Forgiveness Therapy in Islamic Psychology Perspective: Healing the Inner Child Parenting Wounds

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Article Info	ABSTRACT
	This study was conducted to see a decrease in the inner child parenting wounds by giving forgiveness theraphy. The subjects of the study were 24 adolescents who participated in the forgiveness training after filling out a questionnaire and their scores were taken as research subjects. The method used was a quasi-experimental one group pretest-posttest design with two measurements, namely before the intervention, and after the forgiveness training intervention. The study was conducted by using the forgiveness theraphy, appreciation of the inner child. The average pretest and posttest scores: the pretest score 271, 47 and the posttest was 164, 42. There was a difference of 91, 47, where the average posttest value was higher than the pretest value. The results of the One-Sample Kolmogorov-Smirnov Test analysis showed a significant value of 0.000 < 0.05., where the significant value < 0.05 means that HO was rejected and HA was accepted. The results of this study concluded that there was a decrease in the level of inner child parenting wounds after participating in forgiveness theraphy.

INTRODUCTION

Every parent centainly hopes to have children who are good, obedient, and can be proud of in the world and the hereafter. However, undergoing the parenting process is not easy because parenting can become a debt of parents to children if it is not fulfilled properly. Children who grow up from failed parenting experience negative emotions, which can be verbally or physically abusive, such as irritable, lack empathy, and some children do not have self-confidence and so on (Fadilah, 2021). All of these will hinder their future success. This is where the role of parents is very important, because the experience and knowledge and parental care that a person gets in childhood will shape him into an adult. However, there are many children who grow up in a failed up bringing keep the wounds in the following period including feelings of sadness, stress, anger, resentment towards parents and even depression which lead to suicidal thoughts in childhood or adolescence (Fadilah, 2021). The wounds and trauma of the past are called the inner child, which need to be healed through Forgiveness Theraphy. Forgiveness Theraphy is defined as how a child can forgive his parents and make peace with the inner child so that the child can look to the future for the better. Forgiveness is needed to

heal the wounds of parenting so that everyone can move on to a better future, by forgetting the past and focusing on the future (Wade et al., 2014).

The inner wounds from past parenting, often referred to as the inner child, can be experienced by anyone, whether consciously or uncounsciously. In some cases, even severe inner wounds can stem from experiences that begin in the womb, for instance, abusive behaviors from parents who do not welcome their child's births (Fadilah & Madjid, 2020). Furthermore, playing rejection through negative attitudes, can lead to significant emotional harm. This may include expressing hatred through hurtful words, whether spoken aloud or kept bottled up, as well as attempts to terminate the pregnancy through the use of excessive medication. Additionally, abusive behavior can involve acts of violence against the chlid during their early years. All of these actions are believed to contribute to the development of inner wounds in individuals (Luskin, 2002). According to Payne (as cited in Siregar, 2012), victims of child abuse will often find it difficult to accept the fact that their parents have actually done something wrong (. However, the fact that the closest people are often the perpetrators of violent acts that result in someone experiencing inner wound is a fact that is difficult to deny (Fadilah, 2021). Many parents' abusive behaviors towards children, that parents are not aware of, left scars of parenting (inner child)- toxic parenting-, including: Verbal violence such as commanding, blaming, belittling, comparing, labeling, threatening, lying, comforting, critizing, and insinuating, physical abuse such as hitting, pinching, kicking and even accidentally killing the child, sexual Violance, for example, coercions to have sexual intercourse with a child, committed by a father against his daugther etc.

Toxic Parenting is an inner wound that can be esperienced by anyone whether consciously or unconsiously, even a very severe inner wound can be experienced by someone since he is still in the womb, for example, the attitude of refusal of not wanting the birth of his baby by trying to abort the womb by taking excessive drugs (Junaidah, 2024). After the chlid is born, parents continue to inflict inner child on their children in the process of parenting such as indulging in hatred with swear words and diatribes and even acts of violence against babies or children until a certain period. The bitter and very painful childhood experiences make the memories so imprinted that the child will continue to remember them and get hurt even more (Junaidah, 2024). Inner-Child is understood both historically and culturally. The inner-child is described as being a potential resource for faith development. The first part of the article offers four steps that clarify the process of reclaiming the inner-child. The second part offers two ways in which the inner-child can be stimulated as an educational tool.

The existence of triggers that evoke symptoms that indicate the inner wounds experienced by a child caused by parental care, stated by Theresianne Sasraningrat (as cited in Martha & Kurniati, 2018) : (a) Events that evoke recordings of experiences of exposure, such as rain that evokes traumatic experiences with gripping whirlpools, violent and chaotic events that evoke recordings of war experiences, assignments with responsibility for managing the housekeeping of an organization; (b) People, places, atmosphere (songs, room decorations, parties) that evoke recordings of experiences of exposure, such as a particular figure, style, voice, clothes, shoes worn by a person can evoke recordings of the person who caused the inner wound because the figure and or style is similar to the figure and or style of the person who caused the inner wound; because the voice is similar to the voice of the person who caused the inner wound; because the clothes and shoes are similar to the clothes and shoes worn by the person who caused the inner wound. In addition, the place or atmosphere is also similar to the place or atmosphere where the mental wound is evoked; for example, someone who avoids meeting Santa Claus during the Christmas season because as a child, he was often

frightened (if he was naughty) that he would be put in a swarte Piet (black Piet) sack. The symptom shows the inner wounds that the child feels from his/her parents' past upbringing.

Symptoms are reactions to triggers, in a disproportionate form. A symptom is indicated in a person when, for example, the person suddenly feels like someone who has been left behind, suddenly gets angry (which may not be shown) at someone, suddenly wants to hurt (victimizing) someone by framing, lying, humiliating in public, and so on; being defensive, speaking in an increasingly raised voice; embarrassment, voice trembling in speaking; envy, likes to spread gossip (fake news) or slander, and so on. The symptoms of inner wound have appeared without the person concerned being aware of it. The person concerned will realize it as a symptom when the time comes for him or her to process it to completion. But not necessarily the person concerned is willing to process (Martha & Kurniati, 2018)

In explaining the basic attitudes that a person needs to heal their inner wounds, both Sr. Theresianne Sasraningrat and Sr. Maria Felicia agree, if a person wants to succeed in continuing to heal his inner wounds, he needs to have or live important basic attitudes, such as the willingness to recognize one's existence, openness to the reality that exists in his mind, longing for the truth about himself, humility to accept one's existence, determination or determination to grow and to heal from inner openings, the spirit to forgive those who have hurt him, disappointed him and hated him because it should be remembered that forgiveness is first of all a matter of decision and not feelings, and if there is sin then it is necessary to have the desire to repent and do repentance first, and have faith, although sometimes this is not absolute or can be absolutized due to the fact that not everyone has faith or religion (as cited in Martha & Kurniati, 2018).

This article integrates Islamic concepts, such as patience and ikhlas, into a forgiveness therapy model that is usually based on western theory. This enriches the therapeutic approach with the perspective of Islamic spiritual values. Similar research by (Fadilah & Madjid, 2020) highlighted patience in Islam, but has not linked it directly to forgiveness therapy. This study introduces forgiveness therapy as an intervention to reduce the impact of parenting wounds rooted in toxic parenting patterns, which are rarely the main focus of research. By focusing on adolescents in Indonesia, this article offers unique relevance in understanding the relationship between religiosity, forgiveness, and healing in Muslim societies. (Luskin, 2002) showed that forgiveness is effective in reducing stress and increasing well-being, but these results have not been tested in a cultural context such as Indonesia. This study was conducted using a quasi-experimental method to see the effectiveness of forgiveness therapy on inner child in adolescents.

A Method of Healing Inner Wounds with Forgiveness

Experiences like the ones above are some of the many others that many people may have experienced. There are many more negative experiences that caused mental wounds and lead to unpleasant effects in the present. Among them is a study conducted by Martha & Kurniati (2018) on a 20-year-old girl who experienced parenting wounds from her divorced parents, the child holds a grudge and great emotion towards her parents because she does not have complete parents and cannot live with them together.

Inner child is parts of our psyche that remains full of innocence, awe, and wonder. When our inner child is healthy, and we are connected with them, we tend to be invigorated, inspired, and excited (Raniyah, 2024). Adolescents may act out or show signs of insecurity, low self-esteem, or emotional dependency as a result of unmet needs from their childhood. The unresolved issues from childhood manifest in their relationships, social behaviors, and emotional struggles (Almousa et al.,

2023). Adolescents, particularly those who have faced childhood trauma, often benefit from inner child work. This process involves healing past wounds and giving the adolescent a space to reconnect with their earlier self, understanding how childhood experiences shape current behaviors and emotions. Inner child healing methods in adolescent therapy often involve narrative therapy, journaling, and mindfulness exercises aimed at reconnecting with the younger self and expressing repressed emotions (Almousa et al., 2023). Studies have shown that reconnecting with the inner child and addressing past hurts can improve self-esteem and mental health during adolescence. Adolescents who are encouraged to heal and integrate their inner child are better able to manage stress and develop healthy coping mechanisms.

The event of family disharmony that lasts a long time until the event of divorce, for the child is already a period where he experiences transgression (the experience of being hurt or getting unfair treatment from oneself or others), coupled with the conditions when each of the parents divorces. Stress is experienced by children who are victims of divorce due to the emergence of high interparental conflict, disconnection with one parent, facing physical and mental health problems of parents and loss of parental authority (Martha & Kurniati, 2018). One effective way to cope with stress and the various negative emotions that accompany it is to encourage children to forgive those who have been hurt by parenting (inner child) in the past. Wade et al., (2014) revealed that if the victim can forgive, he/she replaces negative emotions (such as anger or fear) towards positive emotions (such as empathy, sympathy, compassion, love). When parents are emotionally immature, their children's emotional needs almost always lose out to the parents' own survival needs (Gibson, 2015). Inner child is not something bad and every individual has an inner child depending on how an individual accepts, controls, and makes peace with the inner child within him. These parents manifest by providing a parenting pattern by educating with love. Then the sense of love and affection for the child is fulfilled and the child will not seek love and affection out there so that the child's emotional needs are met. However, if emotional needs are not given emotional validation, the child's inner self will affect the uncontrolled emotional control in the child (Suryana et al, 2023). Childhood adversities and trauma (CAT) are associated with adult mental disorders (Salokangas et al., 2020).

Luskin (2002) says that the practice of forgiveness has been shown to reduce anger, depression and stress and direct feelings towards hope, peace, compassion and confidence so that healthy relationships can be achieved as well as physical health. Saputro et al (2017) explains that forgiveness is erasing wounds or scars in the heart. Although sometimes the memories of heartbreaking events in the past are still there, the perception of hurtful events has been erased. Forgiveness can restore commitment and relationship closeness after a hurtful act, by helping individuals eliminate negative interpersonal motivations, reduce resentment and the desire to avoid the perpetrator, and help individuals behave more wisely towards the perpetrator (Worthington et al., 2003). Forgiveness can influence individual attitudes so that they open their hearts to goodness, beauty and love.

In addition, there are several studies on forgiveness therapy that show that conducting forgiveness therapy can increase forgiveness and reduce negative emotions and reactions to the perpetrator, the desire for revenge, and psychological symptoms (Worthington et al., 2003) , reduce hurt, reduce anger, increase a sense of self-ability, increase hope, and increase spiritual growth (Luskin, 2002). Another research on Forgiveness therapy for parents was conducted by Martha & Kurniati, (2018) which was given to a 20-year-old female teenager. It explained that forgiveness therapy conducted in this study proved to be effective for adolescent victims of parental divorce to forgive their parents. This can be seen from the movement of the condition of the research subjects

before and after the provision of forgiveness interventions by showing negative emotions or responses tend to decrease and more positive emotions or responses appear higher.

Research on forgiveness therapy has been conducted by Saputro et al (2017) on Student Resilience in Review of Forgiveness and Agreeableness Personality Traits with the results that student resilience can be seen from forgiveness and agreeableness personality traits as predictors. Forgiveness and agreeableness become predictors and have a significant positive relationship to resilience in students. Forgiveness and agreeableness personality traits have an effective contribution to resilience in college students.

Another study on forgiveness therapy conducted by Adrian (as cited in Fadilah, 2021), to seven prisoners in prison who experienced increased self-acceptance before leaving prison, this is the basis for handling and developing mental health programs for prisoners in prison. This study was conducted with quantitative methods and qualitative methods to see the results of interviews obtained during the therapy process and follow-up used as additional data in the study.

Furthermore, research on the meaning of forgiveness therapy has been conducted by Khasan, (2019) which aims to explore and describe the concept of forgiveness in the perspective of Islam and psychology. The research materials are taken from books, journals, and authoritative sources in Islam. The results of this study indicate that forgiveness is a character in humans that strongly expresses the tendency to understand other people's mistakes, avoid revenge, always maintain good relations with others, and create peace and safety for all. Forgiveness in the Islamic concept is very dominantly influenced by religious factors (religiosity).

Foregiveness Theory in Psychology Perspective

Forgiveness is a positive behavior that is done with full awareness, manifested in the form of a willingness to abandon painful past mistakes and not bring them up again in the future, no longer seeking anger and hatred, and dismissing the desire to hurt others or oneself. Forgiveness is a cognitive, affective, and psychomotor behavior by replacing negative emotions and thoughts with positive emotions and thoughts by building hope for a peaceful future. Forgiveness can also be defined as making peace with one's own and others' weaknesses to achieve the goal of a happy life (Enright, 2012).

Forgiveness in psychology is understood as a process where an individual lets go of feelings of resentment, anger, and the desire for revenge against someone who has wronged them. Forgiveness is not about excusing or forgetting the wrong, but it is a conscious decision to release negative emotions and move forward emotionally. Psychological theories on forgiveness focus on its emotional, cognitive, and social aspects, explaining how it impacts an individual's well-being and relationships. In psychological terms, forgiveness involves the letting go of negative emotions such as anger, resentment, and bitterness caused by a perceived injustice or wrong. It is distinct from reconciliation, as forgiveness can occur without reconciling with the offender, and pardoning, which implies giving someone a free pass for their actions (Enright, 2012). Forgiveness is associated with releasing feelings of hostility and negative emotions like anger and resentment, Cognitive Shift; It involves changing one's perspective towards the offender, viewing them with compassion or understanding, Not Condoning; It doesn't mean excusing the wrong, but rather freeing oneself from the emotional burden caused by the offense (McCullough et al., 2019).

Several psychological models and theories have been developed to explain the process and benefits of forgiveness. Enright (2022), a pioneer in forgiveness research, proposed that forgiveness is a four-phase process: Uncovering Phase; The individual acknowledges the hurt and the impact of

the offense on their emotional state, Decision Phase; The person consciously decides to forgive, understanding that forgiveness is an act of emotional self-liberation, not condoning the wrong, Work Phase; The individual works to reduce negative emotions, such as anger and resentment, toward the person who hurt them, and Outcome Phase; The final phase where the individual experiences emotional relief, inner peace, and renewed emotional freedom. Forgiveness leads to an improved sense of emotional well-being (Enright, 2022).

Everett Worthington's REACH Model describes forgiveness as a five-step process (Worthington, 2013):

R - Recall the hurt: The individual reflects on the offense, focusing on the emotional pain it caused.

E - Empathize with the offender: The person seeks to understand the offender's perspective, possibly recognizing human flaws and the reasons behind the behavior.

A - Altruistic gift of forgiveness: Forgiving for the benefit of one's own emotional well-being rather than the offender's merit.

C - Commit to forgive: The individual commits to forgiveness, making it a conscious decision, not merely an emotional response.

H - Hold onto forgiveness: The final stage involves sustaining forgiveness despite possible relapses into anger or resentment.

The Cognitive Model of forgiveness focuses on changing the thoughts and perceptions about the offense and the offender. The central idea is that forgiveness arises from cognitive reframing, where the victim shifts from viewing the act as personal and unjust to understanding it as a mistake or a reflection of human imperfection. The process involves Reinterpreting the offense as something that doesn't define the offender. Changing negative emotional responses by looking at the situation from a broader perspective, which enables emotional healing (Worthington, 2013).

The Emotional Regulation Model of forgiveness is grounded in emotional intelligence and suggests that forgiveness involves regulating negative emotions, such as anger and resentment, toward the offender. This model emphasizes that forgiveness is a way of emotionally self-regulating to prevent prolonged distress or hostility that can harm one's psychological and physical health (Worthington, 2013). Psychological research shows that forgiveness is linked to various mental, emotional, and physical health benefits, including: Mental Health: Forgiveness is associated with lower levels of anxiety, depression, and stress. It helps individuals free themselves from the ongoing emotional burden of anger and resentment. Emotional Healing: It promotes emotional healing by helping individuals process pain and move forward, rather than remaining stuck in negative emotions. Physical Health: Studies suggest that people who forgive experience lower blood pressure, reduced levels of cortisol (the stress hormone), and better immune function, as forgiveness decreases the body's physiological stress response. Improved Relationships: Forgiveness is key to maintaining healthy relationships. It promotes empathy, trust, and the healing of relational wounds. Couples, for instance, often benefit from practicing forgiveness to overcome hurt and rebuild intimacy. Resilience: Forgiving individuals are better able to cope with future stress and challenges, as forgiveness fosters psychological resilience by allowing individuals to let go of past hurts (Worthington et al, 2024).

Despite its benefits, forgiveness can be difficult for many individuals due to several psychological and emotional barriers: Anger and Resentment: Strong feelings of anger or betrayal can create resistance to forgiving. Fear of Re-victimization: People may fear that forgiving someone means accepting or enabling harmful behavior, potentially exposing themselves to further harm. Lack of Closure: Forgiveness may be harder when the perpetrator does not apologize or express remorse, leaving the victim without a sense of closure. Cultural or Religious Barriers: In some cultures, there

is an emphasis on justice over forgiveness, making it difficult for individuals to reconcile the desire for retribution with the need for forgiveness (Worthington, 2013). Forgiveness is increasingly used as a therapeutic tool in several approaches (McCullough et al., 2019):

- Cognitive Behavioral Therapy (CBT): Forgiveness is often integrated into CBT interventions, where individuals learn to reframe their thoughts about the offense and the offender, promoting emotional release.
- Emotion-Focused Therapy (EFT): Forgiveness plays a key role in EFT by helping individuals process and express their painful emotions, paving the way for emotional healing and forgiveness.
- Mindfulness-Based Therapy: Mindfulness practices, including compassion meditation, are employed to enhance forgiveness by encouraging acceptance of emotions without judgment.

The process of forgiveness itself according to Cooper & Gilbert (2004) includes four stages, namely: uncovering phase (moments of experiencing painful events and repeatedly thinking about them), decision to forgive phase (insight into the importance of forgiveness), work phase (when empathizing) and deepening phase (feeling the benefits of forgiveness and new meaning in building relationships). In connection with the treatment of adolescents, forgiveness must be done well in order to reduce the impact that disrupts the lives of adolescents in the future because it is one of the indicators of completion of handling the impact of parental divorce (Firmansyah, 2012). Forgiveness therapy using these stages is very effective for individual interventions and severe cases. This intervention is carried out to help clients overcome pain or a painful past so that they can forgive (Wade et al., 2014). This shows that it is very important to know more about the process of forgiveness and the pain caused especially with the event/incident of divorce.

In a psychological perspective, there are 5 components of forgiveness (Firmansyah, 2012), the first is acceptance (sincerely accepting the situation), the second is changing the perspective from negative to positive by taking lessons in every event, the third is emotional regulation (keeping emotions stable, not exploding), the fourth is love, compassion and the fifth is not bringing back what has happened. Sometimes forgiveness is easy to say, but difficult to do, because something that has been said, but there is still resentment and hurt in a person Forgiveness can be done in 3 ways, first is to forgive yourself, second is to apologize to others, and third is to forgive others. Making peace with all the weaknesses of self and others is also part of finding ways to forgive, because sometimes we as humans always focus on other people's mistakes to us but forget our mistakes to others, always remember when we are hurt, but forget to hurt, always expect perfection from humans, even though no human being is perfect (Firmansyah, 2012).

According to researcher Luskin (2002), forgiveness makes individuals emotionally stronger, more confident and optimistic. In addition, forgiveness will also improve interpersonal skills, become a positive and happier person because forgiveness releases a heavy burden so that the mind becomes light, calm, and life is happier. By forgiving, our morals are increasingly tested for the better, because in fact the life of this world is only temporary and the hereafter is forever. It turns out that emotional problems that occur in children who experience inner child influence their decision making or ability to solve their own problems (Sepahpour & Ghazaleh, 2015).

Research conducted by Zuroida et al (2023) found after forgiveness therapy, many children showed improved emotional management skills. They were better able to handle their emotional reactions and showed a greater sense of calm when faced with everyday challenges. This suggests that therapy not only helps with emotional regulation but also contributes to overall emotional well-being. These findings underscore the importance of targeted therapeutic interventions for children

who are victims of domestic violence. By focusing on forgiveness and emotional regulation, such therapies can provide critical support to help these children heal from their traumatic experiences (Zuroida et al., 2023). Forgiveness in psychology is categorized as one of the character strengths, which is a good character that leads individuals to the achievement of virtues or positive traits that are reflected in thoughts, feelings and behavior (Khasan, 2019).

Forgiveness in the Perspective of Islamic Psychology

The ability to be patient with the problems that someone inflicts on you despite having the ability to retaliate and forgive the person's mistakes is a very noble practice. these problems take many forms, whether they come from the parents' care or the environment where the child lives. Sometimes it is in the form of insults, beatings, deprivation of rights, and the like. it is normal for a person to claim his rights and avenge those who hurt him, and it is permissible for a person to repay others with the like. But it would be noble and good if he forgave him, especially if the one who hurt him was his own parent. Forgiving someone's wrongdoing is often seen as a sign of weakness and humiliation, when in fact it is quite the opposite (Fadilah & Madjid, 2020). If a person avenges the evil that someone has done to him, then in the eyes of humans there is no virtue. But when he forgives even though he is able to repay, then he is noble before Allah and humans. This is also reinforced by (Fadilah & Madjid, 2020), which states that Islamic patience can reduce adolescent anxiety levels in terms of personality and parenting where in the meaning of Islamic patience there is forgiveness for parents who have given bad parenting to their children in the past.

At the time of the Prophet Muhammad SAW there is a story, where when he finished praying with the companions of the Messenger of Allah SAW said the inhabitants of heaven would come, then there was someone who entered the mosque until the next day the Messenger of Allah also said he was a member of heaven, until finally there was a friend of Abdullah bin Amr bin Ash, who was curious about the person's practice, finally he asked permission to stay at the person's house on the grounds that he was having a dispute with his father, with the aim of knowing what his practice was, finally after 3 days of staying observed his usual practice, then he asked, "O fulan why are you said by the Messenger of Allah to be a member of heaven, what are your practices? " then he answered that his worship was normal, but there was a practice that he did before going to bed, which was to forgive the person who had hurt me today and apologize to the person I had hurt today, there was no hatred, envy and jealousy in me (Haque, 1998).

In general, good character in a person does not appear suddenly. It takes a lot of learning, internalization, and habituation. Character in a person is also formed by the contribution of other factors that intensely interact with him, such as family, social environment, and religion. Several studies illustrate the strong relationship between forgiveness and one's religiosity. The higher a person's religious experience, the higher the potential for forgiveness (Mróz et al., 2024).

However, not all studies illustrate the influence of religiosity on forgiveness. A pilot study by Tsang, McCullough and Hyot (as cited in Khasan, 2019) stated that indirectly religiosity has the potential to bring about forgiveness in a person because basically every religion teaches love and compassion which encourages forgiveness. However, the results of this study show a weak positive relationship between religiosity and forgiveness. In addition, in the same study, Tsang, McCullough and Hyot (as cited in Khasan, 2019) stated that religiosity can also make someone retaliate. This allows religiosity as a reason for someone not to forgive other people's mistakes. The results of this study are not in line with the results of meta-analysis research on the relationship between religiosity and forgiveness by Kurniati (as cited in Khasan, 2019) which states that there is a positive relationship

between religiosity and forgiveness but there is no significant relationship between religiosity and unforgiveness.

Individuals will practice to change their negative emotions, thoughts, and behaviors towards perceived disappointment, anger, or hurt (self or others or situations out of control), as well as responses to them (Thompson et al., 2005). Forgiveness is defined as the willingness to leave behind unpleasant things that stem from interpersonal relationships with others and develop positive thoughts, feelings, and interpersonal relationships with others who commit offenses unfairly.

In general, forgiveness is often assumed to be adaptive to interpersonal psychological adjustments to violations (Hourigan, 2016). Forgiveness is a variable studied in the field of positive psychology. Positive psychology is a branch of psychological field which focuses on the issue as regards how humans should best live (Kim et al., 2012). The latent growth curve analysis shows that changes in intra-individual forgiveness are positively correlated with changes in adjustment (Orth et al., 2008). In general, forgivenesis often assumed to be adaptive to interpersonal psychological adjusments to violation (Hourigan, 2016). Forgiveness is a variable studied in the field of positive psychology.

METHODS

The method in this study used a quasi-experimental one group pretest-posttest design, namely before the intervention and after the forgiveness training intervention. The instruments used included Forgiveness Therapy and the inner child questionnaire. The following is the Figure 1.
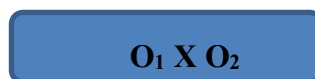
$$O_1 \ X \ O_2$$

Figure 1. a quasi-experimental one group pretest-posttest design
O_1 = *Pretest Score*
O_2 = *Posttest* Score
X = Treatment with Forgivenest Therapy

The independent variable in this study is forgiveness therapy and the dependent variable is the inner child. The population in this study was 310 teenagers from grades 1-3 of junior high school, students from SMP IT X Deli Serdang who were given the inner child questionnaire. The results showed that there were 24 children who obtained high scores. Then, they were given forgiveness therapy aimed at reducing the inner child in them. After that, the measurement was carried out again by giving the inner child questionnaire.

RESULTS AND DISCUSSION

The following are the data from the pretest and posttest inner child.

Table 1. Innerchild Pretest and Posttest

Subject	Name	Pretest	Post test
1.	AZA	280	160
2.	I	270	170
3.	AP	280	160
4.	IMA	270	170
5.	RS	270	160
6.	FI	270	160

7.	SI	280	170
8.	ASMA	270	160
9.	ASA	270	160
10.	MAS	270	160
11.	ASW	270	170
12.	NI	270	170
13.	NA	270	160
14.	STA	280	170
15.	AAS	260	160
16.	KL	270	170
17.	RA	270	160
18.	ZHD	280	170
19.	SW	260	170
20	TH	270	160
21.	ZRS	280	160
22.	NA	270	170
23.	AP	270	160
24.	WM	270	160
	Mean	271,47	164,42

The results of the normalization test of the data distribution was normal with a normal distribution. The results of inferential statistical analysis homogeneity test were homogeneous, with Sig value. 0.107 > 0.05, then as the basis for decision making in the homogeneity test above, it can be concluded that the variance of the data of the inner child calculation results was the same or homogeneous.

Table 2. Pretest and Posttest Statistical Description

	N	Mean	SD	Sig
Pretest	24	271,47	32,308	0,212
Postest	24	164,42	4,799	0,693

The results of the calculation of hypothetical mean and empirical mean of the average pretest was 271.47 and the average posttest was 164.42, there was a difference of 91.47, where the average posttest value was lower than the pretest value. The results of the Wilcoxon hypothesis test showed the there was a difference in the value of the child's inner child after receiving forgiveness training with smaller results compared to the value of the child's inner child before being given forgiveness training, as can be seen in the table below:

Table 3. Wilcoxon Hypothesis Test Results

Variable	Data	Z	P	Hypothesis	Avidence
Inner Child	Inner Child Pretest Inner Child Posttest	6,736 [b]	0,000	H0 Rejected Ha Accepted	A difference

This study showed that forgiveness therapy significantly reduced the level of inner child wounds in adolescents with problematic parenting. The pretest (271.47) and posttest (164.42) results showed a significant decrease of 33.7%. This finding is in line with research by Martha & Kurniati (2018), which also found that forgiveness therapy is effective in reducing negative emotions in adolescent victims of divorce. The difference in this study lies in a more specific population, namely adolescents with inner child wounds due to toxic parenting. This study strengthens the evidence that forgiveness therapy can be a primary intervention in overcoming emotional wounds due to poor

parenting. The decrease in the level of inner child reflects improvements in psychological aspects, such as reducing stress, resentment, and anger. This is in line with Luskin (2002), who stated that forgiveness improves emotional well-being and reduces the risk of mental disorders. In the context of Islam, (Khasan, 2019) added that forgiveness is part of spirituality that helps someone achieve inner peace.

Forgiveness therapy in this study not only involves cognitive and emotional processes, but also religious values, such as sincerity and patience. This process is described in the stages of uncovering, decision, work, and deepening (Cooper & Gilbert, 2004). By adding spiritual elements such as introspection through prayer or dhikr, this therapy is more relevant to the Indonesian Muslim community. Fadilah & Madjid (2020) research supports that Islamic values such as patience can reduce anxiety levels in adolescents. The results of data processing for anxiety for the experimental group revealed the value of $Z = -1,362^a$ with $p = 0,173$ since p 0.173> 0.05. This result means that there was a decrease in anxiety symptoms that were not so significant after being given a pretest and posttest in the experimental group. For the control group, the value of $Z = -0.440^a$ was with $p = 0.660$ since p 0.660> 0.05. This result means that there was a decrease in anxiety symptoms that were not so significant before (pretest) and after (posttest) in the control group. The results of data processing for patience for the experimental group showed the value of $Z = -2.666^a$ with $p = 0.008$ since p 0.008 <0.05, then H0 was rejected, and H1 was accepted. This result means that there was a significant increase in patience after a pretest and posttest in the experimental group. For the control group, the value of $Z = -1.629^a$ was with $p = 0.103$ since p 0.103> 0.05, H0 was accepted, and H1 was rejected. This result means that there was no significant increase in patience before (pretest) and after (posttest) in the control group. These results are also relevant in Indonesian culture, where the relationship between children and parents is highly emphasized. Although toxic parenting is often considered taboo to talk about openly, this study shows that forgiveness therapy interventions can be a safe tool for dealing with emotional wounds, without threatening social norms that respect parents.

CONCLUSION

If we talk about forgiveness, we are also talking about managing and exploring hurt, because forgiveness is an inseparable part of reducing and reconstructing hurt, especially in terms of storing the wounds of parenting (inner child) caused by the parenting that has been done by our parents in the past which is carried in the future and always remembered. Forgiveness is one of the psychotherapy techniques that we can practice. Forgiveness therapy is an effort to arouse a person's desire to forgive by realizing that the process of forgiveness does not happen suddenly, but through an attempted process. In addition to this, we can also get benefits from forgiveness therapy, including: help control negative thoughts to become more positive, increase spirituality, strengthen relationships between individuals, increase motivation to protect yourself, and can re-prioritize in life. Advice to other individuals who have experienced inner child (grief) in the past due to parental care then forgive them, free your mind from thinking about things in the past that make yourself upset and resentful, do good to parents even though they have hurt us and then be happy so that mental health returns well.

AUTHORS' CONTRIBUTIONS: RIF, SAP and NH have shared the task of making a research plan, namely: RIF and SAP made measuring instruments, analyzed data and carried out the therapy process. NH wrote the introduction and searched for supporting literature in this research process so that this manuscript was completed.

CONFLICTS OF INTEREST: This writing is only to increase the knowledge and insight, in this case the author has no other interests.

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