimes.

RESEARCH METHODS

The research was conducted using Library Research or Literature Review. This process involves the systematic collection of relevant information on a particular topic or issue under investigation. This information is sourced from a variety of academic materials, including books, scholarly articles, research papers, and other written or digital sources. The problem-solving methodology used is characterized by a legislative approach, commonly referred to as the Statute Approach, which requires a thorough examination of all laws and legal regulations relevant to the legal issue at hand. In addition, this study incorporates normative legal research methodology, focusing on the analysis of various relevant legal sources.

RESULTS AND DISCUSSION

Implementation of Criminal Sanctions Against Minors Who Commit Premeditated Murder in Accordance with the Child Criminal Justice System Law (SPPA)

Murder is defined as the unlawful act of intentionally taking the life of another person. This heinous act can be motivated by a variety of motives, including political ideology, personal vendettas, claims of self-defense, among others. The underlying motives for murder often stem from complex social conditions that contribute to adverse human existence, such as widespread poverty, economic instability, and similar factors (Nuzulyansyah, 2020). Murder is a material crime, meaning that the crime can only be considered to have been committed by the perpetrator if it has legal consequences or is prohibited. This means that a person cannot be considered guilty of committing murder if the result of their actions does not result in the death of another person (Putri Hardina, 2023)

Premeditated murder is one of the most serious criminal offenses, carrying the most severe legal consequences. This deviation is explained in Article 340 of the Criminal Code, which stipulates that the act is carried out by a person with the clear intention of ending the life of another person (Annisa, 2023). Article 340 of the Criminal Code emphasizes that the act of intentionally taking another person's life constitutes premeditated murder (*moord*). Perpetrators of this crime can face severe penalties,

including the death penalty, life imprisonment, or a maximum of one year in prison. However, the law stipulates that the maximum penalty in this case is twenty years (Masyhur, 2018)

Based on the provisions of Law No. 11 of 2012 concerning the Juvenile Criminal Justice System, children who commit legal violations, namely:

1. Article 1 paragraph 3 states that those considered children in the context of legal deviations are those aged 12 years and above, but under 18 years of age. This provision is specifically aimed at those suspected of committing a crime.
2. Article 1 number 4 articulates that a child, defined as an individual under the age of 18, can be recognized as a victim when he or she experiences physical pain, psychological pressure, or financial difficulties as a result of a criminal act.
3. Article 1 number 5 defines a child witness as a person under eighteen years of age who is able to provide information relating to a criminal act. This information can be obtained from what the child has heard, seen, or experienced, and is intended to assist in the investigation, prosecution, and examination of criminal cases (Nikmah, 2019)

Typically, behavior exhibited by children deemed to be breaking the law can be understood through the lens of what is classified as a “delinquent child.” The Juvenile Justice Act, specifically in Article 1 paragraph (2), uses the term “delinquent child” to describe minors involved in criminal activities. This is in line with the legal definition that classifies a child as someone who commits a crime, as outlined in the Act and other relevant legal frameworks. It is important to note that these guidelines differ from standard legal regulations and are specifically tailored to the individual circumstances of the child concerned (Pratama, 2021)

The framework for imposing administrative sanctions on minors who violate the law is outlined in Chapter V, specifically Articles 69 to 83, which detail the Imposition of Criminal Sanctions and Penal Sanctions. In cases where a child is accused of murder, Article 338 of the Criminal Code comes into play, which states, “Any person who intentionally takes the life of another person shall be punished by a maximum imprisonment of fifteen years.” For minors, this means a maximum sentence of approximately 7.5 years, given that they are subject to half the penalty outlined in the Criminal Code. It is important to note that if the victim is an adult, the implications of the crime are significant. To increase the effectiveness of the sanctions imposed, a dual approach combining criminal and penal sanctions known as the Parallel System Principle must be considered. Ultimately, the decision rests with the presiding judge, who must consider factors such as the age of the accused, the presence of a criminal element, the sufficiency and validity of the evidence presented, the judge’s own convictions, and any aggravating or mitigating circumstances related to the accused’s actions (Wahyuni, 2018a). A more detailed explanation of the criminal sanctions and penal sanctions will be presented as follows:

1. Criminal sanctions.

Criminal sanctions are punitive actions imposed on people who have been legally and convincingly found guilty of committing a crime. In this regard, Law No. 11 of 2012 concerning the Juvenile Criminal Justice System deviates from the criminal provisions stipulated in Article 10 of the Criminal Code. This law instead formulates special provisions aimed at minors. Provisions regarding criminal sanctions applicable to children are regulated in Articles 71 to 81. The following discussion will outline the various types of sanctions that can be imposed on children who commit crimes, in accordance with the provisions stipulated in Article 71 paragraph (1) of Law No. 11 of 2012.

- 1) Warning Punishment.
- 2) Sentence with Conditions.
- 3) Job Training.
- 4) Construction within the Board
- 5) Confinement.

Regarding additional penalties, based on Article 71 paragraph (2) they are divided into 2 (two) types, namely:

- a) Confiscation of profits from criminal acts; or
- b) Providing customary obligations (Oktalisa, 2017) .

2. Sanction Action

The following are the types of acts listed in Article 82 paragraph (1), regarding the application of criminal penalties for minors.

- a. Brought back to the father, mother, or guardian.
- b. Granting inheritance rights to other people. In the explanation of Article 82 Paragraph (1) Letter b of Law No. 11 of 2012, it is stated that what is meant by transfer is transfer to an adult, who is assessed by a judge, who is assessed by a person who is of sound mind and responsible, and who is trusted by the child.
- c. Treatment in a mental hospital; Explanation of Article 82 paragraph (1) letter c of Law No. 11 of 2012 stipulates that this action is aimed at children who, at the time of committing a crime, suffer from mental disorders or mental illness.
- d. Handling at the Social Protection Implementing Agency (LPKS)
- e. Commitment to participate in formal education and/or training organized by the government or private institutions
- f. Revocation of Driving License; and/or
- g. Compensation for the consequences of criminal acts; Explanation of Article 82 paragraph (1) letter g of Law No. 11 of 2012 explains what is meant by "compensation for the consequences of criminal acts", namely replacing losses caused by criminal acts and restoring the situation to the state it was in before the criminal act occurred.

Referring to Article 71 paragraph (5) of Law No. 11 of 2012, it is stipulated that additional provisions regarding the form and procedures for implementing criminal sanctions as referred to in paragraph (1), paragraph (2), and paragraph (3) are regulated by government regulations. Similarly, Article 82 paragraph (4) of the same law states that additional regulations relating to acts as referred to in paragraph (1) are also regulated by government regulations (Safsafubun, 2011) .

Meanwhile, the criminal handling provisions outlined in Article 71 encompass basic responses, including reprimands, as well as conditional measures such as distance learning, community engagement for the public interest, supervision, vocational training, institutional training programs, and imprisonment. Furthermore, additional penalties may include confiscation of profits derived from criminal activities and enforcement of customary obligations (Anik Iftitah, 2023)

The Application of Criminal Sanctions to Minors Who Commit Premeditated Murder Based on the Perspective of Islamic Criminal Law

Within the framework of Islamic jurisprudence, murder is classified as a deviant act, relating to an act deemed impermissible under Islamic law or criminal law. This unlawful act is called *jarimah* (offense). As Abdul Qadir Audah explains, the term *jarimah* encompasses any act that violates Islamic law, affecting life, property, or other rights. Among the various prohibitions stipulated by Islamic criminal law, murder, known as *al-qatl*, stands out as a particularly egregious deviance.

In the context of Jinayah jurisprudence, the term for punishment is “uqubah,” which comes from the Arabic word “aqabah,” which means friendship. This term has semantic similarities to the phrase باعق, which translates to “respond.” As expressed by Abdul Qadir Audah, punishment can be defined as a retaliatory action determined to protect the interests of society in response to deviations from the provisions of Sharia law” (Pratama, 2021)

Human acts characterized as deviations or deviance towards another individual, which include physical and material deviations, such as murder or property crimes. Traditional literature primarily addresses the problem of criminality in terms of moral failures related to the physical and spiritual well-being of the victim. The term “jinayah” is derived from the verb root “jana,” which etymologically signifies the act of committing a crime, with “crime” itself understood as a moral deviation or wrongdoing (Anwar Ajim Harahap, 2024).

Classifying murder within the framework of Islamic criminal law involves a careful assessment of the intent behind the act, distinguishing between intentional and unintentional killing. Maliki scholars categorize murder into two distinct categories:

- 1) Intentional loss of life,
- 2) Unintentional loss of life

Hanafi, Shafi'i and Hanbalis scholars divide murder into three forms, namely:

1. Intentional murder or qatlu amdi is the deliberate taking of someone's life and the murderer has planned the murder beforehand.
2. Involuntary manslaughter, also known as qathlu ghairul amdi or qathlu khata', occurs when an act intended for something else accidentally results in someone's death. While the act itself may be intentional, it was not directed at the victim, resulting in an unintentional death.

Intentional murder or qathlu syighul amdi. Based on Sayyid Sabik, intentional murder is a criminal act as affirmed by several companions namely Umar bin Khattab, Ali bin Abi Talib, Uthman bin Affan, Zaid bin Tasybit, Abu Musa al-As'ali and Mujrah. This act is carried out intentionally against the target but does not intend to kill the victim. This intentional act could be only to teach the victim a lesson without intending to take his life (Wahyuni, 2018)

In Islamic criminal law, premeditated murder, known as Qathlu Amdu, refers to the deliberate act of taking the life of another person, involving premeditation. The first example of murder in human history was the murder of Abel by Cain, as described in Surah Al-Maidah, Verse 30 of the Qur'an:

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ٣٠

“Qabil’s desire was so strong that it led him to kill his brother, which resulted in loss and grief for him.” (Al-Ma'idah/5:30)

A murder can only be considered intentional murder if the following elements are met:

- a. Those who are killed are those whom Allah has forbidden to be killed.
- b. Fatal behavior (causing death)
- c. Intention to take the life of another person.

Islamic legal scholars emphasize that perpetrators of this deviation will be subject to different punishments, namely:

1. Original punishment.

According to Islamic law, intentional murder is punishable by qisas. Whoever intentionally takes the life of another person will be commanded by Allah to take their

life as a consequence of their actions. This is stated in the word of Allah in Q.S. Al-Baqarah/2:178 (Pratama, 2021)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ ۚ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۚ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ
١٧٨

"O you who believe, you are obligated to take revenge for murder. The principle is that the free person must be married to the free person, the slave to the slave, and the woman to the woman. However, if the victim's family chooses to forgive the perpetrator, they must do so generously and ensure that the ransom (diyat) is paid appropriately. This approach is a source of relief and mercy from Allah. Those who transgress these limits will face a severe punishment." (QS. Al-Baqarah 2: Verse 178)

In another surah of the Quran, Surah Al Maidah (5): 45, Allah SWT says:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ٤٥

"The Torah established a system of justice for the Children of Israel, emphasizing that punishment must be commensurate with the harm caused, such as life for life or eye for eye. If a person chooses to ignore his right to compensation, it serves as an act of atonement. On the other hand, those who do not obey God's law in their judgment are considered evildoers." (Al-Ma'idah/5:45)

2. Substitute Punishment

Islamic jurisprudence outlines several possible outcomes following the qisas punishment, including the option of forgiveness or reconciliation. In such cases, two alternative punishments may be considered: diyat, which is compensation that must be paid by the killer, and ta'zir, which is a discretionary punishment. According to a narration by Imam Ath-Tabhrani from Amr ibn Hazm Al Ansari, the Prophet Muhammad (PBUH) stated that intentional killing requires retaliation (qisas). However, if the victim's family chooses to forgive the killer, the killer is then required to pay Diyat Mughallazah (Large Diyat) from their own assets.

3. Complementary Sentence

In addition to the above penalties, the crime of premeditated murder is also subject to other penalties such as a prohibition on receiving an inheritance and a prohibition on taking over the victim's inheritance. Based on the severity of the punishment, criminal acts (jarimah) are divided into:

a) Hudud Crimes

Hudud, the plural of hadd, essentially refers to deterrence. Technically, it refers to punishments mandated by Sharia law intended to deter criminal behavior. Ibrahim Muhammad al-Jamal explained that "hudud," the plural of "had," signifies a boundary between two entities and can also imply deterrence, depending on the context. Within the framework of Sharia law, hudud refers to punishments prescribed in the Quran that are considered the prerogative of God. These punishments aim to serve the public interest by promoting peace and security in society, ultimately benefiting the entire community. Based on Imam Taqiyuddin Abi Bakar bin Muhammad al-Husaini, the term "hudud" refers

to the limits set to prevent individuals from committing reprehensible acts or sins. Allah SWT. Has determined the punishment with a stipulation that cannot be added to or reduced (Mardani, 2019)

b) Qisas and Diyat Crimes

Qisas and Diyat refer to crimes subject to retributive justice, where the punishment for murder can include execution or financial compensation known as Diyat. The amount of Diyat is detailed in the Hadith of the Prophet Muhammad, which states that a person who intentionally.

kills an innocent person bears the burden of his sins. The victim's family has the option to seek revenge through Qisas or seek Diyat, which consists of compensation that includes thirty hiqqah (three-year-old camels), thirty jadza'ah (camel entering its fifth year), and four ten khalifah (pregnant camels) (Gallerykhi Art Ma'aarij, 2024). This situation illustrates how peace is valued through the perspective of human rights. In cases where the victim or their family chooses to forgive the perpetrator, the Diyat and Qisas penalties can be waived. However, the government still has the authority to impose ta'zir penalties even if forgiveness is granted by the victim or their family.

According to Ahmad Hanafi, there are five types of qisas crimes, namely:

- 1) Intentional taking of life (al-qathlu al-'amdu).
- 2) Semi-intentional killing (al-qathlu syibhu al-'amdi).
- 3) Loss of life that occurs due to error (unintentional, Al-qathu khata').
- 4) Intentional abuse (Al-jarhu al-'amdu).
- 5) Abuse that occurs unintentionally (Al-jarhu khata).

Both qisas and diyat are punishments that have been determined by syara'(Anwar Ajim Harahap, 2024) .

c) Jarimah Ta'zir

The term "Ta'zir" comes from the Arabic word "a'zzara," which means to prevent or reject. According to scholars Abdul Qadir Audah and Wahbah Azzuhaily, ta'zir encompasses two main aspects: first, it aims to stop the perpetrator from repeating his mistake, and second, it aims to educate and correct individuals so that they realize their mistakes and stop their sinful behavior. In the context of Islamic criminal law, ta'zir functions as a means to educate those who are not subject to hadd or kifatat punishment. In essence, ta'zir is a form of educative punishment designed to prevent future deviations (Wina, 2015).

In Islam, if a murder is committed intentionally, the perpetrator is subject to the punishment of qisas (retribution). However, if the murder occurs accidentally, such as through a mistake or an act deemed unintentional, the perpetrator is required to pay diyat, or compensation of 100 camels, to the victim's family. These regulations apply to everyone, including parents, adults, and minors. However, the application of qisas (retaliatory punishment) to children who intentionally kill is not justified because the conditions for qisas are not met. Qisas and hudud punishments do not apply to children, even in cases of murder or assault, because Islamic jurisprudence states that one of the requirements for enforcing qisas is that the person must be a mukallaf (a person who is an adult and of sound mind). Children are exempt from these severe punishments because they are not yet capable of bearing the consequences.

Although young children are not subject to qisas (retributive justice), Islam provides a way to deal with crimes committed by children who are mumayyiz

(able to distinguish right from wrong) by giving appropriate punishment. This approach aims to deter such behavior and maintain their social environment. On the other hand, children who have not reached the age of mumayyiz are not subject to any punishment, as stated in Al-Mausu'ah Al-Kuwaitiyah.

The punishment in the form of Diyat or Ta'zir that can be imposed on children is:

1. Diyat

Imam Syafi'i has the perspective that diyat for children is the responsibility of the family, especially the father's side, known as al-'aqilah, namely the 'asabah family, not the expert diwan who receives continuous state support.

2. Ta'zir

Ta'zir, which is language-based, aims to deter the perpetrator from repeating his actions. While children who have reached the age of tamyiz are exempt from hudud or qisas punishment, they can still face sanctions appropriate to their age. These sanctions can take the form of a warning or mild, non-harmful physical punishment, intended to deter future deviance (Mardani, 2019).

CONCLUSIONS AND SUGGESTIONS

Conclusion

Various factors can lead children to commit premeditated murder, including family dynamics, economic conditions, environmental influences, and emotional states such as shame, resentment, and anger, which often stem from negative interactions with others. These factors can cause children to act impulsively. The legal framework governing criminal sanctions for juvenile murderers is outlined in Law No. 11 of 2012 concerning the Juvenile Criminal Justice System. Sanctions for juveniles who commit murder can include both criminal penalties and disciplinary measures. Under Islamic criminal law, minors who commit murder are generally not subject to punishment due to their age. Instead, they can seek to regain their freedom if the victim's family grants forgiveness. If forgiveness is not granted, the punishment falls under Ta'zir rather than Qishas, as the child has not yet reached puberty. Ta'zir penalties can include imprisonment, fines, corporal punishment, or other measures deemed appropriate, with the goal of rehabilitation and prevention.

Suggestion

1. **For law enforcement**, when handling murder cases committed by minors, it is important to consider the values of restorative justice, which align with the principles of Islamic criminal law, namely balancing the rights of victims, the responsibilities of perpetrators, and social interests.
2. **For families and communities**, it is necessary to increase supervision, moral education, and the instilling of religious values in children from an early age so that they develop a strong sense of morality and social responsibility.
3. **For judicial institutions and child development institutions**, it is necessary to integrate an Islamic approach into the rehabilitation process, such as spiritual guidance, moral education, and psychological counseling to prevent recurrence of crimes.
4. **For the government and academics**, it is hoped that they can strengthen the synergy between Islamic criminal law and national law in handling children as perpetrators

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