Islamic Religiosity and Friendship Quality as a Determinant Factors of Forgiveness of Islamic Boarding School Student

Salsabyla Azki Qurial Qur'ani[1], Tri Na'imah[2], Imam Faisal Hamzah[3], Gisella Arnis Grafiyana[4]

[1, 2, 3, 4]Psychology Faculty, Universitas Muhammadiyah Purwokerto, Indonesia

ABSTRACT: When in the Islamic Boarding School, students are expected to have good self-adjustment skills. However, there are still many students who have not mastered it. This causes frequent interpersonal conflicts between students that can interfere with the learning process and activities in the pesantren. Therefore, forgiveness is one of the steps that can be taken to overcome this problem. The purpose of the study was to examine the influence of Islamic religiosity and friendship quality as determinants of forgiveness of Islamic boarding school students. This study is a quantitative study with a sample of all male and female students at the boarding school totaling 138. Data collection used the Islamic religiosity scale (RIS), friendship quality scale (FQQ), and forgiveness scale (TRIM-18). Data analysis techniques using multiple linear regression with the help of the SPSS version 25.00 for Windows program. The results showed a significant positive influence between Islamic religiosity and friendship quality on the forgiveness of Islamic boarding school students as indicated by the value of F = 23.721, the probability value sig (p) 0.000 (p <0.050), and the coefficient of determination 0.260. This shows that Islamic religiosity and friendship quality have an influence of 26% on forgiveness. For future research, it is recommended to expand the scope of research by considering additional variables that can affect the forgiveness of Islamic boarding school students. For example, research can explore the role of factors such as personality, family parenting patterns, or other social experiences in shaping the level of forgiveness. In addition, research can be conducted with a larger and more representative sample, as well as using more in-depth research methods such as longitudinal studies or qualitative studies to understand more deeply the mechanism of the influence of Islamic religiosity and friendship quality on forgiveness.

KEYWORDS: Forgiveness; friendship quality; islamic religiosity

I. INTRODUCTION

Islamic boarding schools is one of the community-based Islamic educational institutions with the dormitory method, as well as a place to live and a place to study Islam for its students while following the learning program (Telaumbanua, 2019). Education applied in boarding schools from year to year is in the form of exemplary, Islamic preaching, and community empowerment which aims to instill faith, foster devotion to God, create noble morals, inspire these values in students, and solve existing problems with the synergy of all related parties and still prioritize the purpose of its cultural function following Islamic teachings (Mardjun, 2007). Islamic boarding schools are often used as a choice by parents to send their children to school for various reasons that are not obtained in regular schools, including well-supervised interactions between students, higher standards of religious education and Islamic character, and can protect children from unwanted negative influences from the outside world (Amin, 2018).

Santri in adolescence often faces complex problems, especially when they are in the transition phase. In this phase, students experience unstable and irrational emotions so that students have difficulty controlling their emotions (Zahara, 2018). Adolescent *santri* at the high school level have some demands such as memorizing exams, practical exams, written exams, religious exams, and college entrance exams (Rahmawati et al., 2017).

While in Pesantren, *santri* will be placed in a dormitory with different backgrounds. Differences in regional origin, economy, family, tribe, race, language, ethnicity, and culture often trigger internal conflicts that commonly occur between students (Mutakin, 2019). The diversity of backgrounds and characteristics among *santri* in pesantren can cause several problems. The transactional relationship between the *santri* and school conditions includes various school situations and tasks. The santri in pesantren have a different environment from students in regular schools as they spend most of their time in the school and dormitory environment. This can result in different social dynamics for students in regular schools (Na'imah et al., 2019).

In addition, denser learning activities and strict regulations while in pesantren require them to adapt and be more independent (Fitriana, 2019). However, for students who do not have good adaptation skills and are still dependent on their parents, conflicts with themselves and fellow students can occur (Poerwanto dan Murdiyani, 2021). Santris who live in pesantren actively interact

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with their friends in various activities, both in class and outside the classroom. They participate in group learning, praying together, memorizing the qur'an together, group picket, and sharing rooms. Therefore, *santri* needs to have good self-adjustment skills to participate in all activities effectively (Hikmah et al., 2019).

The phenomenon of *santri* running away and dropping out of school often occurs in several pesantren in Indonesia because santri feel uncomfortable with life in pesantren, are unable to adapt to learning and existing regulations, and have difficulty adapting to friendships so that it often causes misunderstanding among *santri* (Safrilsyah et al., 2022). Problems that commonly occur in *santri* such as disturbed privacy, lack of mutual respect, lack of mutual understanding and openness, using other santri's belongings without permission, and behavior that is considered to hurt the feelings of the wronged party while the perpetrator is often not aware of it so that it leads to interpersonal conflict between *santri* (Nurlaela et al., 2016). Unresolved interpersonal conflicts between students can harm the psychological well-being of students, including stress, depression, discomfort, emotional imbalance, and loneliness which can interfere with students' activities while at the boarding school (Ramadhan dan Saputri, 2019). In addition to having an impact on psychological well-being, the problems experienced by students can also interfere with the learning and academic processes of students (Pratiwi et al., 2023).

In the results of the preliminary study, it was found that the problems faced by *santri* include interpersonal conflicts with fellow friends, such as leaking secrets, accusations of actions that were not committed, and exclusion for no apparent reason. As a result, *santri* experiences negative emotions such as anger, disappointment, discomfort, and excessive hatred, which then affect their daily lives. Warnaningrum dan Na'imah (2016) also found that students did not feel they dared to fight or retaliate against their friends' behavior. They felt helpless and eventually chose to be silent and hold back their feelings. This shows that they have not been able or ready to forgive the perpetrator for the treatment they received.

The elaboration on various impacts resulting from conflicts among the students in the Islamic boarding school has become a crucial new chapter to address. One way to deal with the conflicts that arise is by forgiving various parties perceived to be at fault for acting as stressors during the learning process and activities in the boarding school (Nabila & Herani, 2021).

Consequently, there emerges an issue regarding forgiveness among the students. Some students find it difficult to forgive perpetrators who frequently exploit them, hoping instead that the perpetrators feel similar pain. Meanwhile, other students choose to forgive, restore friendship relationships, and persevere in such interactions, albeit feeling pressured, partly because their religion prohibits them from harboring enmity for more than three days. When someone's heart is wounded, it's not always easy for them to immediately accept what they've received and then forgive the person who has hurt them (Warsah, 2020). However, the reluctance to forgive the mistakes of others certainly won't resolve the existing issues and instead will only exacerbate problems that can have an impact on physical and psychological health (Biagini, 2020).

The factors influencing forgiveness in each individual are surely varied; several previous studies have demonstrated that forgiveness is influenced by various factors, namely self-disclosure (Setyawati & Rahmandani, 2017), empathy (Alawiyyah, 2020), islamic religiosity (Diponegoro, 2013), friendship quality (Munalisa & Agung, 2023), subjective well-being (Diponegoro, 2013), and interpersonal trust (Utami, 2015). All of these factors collectively form a complex framework for understanding forgiveness as a psychological and social phenomenon. This study focuses on the variables of Islamic religiosity and friendship quality, which are hypothesized to be predictors of forgiveness among students. Both variables are considered crucial to forgiveness, as forgiveness has two facets: the worldly aspect, which relates to social phenomena, and the spiritual aspect, which stems from the religiosity and faith of individuals (McCullough & Worthington Everett L, 1999).

For some people, forgiveness is not an easy task to accomplish. Therefore, students need internal and external factors that can help them forgive others. Islamic religiosity is an internal factor that can influence an individual's forgiveness (Diponegoro, 2013). Islamic religiosity is a key component in fostering forgiving behavior among Muslims, which can help cultivate love and compassion among people (Khasan, 2017). Nurwianti dan Oriza (2010) stated that some individuals who have been victims of unpleasant behavior are capable of forgiving. This action is grounded in religious teachings, including those of the religion they adhere to. Students who always associate their behavior with religious teachings tend to find it easier to forgive. Students who forgive are still willing to greet others, smile, lend items to those who have wronged them, and not retaliate for the mistakes of others (Purba & Yudana, 2022). Additionally, one of the elements that facilitates an individual's attainment of forgiveness is Islamic religiosity (Ru'iya, 2013).

Previous research conducted by Fitriani dan Agung (2018) on students at UIN Suska Riau Indonesia with a total of 391 participants showed a significant influence between Islamic religiosity and forgiveness ability. The implication is that religious practices and beliefs in Islam play an important role in shaping individual forgiveness attitudes. These findings underscore the importance of religious values and spirituality in shaping the character and behavior of individuals, including forgiveness. This research is supported by previous studies conducted by Amini et al., (2014) on 148 students, consisting of 61 female students and 63 male students. The research results indicate that religiosity components have a significant relationship with forgiveness in students towards others and situations. This means that the more religious someone is, the greater the likelihood of forgiveness. This is because religious principles encourage students to forgive others and situations beyond their control. The main difference between

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this study and previous research lies in the population of research subjects. This study selected students of Madrasah Aliyah in Islamic boarding schools as research subjects, unlike previous research involving university students.

The innovation in this research is adding friendship quality as the second independent variable and an external factor. This is based on the results of previous research conducted by Munalisa dan Agung (2023) on teenagers who are students at UIN Sultan Syarif Kasim Riau Pekanbaru. The research findings indicate a significant influence between friendship quality and forgiveness. Similar to McCullough (2000) opinion the quality of interpersonal relationships is one of the factors that can lead someone to forgive. This study is expected to provide a clearer picture of the influence of Islamic religiosity as an internal factor and friendship quality as an external factor on the forgiveness of students at Islamic boarding schools

II. THEORICAL FRAMEWORK AND EMPIRICAL STUDIES

Islamic Religiosity

Jana-Masri and Priester (2007) argue that Islamic religiosity is the level of quality of someone who qualifies as a devout and faithful Muslim, which is reflected in their behavior in consistently applying Islamic teachings in daily life. Krauss et al., (2006) specifically define religiosity as Islamic Religiosity. Islamic Religiosity is the level of awareness of the existence of Allah, behaving by this awareness, and is a process of surrendering oneself to Allah with all forms of obedience and abstaining from all His prohibitions. Another definition is expressed by El-Menouar and Stiftung (2014), who define Islamic religiosity as the behavior of a Muslim according to his religious beliefs, which include believing in the pillars of Islam and faith and practicing Islam perfectly. Thus, it can be concluded that Islamic Religiosity is a concept that involves an individual's awareness, behavior, and obedience to Islamic teachings. This includes faith, surrendering oneself to Allah, and consistently and perfectly applying Islamic teachings in daily life.

Friendship Quality

Parker and Asher (1993) define friendship quality as a relationship characterized by higher levels of satisfaction, fewer conflicts and betrayals, and qualities such as care, companionship, mutual assistance, and sharing of personal information. High-quality friendships are marked by high levels of positive attributes such as prosocial behavior compared to negative attributes like conflict and unhealthy competition (Berndt, 2002). According to Aiken (2002) riendship quality is considered important and fundamental. This is because friendship bonds can help individuals minimize psychological disturbances such as loneliness, isolation, and emotional stress, as well as enhance psychological well-being and academic achievement. Baron-Cohen dan Wheelwright (2004) define friendship as a relationship between two individuals involving interaction in various situations, spending time together, and providing emotional support. Therefore, friendship quality is a concept involving satisfaction, minimal conflict, the presence of positive attributes, and emotional support among individuals. This not only provides psychological benefits such as reducing loneliness and stress but also contributes to enhancing individuals' psychological well-being and academic achievement.

Forgiveness

Forgiveness is defined as a motivational mechanism to refrain from seeking revenge, alleviate the urge to harbor resentment towards those who have hurt and enhance the inclination to reconcile with those who have caused harm (Mccullough, 2000). Enright (2001) states that forgiveness can help an individual release anger, negative perceptions, and behaviors of others who have harmed them, freeing themselves from emotionally damaging burdens. Strelan (2006) reveals that forgiveness is a process of neutralizing stressors stemming from painful interpersonal relationships. Garrard dan McNaughton (2014) define forgiveness as a state where individuals can release the burdens and events of past wrongs and choose to focus on the future.

Rye et al., (2001) also define forgiveness as a response to behavior by eliminating negative emotions, including affective, cognitive, and behavioral aspects, and fostering positive emotions. Hughes (1975) defines forgiveness as a strategy used to restore social harmony within a community environment. Worthington dan Scherer (2004) define forgiveness as an emotion-focused coping mechanism aimed at reducing tension and providing better health, social support, relationship quality, and religion. From these various perspectives, it can be concluded that forgiveness plays an important role in managing negative emotions, improving social relationships, and enhancing individual mental well-being.

The individual's desire to be able to forgive someone does not happen instantly, but some factors support the individual to be able to forgive an event or someone who has hurt him. Islamic religiosity has an important role in fostering forgiving behavior in a person who can encourage him to accept, forgive, and not let them hold a grudge. Individuals will have the opportunity to apologize properly when they have a high level of Islamic religiosity and use Islamic teachings as their moral compass (Fitriani & Agung, 2018). Goss (2006) argues that the quality of friendship supports forgiveness in a person, especially in adolescents. This is because making friends involves going through several stages, including meeting for the first time, getting to know each other, and establishing a friendship.

Islamic religiosity and friendship quality can stimulantly contribute to forgiveness. Islamic religiosity is seen as an internal individual factor, while friendship quality is seen as an external individual factor. Based on this framework, the research conceptual paradigm can be depicted in Figure 1.

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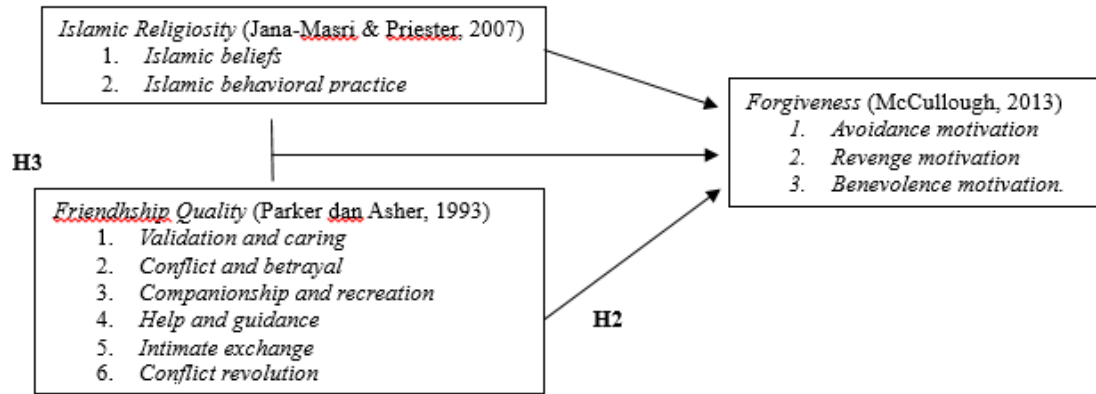

Figure 1. Research conceptual paradigm

H1: Islamic Religiosity affects the Forgiveness of boarding school students.
H2: Friendship Quality affects the forgiveness of Islamic boarding school students.
H3: Islamic Religiosity and Friendship Quality affect the Forgiveness of Islamic boarding school students.

III. RESEARCH METHOD

This study was conducted using a correlational quantitative method. Respondents who have given their consent through informed consent are asked to fill in each question by doing a checklist in the column that matches the subject's response with the answer category Very Suitable (SS), Suitable (S), Neutral (N), Not Suitable (TS), Very Not Suitable (STS) (Sugiyono, 2021).

This research was conducted at one of the boarding schools in Purbalingga, Central Java, Indonesia using a saturated sampling technique involving the entire research population, namely 138 male and female students aged 15-19 years. Researchers use saturated sampling techniques because the population is relatively small. This is in line with Sugiyono (2021) that saturated sampling techniques are often used in relatively small populations, or researchers want to make generalizations with very small errors.

Data collection in this study used 3 psychological scale instruments, namely the forgiveness scale which modified the Transgression-Related Interpersonal Motivation-18 (TRIM-18) scale compiled by McCullough (2013) based on the aspects of avoidance motivation, benevolence motivation, revenge motivation which consist of 16 items with a reliability coefficient value of 0.853. An example of a statement used on the forgiveness scale is: *"Saya memilih untuk mengesampingkan ego saya dan berdamai dengan orang yang menyakiti saya"*.

The Islamic religiosity scale is modified from the Religiosity of Islam Scale (RIS) developed Jana-Masri dan Priester (2007) based on Islamic beliefs and Islamic behavioral practices. The scale consists of 15 items with a reliability coefficient of 0.780. An example statement is: *"Saya berwudhu secara sempurna sebelum menunaikan sholat"*.

The friendship quality scale is modified from the Friendship Quality Questionnaire (FQQ) developed by Parker dan Asher (1993) based on the dimensions of validation and caring, conflict and betrayal, companionship and recreation, help and guidance, intimate exchange, and conflict resolution. The scale consists of 32 items with a reliability coefficient of 0.901. An example statement is:*"Saya melakukan banyak hal yang menyenangkan bersama sahabat saya"*.

The data was analyzed using multiple regression analysis techniques aimed at addressing the formulated problem, which is to determine the influence of Islamic religiosity and friendship quality on forgiveness among students. This multiple regression analysis is used to measure and determine the extent of influence among three or more variables, namely at least two independent variables and one dependent variable (Ghozali, 2006). Before conducting multiple regression analysis, classic assumption tests were performed first, and all calculations were done using SPSS version 25.00 for Windows.

IV. RESULT AND DISCUSSION

Characteristics of Respondent

The sample size in this study consisted of 138 students, detailed in Table 1.

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Table 1. Characteristics of Respondent

Category	Sub. category	F	%
Gender	Man	73	53.9%
	Woman	65	47.1%
Class	10	54	39.1%
	11	60	43.5%
	12	24	17.4%
Age	15	24	17.4%
	16	42	30.4%
	17	36	26.1%
	18	24	17.4%
	19	11	8%

Based on Table 1, it is shown that the respondents are aged between 15 and 19 years old. There are more male respondents (53.9%) than female respondents (47.1%). The majority of respondents are from grade 11 (43.5%), the second highest from grade 10 (39.1%), and the least from grade 12 (17.4%).

Normality Test

The normality test is conducted to determine whether the distribution of research variable values is normal or not. If the significant value (p) < 0.05, then the data is considered to be normally distributed; conversely, if the significant value (p) > 0.05, then the data is considered not normally distributed. Based on the normality test results conducted using the Kolmogorov-Smirnov technique, it is found that the value of (p) is 0.200, indicating that the distribution of research data is normal.

Linearity Test

The linearity test is used to determine whether the data has a linear relationship between the independent and dependent variables. Based on Table 2, the results of the linearity test between the Islamic religiosity variable and forgiveness show a p-value (linearity) of 0.000 (p < 0.05) and a p-value (deviation from linearity) of 0.169 (p > 0.05). Thus, the linearity test results between Islamic religiosity and forgiveness are linear. The linearity test results between the friendship quality variable and forgiveness show a significant p-value (linearity) of 0.000 (p < 0.05) and a p-value (deviation from linearity) of 0.438 (p > 0.05). Therefore, the linearity test results between friendship quality and forgiveness are linear, indicating a linear relationship between friendship quality and forgiveness. The results are explained in Table 2.

Table 2. Results of the Linearity Test

Model	Linearity		Deviation		Ket
	F	Sig (p)	F	Sig (p)	
Islamic religiosity >forgiveness	12,839	0,000	1,346	0,169	Linear
Friendship quality > forgiveness	41,260	0,000	1,034	0,438	Linear

The multicollinearity test

The multicollinearity test aims to examine whether the regression model shows a correlation among independent variables (X). Multicollinearity does not occur if the Variance Inflation Factor (VIF) values are less than 10.00 and the Tolerance values are greater than 0.1. Based on Table 3, the results of the multicollinearity test on Islamic religiosity and friendship quality obtained Tolerance values for each variable of 0.936, and VIF values of 1.068, respectively. It can be said that there is no multicollinearity present for each independent variable. The analysis results are presented in Table 3.

Table 3. Multicollinearity Test

Variable	Tolerance	VIF	Note
Islamic religiosity	0,936	1,068	No multicollinearity occurs
Friendship quality	0,936	1,068	No multicollinearity occurs

Hypothesis Testing Results

The results of the regression analysis are explained in Table 4 :

Table 4. Hypothesis Testing Results

Model	t	F	b	R Square	Sig (p)
Islamic religiosity > forgiveness (H1)	3,500	12,248	0,466	0,083	0,001
Friendship quality > forgiveness (H2)	6,384	40,757	0,284	0,231	0,000
Islamic religiosity; friendship quality > forgiveness (H3)	5,689	23,721	0,288	0,260	0,000

2,318	0,257

The results of the partial analysis on the influence of Islamic religiosity on forgiveness revealed an F value of 12.248, t value of 3.500, coefficient b of 0.466, and significance probability Sig. (p) = 0.001 (p<0.050), thus supporting H1. Calculations in Table 5 indicate an increase in forgiveness by 0.466 for each change in the level of Islamic religiosity. This suggests a positive influence of Islamic religiosity on forgiveness. The study obtained a coefficient of determination of 0.083, indicating that Islamic religiosity accounts for 8.3% of the variance in forgiveness.

Fitriani and Agung (2018) found that Islamic religiosity significantly affects forgiveness with an effective contribution of 8.1%. Someone who thinks rationally may not necessarily decide to forgive. However, when religious consciousness is present, the act of forgiveness becomes more likely (Enright, 2001). Barcaccia et al., (2018) also argue that individuals with strong religious beliefs demonstrate higher reasoning regarding forgiveness compared to those with lower religious beliefs.

The analysis of the influence of friendship quality on forgiveness yielded an F value of 40.757, t value of 6.384, coefficient b of 0.284, and significance probability Sig. (p) = 0.000 (p<0.050), thus supporting H2. The results of this study indicate an increase in forgiveness by 0.284 for each change in the level of friendship quality, suggesting a positive relationship between friendship quality and forgiveness. The study obtained a coefficient of determination of 0.231, indicating that friendship quality accounts for 23.1% of the variance in forgiveness.

Based on regression analysis, friendship quality obtained a higher coefficient of determination compared to Islamic religiosity. This is because students have very good relationships with their peers and strong bonding among students, which occurs not only inside the classroom but also outside. The closeness and intensity of relationships among students and their peers since entering the boarding school make it easy for students to understand the situations and conditions of those around them, including forgiving their friends' mistakes. Boarding schools, which are environments rich in values of togetherness, cooperation, and empathy, contribute significantly to improving students' ability to forgive their friends' mistakes. Positive attributes such as caring, cooperation, and mutual assistance found in friendship quality also strengthen an individual's ability to forgive. The high level of togetherness and quality of interpersonal relationships among students in boarding schools may be reasons why friendship quality has a stronger influence on forgiveness than Islamic religiosity in regression analysis.

Research by Angraini dan Cucuani (2014) revealed that individuals with high-quality friendships tend to be more forgiving. This is because they have generous hearts and do not harbor resentment or hatred towards the perpetrator. Additionally, students with high-quality friendships are more willing to accept their friends' situations and are more tolerant of others, thus helping them avoid conflicts in their friendships and making it easier for them to initiate the forgiveness process (Iasya & Laksmiwati, 2024). Forgiving mistakes made by family members or individuals with close relationships is relatively easier compared to forgiving those with whom one does not have a close relationship (Rose et al., 2018).

The simultaneous analysis of the influence of Islamic religiosity and friendship quality on forgiveness yielded an F value of 23.721 and a significance probability Sig. (p) of 0.000 (p<0.050), thus supporting H3, indicating a significant influence of Islamic religiosity and friendship quality on forgiveness. This is further supported by the results of the multiple regression equations $y = a + bx_1 + bx_2$, where $y = 6.087 + 0.288x_1 + 0.257x_2$, indicating that each increase in Islamic religiosity is associated with a 0.288 increase and each increase in friendship quality is associated with a 0.045 increase. The analysis also yielded a correlation coefficient value of 0.510, according to Guilford's criteria, indicating a moderately strong relationship between Islamic religiosity and friendship quality with forgiveness.

The analysis results indicate that Islamic religiosity and friendship quality collectively contribute to 26% of the variance in forgiveness with a coefficient of determination of 0.260. Meanwhile, 74% is attributed to other factors not examined in this study. Among these factors are self-disclosure (Setyawati & Rahmandani, 2017), empathy (Alawiyyah, 2020), Islamic religiosity and subjective well-being (Diponegoro, 2013), Islamic religiosity and humility (Fitriani & Agung, 2018), humility (Kusprayogi & Nashori, 2016), friendship quality and humility (Munalisa & Agung, 2023), friendship quality and empathy (Angraini & Cucuani, 2014), and interpersonal trust (Utami, 2015). From the analysis results, it can be concluded that Islamic religiosity and friendship quality significantly impact an individual's ability to forgive. However, to fully understand the forgiveness process, it is important to consider various other factors that may play a role, such as self-disclosure, empathy, and humility. Future research could broaden its scope to obtain a more holistic understanding of the factors influencing the forgiveness process.

V. CONCLUSIONS AND SUGGESTION
Based on the analysis and discussion results, it can be concluded that there is a significant influence, both partially and collectively, between Islamic religiosity and friendship quality on the forgiveness of students in Islamic boarding schools. The friendship quality variable has a greater impact on the forgiveness variable compared to the Islamic religiosity variable. This is evident in the fact that every student in the Islamic boarding school has a good relationship with other students.

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The limitation of the population in this study lies in the research focus, which only involves students from one Islamic boarding school. This results in the findings being limited to only that population and makes it difficult to generalize the research results to students in other boarding schools or the general public. Therefore, future researchers are advised to expand the research population by involving students from several other boarding schools or even extending the research scope to various social and cultural backgrounds. Additionally, future research could enrich the methodology by using qualitative approaches to gain a deeper understanding of students' experiences and perceptions related to forgiveness, Islamic religiosity, and friendship quality. Qualitative approaches can provide deeper insights into the dynamics of interpersonal relationships and the spiritual experiences of students within the context of Islamic boarding schools.

VI. ACKNOWLEDGMENT

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