

The Muslim Communities Forgiveness Effect in Ramadan Month

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ABSTRACT

Fasting is a worship that is identical with forgiveness, but what appears from many fasting Muslim societies is far from forgiveness when involved in the conflict. This study aims to look at the effect of the quality of fasting on forgiveness in Muslim communities. Fasting measured in this study is Ramadan fasting. This research uses quantitative research methods. Subjects in this study were 214 people (108 men and 106 women) who are Muslim communities in Makassar City. Measuring instruments used in this research are the fasting quality scale and forgiveness scale with two variants of scale, namely forgiveness scale (forgiveness scale) and situational forgiveness (forgiveness likelihood scale). This study uses an ordinal regression test. The results of this study indicate that the quality of fasting significantly contributes to forgiveness, general forgiveness, and situational forgiveness in Muslim societies. Other variables that contribute to forgiveness in this study are gender, developmental stages, and marital status. The quality of fasting has a positive direction on forgiveness, so the higher the quality of fasting, the more it supports the higher forgiveness is given. This research implies that Muslim communities want to improve the quality of fasting to support high forgiveness in social life.

Keywords: *The quality of fasting, forgiveness, fasting*

1. INTRODUCTION

The Islamic religion directs all Muslims to uphold forgiveness and stay away from forms of negative emotions that could trigger conflict. Every Muslim who does social interaction is inseparable from problems between fellow humans.

Forgiveness is a response in dealing with interpersonal problems where individuals who are victims do not reciprocate the bad deeds done by individuals who are perpetrators. McCullough et al. suggested that individuals who show forgiveness when having interpersonal problems will experience a desire for revenge [1].

Forgiveness is one of the main targets in every problem that occurs and a reflection of a Muslim. The suras in the Qur'an show a great deal about forgiveness as a behavior favored by Allah subhanahu wa ta'ala, as in surah Al Baqarah verse 263, surah Al Maidah verse 3, and sura An Nisa verse 149. This shows the teachings of forgiveness in Islam is the best guidance and advice from Allah subhanahu wa ta'ala.

The foundations of forgiveness are inseparable from religious teachings. McCullough et al. suggest that forgiveness is closely related to religious teaching. The concept of religious teachings can enrich the science of forgiveness variables, such as Islam suggests that every Muslim is encouraged to forgive others as they want to be forgiven [1].

Hood Jr, Hill, and Spilka states that elements of religiosity such as prayer, zakat, and fasting can make it easy for individuals to forgive [2]. Hood Jr, Hill, & Spilka states that individuals with a high degree of religiosity as well as the elderly tend to easily forgive others [2]. This element of prayer, dhikr, and fasting develops well in the individual and may change the individual's perception of others so that they might become someone that easily forgives.

Fasting is one of the teachings of Islam as well as a form of individual religious behavior that can be a bridge to bring about forgiveness. Rasulullah Muhammad shollallahu 'alai wa sallam said:

"Fasting is a shield, so whoever is fasting does not say heinous and swear, if someone denounces or quarreled, let him say: I am fasting" (Muttafaq "Alaih).

This shows that fasting is a way for individuals to hold back and try always to forgive. Shafi'i states that fasting is the restraint of an individual on prohibited things including despicable traits such as lying, jealousy, envy, negative prejudice, and arrogance [3].

Shen, Countryman, Spiro, and Niaura examined the relationship of fasting with the level of anger regulation to determine the role of fasting in minimizing anger [4]. The subjects in this study were 100 students consisting of 43 men and 57 women. This study shows the results of the relationship between fasting with anger regulation level with a relationship scale of 54%. This shows that fasting has a positive relationship with the level of regulation of anger. The more people do fasting, the higher the level of regulation of anger. On the other hand, the less fasting of people, the lower the level of regulation of anger.

Nugraha et.al states that fasting has different levels of quality, thus allowing differences in the behavior of people who fast at the same time [5]. Hood Jr et al. mentioned that fasting at the highest level can make people survive hunger and thirst, keep interacting well with the community, and can withstand anger [2].

Every fasting Muslim should be able to show forgiveness and good response when facing conflict or problems. However, only some Muslims produce positive behaviors from fasting. These conditions indicate that fasting carried out by Muslim communities has a different quality of fasting so that the results obtained from fasting will also have different effects. Therefore, the authors wish to research the effect of the quality of fasting on forgiveness in Muslim societies.

Based on the background that has been explained before, the formulation of the problem of this research is: does the quality of fasting affect forgiveness in Muslim communities?

2. RESEARCH METHODS

This research uses quantitative research methods. The number of participants in this study is 214 Muslims aged 15-52 years, consisting of 108 men and 106 women who were

Muslim communities in Makassar City. The instrument used in this study was the satisfaction quality scale, which was arranged based on the fast-quality theory by Al-Ghazali and the forgiveness scale with two variants of the scale, namely forgiveness scale and forgiveness likelihood scale [6]. Data analysis was performed using descriptive data analysis and ordinal regression.

3. RESULTS

Table 1. Description of empirical data

Variable	Empirical			
	Min	Max	Mean	SD
Quality of Fasting	128	230	171.6	18.8
Forgiveness scale	18	54	38.7	5.9
Forgiveness likelihood scale	18	45	32.7	5.5
Forgiveness	47	104	74.8	10.5

Fasting quality variables have three categories, namely general, special, and most special categories. Determinants of fasting quality categories in subjects are determined by the high and low scores obtained by individuals from the fasting quality scale.

The forgiveness variable is divided into two variants, namely, general forgiveness that has a tiered category (low, medium, high) measured by the forgiveness scale and situational forgiveness that has a tiered category (low, medium, high) measured by the forgiveness likelihood scale. Determination of the subject's forgiveness category is determined by the level of individual scores obtained from the forgiveness scale. Limitation of categorization of each variable based on data.

The hypothesis in this study is that there is an influence of the quality of fasting on forgiveness in Muslim societies. Hypothesis testing is done using ordinal regression analysis techniques through the help of IBM SPSS Statistics Version 21. The results of the hypothesis test can be seen in the following Table 2.

Table 2. Summary of the Results of Hypothesis Testing

Variable	Nagelkerke R-Square	Estimate		Sig.	Exp.
		1	2		
Quality of Fasting	0.249	-2.372	-	0.00	Significant
Forgiveness		-6.772	-1.611	0.00	

The significance value obtained from the hypothesis test is $p = 0.00$. A value of $p < 0.05$ indicates that the hypothesis was accepted. The results of hypothesis testing in this study indicate that there is an effect of the quality of fasting on forgiveness. $R^2 = 0.249$ indicates that the quality of fasting contributes to forgiveness by 24.9%. Based on the estimated value, two models are formed, namely:

$$\ln [P (Y < 1|x)] = -6.772 + 2.372X_1$$

$$\ln [P (Y < 2|x)] = -1.611 + 2.372X_1$$

The (+) sign in the estimated value of the independent variable in the model above means that the independent variable positively influences the variable dependent, so

Table 3. Summary of Data Analysis Results

Variable	Nagelkerke R-Square	Estimate		Sig.	Exp.
		1	2		
Quality of Fasting	0.309	-2.776	-	0.00	Significant
General Forgiveness		-5.743	-0.154	0.00	

The significance value obtained from the data analysis is $p = 0.00$. A value of $p < 0.05$ indicates that the fasting quality variable significantly influences general forgiveness. $R^2 = 0.309$ indicates that the quality of fasting contributes to general forgiveness by 30.9%. Based on the estimated value, two models are formed, namely:

$$\ln [P (Y < 1|x)] = -5.743 + 2.776X_1$$

$$\ln [P (Y < 2|x)] = -0.154 + 2.776X_1$$

The (+) sign in the estimated value of the independent variable in the model above means that the independent

Table 4 Summary of Data Analysis Results

Variable	Nagelkerke R-Square	Estimate		Sig.	Exp.
		1	2		
Quality of Fasting	0.123	-2.372	-	0.00	Significant
Situational forgiveness		-5.103	-1.371	0.00	

The significance value obtained from the data analysis is $p = 0.00$. A value of $p < 0.05$ indicates that the fasting quality variable significantly influences situational forgiveness. Value $R^2 = 0.123$ indicates that the quality of fasting contributes to situational forgiveness by 12.3%. Based on the estimated value, two models are formed, namely:

$$\ln [P (Y < 1|x)] = -5.103 + 2.372X_1$$

$$\ln [P (Y < 2|x)] = -1.371 + 2.372X_1$$

The sign (+) on the estimated value of the independent variable in the model above means that the

it can be concluded that the higher the quality of fasting, the higher the forgiveness of the subject.

The positive direction, which is the result of the hypothesis test, is supported by the results of the analysis using the same method for the two forgiveness variants, namely:

3.1. Effect of Fasting Quality Variable on General Forgiveness (Forgiveness Scale)

Data analysis was performed using ordinal regression analysis techniques with the help of IBM SPSS Statistics Version 21. The results of data analysis can be seen in the following Table 3.

variable positively influences the dependent variable, so it can be concluded that the higher the quality of fasting, the higher the general forgiveness of the subject.

3.2. The Effect of Fasting Quality Variables on Forgiveness Likelihood Scale

Data analysis was performed using ordinal regression analysis techniques with the help of IBM SPSS Statistics Version 21. The results of data analysis can be seen in the following Table 4.

independent variable positively influences the dependent variable, so it can be concluded that the higher the quality of fasting, the higher the situational forgiveness of the subject.

3.3 Demographic Data to Forgiveness

This study shows other findings based on demographic data, namely the contribution of the variables mentioned in the subject's demographic data to forgiveness. The variables referred to in the demographic data are gender, marital status, and the stage of

development. The findings are explained in the following Table 5.

Table 5. Contribution of Other Variables

Variable	Nagelkerke R-Square Towards Forgiveness	Sig.	Exp.
Gender	0.009	0.218	Significant
Marital Status	0.047	0.456	
Stage of Development	0.072	0.157	

4. DISCUSSION

4.1. A Description of the Quality of Fasting

The quality of fasting, according to Al Ghazali, is divided into three categories, namely general, special, and most specific [6]. The quality of fasting is the general category of fasting in the form of refraining from eating food and drinks and restricting sexual activity or interactions with the opposite sex. The quality of special categories of fasting above the level of general categories, namely in the form of holding hearing, vision, pronunciation, and other senses from doing something that brings reduced the quality of fasting. The quality of fasting is the most special category of fasting which is at the highest level where the heart and soul have turned away as a whole from everything other than matters of worship to God; it cannot even be said that the quality of a person's fast is included in the most special category if he is still looking for things during the day which can fulfill their daily needs such as breaking the fast or the like

The gender review results from the descriptive analysis of fasting quality variables that the majority of subjects have the quality of fasting in special categories, especially Muslim male participants. Compared to women, men who have the quality of fasting in a special category dominate because women have many problems to match men in the quantity of quality of fasting. Bajaj et al. suggests that there are things that are qodrati that cannot be avoided by women and there are also things that limit the activities of women in fasting [7].

4.2. A Description of Forgiveness

The results of the descriptive analysis of the subject showed that the majority of the forgiveness of Muslim communities who participated in this study were in the moderate category. That is, the Muslim community in this study shows forgiveness in the mistakes of others but is not perfect due to a decrease in forgiveness or a negative gap in one of the conditions or aspects of forgiveness. Perfect forgiveness or forgiveness in the high category shows individuals tend to forgive in

general and situational. It can be seen from the reduction in negative thoughts, feelings, and behaviors and increased thinking feelings, and positive behavior. Several findings in this analysis explain the tendency for forgiveness in the medium category on the subject.

One of the findings of this study states that forgiveness of the subject of Muslim societies still relies on relational relations with wrongdoers. If the culprit is a person who is known, then a great chance of forgiveness can be raised. However, it is different if the one who is the culprit is an unknown person. This discussion is related to situational forgiveness as measured by the forgiveness likelihood scale. Other findings from this study that are the cause of the tendency of subjects in the condition of the moderate category of forgiveness are due to the lack of maximum forgiveness in the internal realm, namely the aspects of thoughts and feelings that are part of general forgiveness. Romero et al. mention one part of forgiveness is not avoiding the offender and happy to meet him [8]. The findings of this study are based on gender; the results showed that the majority of Muslim community subjects have forgiveness in the medium category and are dominated by women. Based on item analysis, the difference in forgiveness lies in negative reactions when humiliated and when remembering the mistakes of people who have done wrong.

Romero et al. suggest that forgiveness has a positive correlation with religious knowledge [8]. Islam teaches the Muslim community to forgive because Islam gives impetus to forgive so that at other times it can also be forgiven for its mistakes.

4.2.1. Effect of Fasting Quality on Forgiveness

The results of data analysis show that the hypothesis in this study that states that there is an influence of the quality of fasting on forgiveness in Muslim societies is proven or accepted. This shows there is a positive direction on the effect of the quality of fasting on forgiveness with a contribution of 24.9%. Results in the same direction were obtained on the effect of fasting quality on general forgiveness with a contribution of 30.9% and situational forgiveness with a contribution of 12.3%. The results of the data analysis show a positive direction that the higher the quality of fasting possessed by Muslim communities, the higher the forgiveness they have. Previously, there were other variables in this study that contributed to forgiveness but will be explained in the next sub-chapter.

The results of this study are following the verse contained in surah Al Baqarah verse 183 and Ali Imran verse 134. The meaning of surah Al Baqarah verse 183 says, "O believers! It is obliged upon you to fast as required by the person before you so that you will be in fear ", and the condition of piety is more specifically mentioned in the meaning of surah Ali Imran verse 134"

that is those who give, both in the field of time and narrow, and those who hold anger and forgive the mistakes of others". These two verses explain the relationship between fasting and forgiveness. Fasting by individuals is useful in helping themselves to forgive the mistakes of others.

The high quality of fasting in a person can support high religiosity and forgiveness. Rahman mentioned that people who had high religiosity had lower aggressiveness [9]. Individuals who have low aggressiveness will be easier to bring forgiveness. Rook, August, Choi, Franks, and Stephens stated that in fasting contained emotional control exercises [10]. Through emotional control, it is useful to support forgiveness, as stated by Romero et al., that in forgiveness, there is emotional control when hurt by others [8].

Bayani, Esmaeili, and Ganji argue that one of the dimensions of fasting is the psychological dimension, which is to hold back desires that lead to negative actions such as anger [11]. This discussion concludes that the higher the quality of individual fasting, it supports high forgiveness.

4.2.2. Other Variables that Contribute to Forgiveness

Other variables that contribute to forgiveness were measured in this study through the explanation of demographic data, namely gender, marital status, and developmental stages.

Gender contributes to forgiveness by 0.9%. The value of a very small contribution to the influence of gender on forgiveness is supported by various studies with the same theme and then shows varied results. Miller and Worthington's meta-analysis of 70 studies with the same theme shows that women are truly more forgiving than men [12]. Marital status contributes to forgiveness by 4.7%. The small value of the contribution of marital status to forgiveness shows that marital status does not have a significant influence on forgiveness. But that does not mean that married individuals are more forgiving than individuals who are not married or vice versa, but different situations and conditions that lead to different forgiveness.

The developmental stage contributed to forgiveness by 7.2%. Romero et al. show that age differences do not significantly affect a person's forgiveness [8]. Therefore, the value of the contribution of the developmental stage shows the result that is not small because the developmental stage varies in contributing to forgiveness.

5. CONCLUSION

Hypothesis test results show a positive direction that there is an influence of the quality of fasting on

forgiveness in Muslim societies. The higher the quality of fasting, the more it supports high forgiveness in Muslim communities. The positive direction also shows the effect of fasting on forgiveness variants, namely the influence of fasting quality on general forgiveness and situational forgiveness. Other variables that contribute to forgiveness based on demographic data, namely gender, marital status, and developmental stages, show insignificant influence because they have very little contribution value.

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