



Development of a Forgiveness Therapy Module Based on the Story of Joseph for PTSD Recovery in Christian Rehabilitation Services

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Abstract

Post-traumatic stress disorder at the Villa Recovery Pelita Foundation, where existing approaches have not specifically addressed trauma. This study aimed to develop a forgiveness therapy module based on Yusuf's narrative that is feasible to use. The method used was level 1 research and development with a mixed-methods approach using a sequential explanatory design. Validation was conducted by ten multidisciplinary experts through questionnaires and in-depth interviews. The discussion covered four main subsections: the forgiveness process in Yusuf's narrative as a trauma recovery model; the integration of forgiveness therapy with Yusuf's narrative within a holistic intervention framework; expert validation of the module's feasibility, which resulted in a score of 81.647 percent in the very appropriate category; and module revision based on expert input focusing on strengthening trauma-informed safety aspects, enhancing the integration of psychology and spirituality, and improving facilitator guidelines. The findings indicate that the developed module is conceptually valid and feasible for implementation. In conclusion, this module is recommended for field testing to measure its effectiveness, as well as for further development in digital format and facilitator training.

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INTRODUCTION

Human life experiences are inseparable from the reality of suffering. Painful events, if not properly addressed, have the potential to leave deep wounds that go beyond mere bad memories and develop into complex psychological disorders. One of the conditions most often resulting from exposure to traumatic events is Post-Traumatic Stress Disorder (PTSD), a mental disorder characterized by repeated re-experiencing of the traumatic event, avoidance of stimuli associated with the trauma, and prolonged arousal.¹ In clinical practice, PTSD is viewed not only as an anxiety disorder but also as a condition that undermines an individual's integrity, weakens the ability to build interpersonal relationships, and disrupts social and spiritual functioning. The variety of traumatic events and the symptoms experienced confirm that PTSD arises after someone experiences or witnesses a very frightening and life-threatening event.²

There's a saying that goes, "We've all been hurt. Almost no one grows up without experiencing emotional pain. But what really matters is not the hurt itself, but how we respond to it."³ This statement emphasizes that events that cause emotional pain often trigger trauma in a person's life. Trauma stemming from past experiences often leads to the likelihood of developing PTSD. In other words, it states that "A history of trauma is a risk factor for subsequent PTSD, with prior trauma involving violence likely being of particular importance."⁴ This shows that individuals who have painful and traumatic past experiences are at risk of experiencing serious consequences if they are not handled properly, as they can develop into PTSD.⁵

The management of PTSD in Indonesia still faces significant challenges, particularly in community-based rehabilitation institutions. The Villa Recovery Pelita Foundation, a social organization specializing in mental health support, has strived to provide rehabilitation services for individuals with various psychological disorders, including depression, severe stress, and PTSD.⁶ However, based on initial observations and interviews with foundation management, it was found that the approach used was still general and tended to standardize treatment among patients with different

¹ Retna Tri Astutik, *Management of Post Traumatic Stress Disorder (PTSD)* (Magelang: UNIMMA PRESS, 2018).

² Triantoro Safaria, *Abnormal Psychology: Fundamentals, Theories, and Applications*, ed. Budi Ashari (Yogyakarta: UAD PRESS, 2021).

³ Lenny Utama Afriyenti, "Case Study: Forgiveness Therapy to Reduce Past Trauma," *Syntax Literate; Indonesian Scientific Journal* 7, no. 2 (2022): 806.

⁴ Ronald C. Kessler et al., "Trauma and PTSD in the WHO World Mental Health Survey," *European Journal of Psychotraumatology* 8 (2017).

⁵ Afriyenti, "Case Study: Forgiveness Therapy to Reduce Past Trauma."

⁶ Gilbert Giptha Sugiharto and David Eko Setiawan, "Model of Pastoral Care for People with Mental Disorders at the Pelita Bandung Recovery Villa Foundation," *Miktab: Journal of Theology and Christian Service* 2, no. 1 (2022): 21.

diagnoses. The dominance of spiritual approaches, which comprised ninety percent of total interventions, without being balanced by structured therapy methods for specific trauma cases, has resulted in suboptimal services for PTSD patients.⁷ The limited availability of human resources with a background in psychology also poses a structural barrier to providing targeted interventions. As a result, patients with complex trauma histories are less likely to receive treatment that adequately addresses the root of their psychological problems.

The gap between the therapeutic needs of PTSD patients and the availability of interventions at the grassroots level demands innovative solutions that are practical and easily adopted by caregivers. Just as poison requires an antidote, the pain caused by traumatic experiences must be addressed with an appropriate healing response, in the hope of reducing suffering or even restoring the individual to wholeness.⁸ One approach that has proven effective in addressing the emotional wounds caused by interpersonal conflict and traumatic experiences is forgiveness therapy. This therapy teaches forgiveness not only as a moral obligation but also as a psychological process aimed at reducing negative emotions such as hatred, anger, and resentment that bind individuals to their past.⁹ Previous studies have shown that forgiveness therapy can increase motivation to forgive, reduce psychological burden, and help individuals rebuild a sense of meaning in life.¹⁰ In the context of trauma, the ability to free oneself from the grip of negative emotions towards the perpetrator or traumatic event is an important step towards holistic recovery.

The uniqueness of this intervention lies in its attempt to integrate a psychological approach, namely forgiveness therapy, with spiritual resources drawn from the Christian tradition, particularly the story of Joseph in Genesis chapter 45. Joseph's story offers a model of forgiveness that does not arise from ignoring injustice, but from a long process of struggle, suffering, and reinterpreting the meaning of life under divine providence. Throughout his life, Joseph experienced various forms of relational trauma: betrayal by his brothers, unfair treatment in a foreign land, false accusations, and wrongful imprisonment. However, at the climax of the narrative, when he reunites with his brothers, Joseph does not choose revenge; instead, he demonstrates forgiveness grounded in the theological awareness that God has been with him and has sustained his life amidst suffering.¹¹ These dynamics offer a rich framework for understanding forgiveness not as a passive act or simply forgetting, but as

⁷ Ibid.

⁸ Safaria, *Abnormal Psychology: Basics, Theories, and Applications*.

⁹ Robert D. Enright and Jacqueline Y. Song, *Spirituality and Psychiatry*, ed. Christopher C.H. Cook and Andrew Powell, Cambridge University Press, 2nd edition, vol. 2 (UK: Cambridge University Press, 2022), 281–282, <https://www.cambridge.org/core/product/identifier/9781911623311/type/book>.

¹⁰ Afriyenti, "Case Study: Forgiveness Therapy to Reduce Past Trauma."

¹¹ Charles R. and Swindoll, *A Man of Integrity and a Forgiver Joseph* (Cipta Olah Pustaka, 2002).

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an active response involving a transformation of one's perspective on suffering.

The integration of Joseph's story into forgiveness therapy provides a spiritual dimension that has not been systematically explored in counseling practice at the Villa Recovery Pelita Foundation. This approach is particularly relevant given the institution's foundation in Christian values and the shared faith background of most caregivers and patients. By using Joseph's story as the basis for module development, this therapy addresses not only the psychological dimension but also the theological aspects that shape how individuals interpret suffering and their relationships with God and others.

Based on the analysis of field needs and the potential of this integrative approach, this research focuses on developing a forgiveness therapy module based on Yusuf's narrative story as an intervention for PTSD patients. This study used Level 1 Research and Development (R&D) methods, which aim to produce product designs without conducting extensive effectiveness testing, but still through a feasibility validation process by experts.¹² This approach was chosen because its primary priority is to provide structured, evidence-based intervention tools contextualized to the spiritual and psychological needs of patients in Christian rehabilitation institutions . Thus, this study not only addresses practical needs in the field but also contributes to the development of an integrative pastoral counseling model that bridges psychology and theology.

RESEARCH METHOD

This research uses the Research method and Development (R&D) Level 1 with a mixed approach Sequential methods and design Explanatory . This method was chosen because the research aims to produce and validate the design of a forgiveness module. therapy based on the narrative of Yusuf's story for Post-Traumatic patients Stress Disorder (PTSD) at the Pelita Recovery Villa Foundation. Level 1 R&D is used to produce product designs and test their feasibility through expert validation, without conducting extensive clinical effectiveness testing. According to Sugiyono, the research and development (R&D) method is a scientific method used to obtain data, with the aim of being used to create product designs, manufacture products, and test products that are effective, efficient, and practical. ¹³Level 1 research and development (the lowest level) is where researchers conduct research to produce designs, but do not continue with product creation and testing.

¹² Sugiyono, *Research and Development Methods (Research and Development/R&D)* , ed. Sofia Yustiyani Suryandari (Bandung: ALFABETA, 2019), 40.

¹³ Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* , ed. Sutopo, 5th Edition. (Bandung: ALFABETA, 2023), 395.

¹⁴Sequential Approach Explanatory is used because quantitative data is collected and analyzed first, then deepened through qualitative data to explain the results of the assessment.¹⁵

The module development process is carried out through four main steps that integrate theological study, expert validation, and product refinement.¹⁶ The first step is a conceptual analysis of the narrative of Joseph's story (Genesis 37–45) as a model of forgiveness. This analysis explores in depth the process of forgiveness Joseph experienced, beginning with an awareness of his wounds, an understanding of the meaning of forgiveness, the emergence of compassion, and culminating in the ongoing realization and practice of forgiveness over time. These four stages form the theological foundation that forms the basic structure of this module.

The second step is the integration of the results of the narrative analysis with the forgiveness framework. therapy . The research integrates Enright's model , which consists of four phases, namely Uncovering Phase , Decision Phase , Work Phase , and Deepening Phase , with the Worthington model through the REACH stages, namely Recall the hurt , empathy , altruistic gift , Commit to forgive , and hold onto Forgiveness .¹⁷The integration of these two models was then contextualized within the dynamics of Yusuf's narrative to create a module design that combines psychological and spiritual dimensions. Thus, Yusuf's story is not positioned as a replacement for psychological theories of PTSD, but as a source of theological construction that enriches the forgiveness therapy process.

The third step was validation of the module design by experts. The study involved 10 experts selected using non-probability sampling based on their competency alignment with the research focus. The experts came from the fields of theology/pastoral studies, clinical psychology, counseling, and rehabilitation. They assessed the appropriateness of the module's content, construction , presentation, language and communication, contextual-spiritual aspects, and worksheets and supporting materials. Validation was conducted using quantitative instruments in the form of a ¹⁸Likert -scale questionnaire, a Likert-scale questionnaire , and a Likert- scale questionnaire. used to measure the attitudes, opinions, and perceptions of an individual or group of people regarding social phenomena. In research, these social phenomena have been specifically defined by the researcher, which are hereinafter referred to as research variables ¹⁹. The instrument consists of 34 items that have been tested for validity and

¹⁴ Ibid., 398.

¹⁵ John Ward Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* , ed. Vicki Knight, 4th ed. (United States of America: SAGE Publications, 2014), 41–43.

¹⁶ Sugiyono, *Research and Development Methods (Research and Development)* , 158–159.

¹⁷ Robert D. Enright and Jacqueline Y. Song, "Forgiveness Therapy," *Spirituality and Psychiatry* (2022): 284–286.

¹⁸ Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* , 131.

¹⁹ Ibid., 146.

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reliability (Alpha Cronbach 0.984), as well as a qualitative instrument in the form of an in-depth interview consisting of 15 open questions.

The fourth step was the revision and refinement of the module based on the results of expert validation. Quantitative data were analyzed descriptively through data distribution, mean, median, mode, standard deviation, and assessment trends for each aspect of the module. Aspects assessed included the appropriateness of content/material, presentation, language and communication, contextual-spiritual, as well as worksheets and supporting materials. Qualitative data were analyzed using the Miles and Huberman interactive model that includes data reduction, data presentation, and drawing conclusions based on expert feedback.²⁰ The validation results showed a feasibility score of 81.647 percent, with 70 percent of validators recommending revisions in accordance with their suggestions. Improvements focused on three main areas: strengthening trauma-informed safety aspects, sharpening the integration of psychological and spiritual components, and improving the facilitator guide. The final module was deemed suitable for further pilot testing.

FINDINGS AND DISCUSSION

The Forgiveness Process in Joseph's Narrative as a Model for Trauma Recovery

The story of Joseph, spanning Genesis chapters 37 to 45, presents one of the most comprehensive models of forgiveness in the Old Testament tradition. It not only chronicles the sequence of events experienced by the biblical figure, but also gradually reveals how one can move beyond devastating suffering to the restoration of whole relationships. In the context of developing a forgiveness therapy module for patients with Post-Traumatic Stress Disorder (PTSD), Joseph's story offers a unique framework, as it represents a complex traumatic experience while also modeling a progressive forgiveness process. Joseph's journey was not instantaneous, but unfolded through a series of life stages that shaped his emotional and spiritual capacities, ultimately enabling him to unconditionally accept his brothers back.

Joseph's journey begins with a privileged position as Jacob's favorite son, marked by the gift of a richly decorated robe as a symbol of his special status.²¹ His father's excessive affection, coupled

²⁰ Sugiyono, *Research and Development (R&D) Methods*, ed. Sofia Yustiyani Suryandari (Bandung: ALFABETA, 2022), 369–375.

²¹ Fini Ardila, "A Theological Review of Dreams Based on Genesis 37:1-11 and Their Relevance in the Lives of Believers Today" (2013): 1–11.

with dreams that foretold his future fame, only fueled deep jealousy and hatred among his brothers.²² This unbalanced family dynamic became the starting point of a series of sufferings that Yusuf later experienced.²³ The first turning point came when he was sold to Egypt, an event that marked a drastic decline from the status of potential heir to that of a slave.²⁴ This decline in status did not stop there; after being falsely accused by Potiphar's wife of rejecting his advances, Joseph was once again thrown into prison, reaching the lowest point in his life.²⁵ It was during this imprisonment that Joseph began to demonstrate a significant inner transformation. When he interpreted the dreams of the cupbearer and the baker, he expressed his disappointment at the injustice he had experienced.²⁶ However, after being forgotten by the butler for two years, Joseph no longer showed any bitterness. He did not bring up the butler's promise when he was finally summoned to Pharaoh, an indication that he had learned to let go of his desire for reward.²⁷

However, after being forgotten by the butler for two years, Joseph no longer showed any bitterness. He did not bring up the butler's promise when he was finally summoned to Pharaoh, an indication that he had learned to let go of his desire for reward.²⁸ The repeated appearances throughout this narrative serve as indicators that the divine presence was not limited to moments of success, but was most evident when Joseph was in the midst of suffering. This presence was not passive, but actively supported, guided, and directed Joseph's every step toward fulfilling a greater purpose. This understanding became the foundation for his character transformation, from a young man prone to arrogance and insensitivity to the feelings of others to a man of wisdom, honesty, and a heart full of forgiveness.²⁹

The process of forgiveness in Joseph's story can be understood through four interrelated stages. The first stage is the awareness of the hurt and injustice. When Joseph was imprisoned on a false accusation by Potiphar's wife, he reached a low point in his life. The drastic change in his status from

²² "Joseph's Pride | Bible Study with Pastor Raymond Njotorahardjo - YouTube," last modified 2023, accessed December 26, 2025, https://www.youtube.com/watch?v=c-uDALaXYAk&list=PLZOUZfVVBi0NaANwvNvXCWCDIurEXKAT_.

²³ R. and Swindoll, *A Man of Integrity and a Forgiver Joseph*, 38–39.

²⁴ Osian Orjumi Moru, "Human Trafficking in the Story of Joseph: A Hermeneutic Study of Genesis 37:12–36," *KENOSIS: Journal of Theological Studies* 7, no. 2 (2021): 12–23.

²⁵ Tjoe Sugiarto, "Joseph the Trustworthy Person, Context Analysis Study of Genesis 39: 1-23," *Pustaka Sarjana Theologi* (2022): 1–10.

²⁶ R. Kent Hughes, *Genesis, Beginnings and Blessings* (United States: Good News Publishers, 2004).

²⁷ Firman Panjaitan, *Examining the news in the stories of the Old Testament* (Jogjakarta: Karya Bakti Makmur (KBM) Indonesia, 2021).

²⁸ Queency Christie Wauran et al., "God's Inclusion Based on the Narrative of the Story of Joseph Genesis 37-50 'God's Inclusion Based on the Narrative of the Story of Joseph Genesis 37-50,'" no. September (2016).

²⁹ Hughes, *Genesis, Beginnings and Blessings*.

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beloved son to imprisoned slave placed Joseph in a situation that forced him to confront the reality of suffering directly. Although the Bible does not explicitly record Joseph's inner state, the narrative indicates that he recognized and remembered the injustice he experienced, as reflected in his conversation with the cupbearer. In his statement, Joseph mentioned that he was taken by force from the land of the Hebrews and had done nothing to deserve imprisonment (Genesis 40:15). This awareness reflects the initial phase of forgiveness: the ability to remember the hurt, acknowledge the pain, and recognize the emotional impact of the traumatic experience.³⁰ Without honest awareness of the wounds experienced, the process of forgiveness will only become an escape or denial that does not touch the root of the psychological problem.

The second stage is understanding and the decision to forgive. After Joseph helped the cupbearer interpret his dream, he was forgotten (Genesis 40:23). However, this incident did not develop into bitterness or a desire for revenge. When Joseph was finally summoned to Pharaoh, he did not repeat his service or demand recognition, but humbly stated that the interpretation of the dream came from God (Genesis 41:16). This attitude shows that Joseph had developed a mature understanding of forgiveness, namely that forgiveness is not a demand for vengeance or the erasure of injustice, but rather an inner decision to let go of past hurt. At this stage, Joseph consciously chose forgiveness and relinquished the right to seek revenge, even though he had the opportunity to do so.³¹ This change didn't happen instantly; it was the result of a long struggle in prison, where he learned not to blame anyone for his suffering. The decision to forgive wasn't made because the pain had gone, but because a new understanding of the meaning of suffering emerged in the light of God's presence.³²

The third stage in the forgiveness process is the emergence of compassion, which is the foundation of true forgiveness. This culminates when Joseph reunites with his brothers in Egypt. He weeps uncontrollably (Genesis 45:2), draws them close (Genesis 45:4), and seeks to calm their fears (Genesis 45:5). These actions demonstrate that Joseph is no longer driven by pain or anger, but by empathy and compassion. He recognizes that the suffering is not just his own, but also impacts his family relationships. This compassion marks the point at which forgiveness has moved beyond rational decision-making to a genuine, relational attitude.³³ When introducing himself, Joseph did not use his power to seek revenge, but humbled himself and approached those who had hurt him, showing that true forgiveness is closely related to the ability to feel the suffering of others.

³⁰ Enright and Song, *Spirituality and Psychiatry*, 2:284–286.

³¹ Ibid.

³² Wauran et al., "God's Inclusion Based on the Narrative of the Story of Joseph Genesis 37-50 'God's Inclusion Based on the Narrative of the Story of Joseph Genesis 37-50.'"

³³ Enright and Song, *Spiritual. Psychiatry*, 2:284–286.

The fourth and final stage is the ongoing application and maintenance of forgiveness. At this stage, Joseph interprets his entire life journey as part of a divine plan. He states that it was not his brothers who sent him to Egypt, but rather God who worked through that event to save the lives of many (Genesis 45:5, 45:7–8). This statement represents a theological reframing that frees him from the desire for revenge. Joseph's forgiveness does not stop with words, but is manifested through concrete actions, such as the giving of a sincere gift.³⁴ He comforted and soothed his brothers (Genesis 50:19–21), gave them hugs and kisses (Genesis 45:14–15), and committed to caring for them. Joseph provided a home in the land of Goshen and provided for his family during a time of famine (Genesis 47:11–12). All of this demonstrates that true forgiveness is active and ongoing, not just releasing resentment but also restoring and nurturing life.

What sets Joseph apart from simply enduring suffering is his ability to transform bitter experiences into liberating sources of meaning. He doesn't forget the past, but he isn't bound by it either. Reinterpreting the suffering became the key that enabled him to transcend the pain. The entire series of events in his life, from being sold by his brothers, to becoming a slave in Egypt, to being slandered by Potiphar's wife, to being imprisoned, was no longer seen as an injustice to be avenged, but as part of a larger plan (Genesis 50:20). This view does not eliminate suffering, but it changes its relationship to suffering. Yusuf no longer lives as a victim of the past, but as a person who is able to give meaning to every experience of his life.³⁵

Joseph's story offers several important lessons for trauma recovery, particularly in the context of psychological and spiritual interventions. First, forgiveness is not the act of forgetting what happened, but rather a transformation in one's relationship with those memories. Joseph did not forget what his brothers had done, but he no longer allowed those memories to control his life. Second, forgiveness is a gradual process and cannot be forced. Joseph's journey from the well in Dothan to the embrace of God in Egypt demonstrates that recovery takes time, and each phase of life has its own meaning. Third, true forgiveness arises from an awareness of the divine presence that accompanies one through suffering. Joseph was able to forgive not because he forgot or minimized his brothers' wrongdoing, but because he recognized that the entire course of his life was under God's sovereign control. Fourth, forgiveness does not end with the relinquishing of resentment, but is expressed through concrete actions that restore relationships and sustain the lives of others. Joseph not only spoke words of forgiveness but also committed to providing for his entire family.

Thus, Yusuf's narrative not only presents a historical account of a figure who successfully

³⁴ Ibid.

³⁵ R. and Swindoll, *A Man of Integrity and a Forgiver Joseph*, 146–148.

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forgave, but also offers a psychological-spiritual model relevant to trauma recovery. The process Yusuf underwent demonstrates that forgiveness is not a single, instantaneous act, but rather a long journey involving awareness of the wound, understanding the meaning of forgiveness, growing compassion, and commitment manifested in concrete actions. Each phase of Yusuf's life, from the peak of his privilege as a favorite child, to his fall from slavery, imprisonment, neglect, and even his rise to power, gradually shaped his character. The suffering he experienced was not in vain, but rather became a means to develop emotional and spiritual maturity. This model provides a solid foundation for the development of holistic forgiveness therapy interventions, which address not only the psychological but also the spiritual dimensions of traumatic experiences.

Integrating Forgiveness Therapy with Joseph's Narrative within a Holistic Intervention Framework

The development of a forgiveness therapy module based on the narrative of Joseph's story is inseparable from the understanding that forgiveness in the Old Testament tradition has dimensions that go beyond mere moral action. In Joseph's narrative, forgiveness emerges as a response to an experience of profound suffering, which is then reinterpreted in light of the divine presence.³⁶ This dynamic aligns with the forgiveness therapy framework developed by contemporary psychologists, where the forgiveness process is understood as a gradual journey involving awareness of the wound, the decision to forgive, the development of empathy, and a commitment to maintaining forgiveness. The integration of psychological and spiritual approaches in this module is a unique feature that distinguishes it from conventional interventions and addresses the contextual needs of rehabilitation institutions that prioritize spiritual aspects as a primary foundation of recovery.

The forgiveness therapy model developed by Enright offers a four-phase progressive framework. The first phase is called uncovering anger and hurt, in which individuals are encouraged to recognize and express inner anger and hurt that may have been suppressed or even unconscious.³⁷ This phase is crucial because without honest acknowledgment of the depth of the wound, the forgiveness process becomes merely a form of denial or an escape from reality. The second phase is the decision to forgive, where the individual begins to understand the meaning of forgiveness and makes a conscious decision to forgive.³⁸ In this phase, it's important to distinguish between true forgiveness and simply forced reconciliation or forgetting the incident. The third phase is called

³⁶ Wauran et al., "God's Inclusion Based on the Narrative of the Story of Joseph Genesis 37-50 'God's Inclusion Based on the Narrative of the Story of Joseph Genesis 37-50.'"

³⁷ Enright and Song, *Spiritual. Psychiatry*, 2:284.

³⁸ Ibid.

working toward forgiveness, where the individual actively works toward forgiveness by developing empathy for the perpetrator and recognizing that the suffering is not solely their own.³⁹ In this phase, it's important to distinguish between true forgiveness and simply forced reconciliation or forgetting the incident. The third phase is called working toward forgiveness, where the individual actively works toward forgiveness by developing empathy for the perpetrator and recognizing that the suffering is not solely their own.⁴⁰

Meanwhile, Worthington 's REACH model offers a more structured approach through five steps. The first step, recalling the hurt, invites individuals to recall the hurt and its accompanying emotions, while maintaining emotional stability. The second step, empathizing with the person who hurt you, develops the ability to understand the perpetrator's perspective without justifying their actions, thus fostering empathy that serves as a bridge to forgiveness. The third step, altruistic forgiveness , directs individuals to offer forgiveness as a sincere gift, recalling personal experiences when they received forgiveness from others. The fourth step, commitment to forgiveness, invites individuals to make a firm decision and commitment, expressed in written or verbal form. The fifth step, sustaining forgiveness, guides individuals to maintain the decision to forgive when memories of the hurt resurface in the future.⁴¹

Both models find strong resonance in Joseph's life narrative. The first stage in Joseph's forgiveness process is awareness of hurt and injustice, which aligns with the disclosure phase in the Enright model and the remembering of hurt step in the REACH model. When Joseph was imprisoned on false charges by Potiphar's wife , he was at the lowest point in his life (Genesis 39:20).⁴² The drastic change in status from beloved son to imprisoned slave placed Joseph in a situation that forced him to face the reality of suffering head-on.⁴³ In his conversation with the cupbearer, Joseph honestly revealed that he had been kidnapped from the land of the Hebrews and had done nothing wrong to deserve his imprisonment (Genesis 40:15). This expression demonstrates that Joseph did not deny or suppress his painful experience, but rather acknowledged and honestly acknowledged the injustice he had experienced. This awareness is a crucial foundation before the process of forgiveness can begin, because without acknowledging the reality of the hurt, forgiveness becomes merely an escape that

³⁹ Ibid.

⁴⁰ Ibid., 2:285.

⁴¹ Ibid., 2:285–286.

⁴² Christian University and Duta Wacana, "WHEN THE BINAL TEMPTS THE SWEET ONE: A Reinterpretation of the Ideology of Genesis 39: 1 – 23 in Examining the Dynamics of Power and Sexual Violence" 3, no. April (2023): 75–88.

⁴³ Petrus Christologus Dhogo, "JOSEPH IS SOLD: JUDAH'S RESPONSIBILITY? Examining the Story of Joseph and Judah in Genesis 36-50," *Jurnal Ledalero* 13, no. 1 (2017): 91.

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does not address the root cause.⁴⁴

The second stage in Joseph's forgiveness process is understanding and deciding to forgive, which aligns with the decision-making phase of Enright's model and the empathy step of the REACH model. After Joseph interpreted the cupbearer's dream, he was forgotten for two years (Genesis 40:23; 41:1). This event could have triggered deep disappointment, but when Joseph was finally summoned to Pharaoh, he did not bring up the cupbearer's promise. Instead, he humbly acknowledged that the interpretation of the dream came from God, not himself (Genesis 41:16). This attitude indicates that Joseph had undergone a significant internal transformation; he was no longer driven by a desire for recognition or reward. He had developed an understanding that forgiveness is not a transaction demanding reciprocity, but a voluntary, inner decision. Joseph began to find strength in viewing his experience from a more positive perspective.⁴⁵ It was precisely by letting go of these expectations that Joseph found inner freedom.

The third stage is the emergence of compassion, which is the basis for true forgiveness, which aligns with the working phase in the Enright model and the altruistic giving step in the REACH model. This culmination is seen in Joseph's encounter with his brothers in Egypt. When Joseph introduced himself, he could not contain his emotions and wept bitterly (Genesis 45:2), then invited them to come closer (Genesis 45:4). This attitude shows that Joseph no longer saw them as perpetrators who needed to be punished, but as fellow human beings who also struggled with the past. He calmed their fears even before they asked for forgiveness (Genesis 45:5). This act is a manifestation of forgiveness as a sincere and unconditional gift without asking for anything in return, where Joseph took the initiative to forgive and restore the broken relationship.

The fourth and final stage is practicing and maintaining forgiveness, which aligns with the deepening phase in the Enright model and the commitment and maintenance steps in the REACH model. In this stage, Joseph not only utters words of forgiveness but also puts them into action. He emphatically states that it was not his brothers who sent him to Egypt, but rather God who worked through those events to save the lives of many. This statement represents a remarkable theological reframing. Joseph does not deny the fact that his brothers sold him, but he chooses to view the event from the broader perspective of divine sovereignty and providence. This perspective frees him from the cycle of revenge and allows him to interpret suffering as part of a broader plan. Furthermore, Joseph demonstrates a concrete commitment to caring for his entire family. He provides shelter in the land of Goshen, ensures their food during a time of famine, and ensures their protection. These actions

⁴⁴ R. and Swindoll, *A Man of Integrity and the Forgiver Joseph*, 286–287.

⁴⁵ Enright and Song, *Spiritual. Psychiatry*, 2:288.

reflect the moral virtue of compassion.⁴⁶ The forgiveness he gave was not passive, but active and ongoing, not only letting go of resentment, but also taking responsibility for restoring and maintaining his family's life.

The integration of Yusuf's narrative and forgiveness therapy offers a holistic intervention model for individuals experiencing trauma. Traumatic experiences, such as Yusuf's, not only leave psychological scars but also shake an individual's understanding of life, relationships, and the divine. Approaches that focus solely on eliminating symptoms without addressing the underlying layers of meaning are often insufficient to achieve profound healing. Yusuf's narrative demonstrates that true healing occurs when individuals are able to discover the meaning behind suffering, let go of the demand for revenge, and open themselves to the possibility of unconditional reconciliation. This process does not erase the memory of injustice, but rather transforms the individual's relationship to it. Within this framework, forgiveness becomes not only a moral act but also a path to psychological and spiritual freedom.⁴⁷

The uniqueness of the integration offered in this module lies in its ability to unite two approaches that often operate separately. On the one hand, forgiveness therapy provides a structured, technical framework for processing wounds and developing the capacity for forgiveness. On the other hand, Joseph's narrative provides a sacred narrative that allows individuals to view their personal experiences in light of a larger story, so that suffering is no longer interpreted as futile or meaningless. This integration is particularly relevant in the context of faith-based rehabilitation institutions, where the spiritual dimension is inseparable from the recovery process. For PTSD patients whose lives are often dominated by traumatic memories, a forgiveness model that integrates psychology and theology can be a means of not only alleviating symptoms but also restoring meaning to life and rebuilding the capacity for healthy relationships.

Thus, the development of a forgiveness therapy module based on Joseph's story is not simply a mechanical combination of two approaches, but rather a synthesis that allows the forgiveness process to occur holistically on both the psychological and spiritual levels. Joseph's story provides a concrete model for how one can overcome suffering, while forgiveness therapy offers a structured method to facilitate this process. This integration offers new hope for those trapped in past wounds, affirming that forgiveness is not impossible, but a real possibility that can be achieved through a gradual journey supported by an awareness of the divine presence amidst suffering.

⁴⁶ Ibid.

⁴⁷ Ibid.

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Expert Validation of the Feasibility of the Forgiveness Therapy Module

The assessment of the feasibility of the forgiveness therapy module based on Yusuf's story was carried out by ten experts from various fields of expertise in accordance with R&D level 1 provisions.⁴⁸ This module covers pastoral theology, clinical psychology, professional counseling, and rehabilitation practices. The validator panel consisted of six men and four women, with diverse areas of expertise, providing a multidisciplinary perspective in evaluating the module design. This diversity is a particular strength, as the module integrates psychological and spiritual approaches, requiring a balanced assessment of both fields of study.

The results of the quantitative data analysis showed that overall, the module achieved a feasibility score of 81.647 percent, which is included in the "very appropriate" category based on the interpretation interval used. This achievement reflects that experts gave a positive response to the module design, both in terms of content, presentation, language and communication, spiritual contextualization , as well as worksheets and supporting materials. The total average score reached 138.8 out of an ideal score of 170, with a score range between 96 and 167. This high feasibility rating indicates that the developed module has met substantial criteria as a viable intervention instrument to help PTSD patients at the Villa Recovery Pelita Foundation.

The item-by-item analysis revealed several noteworthy findings. For the first item, which measures the alignment of the module content with the concept of PTSD, 80 percent of validators gave a score of 4 and 5, while the remaining 20 percent gave a score below 4. This suggests that while the material is generally appropriate, there is still room to strengthen a more comprehensive understanding of PTSD symptoms. In contrast, for the second item, which relates to the alignment of the material with Enright and Worthington's concept of forgiveness therapy , all validators consistently gave a score of 4 and 5. This suggests that the theoretical foundation of forgiveness therapy has been well integrated into the module.

The third item, which concerns the appropriateness of Yusuf's narrative as the basis for module development, received scores of 4 and 5 from 90 percent of validators , with only one respondent remaining neutral. This finding reinforces the fact that Yusuf's narrative is considered relevant and representative in depicting the forgiveness process experienced by individuals, from suffering to recovery. Similarly, the fourth item, which measures the alignment of the module's stages with the forgiveness process in Yusuf's narrative, received 80 percent of validators. giving scores of 4 and 5. This shows that the four-phase structure developed is consistent with the dynamics of Yusuf's life

⁴⁸ Sugiyono, *Research and Development Methods (R&D)* , 183–185.

journey.

Based on the validation conclusions provided by the experts, 70 percent of the validators stated that the module was suitable for field testing with revisions according to the suggestions given, while the remaining 30 percent considered it suitable without revision. The majority of validators who chose the revision category indicated that although the module already had a strong foundation, further refinement was still needed in certain aspects to ensure more optimal implementation in the field. This finding is in line with the principles of product development in research and development methods, where expert validation serves as a crucial stage to refine input before the product is tested more widely.

Module Revision Based on Expert Input

The validation process not only yielded quantitative assessments but also generated various substantive input through in-depth interviews covering six main aspects: the suitability of theory to practice, the accuracy of Yusuf's narrative, the depth of the material, the flow and stages of therapy, intervention techniques, patient readiness, psychological and spiritual integration, suitability to the foundation's context, ease of implementation, suitability to patient characteristics, participant worksheets, facilitator guides, as well as weaknesses and suggestions for improvement. All of this input served as the basis for refining the module to make it more applicable and safe for use in helping PTSD patients.

Regarding the alignment between theory and practice, experts emphasized the need to include more practical examples contextualized with the daily experiences of patients at the foundation. Several validators noted that while the concepts of PTSD and forgiveness therapy were well presented, further elaboration on implementation was needed to allow facilitators to apply them in a more structured manner. Furthermore, there was a suggestion to clarify the clinical definition of PTSD based on recognized diagnostic standards, so that the module would have a stronger psychological foundation. Regarding the appropriateness of Joseph's narrative, experts recommended adding a section that highlights Joseph's emotional aspects, including the moments of vulnerability he experienced before reaching the pinnacle of forgiveness. A more in-depth interpretation of Genesis 37–50 was also recommended to allow participants to understand its theological significance more deeply.

Experts paid particular attention to the depth of content, particularly regarding the need to enrich trauma processing techniques and emotion regulation strategies. This module was deemed more suitable as a support tool for mild to moderate PTSD cases; therefore, it was necessary to incorporate

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safety protocols to anticipate the possibility of retraumatization . Regarding the therapy flow and stages, experts considered the four-phase structure (awareness, understanding, compassion, meaning-making) logical and systematic. However, there were suggestions for flexibility in its application, given the varying psychological conditions of PTSD patients. Several validators proposed that the stages be understood not as a rigid, linear process, but rather as guidelines that can be adapted to each individual's readiness and development.

Evaluations of intervention techniques and methods yielded significant recommendations. Techniques such as wound mapping, the empty chair, visualization, and release rituals are considered to have significant therapeutic potential, but their application to PTSD patients requires close supervision and a trauma-focused treatment protocol. Experts emphasize the importance of incorporating self-empowerment and relaxation techniques as preparatory steps before entering the more intense forgiveness process. Furthermore, facilitators should be given clear guidance on when to stop or modify certain techniques if participants show signs of emotional overwhelm.

Patient readiness was a key focus of the revision process. Experts noted that the module had begun to consider patients' emotional readiness, but still lacked adequate initial assessment tools. Recommendations included the addition of operational criteria for participant readiness, such as emotional stability, absence of acute psychotic conditions , and voluntary willingness to participate. Retraumatization protocols also needed to be strengthened with debriefing procedures and referral mechanisms, if necessary.

The integration of psychological and spiritual elements in this module is considered a key strength that distinguishes this intervention from conventional approaches. Experts appreciated the balance between the psychological approach of forgiveness therapy and the spiritual narrative of Yusuf's story. However, there were suggestions for clarifying clinical boundaries to avoid over-spiritualization that could potentially overlook the psychological dimension. This module is also considered aligned with the vision and mission of the Villa Recovery Pelita Foundation, which emphasizes spiritual-based recovery, although maintaining an appropriate balance between spiritual and clinical aspects is still necessary.

In terms of implementation, experts highlight that the ease of use of the module is highly dependent on the facilitator's competence. Therefore, it is recommended to provide brief training to facilitators before implementing the module. The facilitator's guide should also be enriched with communication scripts, case studies, and instructions for handling difficult situations. Participants' worksheets received suggestions for improvement, particularly in deepening the reflective questions, particularly those related to self-compassion and emotional regulation. The worksheets also need to

be structured more systematically to provide a more structured reflection flow.

Overall, the module revisions focused on three main areas: strengthening trauma-informed safety, sharpening psychological and spiritual integration, and enhancing facilitator preparedness through more detailed guidance. With these improvements, the narrative-based forgiveness therapy module based on Yusuf's story is expected to be an intervention that is not only conceptually valid but also safe, applicable, and effective in supporting the recovery of PTSD patients at the Villa Recovery Pelita Foundation.

CONCLUSION

This study successfully achieved its goal of developing a forgiveness therapy module based on Yusuf's narrative for PTSD patients at the Pelita Recovery Villa Foundation. Through a level 1 research and development method involving validation by ten multidisciplinary experts, the module achieved a feasibility score of 81.647 percent, categorized as highly appropriate, with a valid and reliable instrument (Alpha Cronbach's $\alpha = 0.984$). This final module is characterized by four integrated phases of Joseph's narrative and forgiveness therapy framework: awareness of the wound, understanding forgiveness, growth in compassion, and meaning and maintenance of forgiveness. As a Level 1 R&D product, this module is recommended for field testing to measure its effectiveness, further development in a digital format, and the inclusion of facilitator training to ensure safer implementation and broader impact in supporting forgiveness-based trauma recovery.

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