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## Forgiveness Therapy in Developing Subjective Well-Being of Homosexual Clients at Yayasan Peduli Sahabat Cibinong Bogor

Muhammad Fikri Maulana ([fikrimaulana0305@gmail.com](mailto:fikrimaulana0305@gmail.com))  
Al-Azhar Islamic School Pekalongan, Indonesian

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### **Abstract**

A homosexual has many problems in his life, including confusion of self-identity and social intolerance from the environment, because many people put aside human values in viewing the reality of homosexuals, so that society gives all “stamps”, such as homosexuals as pathological, anomaly, or abnormal. . This study aims to find out more about forgiveness therapy as a form of developing subjective well-being of homosexual clients at “Yayasan Peduli Sahabat Cibinong Bogor”. The research method used in this study is a qualitative research method. The type of research used is field research. Researchers went directly to the research site at Yayasan Peduli Sahabat Cibinong Bogor in obtaining data and engaging with the subject directly. The primary data sources in this study were counselors or client companions, and homosexual clients at the Peduli Sahabat Foundation. The data collection technique was done by interview, observation, and documentation. The data that has been obtained is then analyzed descriptively using the Miles and Huberman interactive model which consists of data reduction, data presentation, and verification. The results showed that the subjective well-being of homosexual clients at Yayasan Peduli Sahabat experienced a good development of conditions after using forgiveness therapy. This is marked by a state of cognition or a new perspective on himself, which initially homosexual clients were unable to take lessons, considered failure, humiliation, but now they have changed such as being able to take lessons, the meaning of life, and life satisfaction.

**Keywords:** Forgiveness Therapy, Subjective Welfare, Homosexual

### **Abstrak**

*Seorang homoseksual memiliki banyak masalah dalam kehidupannya, antara lain adanya kebingungan identitas diri dan ketidakterimaan sosial dari lingkungan, karena banyak masyarakat mengesampingkan nilai-nilai kemanusiaan dalam memandang realitas homoseksual, sehingga masyarakat memberikan segala "cap", seperti homoseksual sebagai patologis, anomali, atau abnormal. Penelitian ini bertujuan untuk mengetahui lebih dalam terkait terapi memaafkan sebagai bentuk pengembangan kesejahteraan subjektif klien homoseksual pada sebuah “Yayasan Peduli Sahabat Cibinong Bogor”. Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian kualitatif. Adapun jenis penelitian yang*

*digunakan adalah field research (penelitian lapangan). Peneliti terjun langsung ke tempat penelitian di Yayasan Peduli Sahabat Cibinong Bogor dalam memperoleh data-data dan terlibat dengan subjek secara langsung. Sumber data primer dalam penelitian ini yaitu konselor atau pendamping klien, dan klien homoseksual di Yayasan Peduli Sahabat. Teknik pengambilan data dilakukan dengan wawancara, observasi, dan dokumentasi. Data yang telah diperoleh kemudian dianalisis secara deskriptif menggunakan model interaktif Miles and Huberman yang terdiri dari reduksi data, penyajian data, dan verifikasi. Hasil penelitian menunjukkan bahwa kondisi kesejahteraan subjektif klien homoseksual di Yayasan Peduli Sahabat mengalami perkembangan kondisi yang baik setelah melakukan terapi memaafkan. Hal ini ditandai dengan keadaan kognisi atau cara pandang baru terhadap dirinya, yang awalnya klien homoseksual tidak mampu mengambil hikmah, menganggap gagal, bina, namun sekarang berubah seperti mampu mengambil hikmah, adanya kebermaknaan hidup, dan kepuasan hidup.*

**Kata kunci:** Terapi Memaafkan, Kesejahteraan Subjektif, Homoseksual

## INTRODUCTION

The existence of homosexuals is not a new thing where homosexuality is a reality as a necessity in society. Homosexuals face many problems, including confusion of self-identity and social disapproval from the environment, because many people put aside human values in viewing the reality of homosexuals, so that society gives all "stamps", such as homosexuals as pathological, anomalous, or abnormal. Homosexuals are considered as destroyers of society, destroyers of family life, and moral homosexuals without self-respect. They are constructed as scum of society because social and religious norms cannot accept the presence of those who have abnormalities. Because that's what triggers poor subjective well-being (Nursalam, 2017: 158).

This condition is a major problem for homosexuals. They feel that their position is that of a minority. In such depressed conditions can cause social anxiety in homosexuals. They feel the fear of being rejected and discriminated against. International research shows that young homosexuals are more likely to be depressed and experience anxiety. Another risk associated with this problem is self-harm (Yogestri, 2014: 200). Not to mention, many families as the closest unit to homosexual perpetrators strongly object to their existence. This is because the majority of Indonesians are Muslim, which in fact condemns homosexual activity. Other religions also deny its existence (Dewi, 2016: 77).

Negative affect in the form of sadness, anxiety, disappointment, discomfort and so on, shows that most homosexuals do not feel happy. Where happiness in the study of psychology is called subjective well-being. This poor subjective well-being is caused by

homosexual experiences related to rejection, discrimination, and bullying which are then manifested into negative feelings and perceptions.

The same thing also happened to homosexual clients at the Yayasan Peduli Sahabat in Cibinong, Bogor. The condition of subjective well-being of homosexual clients is in poor condition. This condition is characterized by negative affection or feelings in the form of sadness, hopelessness, to life dissatisfaction which has an impact on suicide attempts. In addition, self-view that they are people who fail, have no future because of same-sex attraction also worsens the condition of their welfare. Welfare or happiness is a person's goal in life. If a person does not have happiness, problems such as hopelessness, depression, and suicide attempts will arise.

Answering these problems, Agung Sugiharto or Sinyo Egie, the founder of the Yayasan Peduli Sahabat, provides services or interventions to develop the subjective well-being of homosexual clients through forgiveness therapy. This service is essentially useful for providing a positive understanding to clients, that homosexuality is a test that must be passed. The client is accompanied through the test period in a way that is blessed by Allah SWT, through the stages of homework.

The initial stages of forgiveness therapy in the Yayasan Peduli Sahabat focuses on the repentance of Nasuha. This stage is the determination of commitment as the point of the journey to a new life. Clients are directed to admit mistakes related to homosexual behavior that have been committed, apologize to Allah SWT, themselves and those around them, commit, and change a new perspective to become a better person. This stage has a long-term goal of developing subjective well-being. Subjective well-being refers to how a person evaluates his life and happiness. Therefore, this stage is a determinant of the client's success in the next process.

The urgency of subjective well-being for homosexual clients is not only for the present, but also for the future. Clients who have gone through the process of forgiveness therapy and subsequent processes at the Yayasan Peduli Sahabat will reach the stage of preparation for marriage. The test given by Allah SWT, in the form of a homosexual trial, must be passed and changed to something happy, namely marriage. Clients are guided to straighten perceptions and expectations, this will reconcile the client's heart and make the client more confident to live daily life.

The success of forgiveness therapy is also carried out in a study conducted by Asih Prihantini with the title Forgiveness Therapy to Improve Psychological Well-Being of Wives of Victims of Domestic Violence which is contained in a thesis which says that forgiveness therapy is effective in improving the psychological well-being of women who experience domestic violence. So, it is also very important to do further research with different research subjects, as well as examine the process of forgiveness therapy in developing subjective well-being in other research subjects by looking at how the process of forgiveness therapy is carried out, especially at Yayasan Peduli Sahabat in Bogor for homosexual clients where subjective well-being is clients who are initially bad both in terms of cognitive and affective aspects and are able to change into good subjective well-being only by means of forgiveness therapy.

The research method used in this research is a qualitative research method. Where to examine forgiveness therapy in developing the subjective well-being of homosexual clients at Yayasan Peduli Sahabat Cibinong Bogor, researchers explore and understand these symptoms through descriptive data. The type of research used is field research. Researchers went directly to the research site at Yayasan Peduli Sahabat, Bogor in obtaining data and engaging with the subject directly (JR Raco, 2013:9).

The data in this study were taken by using observation, interview, and documentation techniques. The data that has been obtained is then analyzed descriptively. Descriptive analysis is an analytical method used to analyze the subject matter with the right interpretation in order to obtain an in-depth picture of forgiveness therapy in developing the subjective well-being of homosexual clients at Yayasan Peduli Sahabat Cibinong, Bogor (Creswel, 2014: 254-261) .

## **DISCUSSION**

### **1. Forgiveness Therapy in Sufism Perspective**

Forgiveness therapy is a person's willingness to include eliminating and forgetting all painful feelings caused by the actions of others because of the motivation to do love and build better relationships. If someone is able to forgive, then it shows a process of cleansing the soul or *tazkiyatun nafs*. *Tazkiyatun nafs* in Sufism is often associated with purification of the soul, cleansing of the heart, purification and clearing of the heart and the alignment of the relationship between man and his Lord. This step of *tazkiyatun nafs* can be

understood as an effort to integrate oneself with the establishment of a relationship of cleansing the heart, purifying and clearing the heart and harmonizing the relationship between man and his God (Khairunnasa Rajab, 2007: 2). There are 3 stages in *tazkiyatun nafs* is *takballi*, *taballi* dan *tajalli* (Alfaiz, 2019: 75-76).

*Takballi* as a stage of cleansing the soul from bad behaviors, is the same as forgiveness therapy in *divali* by removing and eliminating pain, disappointment, resentment and anger. Someone who removes these negative feelings and views, then in Sufism that person goes through *takballi* or the stages of cleansing the soul. When you have entered this stage, the seeds of happiness will begin to grow. After a person has passed the *takballi* stage, then the next step is to enter the *taballi* stage, namely filling the soul with commendable behaviors.

When the stages of *takballi* and *taballi* have been passed, then the next step is to enter the stage of *tajalli*. *Tajalli* is an attempt to stabilize oneself with the reality of the world that is very different from the new born person through the process of purification of the soul. This means that someone who has entered the *tajalli* stage means that he is trying to become a person who is consistent with new, better behaviors and continues to interpret it which will gradually gain light from Allah SWT (Arif Khoeruddin, 2016: 128).

If you look closely, there is a relationship between the stages of *tajalli* with the last process of forgiveness therapy. The process is by making a promise and commitment to forgive the perpetrator and keep it until the pain actually turns into happiness. The promise and commitment to forgive and keep it is a form of stabilizing oneself with new conditions. If it is stable and continues to interpret it, then gradually it will get light from Allah SWT, namely in the form of loss of hijab from the characteristics of *kebasyarahan* (humanity) and will grow inner and outer happiness. This is the same as the ultimate goal of forgiveness therapy, namely the emergence of happiness after a person is able to commit to forgive and maintain it until the pain is gone.

## **2. Client Acceptance Mechanism in Yayasan Peduli Sahabat**

Yayasan Peduli Sahabat is a social foundation that provides information, education, consultation and assistance regarding the world of sexual orientation and homosexual or non-heterosexual social identity. To become a client or member of Peduli Sahabat, Sinyo (2014: 88-90) said that registration is necessary. Here is the mechanism:

- a. Prospective clients must join the Oorth Peduli Sahabat group online. If using a web browser either on a PC, Laptop, or Android then type the link [https://www.oorth.me/peduli\\_sahabat](https://www.oorth.me/peduli_sahabat) or it can be through social media facebook on the link <https://www.facebook.com/group/pedulisahabat2014>.
- b. If the prospective client already has an oorth account, you can directly click the link <https://www.oorth.me/joinGroup?key=29979>, or for those who already have an oorth and android account, you can download the Play Store application, look for the OORTH by Skynosoft Portal Prime application. Once installed, look for the Cares for Friends group and select the community one, then click join. Wait for confirmation from admin.
- c. The estimated confirmation time can be one day to two weeks, depending on the number of prospective members. After receiving confirmation, the Peduli Sahabat client must follow the guidelines in the form of notes of 30 documents in the Peduli Sahabat oorth group. Read carefully and thoroughly, don't miss any part.
- d. After following the guidelines above, the admin will give one week for Peduli Sahabat clients to understand sexual orientation insights.
- e. Then the Peduli Sahabat client fills out the form provided by the admin and sent via online message pesan
- f. Wait for confirmation from the admin and get the client code and the next steps for assistance

### **3. Analysis of Subjective Well-Being Conditions for Homosexual Clients Yayasan Peduli Sahabat in Cibinong Bogor**

Subjective well-Being conditions of homosexual clients at Yayasan Peduli Sahabat in Cibinong Bogor after undergoing forgiveness therapy are in good condition. It is characterized by positive affection or feelings in the form of happiness, gratitude, pleasure and other positive feelings. This situation is influenced by cognitive conditions related to a person's satisfaction with his life.

The following is an analysis of the condition of subjective well-being based on its aspects, namely aspects of cognition and affection.

#### **Cognition Aspects**

The subjective well-being of homosexual clients is poor or negative because of the past bitter experience, reinforced by the presence of poor self-esteem. As stated by

Campbell that self-esteem is a predictor that determines subjective well-being (Ienats Tsuroya: 72). Poor self-esteem will cause them to have poor control over their way of thinking, including suicidal intentions. However, as time goes by and goes through the mentoring process, they have started to have good self-esteem such as realizing that every human being has their own trials, being grateful and able to take lessons from the past, to planning to marry. Through good self-esteem, they are able to have intimate and good relationships with others, as well as productive capacities in work and the future. This enables him to develop good interpersonal skills and create a healthy personality, including being able to be confident and take lessons from his bad experiences (Satri Purwito: 185).

In addition, the development of subjective well-being of homosexual clients who show a positive development is also influenced by the type of person who is open or extravagant. Individuals with an extraverted personality will be interested in things that occur outside of themselves, such as their physical and social environment. Diener argues that extraneous personality will significantly predict the occurrence of a person's subjective well-being. Individuals with extraverted personality usually have more friends and social relations, they have a greater sensitivity about positive appreciation to others (Jati Ariati: 120).

The above was done by two Peduli Sahabat clients, one of them told a story with a friend to relieve his burden, finally many friends found out that he was a lover of fellow women, but his friends motivated and supported him to be steadfast and strong and had to move. Slightly different from him, his next client did not tell his friends directly, but through short stories he wrote in the pen circle forum, through which his short stories became novels. Through the novel, many friends provide moral support to him.

Furthermore, in contrast to the homosexual clients who are lesbian or who like fellow women above, the next two homosexual clients are gay or like men. Although the four clients had poor subjective well-being, it was not as bad as the lesbian homosexual client. They did not arrive at the intention of taking their lives through suicide. They both began to realize the condition as a man to marry and have a family.

As explained above, the subjective welfare condition of their clients, clients who like fellow men, is much better than that of female clients. This is because the life experiences of male clients are not as tragic as those of female clients. So that the assessment of life

satisfaction is good and the feelings caused are not so bad. If only had negative affect and cognition, but not as specific as female clients.

### **Affective Aspect**

The homosexual clients before joining the process at Yayasan Peduli Sahabat, have gone through a series of life phases that lead to a negative assessment or evaluation of their lives. Homosexual clients before knowing Yayasan Peduli Sahabat felt sad and hopeless because they had a bad experience in the form of sexual harassment. The incident made one client almost commit suicide. The bad experience he had made him judge life badly, he felt very sad and had no purpose in living life.

The same thing happened to other clients. Prior to participating in the mentoring, he had poor subjective well-being, characterized by feelings of sadness and anger because of past dark experiences. Almost killed himself. Before going through the process at Yayasan Peduli Sahabat, they both felt sad and hopeless because they had kept their same-sex sexual attraction to themselves, they wanted to get rid of that feeling but in various ways the results were to no avail. Compounded by the burden of the past in the form of a bitter experience of sexual harassment, it made them sink to the point of almost committing suicide.

However, after passing through the services at Yayasan Peduli Sahabat, his subjective well-being has developed well. This is marked by a change from negative affect or feelings in the form of sadness, hopelessness and so on to positive affection or feelings such as happiness, gratitude, enthusiasm and others. After going through the mentoring process at Yayasan Peduli Sahabat, the subjective well-being of their clients has improved, compared to before. This is marked by the existence of a new perspective, such as feeling grateful, happy, and taking lessons from the past. One of them even reached the stage of getting married and having children, which at firstly they were doubtful and afraid. Currently they are very happy to be married, considering they were once homosexual.

This feeling of happiness arises because it begins with the intention to change into a better person. This is in line with the opinion of Al-Farabi, one of the leaders of Sufism, stating that the way to obtain happiness is with the will, intention, determination and willing attitude of humans. Therefore, the will is the human first step towards happiness. Intentions and wills mean that what is in the human mind and heart should ideally be realized in everyday life or everything that is considered good in the human heart and mind



must be realized. Otherwise, happiness will not be felt. It is not wrong that many people are not happy in this world, because so much of what they think is good, in their hearts and minds, in reality, little is realized (Endrika Widdia, 2018: 103).

#### **4. Analysis of the Application of Forgiveness Therapy in Developing Subjective Welfare of Homosexual Clients at Yayasan Peduli Sahabat Cibinong Bogor**

The application of forgiveness therapy at Yayasan Peduli Sahabat Cibinong Bogor, is located in the PR 1 stage (Homework 1). The client acts forgiving by praying repentance for Muslims or other things for non-Muslims such as confessing sins and mistakes, apologizing for those who have been hurt or frequently interacting with clients, especially parents and forgiving people who have done wrong to the client.

As contained in the framework of thinking, includes feeling pain, empathizing, acting altruistically, committing to forgiveness, and consistency of commitment to forgiveness. The following is an analysis of the stages of applying forgiveness therapy at Yayasan Peduli Sahabat.

##### **a. Feel the Pain Again**

The process of forgiveness therapy in Yayasan Peduli Sahabat Cibinong Bogor, begins with prayer of repentance. Through this stage, the client is guided to pray repentance, then the client continues to apologize to the person who has been hurt by the client. After that the client forgives the closest people and other people who have hurt the client. Through this stage, the client will begin to erase the pain of his past experience.

Before participating in the service process at Peduli Sahabat, perform repentance prayers. But the road to repentance is not smooth, there are many tests. Sometimes you still want to sin, after that repentance prayer again. However, after getting to know Peduli Sahabat and following the process, namely performing repentance prayers, the taste is different from before the mentoring. Now the client is more earnest and determined to change. After that I apologized to my same-sex partner, then apologized to my parents. I hated them because I felt they couldn't take care of me and I forgive myself for all the past. In addition, I also forgive all those who have wronged me.

The process of forgiveness therapy contained in PR 1 begins with repentance of *nasuha*, acknowledging mistakes before God and asking forgiveness for past mistakes. If non-Muslims can admit mistakes, forgive ourselves and those closest to us and forgive people who have hurt or harmed clients. After that, it is followed by a commitment to do

good to the perpetrator as a form of commitment to forgive. This is slightly different from the opinion of Robert D. Enright and Worthington. Although basically the same, there are differences in the application of forgiveness therapy at Yayasan Peduli Sahabat. The difference lies in the order and parts. Yayasan Peduli Sahabat applies repentance prayers, but at that stage the client is not accompanied specifically to express anger and experience pain.

In relation to *tazkiyatun nafs*, the stage of feeling pain again and removing it is part of *takballi*. *Takballi* is the initial stage of the process of purifying the soul from bad values, behaviors and mindsets. *Takballi* as a stage of cleansing the soul from bad behaviors, as well as forgiveness therapy which is diwali by feeling again, erasing and eliminating pain, disappointment, resentment and anger. Someone who removes these negative feelings and views, then in Sufism that person goes through *takballi* or the stages of cleansing the soul. If the heart has been afflicted with disease or despicable qualities, then it must be treated. The cure is to practice cleaning it first, which is to get away from despicable traits in order to fill it with commendable qualities to obtain true happiness (Ismail Hasan, 2014: 54).

#### **b. Empathize and Act Altruistic**

The process of empathizing and acting altruistically is a difficult thing, but it does not rule out the client's ability to do this. Kak Arif, a companion to Yayasan Peduli Sahabat, said that ideally the client would empathize and act altruistically towards the perpetrator. Unconditional Acceptance is unconditional acceptance of the play experienced by the client in the past, forgive or forgive, love or keep loving and lastly, pray or send a good prayer to the person who has hurt him. To get to this stage, requires an extraordinary struggle.

This is relevant to the opinion of Robert D. Enright, a psychologist who states that forgiveness is a person's willingness to leave anger, negative judgments, and indifferent behavior towards others who have hurt him unfairly. That forgiveness is to erase wounds or scars in the heart. It could be that the client's memory of a heartbreaking event in the past is still there, but the perception of the incident that has hurt the client has been erased (Moh Khasan: 74). In addition, Worthington also stated that forgiveness is reducing or limiting hatred and resentment that lead to revenge. In simple terms it can be said that forgiveness is more than just removing negative things, but also moves to feel good for the perpetrator.

In relation to tazkiyatun nafs, the stages of empathizing and acting altruistically are part of *taballi*. namely filling the soul with commendable behavior. This is similar in one part of forgiveness therapy, where after a person eliminates pain, disappointment, resentment and anger, it is filled with love and builds a good relationship with the perpetrator. Thus, this *taballi* stage is the stage of filling the soul that has been emptied or cleansed. Because, if one habit has been released but there is no immediate replacement, then the void can lead to frustration. Therefore, every time an old habit is abandoned, it must be immediately filled with a new good habit. From one practice will become a habit and from habit will produce personality (Ismail Hasan: 54).

### **c. Commitment and Consistency Commitment to Forgiveness**

When the client has been assisted to forgive the past, the people who hurt and hurt him then the client also commits to forgive by doing good to someone who has hurt him. As stated by Kak Arif, that the client after forgiving, continues with a commitment to do good to the perpetrator according to their respective levels of ability, so as not to burden the client. The ideal of forgiveness must unconditionally accept the events experienced by the client in the past, forgive or forgive, love or continue to love, and lastly, pray or send good wishes to the person who has hurt him.

Enright suggests 4 stages of forgiveness, namely expressing anger, deciding to forgive, forgiving, and deepening. The process of forgiving is not an easy thing, because one must dare to experience a painful event again before doing forgiveness (Moh Khasan: 74). One to abandon anger, negative judgment, and indifferent behavior towards others who have hurt him unjustly. That forgiveness is to erase wounds or scars in the heart. It could be that the client's memory of a heartbreaking event in the past is still there, but the perception of the incident that hurt the client has been erased.

Furthermore, Worthington offers five stages of forgiveness, namely experiencing pain, empathizing with the perpetrator, acting altruistically, committing to forgive and maintaining a commitment to forgiveness. The first stage of experiencing pain is expressing and feeling again about negative thoughts, feelings, behaviors that cause heartache. The next stage is continued by empathizing with the perpetrator in the form of forgiving the perpetrator who caused negative affection, perceiving that everyone has sinned, and they need to be forgiven. Furthermore, being altruistic, this is expressed in the form of praying for the perpetrator, greeting and behaving well with the perpetrator, even though they have

been hurt in the past. Then followed by a promise and commitment to forgive the perpetrator and keep it until the pain really turns into happiness (Moh Khasan: 78).

Forgiveness means setting aside opportunities for revenge and prioritizing doing good to someone who has hurt them. If someone is able to forgive, then it shows a process of cleansing the soul or *tazkiyatun nafs*. The relation with *tazkiyatun nafs*, stages of commitment setting, and consistency of commitment to forgive are part of *tajalli*. *Tajalli* is an attempt to stabilize oneself with the reality of the world that is very different from a newborn person through a process of purification of the soul. This means that someone who has entered the *tajalli* stage means that he is trying to become a person who is consistent with new, better behaviors and continues to interpret it which will gradually gain light from Allah SWT (M. Arif Khoeruddin: 128).

If you look closely, there is a relationship between the stages of *tajalli* with the last process of forgiveness therapy. The process is by making a promise and commitment to forgive the perpetrator and keep it until the pain actually turns into happiness. The promise and commitment to forgive and keep it is a form of stabilizing oneself with new conditions. If it is stable and continues to interpret it, it will gradually get light from Allah, namely in the form of the loss of the hijab from the characteristics of *kebasyariah* (humanity) and inner and outer happiness will grow. This is the same as the ultimate goal of forgiveness therapy, namely the emergence of happiness after a person is able to commit to forgive and maintain it until the pain is gone.

Furthermore, if it is associated with Al-Farabi's view of the relationship between good morals and goodness. Al-Farabi's opinion about associating morality with happiness is important, because everyone wants to experience happiness, and morality can lead to happiness. Morals are related to issues of good and bad, right and wrong. Morals want people to be good, because only with good will a person be happy. The reason is that good people are people who are mentally healthy, and mentally healthy people can enjoy various kinds of spiritual happiness. Likewise, people who are physically fit can enjoy all kinds of physical pleasures, such as feeling the various flavors of the food or drink they eat (Endrika Widdia: 107).

In addition, Al-Ghazali argues that basically the existence of human happiness is towards eternal happiness and is achieved with the condition that the sanctity of the soul is fulfilled. The process of purification of the soul requires steps, among others: First, by

performing *takballi*, namely efforts to empty the soul of despicable qualities; Second, with *taḥalli*, which is filling the empty soul with commendable morals; and the third is *tajalli*, namely the disclosure and or visible results in the form of special gifts possessed by humans after going through two processes of *takballi* and *ta'alli*. It is at this *tajalli* stage that the happiness of the soul will appear (Habibi, 2016: 82).

The author in this case agrees with the opinion of Al-Farabi and Al-Ghazali, which states that when humans want to be happy, humans must first improve their morals. By improving morals, humans will become good human beings (*akhlak al-karimah*), and the better human morals the easier the path to achieving happiness. Furthermore, if human morals have been perfect, of course, perfect happiness will be felt. Allah SWT, will glance if we become good human beings or people with morals, and Allah SWT, will certainly grant all our wishes and make our lives easier.

The application of forgiveness therapy at Yayasan Peduli Sahabat Cibinong Bogor, as described above, has a positive impact on the subjective well-being or happiness of homosexual clients. This is marked by the development of negative affection or feelings of one of the clients in the form of sadness, hopelessness, and so on to negative affections or feelings such as happiness, gratitude, enthusiasm and others. It is also characterized by the development of poor cognition or life satisfaction to be good. Considering that the client had a bitter experience, namely being sexually abused as a child. The client has a new view that the attraction of other women is a lifelong test. feelings will disappear that arise, just how to control it. Although the feeling is still there now, but not as strong as before. He diverts by writing, traveling, talking with friends, or with other activities. In addition, the client said that he had begun to plan for the future such as plans to marry and have children.

The factors that play a major role in forgiveness therapy and the subjective well-being of clients above are the quality of their relationships with friends and the surrounding environment. He has many friends who support him to move, change for the better. So that it has a good impact on strengthening forgiveness for the past and someone who has hurt his feelings. This shows that the client has extraversion and good social relations. In addition, the client's spirituality, where he is able to take wisdom and be sincere about the events of his life as destiny from Allah SWT.

Through forgiveness, the condition of subjective well-being shows a positive development. It is characterized by feeling calmer, happier and more confident. Although he still has feelings of fear of the opposite sex, he tries to get rid of it. Even now have started to have relationships with men, to get married. This is in accordance with Worthington's opinion that someone can forgive and commit to forgive the perpetrator and maintain it until the pain is real, then it will gradually turn into happiness.

Based on the data that has been described, the author agrees with the assistance of systematic forgiveness therapy through the PR 1 (Homework 1) stage carried out by the Yayasan Peduli Sahabat in developing the subjective well-being of homosexual clients. Forgiveness therapy is a means to establish commitment as the starting point of the mentoring process as well as the turning point of a new life journey. This is useful for forgiving the past, forgiving anyone who has hurt or hurt the client, as well as taking lessons and making a deep impression to make an impression on his soul.

## **CONCLUSION**

The subjective welfare condition of homosexual clients at Yayasan Peduli Sahabat has developed a good condition. This is marked by a state of cognition or a new way of looking at himself, which at first was disturbed by many homosexual clients with negative thoughts, became open-minded so that they were able to be happy, grateful, happy and some are even married and have children.

The application of forgiveness therapy carried out by Yayasan Peduli Sahabat Cibinong Bogor through Homework is carried out in the form of repentance prayers, apologizing to Allah SWT, and parents, then continued by forgiving yourself and those who have hurt the client, and gradually eliminating the pain. . After that, it is followed by empathizing and acting altruistically as well as a commitment to forgive things that happened in the past to lead to happiness. In which the process passes through the stages of tazkiyatun nafs, namely *takballi*, *taballi*, and *tajalli*. This process has a good impact on the development of the subjective welfare condition of homosexual clients at Yayasan Peduli Sahabat Cibinong Bogor.

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