

The Concept of Forgiveness in Q.S. Ali Imran:159 and Its Implementation in Forgiveness Therapy

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Abstract

This research examines the concepts of forgiveness and deliberation (musyawarah) from an Al-Qur'an perspective, specifically Surah Ali Imran verse 159, and their relevance to forgiveness therapy. This verse emphasizes the importance of gentleness, not being hard-hearted, forgiving, and consulting as foundations for interaction and decision-making, even after mistakes. This study employs a qualitative approach using literature review and content analysis to examine interpretations of the verse from various classical and contemporary sources. The findings indicate that the concept of forgiveness in Q.S. Ali Imran:159 is not only personal but also social and spiritual, involving the remission of sins, self-acceptance and acceptance of others, and relationship restoration. Similarly, the principle of deliberation highlights the importance of engagement and dialogue in finding solutions, which is essential in the reconciliation process. Furthermore, these findings identify how the principles of forgiveness and deliberation in this verse can be implemented in strategies and techniques of forgiveness therapy, helping individuals overcome resentment, anger, and inner wounds, and achieve psychological and spiritual well-being. This research is expected to enrich Islamic and psychological knowledge, providing a theoretical basis for developing forgiveness interventions rooted in Al-Qur'an values.

Keywords: forgiveness therapy; psychological well-being; Q.S. Ali Imran:159

INTRODUCTION

Humans are social creatures who cannot live alone without the presence of others. In establishing social relations, conflicts, misunderstandings, and interpersonal friction are inevitable and often occur. Whether in the scope of family, friendship, society, to the realm of organizations and nations, mistakes and disappointments are part of the dynamics of interaction between humans. In situations like this, the individual's ability to manage emotions and provide forgiveness becomes very important in fostering healthy and harmonious relationships.

In modern life that is full of pressure, stress, and high competition, humans often face psychological challenges that lead to the accumulation of negative emotions such as

resentment, anger, hatred, and hurt. Chaplin's assertion about emotions is that emotions are complex and interrelated responses that can bring significant changes to a person when experiencing strong emotions. In this view, emotions involve subjective experiences that are influenced by a person's opinions about behavior, feelings, decision-making, mood, and temperament. All of these elements are forms of emotions that influence each other and play a role in how individuals respond to various situations in their lives (Irma Rahayu, 2013).

These emotions, if not controlled, can give rise to negative behavior that is detrimental to both oneself and others. Therefore, it is important for individuals to learn to control their emotions and maintain their behavior so that it remains within the corridor of norms and ethics that apply in society. Good self-control will help someone go through various life problems in a more positive and constructive way, while maintaining psychological balance and healthy social relationships. This understanding helps in responding in the right way, so as to reduce the negative impacts that may arise. Avoiding the causes of negative emotions is also an important step in maintaining one's emotional balance. A supportive, understanding, and empathetic environment can help individuals manage their emotions better (Elida Prayitno, 2006).

One approach that has proven effective in managing emotions is forgiveness therapy, which aims to help individuals control and regulate emotions through the process of forgiving events that have occurred. In this case, the ability to forgive is not only about letting go of other people's mistakes, but also about healing oneself from feelings of anger or hurt. Forgiveness not only provides peace of mind but also improves interpersonal relationships and increases overall well-being (Thompson et al., 2005).

Bryan, Theriault, & Bryan found a significant relationship between self-forgiveness and the severity of posttraumatic stress symptoms and decreased suicidal tendencies in military personnel and veterans (Bryan et al., 2014). Several studies have also shown that forgiveness has a significant relationship to psychological health, as evidenced by research conducted by Lenny Utama Afriyenti proving that forgiveness therapy is effective in reducing past trauma (Afriyenti, 2022). Furthermore, research conducted by Aironi Zuroida and Nur Irmayanti tested the effectiveness of forgiveness therapy on children's optimism involving a number of foster children managed by the Social Protection and Rehabilitation Agency in Surabaya (Zuroida & Irmayanti, 2019). The results of the study showed that there was a difference between the pre-test and post-test

optimism in children. This means that forgiveness therapy is effective in increasing optimism, especially in children.

In Islam, forgiveness occupies a very exalted position. The Qur'an and the hadith of the Prophet Muhammad SAW explicitly and implicitly encourage Muslims to have a forgiving, tolerant nature, and not to repay evil with evil. Forgiveness in Islam is not only a moral choice, but also part of the noble morals exemplified directly by the Prophet. The Qur'an makes forgiveness part of the character of pious people (al-muttaqun), as stated in many verses, one of which is in Q.S. Ali Imran: 159.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: So it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him. (Q.S. Ali Imran: 159) (Departemen Agama RI, 2002).

If examined more deeply, Q.S. Ali Imran: 159 does not only talk about forgiveness, but also contains the basic principles of effective communication, empathy, and spiritual leadership. Gentleness of heart (al-līn), forgiveness (al-'afwu), asking for forgiveness (istighfar), and deliberation (shūrā) are important pillars in building a healthy and harmonious society. These values have very strong relevance to the psychological needs of modern humans who are facing emotional crises, social alienation, and increasing life pressures.

In the context of psychology, forgiveness therapy is a contemporary approach that is rapidly developing as part of psychological intervention. This therapy aims to help individuals release negative emotions, heal inner wounds, and achieve a more stable and happy psychological condition. Various studies have shown that individuals who are able to forgive tend to have lower stress levels, better sleep quality, healthy interpersonal relationships, and a lower risk of physical and mental illness.

However, forgiveness therapy that has been developed by Western psychologists does not accommodate the spiritual values that are the foundation of religious life. In Muslim society, the aspect of spirituality cannot be separated from daily life, including in the process of emotional healing. Therefore, an integrative approach is needed that combines the principles of psychological therapy with Islamic spiritual values, especially those derived from the Qur'an. One of the great opportunities that can be explored is to

make the values of forgiveness in Q.S. Ali Imran: 159 the basis for developing Islamic forgiveness therapy. This approach will not only strengthen the client's spiritual basis in the healing process, but will also increase the effectiveness of therapy because it is more in line with the value system and beliefs that are adopted. This kind of therapy will be more acceptable to Muslim society because it uses language and approaches that are culturally and religiously familiar.

In practice, Al-Quran-based forgiveness therapy can be designed as a systematic and structured guidance process, using methods such as individual counseling, group guidance, interpretation therapy, to contemplative approaches (muraqabah and tadabbur). The verse of Q.S. Ali Imran: 159 can be the central point in a therapy session, either through exploration of meaning, personal reflection, or as an affirmation of values strengthened through prayer and worship. This is in line with the religious psychotherapy approach that has been widely applied in various cultures and religions. With this background, this article aims to examine in depth the concept of forgiveness in Q.S. Ali Imran: 159, and analyze how this verse can be implemented practically within the framework of Islamic forgiveness therapy. This study attempts to bridge the study of Al-Quran interpretation and modern psychology, especially in the field of therapy, to produce a new approach that is holistic, contextual, and applicable.

METHODS

This study uses a qualitative approach with a type of library research, namely research that relies on tracing, reviewing, and analyzing relevant scientific literature sources in order to understand and explain the phenomena studied in depth (Sugiyono, 2016). The type of library research involves a series of activities that include collecting data from literature, reading and taking notes, and managing research materials (Zed, 2008). The focus of the research is directed at exploring the content of forgiveness values in Q.S. Ali Imran: 159 and its implementation in the context of forgiveness therapy rooted in Islamic spiritual values.

The data sources in this study are divided into two, namely primary data and secondary data. Primary data is the Qur'an, especially Surah Ali Imran verse 159, which is the focus of the study. This verse is analyzed by looking at the linguistic aspects, historical context (asbābun nuzūl), and interpretations from various authoritative sources of interpretation, both classical and contemporary. Secondary data includes

supporting literature such as interpretation books psychology books and Enright model forgiveness therapy, relevant national and international academic journals, and other scientific works that support this study. Data collection was carried out through literature search techniques, both printed and digital. This process includes identifying relevant main themes from various sources, selecting credible and authoritative sources, and recording important quotations that support the analysis. In the context of interpretation, the researcher examines the meaning of the keywords of the verse linguistically, then traces how the interpreter understands the value of forgiveness in the verse, and relates it to other supporting verses.

The collected data were analyzed using content analysis and thematic analysis techniques. Content analysis was used to examine the textual and contextual meaning of the verse, while thematic analysis was used to compile categories of meaning such as "forgiveness", "gentleness", "deliberation", and "spiritual healing". After that, a conceptual synthesis was carried out by comparing and relating the content of Qur'anic values with the concept of forgiveness therapy in psychology literature. This process aims to produce an integrative understanding of how the values in Q.S. Ali Imran: 159 can be practically implemented in an Islamic therapy approach.

RESULT AND DISCUSSION

Along with the development of the times, the study of the Qur'an and Hadith has developed from time to time. From text studies and socio-cultural studies, which make society its object. This study is often referred to as the Living Qur'an and Hadith (Sahiron Syamsudin, 2007). The Qur'an as a book of guidance for life has two important dimensions that are interrelated and profound, namely as a source of information (informative) and as a source of real action or action (performative). The Qur'an itself states itself as ash-syifā' (healer) for heart disease, as mentioned in Q.S. Yunus: 57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: O mankind, there has come to you a lesson (the Qur'an) from your Lord, a healing for what is in the breasts, and guidance and mercy for the believers (Departemen Agama RI, 2002).

This statement shows that the teachings of the Qur'an not only function as a normative guide to life, but also have a concrete therapeutic dimension in healing human psychological wounds. Therefore, the study of the verses of the Qur'an needs to be

directed not only at the level of understanding the text, but also at efforts to contextualize and implement it in the reality of life, including in psychological therapy.

The concept of forgiveness in Q.S. Ali Imran:159

Forgiveness in the Qur'an is not only discussed in Q.S. Ali Imran:159. There are around 35 other verses that discuss this concept explicitly, such as Q.S. Al-Baqarah: 263, An-Nur: 22, Al-A'raf: 199, and Al-Hijr: 85. The words used to describe forgiveness in the Qur'an include: 'afwu, shafh, and maghfirah, each of which has its own nuances of meaning.

According to Al-Raghib al-Asfahani in Mufradat Alfazhil Qur'an, the word 'afwu means erasing something until nothing remains. This illustrates that the ideal forgiveness in Islam is when a person not only stops being angry, but also completely erases the memory of hurt without holding a grudge. While the word "shafh" implies opening a new page, a form of forgiveness that provides an opportunity to improve relationships in a healthier way (Moh. Quraish Shihab 2002b). This concept is reinforced by Allah's command to the Prophet Muhammad to forgive even though he has the power to retaliate. Surah Ali Imran: 159 read:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It means: "So it is because of Allah's grace that you act gently towards them. If you were harsh and harsh-hearted, they would certainly distance themselves from those around you. Therefore, forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust." (Q.S. Ali Imran: 159)

This verse was revealed after the Battle of Uhud, where some of the Companions made a fatal mistake by leaving the command post and causing the defeat of the Muslim army. In a very emotional condition, the Prophet Muhammad SAW was still given divine direction not to scold them harshly, but instead to forgive and pray for them. This shows that forgiveness in Islam is not just an emotional act, but a conscious decision that has a strategic impact on the development of the soul and social cohesion.

Forgiveness (al-'afwu) in this verse does not stand alone, but is present in a series of profound commands, namely being gentle, forgiving, praying, and deliberating. This shows that forgiveness in Islam is not just passive forgiveness, but also actively seeking to restore social and spiritual relations. The Prophet Muhammad SWT is presented as the

main role model, who despite experiencing great disappointment in the Battle of Uhud, was still asked to forgive the guilty Companions, show compassion, and involve them in joint decisions.

According to Quraish Shihab (Moh. Quraish Shihab, 2002), forgiveness referred to as the word "fa'fu 'anhum" in this verse is not merely a passive attitude to hold back anger, but also an active form in rebuilding damaged relationships. This is emphasized in the interpretation of Al-Misbah that the Prophet's gentleness was the main reason the companions remained loyal, and forgiveness became a catalyst for their psychological recovery.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ

"So it is because of the mercy of Allah that you are gentle towards them,"

This verse shows that Allah directly shaped and educated the personality of the Prophet Muhammad. This is also reflected in the words of the Prophet Muhammad: "I was educated by my Lord, so the results of His education are truly good." The personality of the Messenger of Allah, which was formed by Allah, not only includes the knowledge given through the revelation of the Qur'an, but also the light of heart that Allah bestowed on him, even his form became a blessing for the universe. (Moh. Quraish Shihab, 2002).

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَفَضُّوا مِنْ حَوْلِكَ

"If you are harsh and have a rough heart,"

The verse contains the meaning that Allah states that the Prophet Muhammad did not have a harsh and rough nature. The use of the word "lau" (if only) in this sentence indicates a hypothetical condition, which should not have happened. In this verse, although it is said that if the Messenger of Allah were harsh and rough, then people would distance themselves from him, in reality, such traits never existed in the Messenger of Allah. Therefore, the possibility of people distancing themselves from him will never materialize.

The verse "being harsh and having a rough heart" reflects two aspects of humans, namely the external and internal aspects. "Being harsh" describes the external aspect, while "being rough" describes the internal aspect. Allah eliminated both of these traits from the Messenger of Allah SAW. These two traits should be eliminated simultaneously, because it is possible for someone to show a firm attitude but his heart is full of gentleness, or vice versa, his heart is soft but his actions do not reflect good manners. Therefore, the most ideal is to combine beauty in the external and internal aspects of a person, namely by

having polite behavior, speaking with words full of kindness, and having a noble and compassionate heart (Moh. Quraish Shihab, 2002).

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

"So forgive them, ask forgiveness for them, and consult with them in this matter."

The main points in this verse are forgiveness and deliberation. This verse-based therapy teaches to make room for forgiveness, both towards oneself and others. Forgiveness here is not only about erasing mistakes, but also provides an opportunity for emotional and spiritual reconciliation. Deliberation emphasizes the importance of constructive communication in resolving problems, which is an important aspect of healthy emotional management.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

"Then when you have made up your mind, then put your trust in Allah."

This verse emphasizes the importance of making decisions after a reflection process, and after that placing your trust in Allah. Tawakal here reflects a positive attitude of surrender after maximum effort, which leads to inner peace and the ability to accept the results of the efforts that have been made.

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"Indeed, Allah loves those who put their trust in Him."

Putting trust in Allah is a form of awareness of one's limitations and an acknowledgement that the final result is in the hands of Allah. In therapy, trust teaches individuals to let go of excessive anxiety and accept reality with an open heart. Forgiveness in this verse is placed in a stressful social context. Historically, this verse was revealed when some of the Prophet's companions made mistakes that led to defeat in the Battle of Uhud. However, Allah still ordered the Messenger to be gentle and forgive them, not to punish or humiliate them openly. This shows that forgiveness in Islam is not just a personal act, but a collective strategy to maintain social integrity and cohesion.

Psychologically, the forgiveness called for in this verse has a very strong therapeutic meaning. In post-traumatic situations, individuals tend to experience stress, anxiety, and anger. However, a compassionate and forgiving approach can reduce this emotional turmoil and create a collective healing space. This verse is in line with the theory in positive psychology which states that forgiveness can accelerate the process of mental recovery and improve individual well-being.

Relevance of Forgiveness to Psychological Therapy

In psychology, forgiveness therapy has been widely used to help individuals overcome emotional trauma, anger, and tendencies to seek revenge. The most well-known model was developed by Robert Enright who divided forgiveness therapy into four phases: uncovering, decision to forgive, work, and deepening. Enright developed an approach to forgiveness therapy based on a cognitive-affective approach, in which individuals are directed to reflect on the emotional wounds they have experienced, develop empathy for the perpetrator, and then decide to forgive (Enright, 2001). These phases are very consistent with the spiritual approach in Islam which emphasizes self-reflection (muhasabah), empathy (rahmah), and awareness to act for Allah (ikhlas).

Quranic values strengthen the therapy process because they provide a deeper spiritual dimension. In this context, Q.S. Ali Imran:159 provides a comprehensive framework of forgiveness values, not only in the emotional realm, but also socially and spiritually. There are several concepts of forgiveness in Q.S Ali Imran verse 159, namely:

a. Rahmat Allah (God's Mercy)

God's mercy is the foundation of this therapeutic approach. Individuals are invited to understand that God's mercy provides room for forgiveness and recovery, both for themselves and others.

b. Gentle in Attitude

A gentle attitude is a reflection of an empathetic approach in dealing with conflict. This involves the ability to listen, understand, and appreciate the feelings of others.

c. Forgiveness as Worship

Forgiveness in the context of the Qur'an is not just a psychological act, but also a worship that brings individuals closer to Allah. By forgiving, a person shows obedience to Allah's commands and contributes to social harmony.

d. Shura (Deliberation)

The Qur'anic Forgiveness Therapy approach emphasizes the importance of open discussion and communication in resolving conflict. Through deliberation, individuals can reach a common understanding and better solutions.

e. Tawakal (Surrender)

After making best efforts to forgive and resolve the conflict, individuals are encouraged to put their trust in Allah, leave the outcome to Him, and trust in His wisdom.

Integration of Q.S. Ali Imran:159 Values in Forgiveness Therapy

The values in Q.S. Ali Imran:159 are very relevant to be integrated into the practice of forgiveness therapy. First, "fa'fu 'anhum" emphasizes the importance of active forgiveness as the first step in reconciliation. Forgiveness in Islam is not a weakness, but a spiritual strength that encourages inner recovery.

Second, "wastaghfir lahum" implies that the forgiveness process also involves a spiritual dimension and prayer. In Islamic psychotherapy, asking for forgiveness for others creates a wider heart space and frees clients from the burden of resentment. This strengthens the transcendental connectedness between humans and their God.

Third, "wasyawirhum fil amr" indicates that emotional healing requires active participation in social relationships. Deliberation and dialogue help individuals feel heard and accepted again. This is in accordance with community-based therapy that emphasizes the importance of social support in the healing process.

Fourth, "fatawakkal 'alallah" emphasizes total submission to God after maximum effort has been made. In Islamic forgiveness therapy, this is an important aspect that encourages clients to surrender their inner wounds to the divine will, and find peace through spirituality.

The implementation of this model can be done in Islamic counseling guidance, mental health training in Islamic boarding schools, or social rehabilitation programs based on spiritual values. It can also be developed in the form of Qur'anic therapy modules, forgiveness coaching training, or spiritual counseling based on healing verses.

Verse 159 of Surah Ali Imran is a magna carta of prophetic leadership and a guide to social interaction that is full of meaning. It not only outlines the ethics of muamalah, but also psychological strategies for recovery and rebuilding. Analysis of the interpretations of Ibn Kathir, Al-Maraghi, Al-Misbah, as well as contemporary thematic approaches, reveals several important dimensions:

a. Affective Dimension: Gentleness as a Prerequisite for Forgiveness

The beginning of this verse explicitly emphasizes the role of mercy (compassion) from Allah as the source of the gentleness (لَئِنْ لَّهُمْ) of the Prophet Muhammad SAW. The sharp contrast between gentleness and hardness of heart (فَطَا غَلِيظَ الْقَلْبِ) indicates that personal attitude is the foundation of all interactions, especially in the post-Uhud crisis situation. Psychologically, gentleness creates a sense of security and acceptance, which are essential in the process of healing inner wounds.

When a person feels accepted and not judged, internal resistance to forgiveness is reduced. Hardness of heart, on the other hand, is an emotional barrier that hinders reconciliation and actually exacerbates internal and interpersonal conflicts. In forgiveness therapy, this principle highlights the need for the therapist to demonstrate empathy, validate the client's emotions, and create a non-judgmental environment. This is the first step to help clients reduce hostility and resentment which are the main obstacles to forgiveness.

This verse also emphasizes the importance of gentleness. "Fabima rahmatin minallahi linta lahum" implies that the Prophet's gentleness was not the result of social training, but part of Allah's grace given to him. In the context of psychotherapy, this gentleness can be associated with empathy, which is the ability to deeply understand the emotional condition of others.

Empathy is essential in the practice of therapy, especially forgiveness therapy. Individuals who have high empathy will find it easier to open themselves to understanding the reasons of others, and this is the key to unraveling grudges and inner wounds. So it is not surprising that in Qur'anic therapy, empathy and compassion are the main approaches.

b. Cognitive-Behavioral Dimension: The Decision to Forgive and Release the Burden

The command "فَاعْفُ عَنْهُمْ" (so forgive them) is at the heart of the concept of forgiveness. The word 'afw in the Qur'an has the connotation of relinquishment of the right to retaliate, punish, or even simply remember the wrongdoing negatively. This is not merely a passive act but an active and proactive decision that implies cognitive and behavioral change. Cognitively, forgiveness involves restructuring the mind from a focus on harm and revenge to acceptance and release. Behaviorally, it means no longer exhibiting harmful behavior or holding a grudge against the perpetrator. It is important to note that forgiveness does not mean forgetting, justifying the wrongdoing, or reconciling with the perpetrator if the situation does not permit. Rather, it is a liberation from the shackles of negative emotions such as chronic anger, hatred, and resentment, which have been empirically proven to be detrimental to mental and physical health.

c. Spiritual Dimension: Elevation of the Heart Through Prayer and Divine Forgiveness

The command "وَاسْتَغْفِرْ لَهُمْ" (and seek forgiveness for them) is a significant and unique addition to the Islamic perspective. It goes beyond personal forgiveness to a transpersonal and spiritual dimension. Seeking forgiveness for the wrongdoer

demonstrates an absolute absence of rancor and purity of intention, even wishing them well. Psychologically, this act serves as a spiritual catharsis mechanism that purges any remaining anger or hatred that may still be pent up. It also encourages the individual to see the wrongdoing in a larger framework, namely his relationship with Allah SWT, where divine forgiveness is the ultimate goal. By seeking forgiveness for others, the individual also indirectly seeks forgiveness for himself, strengthening his spiritual connection.

d. Social Dimension and Conflict Resolution: Consultation as a Bridge to Reconciliation

The command "وَشَاوِرْهُمْ فِي الْأَمْرِ" (and consult with them in their affairs), although originally related to leadership, has crucial relevance in the process of forgiveness and conflict resolution. Consultation is a form of participatory and dialogical communication. In the context of forgiveness, it can be interpreted as:

1) Disclosure of Perspectives

Giving all parties the opportunity to express their views, pain, and needs. This is an important step in building mutual empathy.

2) Searching for Joint Solutions

Consultation encourages the search for just and sustainable solutions, rather than simply forgiving unilaterally without any resolution. This can involve discussions about restitution, a sincere apology, or behavioral change.

3) Rebuilding Trust

Through honest and open dialogue, counseling can help rebuild trust that has been shattered by conflict. This is the foundation for true reconciliation.

Psychologically, the counseling process helps individuals feel heard and validated, which are vital components in healing interpersonal trauma.

e. Existential Dimension: Firmness and Tawakal as the Peak of Forgiveness

The closing part of this verse,

"فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ"

(Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in it), emphasizes firmness of determination (azm) and tawakkal (surrender to Allah) after decisions, including the decision to forgive.

After going through the emotional and cognitive struggles of the forgiveness process, individuals need to have the fortitude to maintain the decision. Tawakal serves as a spiritual coping strategy that allows individuals to let go of concerns about consequences or outcomes beyond their control. This helps prevent the return of negative

feelings or regret after forgiveness. Tawakal fosters inner peace and resilience, as individuals realize that although they have done their part, the outcome is in God's hands. This is an indicator of high psychological and spiritual health.

Synthesis of the Quranic Forgiveness Therapy Model based on Q.S Ali Imran verse 159

1. Relevance in the Negative Emotional Disclosure Phase (Uncovering Phase)

The principle of gentleness (لَيِّنَتْ لَهُمْ) of the therapist is fundamental. Therapists need to adopt the same gentle attitude as the Prophet Muhammad SAW to create a safe therapeutic space. Clients, who often come with a pile of anger and hatred (hardness of heart due to trauma), need a non-judgmental atmosphere to be able to express their wounds authentically. This process is similar to emotional ventilation that allows the release of psychological burdens, as a prerequisite for moving towards forgiveness. Applying this principle helps clients not feel 'stuck' in anger or 'judged' for their feelings.

2. Relevance to the Decision Phase

The command "فَاعْفُ عَنْهُمْ" is the basis of motivation. The therapist can guide the client to understand forgiveness as a moral and spiritual choice that empowers the self, not just an emotional response. Explanations of the benefits of forgiveness, both from an Islamic perspective (reward, peace of mind) and psychological (decreased stress, increased well-being), will strengthen the client's resolve. Forgiveness is positioned as an act of freedom from the shackles of revenge, which is in line with the primary goal of forgiveness therapy.

3. Relevance to the Work Phase of Forgiveness

Spiritual Aspect (وَاسْتَغْفِرْ لَهُمْ): The therapist can integrate the practice of prayer and asking for forgiveness for the wronged party. This can be done through meditation, visualization, or formal prayer practice. The goal is to purify intentions, release residual resentment, and foster greater compassion. For religious clients, this provides a profound spiritual dimension to the forgiveness process, beyond mere emotional release.

4. Relevance of the personal phase

Relational and Communicative Aspects (وَشَاوِرْهُمْ فِي الْأَمْرِ): When interpersonal reconciliation is a safe and realistic goal, the principle of consultation can be applied. A mediation or facilitation session between the client and the perpetrator can be designed, in which the therapist guides the dialogue to:

- a) Express impact (from the victim) and regret (from the perpetrator).
 - o Seek shared understanding of the incident.

- b) Discuss steps toward restoring the relationship (e.g., sincere apology, restitution if relevant, behavioral change). Consultation emphasizes the importance of open communication and collaborative solution-seeking, which are vital to rebuilding broken trust and bonds.

Uniquely, Q.S. Ali Imran: 159 includes "wasyawirhum fil amr" (consult with them) as part of the reconciliation process. This shows that the forgiveness process does not stop at forgiving, but also needs to be continued with constructive dialogue. Deliberation in this context is a form of healthy and open communication.

In interpersonal communication theory, as proposed by Berger and Calabrese, the process of effective interaction consists of three phases: entry, personal, and exit. The personal phase is when emotional openness occurs, and this is in line with the principle of open and mutually respectful deliberation. Dialogue becomes a medium for mutual understanding, healing emotional wounds, and rebuilding trust.

5. Relevance in the Meaning Discovery and Strengthening Phase (Deepening Phase)

The closing of Q.S. Ali Imran: 159 is the command "fa-idza 'azamta fatawakkal 'ala Allah" (if you have made up your mind, then put your trust in Allah). This is an important message that after all efforts have been made—forgiving, dialogue, praying—humans need to submit the final result to Allah. Tawakal is not a form of passive surrender, but an active and productive spiritual attitude.

In modern therapy, tawakal can be equated with the concept of acceptance or acceptance of something that is beyond control. However, in Islam, this acceptance contains a deeper spiritual dimension because it relies on hope and surrender to the will of Allah. The application of this tawakal principle helps clients to achieve inner peace and reduce excessive anxiety. In the context of forgiveness therapy, this is important because often emotional wounds cannot be fully healed by human interaction alone, but require spiritual healing.

Enright's forgiveness therapy model is very strong in terms of structure and scientific validity, Qur'anic Forgiveness Therapy (QFT) is present not only adopting the model, but adapting and Islamizing it within the framework of Islamic psychology. QFT utilizes the framework of Western therapy thinking, but integrates the spiritual values of the Qur'an methodologically and systematically, especially based on Q.S. Ali Imran: 159 which teaches the values of gentleness, compassion, and forgiveness in the context of leadership and social relations.

CONCLUSIONS

The study of Q.S. Ali Imran:159 shows that the concept of forgiveness in Islam has a very strong spiritual, psychological, and social depth. This verse not only calls for forgiveness as a moral act, but also includes it in a broader context, namely gentleness of attitude, prayer for others, deliberation in solving problems, and an attitude of trust in Allah. All of these values form a complete ethical framework for Muslims in fostering healthy and constructive relationships, especially in situations of conflict, mistakes, or shared failures.

From a psychological perspective, the principles in Q.S. Ali Imran:159 are very relevant to the modern forgiveness therapy approach, as developed by Enright and Worthington. Forgiveness therapy emphasizes the importance of acknowledging inner wounds, building empathy, and making a conscious decision to forgive. The goal is not to justify painful actions, but to free individuals from negative emotional burdens such as revenge, hatred, and anger. These values are essentially also found in the teachings of the Qur'an, but with the addition of spiritual strength in the form of trust and prayer.

The integration of the spiritual values of the Qur'an and modern forgiveness therapy opens up new opportunities in the development of a more holistic psychological approach, especially for Muslim communities. Forgiveness therapy based on the Qur'an, especially Q.S. Ali Imran: 159, not only focuses on the emotional recovery of individuals, but also on strengthening social ties and character building. This is very important in building a society that is more tolerant, harmonious, and resilient to conflict.

Q.S. Ali Imran: 159 is not only a source of spiritual inspiration, but also a strong conceptual basis for designing psychological interventions based on Islamic values. The concept of forgiveness taught by the Qur'an has great potential to be developed as a relevant, applicable therapeutic approach that is able to answer the needs of modern society that thirsts for inner peace and social harmony.

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