

The concept of forgiveness as soul therapy: Healing of inner wounds, child in the Qur'an

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Abstract:

This study analyzes the concept of forgiveness in the Qur'an through the terms 'afw, ṣaḥḥ, and gufran, exploring their semantic, theological, and contextual meanings. It integrates this Qur'anic understanding with the psychological concept of the wounded inner child, showing forgiveness as both a moral duty and a spiritual healing process for emotional wounds and past trauma. Using qualitative methods, the research reveals forgiveness in Islam as a multidimensional mechanism involving emotional regulation, relationship transformation, and spiritual growth. It highlights how God's grace restores self-worth and inner peace. This study bridges tafsir and psychology, offering new insights by integrating the inner child concept with Qur'anic forgiveness for practical psychological healing.

Keywords: inner child; Qur'anic interpretation; relationship transformation; semantics; spiritual actualization.

INTRODUCTION

As the holy book of Muslims, the Qur'an not only provides normative guidance for living life, but also offers spiritual and psychological guidance in navigating the dynamics of human existence. One fundamental value that receives considerable attention in the Qur'an is the concept of forgiveness. In fact, those who practice forgiveness are categorized as pious because they forgive the mistakes of others in a social context. For example, in Surah Ali 'Imran [3]: 134, which states that among the characteristics of pious people is the ability to control their anger and forgive others. The verse reads:

الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

It means; "(namely) those who always give infaq, both in free and narrow times, those who control their anger, and those who forgive (mistakes) of others. Allah loves those who do good." (Al-Qur'an, 2022).

This verse concerns the characteristics of pious people. Among the characteristics of pious people are giving charity in times of ease and hardship, controlling anger, and forgiving others' mistakes. These three characteristics represent levels. In other words, forgiveness is the highest level of character. The word "al-'afw" in this verse means to erase. Forgiving someone erases the scars left in their heart by the wrongs they have done

to them (Shihab, 2002). In addition, there is also a theological dimension to this theme of forgiveness, where individuals who forgive will receive benefits from Allah, namely that their own sins and mistakes will be forgiven by Allah as a reward for their kindness in forgiving others. As in QS. An-Nūr [24]: 22 as follows:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمُسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ
يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ

"Let not those among you who have advantages and ample (fortune) vow (not) to give (assistance) to (their) relatives, the poor, and those who emigrate in the way of Allah. Let them forgive and be tolerant. Don't you like that Allah forgives you? Allah is Most Forgiving, Most Merciful." (Al-Qur'an, 2022)

This verse commands believers to always forgive the mistakes of others, promising that their actions will earn God's forgiveness. Quraish Shihab, in his commentary on Al-Misbāh, explains that al-'afw involves completely erasing the mistakes of others, leaving no scars on the heart. He emphasizes that al-'afw is not only refraining from retaliating against evil, but also a form of profound cleansing of the soul, as it removes the wounds in the heart, creating a harmonious environment and drawing closer to God. Al-'afw, or forgiveness, is not only an external act, but also an internal one that can lead the doer to a higher degree of goodness.

Forgiveness in the Qur'an is not only related to the vertical relationship between humans and God, but also encompasses horizontal relationships between fellow human beings. The teachings on forgiveness are scattered throughout various verses using various dictions, namely al-'afw, ṣafḥ, and gufran. This lexical variation suggests that the concept of forgiveness in the Qur'an is not a singular one, but rather has complex and contextually nuanced semantic dimensions. However, the concept of forgiveness in the Qur'an is often oversimplified in the religious and daily practices of Muslims. These terms are often understood in a general sense without considering their depth of meaning and the context in which they are used within the semantic structure of the Qur'an. As a result, the value of forgiveness, which should be transformative and healing, is often understood only as a basic social or ethical act, without addressing its deeper spiritual and emotional dimensions.

This phenomenon becomes even more relevant when linked to contemporary psychological realities, where many individuals face deep emotional wounds resulting from traumatic experiences, particularly those that occurred in childhood. In modern psychology, this condition is known as the wounded inner child, a part of a person that has been wounded and has not yet fully healed. In such circumstances, forgiveness is not a simple process, but rather requires a deep understanding and a strong spiritual foundation. Therefore, a study is needed that can reveal how the Qur'an guides humans to forgive with awareness, sincerity, and the goal of inner healing.

This is further strengthened by the need for interpretation in the contemporary era which restores the function of the Qur'an as a guide for human life by applying the principle of al-ihtidā bil Qur'an, namely making the Qur'an a guide for life and maintaining the relevance of interpretation to the reality of human life (Fangesty et al., 2024). This shows that the interpretation of the Qur'an will always be in line with the developments of the times and the discussions in it become topics that can be practiced in everyday life so that the Qur'an becomes a guideline for how to live life and not just something to read.

The author was motivated to raise this theme due to the need to understand the deepest meaning of forgiveness from the perspective of the Qur'an. The question of how forgiveness should be practiced, and how forgiveness can bring peace of mind and healing of inner wounds, is the main background of this research. To answer this question, a semantic approach is employed as the primary analytical tool, as it enables the tracing of word meanings relationally and contextually within the structure of the Qur'an's values as a whole. By analyzing the terms 'afw, ṣafḥ, and gufran through a semantic approach, this research aims to explore the concept of forgiveness in the Qur'an in depth. In addition, this research also seeks to integrate the concept of forgiveness into the context of spiritual and emotional recovery of Muslim individuals who experience inner wounds, so that the Qur'an is not only understood as a normative text, but also as a source of healing and self-transformation.

LITERATURE REVIEW

This study has four variables: forgiveness, 'afw, ṣafḥ and gufran, semantics by Toshihiko Izutsu, and the inner child. Referring to previous studies, various research articles have examined this issue. For instance, the article "The Concept of Forgiveness in Calming the Souls of Teenagers from Broken Homes" by Siti Hajrah Syam, Rahmatullah, Nensi Ratnasari, and Nuraisyah (2023) is one such example. This article concludes that healing the souls of

teenagers from broken homes can be done through forgiveness. Forgiveness is one of the keys to releasing the burdensome feelings of teenagers who believe that those around them do not meet their expectations, nor does it require them to accept the same hurtful behavior they experienced. Forgiveness does not mean justifying mistakes or ignoring our rights. However, by forgiving teenagers can be freed from negative traits, hatred, and most importantly, gain peace and the pleasure of Allah SWT (Syam et al., 2023).

An article entitled "Forgiveness to Resolve Past Crimes" by Siti Aisyah in 2021. The conclusion of this article is that forgiveness in Islam is highly valued and considered more noble than punishment or revenge in resolving conflicts, especially resolving past crimes. Forgiving past crimes, such as crimes against humanity or human rights violations, can be traced through the lens of *maqasid al-syari'ah*, namely realizing *maslahah* (benefit) by considering the rights of God (public rights) and the rights of servants (personal rights). Through forgiveness, it is hoped that the vicious cycle of resolving crimes can be unraveled and resolved. Ultimately, the application of the concept of forgiveness in the Indonesian context requires first developing a common mindset about its urgency to realize a better future across all levels of society (A'isyah, 2021).

Regarding 'afw, saffh, and gufran, there is an article entitled "The Meaning of Al-'Afw in Surah Al-Baqarah Verse 219 from the Perspective of Tafsir Al-Maraghi" by Arbiatun Hidayah in 2023. This article concludes that the basic linguistic meaning of Al-'Afw is *tarku syai'* (leaving something) and *thalbu sya'* (asking for something). In addition to forgiveness, Al-'Afw also means excess, because something excessive should be lost and must be abandoned, namely by giving the excess to others. 'Afw means excess over basic needs, namely anything that must be donated from one's possessions as a form of obedience to the commands of Allah SWT. In this case, the Qur'an mentions the words 'as much as one can' or more so that each individual can determine their own *infaq* according to their respective economic capabilities (Hidayah, 2023).

In addition, there is an article entitled "Linguistic and Metalinguistic Elements of the Term Forgiveness ('Afw) in Resolving Family Conflicts in the Holy Qur'an" written in 2021 by A. Jannatian, M. Motia, and A. Parcham. This research shows that the concept of 'afw (forgiveness) in the Qur'an plays a significant role in mitigating family conflicts. In Surah At-Taghabun, verse 14, the command to forgive family members who hinder religious observance is not only an ethical act but also a spiritual means to maintain household harmony and invite God's grace. 'Afw is understood as a form of forgiveness that revokes the claim of wrongdoing and is placed in a unity with saffh (overlooking wrongdoing) and gufran (covering up sins). The three form a Qur'anic conflict resolution system that emphasizes gentleness of heart and spiritual maturity. In this context, forgiveness is not a weakness, but a strength that connects individuals with Divine compassion (Jannatian et al., 2021).

There is also an article by Muhammad Rijaldy Alwy entitled "The 'Afw Principle and the Indonesian Restorative Justice System" in 2021. The results of the study indicate that to date, there are no laws and regulations in Indonesia that comprehensively regulate restorative justice, particularly in terms of its objectives. Integrating the principle of 'afw (forgiveness) as part of the goals of restorative justice is believed to provide a more complete sense of justice, both for victims and those accused of committing violations (Alwy, 2021).

Regarding Toshihiko Izutsu's semantics, there is a thesis entitled "As-Samāwāt wa Al-'Ardh in the Al-Qur'an: A Semantic Study" written by Dodi Alpiyendra Jasmadi in 2024. This research shows that the pronunciation of as-Samāwāt in the Al-Qur'an uses the plural and mufrad forms, while the pronunciation of al-'Ardh only has the form mufrad. The word السماوات is mentioned in plural form if what is meant is a number and if it is mentioned in mufrad form (السماء) what is meant is direction. Meanwhile, the word الأرض in the Qur'an only uses the mufrad form, there is no plural. This is intended so that humans are not amazed and do not demand that the Messenger of Allah see another earth. The semantics of the words as-Samāwāt and al-'Ardh, originally meaning heaven and earth, change to various meanings depending on the context of the verse. The word السماء has various meanings, including cloud, rain, roof, heaven, and hell. Meanwhile, الأرض also has various meanings, including heaven, Mecca, Medina, Syria, Egypt, the seven layers of the earth, and the Children of Israel (Jasmadi, 2024).

Thesis research entitled 'Hakimiya Verses in the Al-Qur'an: Semantic Analysis Toshihiko Izutsu (W. 1993)' written in 2025 by Bana Fatahillah. This research shows that: 1) The hakimiyah verse in Izutsu's semantic analysis is covered by the Weltanschauung of the Qur'an which is depicted in 4 concepts, namely Allah, decision (*qada*), wisdom and justice (*dabt*). It is not limited to matters of prevention or justice between humans as understood pre-Islam. 2) The hakimiyah verse in Izutsu's interpretation is relevant to the concept of modern state sovereignty in making decisions, including the existence of decision-makers' consideration of justice and policies based on wisdom (Fatahillah, 2025).

Another piece of literature related to the inner child is Surianti's article, "Inner Child: Understanding and Overcoming Childhood Wounds," written in 2022. The findings of this study suggest that the inner child is a part of a

person that does not grow up but remains a child. The wounded inner child experienced during childhood cannot simply disappear; it must be acknowledged and then healed. If left untreated, it will have a significant impact on adult life, especially when becoming a parent. Among the ways to heal the wounded inner child are self-disclosure, writing, and conducting counseling sessions. This technique is transactional counseling, in which the counselor acts as a helper and assists the client in understanding the role of the ego within themselves. This allows the client to balance the three egos within themselves (Surianti, 2022).

The thesis entitled "The Dynamics of 'Making Peace with the Inner Child' in the Mental Health Ambassador Community Who Have Received Spiritual Emotional Freedom Technique (SEFT) Therapy" by Siti Nuroh in 2023. This research shows that the dynamic process of making peace with the inner child cannot be separated from individual experiences during childhood, the wounds of parenting, and the impact of the inner child. Factors that influence the participants in the dynamic process of making peace with the inner child are influenced by several recovery methods, including writing a diary, hypnotherapy, attending parenting classes, reading psychology or parenting books, self-healing, meditation, and consulting with a psychologist. After the process of releasing negative emotions is completed, participants can attend a workshop that applies SEFT therapy. This therapy aims to re-arrange the harmony and balance of energy in the body, namely by lightly tapping certain points on the body with two fingertips. After SEFT therapy is carried out, each participant begins to improve themselves slowly until they are much calmer, begin to accept and can forgive the wounds of parenting from their parents. Ultimately, each participant is able to manage themselves well, which provides positive recovery for the injured inner child (Nuroh, 2023).

Previous research examined the concept of forgiveness from a psychological and legal perspective, not from the Qur'anic perspective. Even when examining forgiveness from a Qur'anic perspective, it was limited to the study of Surah Al-Baqarah verse 219 from the perspective of Al-Maraghi's interpretation, unlike this study, which uses semantics. Furthermore, previous research limited the study of forgiveness to the word 'afw' alone, not 'afw, safh, and gufran, making it less comprehensive across various contexts. This study then integrates forgiveness in the Qur'an with the wounded inner child. This will reveal the deepest meaning and mechanism of forgiveness in the Qur'an, spiritually and emotionally, which can be used to heal the wounded inner child. Meanwhile, previous studies examined the recovery of the wounded inner child using psychological methods specifically, not the Qur'an.

Based on this, this study fills the gap in research that integrates inner child theory with the concept of forgiveness in the Qur'an, presenting a multidisciplinary approach that combines tafsir studies with modern psychology, a practice that has not been widely pursued. This study also explores in depth the concept of forgiveness in the Qur'an from a spiritual and emotional perspective, something that has not been done in previous research. Furthermore, this study can provide new insights into how the Qur'an can be practically applied to psychological issues, particularly the healing of the wounded inner child.

METHOD

The method used in this research is qualitative, namely a research procedure that produces descriptive data in the form of written or spoken words from people or observed behavior (Rahmadi, 2011). This method places greater emphasis on the pure values contained within the Quran, both in terms of its linguistic structure and the verses that constitute the object of research, possessing meaning and messages. Furthermore, this method also examines natural objects (Sugiyono, 2011). In this case, the Qur'an holds the position of a natural object. Simply put, this research prioritizes information, ultimately leading to an understanding of the deepest meaning and context of words in the Qur'an, as well as their implications for life. Therefore, the approach used is Toshihiko Izutsu's semantics and John Bradshaw's inner child psychology, integrated with the Qur'an. It is used only in an implicational manner, not as the primary focus.

Toshihiko Izutsu's semantics was chosen because it focuses on finding the deepest meaning in words, including their contextual differences and shifts in meaning. Furthermore, semantics can also discover the Weltanschauung (worldview) of the Qur'an and reveal the meaningful relationships between the keywords *afw*, *ṣafḥ*, and *gufran* and other words within a semantic network. The steps taken to examine the verses and meaning of forgiveness through the words '*afw*, *ṣafḥ* and *gufran* in the Qur'an using Toshihiko Izutsu's semantics are carried out in the following way: first, determining the keywords in the Qur'an to be studied, namely '*afw*, *ṣafḥ* and *gufran* along with their derivations, second, collecting verses about '*afw*, *ṣafḥ* and *gufran* along with their derivations, third, finding the basic meaning, relational meaning and semantic field, fourth, conducting a diachronic analysis (shift in meaning), and fifth, looking for the Weltanschauung or worldview of the Qur'an on the words '*afw*, *ṣafḥ* and *gufran* and their derivations.

The results of this semantic analysis will then be integrated with the modern concept of the wounded inner child, which is based on and emphasizes the Qur'anic worldview (*weltanschauung*). In this way, this study not only explains the different meanings of the three terms of forgiveness in the Qur'an but also explores how these concepts can serve as spiritual and psychological guidance for Muslims experiencing deep inner wounds.

The search for semantic fields or word relations can be used to integrate the concept of forgiveness in the Qur'an with the healing of inner wounds (wounded inner child) with the assumption that the meaning of the words 'afw, ṣaḥḥ, and gufran which represent forgiveness is not only lexical, but also contains deep theological, social, spiritual and psychological nuances that are seen from the closest words in the verse. The semantic relations of the words afw, ṣaḥḥ, and gufran also reflect a network of interrelated values to support the healing of inner wounds (wounded inner child). Therefore, through a deep understanding of the meaning and context of the verses of forgiveness semantically, the concept of forgiveness in the Qur'an can be used as an integrative and applicable epistemological basis for the therapy of healing inner wounds (wounded inner child).

In this regard, the inner child theory developed by John Bradshaw is used in this study. John Bradshaw's inner child theory is a development of Carl Jung's Archetype theory, Eric Berne's Structural Analysis, and Erik Erikson's Psychosocial Development. From Carl Jung, Bradshaw studied the natural traits of children and how they should be treated by those around them (wonder child) or divine child (Bradshaw, 1990). Meanwhile, from Eric Berne and Erik Erikson, Bradshaw studied how the inner child can be wounded and how it can develop and recover. From these three figures, Bradshaw then developed it to be more comprehensive, specific, and applicable. These three figures did not specifically and in-depth develop the inner child, but rather only as the initial roots or embryo of the discussion of the inner child because their theories are more general to human personality. Meanwhile, John Bradshaw's inner child theory was chosen in this study because, in addition to the role of psychology in this research is only applicable, also because Bradshaw specifically focused on emotional wounds of childhood (wounded inner child) and developed a comprehensive approach to its recovery.

The type of research used is descriptive, namely a type of research that describes a phenomenon with accurate data and is researched systematically (Sahir, 2021). The data collection technique used library research, which involved collecting materials related to the discussion and then sorting the data obtained from books, articles, journals, and theses that were relevant to the author's research. The data analysis technique used content analysis. The data came from 44 verses and 16 chapters of the Quran about forgiveness, repeated 57 times with 22 derivatives. These verses are: QS. Al-Baqarah [2]: 52, 58, 109, 175, 178, 187, 237, 263, 286, QS. Āli 'Imrān [3]: 129, 134, 135, 136, 152, 155, 159, QS. Al-Nisā' [4]: 43, 48, 99, 149, 153, QS. Al-Mā'idah [5]: 13, 15, 95, 101, QS. Al-An'am [6]: 54, QS. Al-A'rāf [7]: 199, QS. Al-Taubah [9]: 43, 66, QS. Al-Hijr [15]: 85, QS. Al-Hajj [22]: 60, QS. Al-Nūr [24]: 22, QS. Al-Syūrā [42]: 25, 30, 34, 37, 40, 43, QS. Al-Zukhruf [43]: 5 dan 89, QS. Al-Jāsiyah [45]: 14, QS. Muhammad [47]: 34, QS. Al-Mujādalah [58]: 2 dan QS. Al-Tagābun [64]: 14 (Al-Qur'an, 2022).

RESULTS AND DISCUSSION

Research Results

Table 1. Inventory of Verses on Forgiveness (Al-Baqi, 1988)

No	Say	Derivation	Surahs and Verses	Frequency	Number of Verses
1	'Afw	عَفَوْنَا	Al-Baqarah [2]: 52	1	17 verses
		عُفِيَ	Al-Baqarah [2]: 178	1	
		عَفَا	Al-Baqarah [2]: 187 Āli 'Imrān [3]: 152 Al-Mā'idah [5]: 95 Al-Taubah [9]: 43 Al-Syūrā [42]: 40	5	
		يَعْفُوْنَ	Al-Baqarah [2]: 237	1	
		يَعْفُو	Al-Baqarah [2]: 237	1	
		تَعْفُوْا	Al-Baqarah [2]: 237 Al-Nisā' [4]: 149	2	

		الْعَافِينَ	Āli 'Imrān [3]: 134	1	
		عَفَوْنَ	Al-Nisā' [4]: 153	1	
		يَعْفُوا	Al-Mā'idah [5]: 15 Al-Syūrā [42]: 25 Al-Syūrā [42]: 30	3	
		عَفُو	Al-A'rāf [7]: 199	1	
		نَعَفُ	Al-Taubah [9]: 66	1	
		يَعْفُ	Al-Syūrā [42]: 34	1	
2	Şafh	اصْفَحْ	Al-Hijr [15]: 85 Al-Zukhruf [43]: 89	2	3 verses
		صَفَحْ	Al-Hijr [15]: 85 Al-Zukhruf [43]: 5	2	
3	Gufran	نَعْفِرْ	Al-Baqarah [2]: 58	1	12 verses
		مُعْفِرَةٌ	Al-Baqarah [2]: 175 Al-Baqarah [2]: 263 Āli 'Imrān [3]: 136	3	
		يَعْفِرْ	Āli 'Imrān [3]: 129 Āli 'Imrān [3]: 135 Al-Nisā' [4]: 48 Muhammad [47]: 34	4	
		عَفُور	Āli 'Imrān [3]: 129 Al-An'am [6]: 54	2	
		اسْتَغْفِرُوا	Āli 'Imrān [3]: 135	1	
		يَعْفِرُونَ	Al-Syūrā [42]: 37	1	
		عَفَرَ	Al-Syūrā [42]: 43	1	
		يَعْفُرُوا	Al-Jāsiyah [45]: 14	1	
4	'Afw dan Şafh	اعْفُ، اصْفَحْ	Al-Mā'idah [5]: 13	1	2 verses
		اعْفُوا، اصْفَحُوا	Al-Baqarah [2]: 109	1	
5	'Afw dan Gufran	اعْفُ، اعْفِرْ	Al-Baqarah [2]: 286	1	8 verses
		عَفَا، عَفُور	Āli 'Imrān [3]: 155 Al-Mā'idah [5]: 101	2	
		اعْفُ، اسْتَغْفِرْ	Āli 'Imrān [3]: 159	1	
		عَفُو، عَفُور	Al-Nisā' [4]: 43 Al-Nisā' [4]: 99 Al-Hajj [22]: 60 Al-Mujādalah [58]: 2	4	
6	'Afw, Şafh, Gufran	يَعْفُوا، يَصْفَحُوا، يَغْفِرُ، عَفُور	Al-Nūr [24]: 22	1	2 verses

Table 2. Chronological Order of Verses Based on Makiyah-Madaniyah and Tartib Nuzuli (Darwazah, 1984)

No	Surahs and Verses	Category	Relational Meaning	Semantic Field	Subject and Object
1	Al-A'rāf [7]: 199	Makiyah	Forgive	<i>Syukūr</i>	God's forgiveness to the Children of Israel
2	Al-Hijr [15]: 85	Makiyah	Forgive	<i>Khaṭa'a</i>	God's forgiveness to the Children of Israel
3	Al-An'am [6]: 54	Makiyah	Forgive	<i>Şafh</i>	Forgiveness of believers to Jews and

					Christians
4	Al-Syūrā [42]: 25	Makīyah	Forgiveness	‘Azāb	Jews chose to be punished rather than be forgiven by God
5	Al-Syūrā [42]: 30	Makīyah	Earning Forgiveness	Ma’rūf, Ihsān	Forgiveness of the victim's family to the murderer in law <i>revenge</i>
6	Al-Syūrā [42]: 34	Makīyah	Forgive	Tāba	God's forgiveness to husbands
7	Al-Syūrā [42]: 37	Makīyah	Liberation	Taqwā	The forgiveness of a divorced wife to her ex-husband
8	Al-Syūrā [42]: 40	Makīyah	Giving Forgiveness	Qaul Ma’rūf	Forgiveness of those who are unable to give charity is better than charity that hurts
9	Al-Syūrā [42]: 43	Makīyah	Forgive	Gafūr, Rahīm	Believers who pray for God's forgiveness
10	Al-Zukhruf [43]: 5	Makīyah	Forgive	Azāb, Rahīm	God's forgiveness for those who repent
11	Al-Zukhruf [43]: 89	Makīyah	Forgive	Kāzīmīn Al-Gaīza	God's advice to believers
12	Al-Jāsiyah [45]: 14	Makīyah	Asking for Forgiveness and Forgiveness	Žunūb	Believers ask for forgiveness after sinning, then God forgives them
13	Al-Baqarah [2]: 52	Madaniyah	Forgiveness	Jazā’, Jannah	God's reward for those who do good deeds
14	Al-Baqarah [2]: 58	Madaniyah	Forgive	Faḍl	God's forgiveness to the believers who betrayed in the battle of Uhud
15	Al-Baqarah [2]: 109	Madaniyah	Forgive	Gafūr, Halīm	Allah's forgiveness to the believers who were tempted by wealth during the Battle of Uhud
16	Al-Baqarah [2]: 175	Madaniyah	Forgive	Gafūr, Syāwir	Forgiveness of the Prophet Muhammad SAW to the believers, especially those who committed mistakes in the battle of Uhud
17	Al-Baqarah [2]: 178	Madaniyah	Forgive	Gafūr	God's forgiveness to believers when they break the law in this verse
18	Al-Baqarah [2]: 187	Madaniyah	Forgive	Syirk	God's forgiveness for all sins except polytheism
19	Al-Baqarah [2]: 237	Madaniyah	Forgive	Gafūr	Allah's forgiveness to the Muslims of Mecca who did not participate in the migration due to weakness
20	Al-Baqarah [2]: 263	Madaniyah	Forgive	Qaḍir	God's forgiveness for those who forgive their oppressors
21	Al-Baqarah [2]: 286	Madaniyah	Forgive	Žulm	God's forgiveness to the Jews
22	Āli ‘Imrān [3]: 129	Madaniyah	Forgive	Šafh, Ihsān	Prophet Muhammad's forgiveness to the People of the Book/Children of Israel
23	Āli ‘Imrān [3]: 134	Madaniyah	Let	Kitāb	The Prophet's message to the People of the Book
24	Āli ‘Imrān [3]: 135	Madaniyah	Forgive	‘Azīz Žu Intiqām	God's forgiveness of the previous people (Believers who disobey God's law)
25	Āli ‘Imrān [3]: 136	Madaniyah	Forgive	Gafūr, Halīm	God's forgiveness to believers who always ask the Prophet
26	Āli ‘Imrān [3]: 152	Madaniyah	Forgive	Tābā, Ašlahā	God's forgiveness to believers who repent and improve themselves
27	Āli ‘Imrān [3]: 155	Madaniyah	Forgive	Ma’rūf, I’riḍ	Forgiveness of the Prophet Muhammad and the Believers to the polytheists

28	Āli 'Imrān [3]: 159	Madaniyah	Forgive	<i>Azinta</i>	God's forgiveness to Prophet Muhammad in the context of war
29	Al-Nisā' [4]: 43	Madaniyah	Forgive	<i>Kufr, 'Azāb</i>	God's forgiveness for hypocrites
30	Al-Nisā' [4]: 48	Madaniyah	Forgive	<i>Jamīl</i>	Prophet Muhammad's forgiveness to his disobedient people
31	Al-Nisā' [4]: 99	Madaniyah	Forgive	<i>Gafūr</i>	God's forgiveness to the oppressed Muslims
32	Al-Nisā' [4]: 149	Madaniyah	Forgive	<i>Ṣafh, Gafūr, Rahīm</i>	The believer's forgiveness to his brother
33	Al-Nisā' [4]: 153	Madaniyah	Forgive	<i>Taubah</i>	God's forgiveness to those who repent
34	Muhammad [47]: 34	Madaniyah	Forgive	<i>Kasab</i>	God's forgiveness to people who make mistakes
35	Al-Nūr [24]: 22	Madaniyah	Forgive	<i>Kasab</i>	God's forgiveness to sinners
36	Al-Ḥajj [22]: 60	Madaniyah	Apologize	<i>Gaḍab</i>	Forgiveness of pious people when they are angry
37	Al-Mujādalah [58]: 2	Madaniyah	Forgive	<i>Iṣlah</i>	Forgiveness of the oppressed to the oppressor
38	Al-Tagābun [64]: 14	Madaniyah	Forgive	<i>Ṣabar</i>	Forgiveness is an attitude that should be prioritized
39	Al-Mā'idah [5]: 13	Madaniyah	Ignore	<i>Al-Qur'an</i>	God's abandonment of the unbelievers
40	Al-Mā'idah [5]: 15	Madaniyah	Turn around	<i>Salām</i>	Prophet Muhammad turned away from the polytheists of Makkah
41	Al-Mā'idah [5]: 95	Madaniyah	Forgive	<i>Jazā'</i>	The command to the believers to forgive the polytheists
42	Al-Mā'idah [5]: 101	Madaniyah	Forgive	<i>Kāfir</i>	God will not forgive those who die in disbelief
43	Al-Taubah [9]: 43	Madaniyah	Forgive	<i>Gafūr</i>	God's forgiveness to the husband who commits the sin of zihar
44	Al-Taubah [9]: 66	Madaniyah	Forgive	<i>Ṣafh, Gafūr, Rahīm</i>	Forgiveness of the husband/father to the child/wife who plunged him into evil

Weltanschauung of Forgiveness in the Words 'Afw, Ṣafh and Gufran

The Quran embodies the concept of forgiveness through three key terms: 'afw, ṣafh, and gufrān. These three terms can be viewed from two perspectives: divine and human. In the relationship between God and humanity, the Quran uses 'afw and gufrān. 'Afw means the complete removal of wrongdoing, so that sin is no longer recorded in one's deeds. Meanwhile, gufrān means covering up sins, meaning that God does not punish His servants, even though the sin is not erased. These two forms of forgiveness reflect God's complementary generosity and compassion. In interpersonal relationships, these three terms have more complex nuances. 'Afw means erasing wounds and resentments without retaliation, with an orientation toward emotional and spiritual healing. Ṣafh means an attitude of disregarding another's mistakes, as if they never happened, and turning a new page without hatred. Gufrān, although generally used in a divine context, appears once in a social context, namely in QS. Al-Syūrā [42]: 43, which describes the attitude of covering up other people's mistakes to maintain mutual honor (Al-Qur'an, 2022).

Forgiveness in the Quran begins with 'afw, the initial process of releasing negative emotions arising from emotional wounds. The next stage is safh, which requires broad-mindedness and mature self-control. It not only erases the wound but also reflects moral maturity and an effort to create social harmony. At this stage, a person no longer holds a grudge, even if they still remember the painful incident. If someone is able to act as if nothing happened and do good, this reflects the highest level of forgiveness. The key to forgiveness is the loss of the hurt caused by a painful event, allowing them to refrain from retaliating. Even if they still remember the

incident, they no longer feel hurt when they recall it. Therefore, forgiveness does not require someone to forget the unpleasant incident. However, if they are able to turn over a new leaf by ignoring the mistake as if it never happened, this is the best, as it has spiritual, emotional, and spiritual benefits after the pain has subsided. This is the meaning of forgiveness, which is often misunderstood.

Each type of forgiveness in the Quran has undergone an expansion or shift in meaning from its original use in classical or pre-Quranic Arabic. For example, in the case of God's forgiveness of humans, the terms 'afw' and 'gufran' are used. In pre-Quranic times, 'afw', which essentially means to erase, was used in the material realm, as in the expression "the wind erases one's tracks." (Mandzur, 1990). Furthermore, it is used to represent God's forgiveness, not that of humans. Therefore, it is clear that forgiveness between humans in pre-Quranic times was not a custom. Later, the Qur'an expanded its meaning to the social and spiritual realms, explaining that forgiveness can bring peace to others and calm oneself. Furthermore, pre-Qur'anic expressions also covered material and metaphorical matters, not theological ones, such as "covering gray hair with hair dye." (Mandzur, 1990). In Islam, the meaning has shifted, namely covering sins and only in the theological realm does it show God's love.

Forgiveness between humans uses the terms 'afw' and 'safh'. While in pre-Quranic culture, 'afw', meaning forgiveness between humans, does not exist because responding to others' mistakes is the norm and a sign of honor. However, the Quran contrasts this with a stark contrast. In the Quran, forgiveness, using the term 'afw', is also used in interpersonal contexts. Therefore, it can be seen that the Quran shifts revenge to forgiveness. Although the Quran permits revenge as long as it is commensurate, it still prioritizes forgiveness. In pre-Quranic culture, 'safh' is only interpreted as turning away and side in a physical sense, such as "turning away" or "side of a stone." (Mandzur, 1990). Meanwhile, in the Qur'an it is in the realm of attitudes so that the Qur'an instills noble morals in responding to negative things.

This shift in meaning also reflects a shift in values. In pre-Islamic Arab society, forgiveness was considered a weakness because honor was primarily measured through retaliation. In contrast, the Quran positions forgiveness as an inner strength, a form of emotional maturity, and a sign of spiritual closeness to God. There are three levels of responding to wrongdoing: retaliating in kind, forgiving for the sake of peace, and forgiving and then doing good to defuse the conflict. Forgiveness here is a recommendation that, when practiced, not only earns praise before God but also demonstrates maturity, maturity, and wisdom. In fact, the Quran encourages one to forgive without waiting for an apology, so as not to depend on the other party for peace (Al-Alusi, 1994).

From this description, it can be seen that forgiveness can be practiced in various contexts, namely theological, social, and spiritual. Forgiveness in the Quran is not merely a moral act, but part of a holistic perspective on life, encompassing relationships with God, others, and oneself. Theologically, forgiveness is part of God's nature, a sign of piety and connectedness with Him. Socially, forgiveness can be a solution to interpersonal conflict, creating harmony and preventing prolonged resentment between the two parties. Spiritually, forgiveness can be a means of purifying the soul (tazkiyah) and drawing closer to God.

Spiritual and Emotional Recovery of Muslim Individuals

The wounded inner child is a part of a person that harbors unresolved childhood wounds and experiences. This part influences how an individual behaves, thinks, and responds to situations in adulthood. This is often done unconsciously because it has become ingrained in the subconscious and become a habit. Therefore, the inner child's state influences one's behavior as an adult (Bradshaw, 1990). When the inner child is wounded, the individual feels hurt and even harbors resentment towards the person who hurt them in childhood. According to John Bradshaw, the causes of this wounding inner child are: 1) Spiritual wounds that diminish one's sense of self-worth; 2) Physical, sexual, and emotional abuse; 3) Bullying at school; 4) Not meeting cultural standards, resulting in ridicule from the environment (cultural shame); and 5) Shame and self-loathing due to the environment, resulting in trauma (toxic shame).

John Bradshaw has identified several indicators of the behavior of someone who has an inner child wound, namely: 1) Emotional dependence (co-dependence); 2) Fondness to commit violence (offender behaviors); 3) Narcissistic disorder, which involves always wanting to be the center of everyone's attention because of a lack of love from parents as a child; 4) Trust issues; 5) Self-harm (acting in) or acting out (hurting others); 6) Irrational beliefs (magical beliefs); 7) Intimacy dysfunctions; 8) Non-disciplined behaviors; 9) Addiction and compulsive behaviors; 10) Through-out distortion; 11) Feelings of emptiness and depression (Bradshaw, 1990).

Healing inner child wounds requires a long process, one of which is forgiveness. Bradshaw stated that forgiveness provides space to live a more meaningful life, build a healthy identity, and repair relationships with parents emotionally, if possible. This process is not about forgetting, but rather about taking control of one's life so that individuals are free from grudges and old wounds. Forgiveness helps uncover pent-up emotions and provides emotional relief. Through this action, suppressed emotions such as pain and anger can be expressed. According to John Bradshaw, the stages of forgiveness are: 1) acknowledging and accepting parental mistakes; 2) undergoing a grieving process to release unrealistic expectations about the past; 3) breaking the cycle of resentment by releasing emotional baggage; 4) setting boundaries; and 5) building healthy relationships (Bradshaw, 1990).

Accordingly, forgiveness in the Quran is not only interpreted as an ethical requirement, but also as a path to inner healing, liberation from past wounds, and reconnection with divine grace. This reveals the depth of the meaning of forgiveness in the Quran, which touches on various realms: theological, social, spiritual, and even psychological. The concept of forgiveness in the Quran plays a significant role in the healing of inner wounds, which can be integrated with the wounded inner child. This integration of the two encompasses the following;

a. Forgiveness can Heal Inner Wounds (Wounded Inner Child)

According to John Bradshaw, forgiveness can be a solution to healing inner child wounds because it focuses on the process of erasing emotional wounds in the inner child. In line with this, the concept of forgiveness in the Quran also involves the process of erasing wounds and pain in the heart. As the root word 'afw' means to erase, which in human relationships means erasing the hurt caused by the mistreatment of others. Therefore, forgiveness is more of an internal value felt by the person who forgives, seeking to erase the hurt, especially those originating from childhood, whether from parents or the surrounding environment, that are still carried into adulthood. This aligns with and supports Lyu & Lu's 2021 research that found that forgiveness can reduce the emotional burden that has held the inner child captive in past wounds, thereby providing emotional relief (chatarsis) that heals. (Lyu & Lu, 2021).

b. Forgiveness is a process of freeing oneself from resentment.

Bradshaw states that the process of forgiveness is not about forgetting, but rather about taking control of one's life and nurturing one's inner child to become more independent and free from the shackles of self-destructive resentment. Ultimately, this will break the cycle of hatred for the next generation. Forgiveness is done to release resentment for the sake of emotional well-being, as resentment only serves to destroy oneself. (Bradshaw, 1990). The Qur'an also mentions that the process of eliminating revenge is by controlling anger, which can be seen from the verses related to *kāzimīn al-gayza* and *gażibū* which are found in QS. Āli 'Imrān [3]: 134 and Al-Syūrā [42]: 37 (Al-Qur'an, 2022). Here, forgiveness is related to holding back anger. Meanwhile, the process of eliminating resentment involves managing anger and channeling it effectively. In relation to healing the wounded inner child, controlling anger, if practiced continuously and consistently, will gradually erode feelings of hatred and resentment. Active forgiveness, which involves removing mistakes/resentment from the heart and holding back anger, can eliminate self-resentment (Surianti, 2022).

c. Forgiveness is not an instant process

It is stated here that healing from wounds is a process. So, in order to heal a wounded inner child, a person must consistently change and consciously want to truly recover. In QS. Al-Syūrā [42]: 40, forgiveness is related to patience, thus showing that forgiveness requires patience. (Al-Qur'an, 2022). Meanwhile, patience is related to a process that is not short, because it includes self-control, surviving in difficult situations, persistence to recover, accepting bitter reality and not being reactive but calm (Subandi, 2011). This shows that forgiving parents' past attitudes involves a long process, especially since the wound is already in the subconscious and continues to accompany a person throughout their adulthood.

d. Forgiveness is an internal process that is beneficial for oneself.

John Bradshaw said that forgiveness will give individuals the freedom to let go of past wounds and focus on living their lives now and in the future with full awareness, thereby achieving happiness and peace. (Bradshaw, 1990). From this, it can be seen that the ultimate goal of healing the wounded inner child is for oneself, namely happiness and peace. The Qur'an also states that the ultimate goal of forgiveness is to benefit oneself from a broader spiritual perspective, namely in QS. Al-Baqarah [2]: 237, Āli 'Imrān [3]: 135, Al-Nisā' [4]: 149 and Al-Jāsiyah [45]: 14. In these verses, forgiveness is related to piety, Allah's forgiveness, being forgiven by Allah, and heaven (Al-Qur'an, 2022). Although the Quran encompasses more than just peace and happiness in life, this

Quranic concept aligns with psychology. Piety, God's forgiveness, and the granting of Paradise are sufficient to bring Muslims peace and happiness in this world, especially given the guarantee that forgiveness will lead to Paradise.

e. The Practical Mechanism of the Qur'an in Forgiveness as a Solution for Healing Inner Wounds

1) Emotional Regulation as the Foundation of Internal Recovery

This emotional regulation is the initial stage that emphasizes individual self-healing to free themselves from painful past wounds carried into adulthood. In this case, individuals can regulate and control negative emotions. This is because personal responses to problems can be controlled, while other people's attitudes cannot. Therefore, the first focus of healing the wounded inner child is to improve themselves first. The methods used in this emotional regulation are as follows: First, be open-minded. The individual must first be open-minded, namely accepting their parents as they are, including the negative things they have caused. Because they also received the same wounds from their parents, which are passed on to their offspring. This allows individuals to feel and accept suppressed emotions, such as anger or sadness, which is a crucial step in the healing process.

In the Qur'an, it is mentioned in QS. Ali 'Imran [3]: 159, Al-Nur [24]: 22 and Al-Tagabun [64]: 14 which are related to *gafur*, *syawir*, *safh* and *rahim*. In Ali 'Imran [3]: 159 the Prophet was betrayed by his people during the Battle of Uhud, where they were tempted by wealth and disobeyed the Prophet's orders, resulting in defeat. However, the Prophet responded to the betrayal by remaining gentle, asking for forgiveness. Then in Al-Nur [24]: 22 and Al-Tagabun [64]: 14 it is related to deeper forgiveness because it forgave close family members, namely wives, children, and relatives. When hurt by those closest to them, Allah wants them to forgive, care for, and love because the perpetrator will receive the same from Allah. This attitude shows a deep acceptance of the bad attitude (Al-Qur'an, 2022).

The verses above relate to being hurt by someone close to you and then forgiving them. When it comes to healing a wounded inner child, in the process, a person must first be open-minded and acknowledge that parents are not perfect and have flaws. They may have also received the bad behavior from their parents, and, due to their ignorance, they then pass it on to their children. Therefore, if forgiveness is related to mercy (*rahmah*) in the Quran, in relation to healing a wounded inner child, a person can do the same, namely showing love and empathy for their parents, as they themselves experienced the same things from their parents in the past. This is important so that a person has a sense of being hurt and opens up a space of awareness for healing and self-improvement.

In addition to accepting parental mistakes, individuals can also accept that their childhood wasn't as ideal as they would have liked. Accepting that the past cannot be changed, while the present is the time to change so that the future can be changed. And accepting that as children, individuals were unable to filter what entered their bodies, what was acceptable and what was unnecessary. Everything entered into children, both positive and negative. Therefore, as adults, individuals must recognize that they have the opportunity to heal and achieve inner peace.

Second, patience (*sabr*) is a crucial element in the recovery of the wounded inner child. It's not simply about enduring, but rather an active process of accepting reality while protecting oneself from destructive reactions. Patience has a profound meaning. It's not merely passive, but active, encompassing efforts to control emotions, persist in difficult situations, accept reality, think long-term, be non-reactive and impulsive, and persevere in achieving the goal of recovering from the wound (Subandi, 2011). Forgiveness is a process that takes time, so patience is key. Patience, in the context of the inner child, can also be seen as a way to gently accompany the hurt.

Childhood wounds often make individuals want instant healing (not the process) or even avoid it. So in this case, the Quran teaches patience as an attitude of gentleness and presence. Not to endure pain, but to give oneself space to feel the wound without judgment. This is important in the recovery of the inner child, because the child within an individual needs to be heard and understood, not just told to be strong. Third, controlling anger (*kadzimin al-gaidza*). Children who are hurt during childhood, when they grow up, will become individuals who are easily angered or explode, because old wounds are continuously suppressed and are unable to channel them properly. This involves anger management because anger will only further hurt oneself. Then the Quran teaches to control and manage anger, even in QS. Ali 'Imran [3]:134 Allah praises those who are able to control their anger (Al-Qur'an, 2022).

In the context of the inner child, holding onto anger doesn't mean suppressing it, but rather learning to acknowledge past anger without destroying oneself or others. Forgiveness doesn't erase anger, but

embraces it, manages it, and then consciously releases it out of a desire for happiness. This is a form of inner jihad. This attitude is crucial to break the chain of heartache and trains the soul not to harbor grudges that prolong the pain. Fourth, *tawakkal* (reliance on God). Previously associated with active effort, in this case, in addition to effort, individuals can also surrender their wounds and healing to God. Because sometimes many wounds are difficult to heal, which can be overwhelming from a human perspective. *Tawakkal* becomes a spiritual practice in surrendering the results of the healing process to God. When efforts to forgive are not fully successful, *tawakkal* keeps the hope of recovery alive within the individual because of the belief that God exists and will help.

Fifth, letting go and turning away (*safh*, *i'ridh*). Then, in the final stage of emotional regulation, individuals can set boundaries in their relationships with their parents or those who have hurt them, especially if they continue to hurt or ignore responsibility for their mistakes. This step is a form of protection for the inner child, who is now under the individual's responsibility. As this healing process occurs, the inner child can feel security, hope, and the ability to build a healthier identity. Ultimately, when the inner child's wounds have healed and a person has made peace with their wounds, this will open up opportunities to repair relationships with parents more wisely. Thus, forgiveness is not only a way to let go of past wounds, but also a means to live life in the present with more freedom and meaning (Bradshaw, 1990).

The Qur'an, through verses relating to the attitude of other people who are always hurtful and ignorant, explains in QS. Al-Baqarah [2]: 109, Al-Ma'idah [5]: 13, 15, Al-A'raf [7]: 199 and Al-Zukhruf [43]: 89 (Al-Qur'an, 2022). Forgiveness in this verse is related to *safh* (allowing) and *i'rid* (turning away). There, the Prophet and the believers were hurt, envied, and harassed by the polytheists. Therefore, the Prophet and the believers tolerated this attitude and ignored it. Then, in Al-Zukhruf [43]: 89, the Prophet was ordered by Allah to leave them because the harassment was increasingly severe and as a human being, the Prophet felt overwhelmed by this attitude. Here, the Prophet was overwhelmed and left them for a reason. At that time, the situation was very chaotic, the believers were being harassed a lot and it was no longer conducive to preaching. Therefore, a special strategy was needed in his preaching, namely by leaving them first and migrating to Medina to gather strength and improve the quality of the Muslim community. Moreover, this verse is the last verse that falls into the *Makiah* category.

This attitude can be integrated with the healing of the wounded inner child. When an individual is hurt as a child, whether by parents, friends, or those around them, if they continue to hurt, bother, and disturb someone as an adult, then in such a situation, they must set boundaries by ignoring their behavior, leaving them alone, and not communicating with them. This is not to be a disobedient child, but rather to protect the inner child, prevent them from remembering the past pain, and restore them to health. If someone is mentally healthy, they will respond wisely to any event, no matter how bad. Therefore, when someone is mentally healthy and able to make peace with it all, it will be easier and easier to repair damaged relationships and those who hurt them, if they are aware of it, especially if the perpetrator is a parent.

At this stage, if the wound in the heart has healed, it can be said that forgiveness has occurred. This means no longer feeling hurt when recalling the painful past. However, the fullness and depth of meaning will be achieved if the individual is willing to undertake social reconstruction by repairing the damaged relationship with parents and then seeking mutual consent to create harmony between the two parties. Once the individual has recovered and feels able to reconnect, they can move on to the next stage: transforming their relationship with the person in question.

1) Transformation of Relations for Social Harmony (External)

The Quran is not only beneficial for each individual personally, but also for the social sphere. Through deeper and more complete forgiveness, after recovering from the wound and achieving emotional stability, individuals can repair damaged relationships, especially with parents, to create harmony between the two. Once individuals are at peace with themselves, it will be easier to relate to others, especially parents who have hurt them. This stage allows individuals to transform their wounds into strength to repair relationships, allowing them to fully forgive and achieve inner peace. They can also free themselves from past grudges in an elegant manner.

Repairing these relationships, besides maintaining social harmony, also plays a significant role in healing emotional wounds completely. The explanation is as follows: First, building a healthy relationship with parents and setting boundaries, as discussed previously, is actually a healthy way to relate to oneself if parents are still hurtful, don't realize their mistakes, and are reluctant to change. However, if parents no longer hurt someone until adulthood, the bad treatment previously stemmed from ignorance, parents are willing to change and realize their

mistakes, or parents are still hurtful but the individual has recovered, then the individual can strive to establish a healthy relationship and repair the damaged relationship with their parents.

According to Bradshaw, the process of healing the wounded inner child through forgiveness provides space to live a more meaningful life, build a healthy identity, and improve relationships with parents emotionally, if possible. The Qur'an perfects building this healthy relationship by being kind to parents. The Qur'an discusses resilience after conflict, as in QS. Al-Syūrā [42]: 40, which relates to *iṣlah* (doing good). This ability to do good demonstrates an individual's wisdom and emotional maturity (Al-Qur'an, 2022). Second, repairing with good manners (*Ma'ruf*). Repairing relationships with parents must be done in a good way, which can begin with communication. It is possible that parents will feel offended if they use inappropriate words or methods. Not only through communication, but individuals must make parents comfortable first, such as bringing gifts or chatting lightly about their parents' lives in the past. In this case, the Qur'an uses the word *ma'ruf* (good) instead of *tayyib*. *Ma'ruf* is related to goodness that is reflected in a person's attitude. Therefore, in this case, good manners must become the individual's behavior, not just in conversation.

Third, dialogue/deliberation (*syawir*). Once parents feel comfortable, the individual can engage in dialogue, open up, and express emotions in a healthy manner with their parents regarding past wounds. These wounds may stem from the parents' ignorance or unconsciousness. However, if the child is aware of their past mistakes, this openness is expected to foster honesty from both parties, ultimately leading to mutual acceptance and a healthy relationship. In the context of the wounded inner child, dialogue can also involve opening a conversation with a psychologist to aid the recovery process, especially if the individual is feeling overwhelmed or even depressed, fearing it will harm themselves, others, and widen the wounds. Quranic teachings and psychology can be combined in this recovery process. The psychologist helps guide the individual toward recovery, while the Quranic values are used by the individual to accompany their recovery every day consciously and according to their own wishes, not those of others.

Fourth, offering compassion (*Halim*). Offering compassion in the context of a wounded inner child means being non-reactive, not demanding immediate validation, and allowing time for the relationship to heal slowly. This is especially true if parents have not yet realized their mistakes and are reluctant to discuss the past. At this stage, individuals must give their children time and not react to their responses. This is not easy for parents. Parents certainly feel exhausted raising children, have egos, and have difficulty expressing their feelings due to the emotional burden they have carried for years or even decades. This is especially true for parents in the past who were less aware of the importance of mental health. Fifth, praying (*Gafur*). The next step after making efforts is praying for Allah to soften the child's heart. Because in this world, many things are beyond human reach. Meanwhile, with Allah, everything is possible. Asking Allah to open the door to the child's heart and remove the same sorrows from his life. Because if a parent hurts his child, he actually feels the same way from his parents. Praying for the perpetrator's well-being is a sign of emotional maturity. The Prophet Muhammad prayed for his followers even when they were hurt.

Sixth, be compassionate (*Rahim*) and do good (*Ihsan*). This is the peak stage of forgiveness in relationship transformation, namely doing good to parents who hurt them. Because it is not easy to do, Allah guarantees that the perpetrator will be forgiven by Allah, not punished in the afterlife and will receive paradise. As in QS. Al-Nūr [24]: 22 and Al-Tagābun [64]: 14 which discusses individuals who are hurt by those closest to them, namely wives, children, and relatives. In this verse, if they forgive, show compassion, and show love, they will receive the same from Allah (Al-Qur'an, 2022).

Compassion and kindness are important for building relationships. Again, compassion (*rahim*) in this context means continuing to love one's parents even after they have been hurt. This is a manifestation of God's gracious nature, even when severely hurt and betrayed, such as by the Jews who worshipped the calf. This includes empathy and seeking the background of why parents act this way. Among other reasons, parents are not yet resolved to their past, lack awareness, or lack the opportunity to learn, thus failing to understand how to behave and finding it difficult to change. Ultimately, this is passed on to their children. In this case, individuals do not have to forget the incident, but can develop a new form of compassion that is mature, healthier, and self-aware. The prerequisite for this attitude is that individuals have made peace with their own wounds.

Then, doing good (*ihsan*) becomes the pinnacle of relationship transformation in the context of forgiveness. When compassion (*rahmah*) remains in the heart and mind, doing good (*ihsan*) becomes an attitude and manifestation of that compassion. It emerges in actions born of deep empathy and sincerity for the sake of Allah. The form of doing good here has a broad meaning in practice. The Quran itself uses the word *ihsan* to denote

"doing good." Because *ihsan* is a good attitude that has been manifested in action and is based on faith and piety in Allah. Because if it is simply doing good, everyone can do it, both Muslims and non-Muslims.

Ihsan is the difference between a Muslim and a non-Muslim because it involves doing good deeds that involve intentions for the sake of Allah alone. Therefore, in the context of this inner child, doing good deeds to parents who have hurt them must also be intended for Allah. This is because it will gain more benefits. In addition to establishing a good relationship with parents, it also earns rewards from Allah. Repairing a damaged relationship with parents may at first glance seem to benefit the party who hurt them, namely the parents, because the child is the one who made the first effort. However, in fact, this attitude of rebuilding this relationship has an impact on the individual's inner healing, namely: 1) emotional validation and a sense of acceptance by parents; 2) releasing resentment and feelings of unresolved; 3) replacing trauma with safe intimacy; 4) reintegrating the individual's identity more fully as an adult, not a wounded child (Lyu & Lu, 2021). Talking about intentions for the sake of Allah, forgiveness in the Qur'an actually touches on spiritual and transcendental aspects, namely closeness to Allah which is at the third stage.

2) Spiritual Transcendence to Reconnect with Divine Grace (Transcendental)

From the perspective of the Qur'an, forgiveness, besides being an emotional and social act, is also a process of inner transformation that leads one to spiritual maturity. After the stages of managing emotions and improving relationships with others, spiritual actualization to reconnect with divine grace is the culmination of the forgiveness journey. At this stage, one is no longer solely focused on past wounds or conflicts, but rather moves towards a deeper meaning: closeness to God and a longing for a noble afterlife. This is sufficient motivation and a strong goal for a Muslim to forgive painful events and parents who have hurt him in order to seek God's pleasure. The explanation is as follows: first, performing the main and best deeds (*fadl*). Allah has mentioned in QS. Al-Syūrā [42]: 25 that forgiving when able to repay is the main attitude. Because this is not easy to do, the doer will receive the best place in the sight of God.

Second, those who are pious (*taqwa*), as stated in QS. Āli 'Imrān [3]:134, those who are able to control their anger and forgive others' mistakes are called *al-muttaqin*, the group beloved by Allah. In this verse, forgiveness is placed on a par with almsgiving and self-control, all of which are signs of high morals and closeness to Allah. Third, those who will be forgiven and forgiven by Allah (*'afuww, gafur*), someone who willingly forgives will be forgiven by Allah. This attitude ultimately raises a person's status because they are carrying out *tazkiyatun nafs* or purification of the soul which produces an awareness of Allah's love. Those who forgive tread the path to Divine forgiveness, because Allah promises that whoever forgives will be forgiven by Him.

Fourth, emulating the attributes of Allah (*rahim, halim, 'afuww, gafur*), individuals who forgive their parents and painful pasts are honing spiritual morals that are in harmony with the divine attributes. Forgiveness done sincerely makes a person not only more peaceful inwardly, but also more reflective of the light of Allah's morals within him. Fifth, heaven is the highest reward (*jannah*), as explained in QS. Āli 'Imran [3]: 133–136, Allah promises forgiveness and a paradise as wide as the heavens and the earth for those who do good, one of which is to forgive when hurt. This confirms that forgiveness is not weakness, but rather a spiritual strength that leads one to eternal bliss in the afterlife. Especially when the source of the pain is someone close to him. This is enough motivation for individuals to want to forgive and control their personal ego for their own well-being in the end.

Thus, spiritual actualization through forgiveness after resolving emotional conflict can lead an individual's soul to steadfastness. A steadfast soul is one that is calm, stable, and aware of its purpose: to meet God in a pure and noble state. Quranic forgiveness is a path of transformation from hurt to strength, from resentment to sincerity, and from anger to true peace. In addition to healing oneself internally through emotional regulation and rebuilding relationships with parents, closeness and trust in God can also heal inner wounds. Spiritual motivation in God can provide meaning and purpose for recovering from trauma and suffering because it is seen as part of His plan and even becomes a strong reason for someone's post-traumatic growth, a role that is greater than optimism, social support, and spirituality in general (Harper & Pargament, 2015). In addition, because the wounded inner child feels that he is worthless and does not have the nature of self (spiritual wounds), feels empty and lonely (*emphdyness*), is unworthy and does not receive validation, then closeness to Allah can make him feel valuable and loved because Allah gives His grace, is always there for His servants, has justice in repaying deeds and loves all His servants without discrimination.

Ultimately, forgiveness in the Quran touches on the deepest and most fundamental aspects, providing healing for the wounded inner child, as it encompasses theological, social, and spiritual aspects. This enables individuals to recover quickly because it emphasizes conscious self-forgiveness based on justice and strong motivation from God as a means of self-improvement and rapprochement with God. This internal motivation and

awareness can be the initial foundation for healing, while external sources, such as friends and therapists, serve as intermediaries. The Quran also does not prohibit individuals from seeking counseling or seeking professional treatment, especially if the problem they experience has become a mental illness. In this case, professional action is necessary, but the central focus remains self-awareness to strive for healing and self-improvement based on grace and a desire to be close to God Almighty. If one is able to let go of past pain, wounds, and trauma, God demonstrates His justice by promising to grant paradise and forgiveness for other sins committed, as long as they are not major sins that require serious repentance. Individuals who experience inner child wounds naturally desire happiness in the afterlife, as they often experience pain in this world. You should immediately change your mindset so you don't feel pain twice.

CONCLUSION

The concept of forgiveness in the Qur'an has deep spiritual, emotional, and psychological dimensions, and is relevant as a mechanism for healing inner wounds, particularly related to the phenomenon of the wounded inner child. Through a semantic approach to three key words in the Qur'an; 'afw (removal), *safh* (turning away without retaliation), and *gufran* (covering of mistakes), this study shows that forgiveness is not only social and moral, but also a path to emotional maturity and spiritual closeness to God. The integration of the concept of forgiveness with John Bradshaw's inner child theory suggests that childhood emotional wounds can be healed through a process of forgiveness that is characterised by awareness, patience, and spirituality. This article emphasizes that forgiveness is a gradual process involving: emotional regulation (internal), relationship transformation (external), and spiritual actualization (transcendental). Through the Qur'anic mechanism, someone who forgives not only releases the burden of the past, but also rediscovers self-esteem, a sense of being loved, and the meaning of life. Thus, this article offers a multidisciplinary approach that combines the study of Qur'anic exegesis and modern psychology, emphasizing the importance of forgiveness as a liberating and healing therapy for the soul. This not only enriches the study of exegesis but also demonstrates that Qur'anic values can be practically applied in trauma recovery and strengthening the mental health of the Muslim community.

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