

## Understanding Forgiveness among Minangnese Ethnicity: The Effect of Religiosity, Agreeableness, and Neuroticism

**Fuad Nashori, Hariz Enggar Wijaya**

Department of Psychology, Faculty of Psychology and Socio-Cultural Science, Universitas Islam Indonesia, Yogyakarta

**Raden Rachmy Diana**

Department of Psychology, Faculty of Social Sciences and Humanities, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta

**Abstract.** The Minangnese are an ethnic group in Indonesia that reside in West Sumatra. It has characterized by an emphasis on harmony in all aspects of life. Despite this emphasis, the Minangnese recognize that conflict is a natural occurrence. The study aimed to investigate the effect of religiosity and interpersonal attachment on forgiveness through agreeableness and neuroticism in the Minangnese ethnicity. Minangnese ethnic participants were selected by considering the following criteria, namely citizens of and living in West Sumatra Province, claimed to be Minangnese people, Muslim, and living in West Sumatra Province for the last 10 years. Using a stratified cluster random sampling method, 205 Minangnese individuals were recruited and administered five questionnaires to assess forgiveness, agreeableness, neuroticism, religiosity, and interpersonal attachment. The results indicated that religiosity had a significant influence on forgiveness in the Minangnese ethnicity, with this influence being mediated by agreeableness and neuroticism. Specifically, religiosity was found to have a positive effect on emotional stability and a negative effect on neuroticism, as well as reducing hostility and anger and decreasing anxiety. These findings suggest that religiosity and agreeableness may be important factors to consider when seeking to understand and promote forgiveness in the Minangnese ethnicity.

**Keywords:** agreeableness, interpersonal attachment, Minangnese, neuroticism, religiosity

## Memahami Pemaafan pada Etnis Minangkabau: Pengaruh Religiusitas, Kebajikan Hati, dan Neurotisme

**Abstrak.** Suku Minang adalah suku bangsa di Indonesia yang bermukim di Sumatera Barat. Suku ini dicirikan dengan penekanan pada harmoni dalam semua aspek kehidupan. Terlepas dari penekanan ini, orang Minang mengakui bahwa konflik adalah kejadian yang wajar. Penelitian ini bertujuan untuk mengetahui pengaruh religiusitas dan keterikatan interpersonal terhadap pemaafan melalui sifat kebajikan hati dan neurotisme pada suku Minang. Partisipan etnis Minang dipilih dengan mempertimbangkan kriteria sebagai berikut, yaitu warga dari dan tinggal di Provinsi Sumatera Barat, mengaku sebagai orang Minang, Muslim, dan tinggal di Provinsi Sumatera Barat lebih dari 10 tahun terakhir. Melalui metode *stratified cluster random sampling*, 205 orang Minang direkrut dan diberikan lima kuesioner untuk menilai pemaafan, sifat kebajikan hati dan sifat neurotisme, religiusitas, dan keterikatan interpersonal diri mereka. Hasil penelitian menunjukkan bahwa religiusitas memiliki pengaruh yang signifikan terhadap pemaafan pada etnis Minang, di mana pengaruh tersebut dimediasi oleh sifat kebajikan hati dan neurotisme. Secara khusus, religiusitas ditemukan memiliki efek positif pada stabilitas emosi dan efek negatif pada neurotisme, serta mengurangi permusuhan, kemarahan, dan kecemasan. Temuan ini menunjukkan bahwa religiusitas dan kebajikan hati menjadi faktor penting untuk dipertimbangkan ketika berusaha memahami dan mempromosikan pemaafan suku bangsa Minang.

**Kata Kunci:** etnis Minang, kebajikan hati, keterikatan interpersonal, neurotisme, pemaafan, religiusitas

**Correspondence:** Fuad Nashori. Email: fuadnashori@uii.ac.id

Indonesian culture in general, can be categorized into two, namely Javanese culture and Malay culture (Naim, 1986). Javanese culture is concerned with feelings, while Malay is associated with reason. The Minangnese culture is classified as one of the Malay culture groups that uphold rationality.

Minangnese is one of the ethnicities in Indonesia that emphasizes harmony within the local community and wherever they live or migrate (Rosa, 2017). Therefore, the phrase *di mana bumi dipijak di situ langit dijunjung*, meaning: when in Rome, behave like the Romans, gives a message on the importance of living in harmony with their neighbors. However, irrespective of the fact that they place great importance on harmony, the Minangnese ethnic group considers conflict a natural phenomenon (Muluk & Murniati, 2007). There is an interesting expression held firmly by these people, namely *basilang kayu di tungku baru api ka nyalo*, which means that when crossing the wood with the stove, the fire tends to burn. These conflicts were not suppressed. Instead, they were left open to be managed through dialogue to reach an agreement.

Conflict situations in the Minangnese community are associated with unpleasant expressions and various insults from one person to another (Refmiyanti et al., 2012). According to Nashori et al. (2020), people that consider self-disclosure important generally have psychological readiness to assume

unpleasant disclosure occurs from others. Therefore, these categories of people are not prone to anger, hurt, and resentment, irrespective of what others have said and done to them, because they easily forgive.

A research study conducted by Novitasari dan Adri (2021) revealed that the majority of Minang individuals tend to forgive unpleasant actions directed towards them. In fact, 94.11% of respondents indicated that Minang people generally exhibit good behavior towards individuals who have violated their rights. Additionally, they often attempt to provide offenders with a second opportunity to better themselves. However, a third of the respondents believed that some form of punishment or consequences should be imposed on those who had violated the rights of others, as this could prevent the repetition of similar mistakes in the future. Furthermore, some participants stated that they would maintain social distance from the offender and may experience a loss of trust in individuals who have violated their rights.

Several positive outcomes may arise from individuals granting forgiveness to those who have infringed upon their rights. Forgiveness has been found to enhance resilience effectively (Saputro & Nashori, 2017), improve psychological well-being (Fitriani & Widiningsih, 2020; Juwita & Kustanti, 2020), increase subjective well-being (Amalia et al., 2022), and facilitate the process of reconciliation (Deutsch, 2008). In addition,

forgiveness may also decrease depression (Barcaccia et al., 2019; Booker & Perlin, 2021; Chung, 2016), reduce anxiety (Oktaviana, 2022), and alleviate anger resulting from bullying behavior (Watson et al., 2015)

While contemporary psychologists studying forgiveness may have various definitions of the concept, they tend to agree upon its meaning. Forgiveness is not only related to negative thoughts, feelings, and interpersonal behaviors in the past but also has the potential to lead to positive outcomes in the future. (Nashori, Iskandar, et al., 2020) define forgiveness as a willingness to leave unpleasant things that come from interpersonal relationships with others and foster positive thoughts, feelings, and interpersonal relationships with the person who commits unjust violations. Accordingly, forgiveness has three dimensions. They are the cognitive dimension (relieve negative judgments against the perpetrator, have a reasonable explanation for the painful treatment, and have a balanced view of the perpetrator), emotional dimension (relieve feelings of anger, hurt, and hate, relieve a desire for revenge, control emotions when treated unpleasantly, feel compassion and affection, and motivate for kindness/ generosity), and interpersonal dimension (abandon hurtful behaviors and words, abandon indifferent behaviors, abandon avoidant behaviors, increase reconciliation efforts, feel comfortable when interacting with the perpetrator, and consult with the perpetrator).

Studies conducted on other ethnicities indicated that Islamic religiosity and interpersonal attachment influence forgiveness (Nashori et al., 2019; Nashori, Gusniarti, et al., 2020; Nashori, Iskandar, et al., 2020). Nashori, Iskandar, et al. (2020) stated that the forgiveness of the Javanese people with a *negarigung* (state) culture (Yogyakarta) is influenced by religiosity and interpersonal attachment through agreeableness and neuroticism traits. The study indicates that cultural factors contribute to the formation of forgiveness behavior, such as interpersonal attachment. Nashori, Gusniarti, et al. (2020) researched Javanese culture, which has a *negarigung* sub-culture in the Yogyakarta area. Furthermore, Purwadi (2006) stated that those living in the cultural area of *negarigung*, also known as *tiyang negari* (negari people), have traits that promote refinement in language and art syncretic religious life.

A subsequent study was carried out by Nashori, Nurdin, et al. (2020) on Javanese people *mancanegari* subculture in Surabaya city and its surroundings. Purwadi (2006) further stated that the Javanese ethnic with *mancanegari* subculture have traits that emphasize candor; therefore, they tend to ignore the refinement of language while speaking. *Mancanegari* subculture people are known to have the vitality or a high spirit of life and religiosity based on strong religious teachings, with relatively different characteristics than Javanese ethnic with a

*negarigung* subculture. The above results indicate that the forgiveness model for Javanese ethnics with *mancanegari* subcultures is different, with no effect on the personality trait factor of neuroticism. In contrast, the cultural factor of interpersonal attachment affects forgiveness.

The Minangnese culture has a different orientation, in contrast to the Javanese, which is influenced by the collectivistic culture. Naim (1986) has pointed out that Minangnese has emphasized rational thinking. The main characteristic of rational thinking is giving a logical perspective on every situation or event, including reasoning about the good and bad things. Novitasari and Adri (2021) study has underlined that giving a second chance to someone who makes a mistake is essential for Minang people. It is a rational option to forgive them for taking advantage of their future relationship. Another study has underlined that the Minangnese ethnic tends to have high scores on rationality. Nashori, Nurdin, et al. (2020) reported that the Minangnese ethnic group is aware of other reasoning before making a decision. The score was highest compared to Javanese ethnic with a *negarigung* subculture, Javanese ethnic with a *mancanegari* subculture, Madura, and Bugis. It all highlighted the urgency of rationality among the Minangnese.

Another factor affecting Minangnese people to forgive is religiosity. As stated by Ancok and Suroso (2018), religiosity refers to an individual's level of knowledge, belief,

implementation, and devotion to the teachings of their religion. This is because it takes a significant position on religion as a guide for their life. The prominent expression of the Minangnese ethnicity is *adat basyandi syara', syara' basandi kitabullah* which means habit or behavior based on Shari'a or religious teachings based on the holy book as al-Qur'an. Nashori et al (2015) stated that the Minangnese ethnicity shows more religiosity than *mancanegari* Javanese, *negarigung* Javanese, and Maduranese.

Multiple studies have found that religiosity may have an impact on forgiveness. A meta-analytic review found a moderate relationship between religion/spirituality and trait forgivingness, and a smaller, possibly inconsistent, relationship between religion/spirituality and state forgiveness (Davis et al, 2013). Escher (2013) found that self-forgiveness and interpersonal forgiveness have a positive and statistically significant effect on relational orientation to God, divine imitation, and carrying religious beliefs into other dealings. Individuals who collaborate with God, imitate God's forgiveness, and view religion as pervasive in their lives are more likely to forgive themselves and others.

Religiosity and personality are both important factors that can influence forgiveness. Research has shown that religiosity is associated with a higher tendency toward forgiveness and a lower inclination toward revenge (Ayten, 2012; Krause, 2017).

Additionally, studies have found that religion may have a causal effect on self-forgiveness (Fincham et al, 2020). Personality traits, such as agreeableness and conscientiousness, are also consistently related to religiosity (Ashton & Lee, 2021). When it comes to forgiveness, certain personality traits, including neuroticism, agreeableness, and extraversion, have been found to be associated with different aspects of forgiveness (Kaleta & Mróz, 2018). The relationship between neuroticism and willingness to forgive may be mediated by justice sensitivity (Çoklar & Dönmez, 2019). Agreeableness has also been linked to motivations to avoid and seek revenge, and gender may play a role in the relationship between agreeableness and motivation to revenge (Rey & Extremera, 2016). Overall, these findings suggest that both religion and personality can influence forgiveness in complex ways. Top of Form

Furthermore, Nashori, Nurdin, et al. (2020) reported that the Minangnese ethnic group had the highest interpersonal attachment. Among large ethnic in Indonesia, such as Java, Madura, and Bugis, Minangnese ethnic group has the highest score. Therefore, it is interesting to determine whether the forgiveness model accompanied by the interpersonal attachment phenomenon applies to the Minangnese ethnicity. According to Nashori, Nurdin, et al. (2020), interpersonal attachment is a psychological condition in which an individual takes into consideration the

presence of others when making decisions on important matters in their life, particularly those related to interpersonal relationships with others.

The variety and interpersonal attachment drives personality trait and minimize personality trait such as neuroticism. By maintaining high agreeableness, people could raise forgiveness in responding to various events in their life. By maintaining low neuroticism, people could raise forgiveness in responding to various events in their life (Nashori, Iskandar, et al, 2020).

This study differs from previous research conducted on the Javanese subculture of Negarigung (Nashori, Iskandar, et al, 2020), the Javanese subculture of Mancanegari (Nashori, Gusniarti, et al, 2020), and the Madurese ethnicity (Nashori et al., 2019). Unlike the aforementioned ethnicities, which prioritize feelings, the Minang ethnic group places a strong emphasis on rationality. This distinction may lead to a different model of forgiveness among the Minang ethnicity compared to other groups that prioritize emotions.

This research examines the role of personality, religiosity, and sociocultural factors in forgiveness among the Minangnese ethnicity in Indonesia. Understanding these factors can help to shed light on the processes involved in forgiveness and may provide insight into how to facilitate forgiveness in conflict situations. The proposed hypothesis of this study is that religiosity and interpersonal

attachment affect the forgiveness of individuals from the Minangnese ethnicity through agreeableness and neuroticism traits.

## Method

### Participants

The participant of the study is Minangnese ethnicity living in West Sumatra, especially Padang, Pariaman, Sawahlunto, and Solok cities. This study uses a stratified cluster sampling technique, comprising of a cluster and stratified random sampling. Minangnese ethnic subjects were selected by considering the following criteria, namely: (1) those living in

West Sumatra Province as citizens; (2) claimed to be Minangnese people; (3) those living in areas categorized as Minang culture, namely West Sumatra Province, for the last 10 years; (4) both parents of adolescents come from the Minangkabau tribe and have lived in a Minangnese cultural area for the last 10 years; and (5) those that use the Minangnese language in their daily interactions.

The data were obtained from 205 subjects living in Padang, Sawahlunto, and Solok cities in West Sumatra using a stratified cluster random sampling technique. The details for the number of subjects obtained are as follows:

**Table 1**

*Number of Subjects with Data Obtained*

Group	<i>n</i>
Elderly (60 years and over)	20
Middle Adult (40-59 years)	30
Young adult (19-39 years)	80
Adolescent (12-18 years)	75

*Note. N = 205*

### Instruments

There are five measuring instruments used in this study, namely Forgiveness Scale, Personaity (Agreeableness, Neuroticism) Scale, Religiosity Scale, and Interpersonal Attachment Scale. All these scales were developed by Nashori (2012). The Forgiveness Scale is based on the construct of forgiveness theory which reveals three aspects of forgiveness, namely cognitive, emotional, and interpersonal (Nashori, Iskandar, et al, 2020). There are 14 items used in this research. Examples of these items include: "I have thrown away any

resentment from my life," "I try to approach people who have hurt me for a better situation," and "I get annoyed when interacting with people who have hurt me".

Personality trait scale (agreeableness and neuroticism) is based on the construct of McCrae and Costa Jr. (2003). The agreeableness trait is a characteristic that indicates a person who is kind, friendly, humble, willing to compromise, avoids conflict, and tends to follow others. The aspects of the agreeableness trait are tender-mindedness, modesty, altruism, trust, compliance, and straight-forwardness.

There are eight agreeableness items used in the research. Examples of these items include: "I believe in what others say,"; "I care about the state of another person,"; "I am able to directly express my opinion to others in a polite manner".

Neuroticism trait is a personality characterized by easily experiencing anxiety, anger, depression, and a tendency to be emotionally reactive. The aspects of neuroticism trait include depression, self-consciousness, vulnerability, anxiety, hostility, and impulsiveness. There are eight neuroticism items used in this research. Examples of these items include: "I easily get offended,"; "I easily feel sad,"; and "I am less able to accept my state of condition."

The Religiosity Scale is compiled based on the theoretical constructs of Ancok et al. (2018) which reveals five dimensions of religiosity, consist of religious faith, religious worship, religious effect, religious feeling, and religious knowledge. Religiosity Scale 1 which measures the dimensions of faith, worship, morals, and feeling. There are 32 items on the religiosity scale 1, with examples of items including: "I feel that only with the help of Allah can I obtain what I want,"; "I feel that Allah answers my prayers by saving the people I love,"; and "I am grateful for all the blessings that Allah has given me."

Religiosity Scale 2 measures religious knowledge (Nashori, Iskandar, et al., 2020)

with 15 items. Examples of items include: "Surat al-Ikhlas (qul-hu) speaks about: Obedience, Seeking protection from Satan, The oneness of Allah, or The importance of sacrifice,"; "The Dawud fast is observed every Monday and Thursday, every other day, during the middle of the lunar month, or one month before Ramadan,"; "Prophet Muhammad received the title al-Amin, which means: Forgiving, Strong conviction, Trustworthy, or Anti-corruption."

The interpersonal attachment scale measures the construct of interpersonal attachment theory (Nashori, Nurdin, et al., 2020). The aspects of interpersonal attachment include the attitude and behavior of the partner, the quality of the individual and partner relationship, and third-party consideration. There are 12 items on the interpersonal attachment scale, with examples of items including: "My closeness with people who conflict with me makes it easy for me to forget their wrongdoing"; "I ignore advice from people I respect to approach someone who conflicts with me"; and "My friends encourage me to reconcile with someone who has conflicted with me."

All measuring instruments have been tested and show the following alpha coefficients. All scales have alpha coefficients above 0.70, indicating good reliability. This can be seen in Table 2.

**Table 2***Alpha Coefficient of Research Scale*

Scale	Cronbach's $\alpha$
Forgiveness Scale	.935
Personality Scale: Agreeableness Trait	.743
Personality Scale: Neuroticism Trait	.908
Religiosity Scale 1 (Faith, Worship, Morals, Ihsan)	.950
Religiosity Scale 2 (Religious Knowledge)	.870
Interpersonal Attachment Factor Scale	.928

*Note.* From Nashori, Iskandar et al. (2020)

**Procedure**

The present study was initiated by identifying the research topic by developing a research proposal. This proposal was crafted in accordance with the researcher's interests in examining forgiveness among various ethnicities in Indonesia and abroad. In the proposal process, a key consideration was the identification of a discrepancy between ideals and realities in the field, as well as the discovery of new insights and differences between this research and previous studies on the topic. The research objectives were subsequently established, followed by formulating the research hypothesis and the chosen method of inquiry. Quantitative in nature, this study employed a forgiveness model in its design. Upon the approval of the proposal, the data collection phase of the research was initiated.

The data for this study was collected using random cluster sampling. The first step was to select four districts in West Sumatra. These districts included Padang, Pariaman, Sawahlunto, and Solok. In the second step, three sub-districts within each district were chosen.

In the third step, three villages were selected from these sub-districts. In the fourth step, research participants from various age groups, including adolescents, young adults, middle-aged adults, and the elderly, were invited to complete the various scales.

Data collection for this study was conducted using a scale provided on paper. Before completing the scale, participants were asked to provide personal identification information such as their initials, age, gender, city or district of residence, length of time living in West Sumatra, primary language spoken, and the ethnicity of their parents. The researcher also included instructions for completing the scale and their contact information on the sheet of paper. In addition, the purpose of the questionnaire and the predetermined criteria for participant selection were explained to the participants. Those who expressed their willingness to participate in the study were required to complete a statement of consent.

After the data was collected and inputted, the data analysis process was carried out. Lisrel version 8.8 was used to analyze the data, divided



into two stages. The first stage involved examining the relationship between religiosity, interpersonal attachment, agreeableness, neuroticism, and forgiveness among individuals of the Minang ethnicity. If any of these variables were found not significantly to impact the model, the second stage of analysis was conducted to examine their influence further.

### **Data analysis**

Structural Equation Models (SEM) were used to determine the forgiveness levels of the three ethnicities used in this research. Furthermore, SEM can simultaneously perform the measurement and structural equation models; therefore, it is more efficient. The measurement model is calculated through confirmatory factor analysis on the research variables' latent constructs, which empirically shows that many indicators form a construct. Furthermore, Lisrel version 8.8 was used to determine the data analysis program.

### **Results**

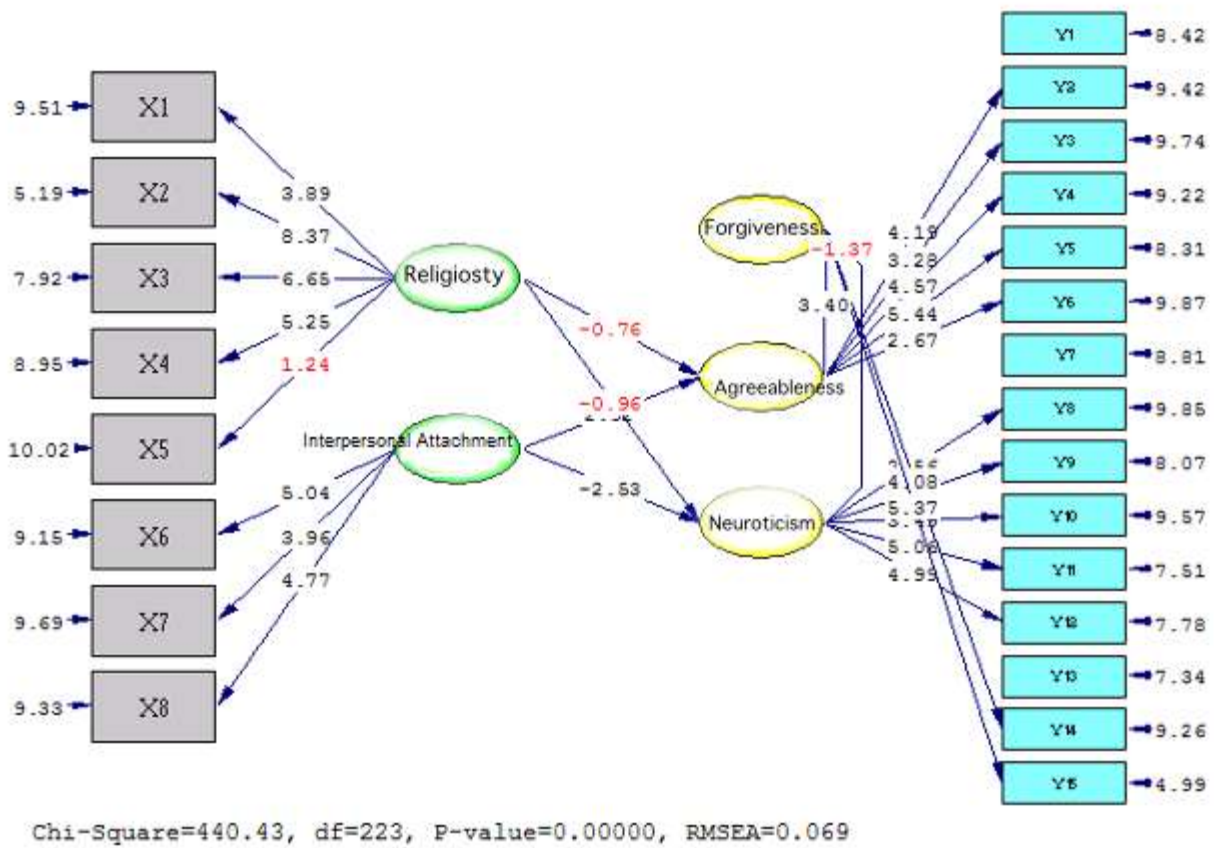
This study aimed to investigate the effect of religiosity and interpersonal attachment on

forgiveness through agreeableness and neuroticism in the Minangnese ethnicity. Hypothesis testing was carried out in two stages. In the first stage, the religiosity and interpersonal attachment model was tested to determine the influences on forgiveness through agreeableness and neuroticism in the Minangnese ethnicity supported by empirical data. When one of the two intermediate variables (agreeableness and neuroticism traits) does not contribute to forgiveness, then a second hypothesis test is carried out on the religiosity model, which tends to influence forgiveness through agreeableness and neuroticism in Minangnese ethnicity supported by empirical data.

The first stage of the hypothesis test shows that the model of religiosity and interpersonal attachment influences on forgiveness through agreeableness and neuroticism in Minangnese ethnicity. This is supported by empirical data, however, the neuroticism variable does not correlate with forgiveness. Therefore, based on hypothesis testing using SEM, the results are as shown in Figure 1.

**Figure 1**

*The Model of Religiosity Influence on Forgiveness through the Agreeableness, Neuroticism, and Interpersonal Attachment Traits*

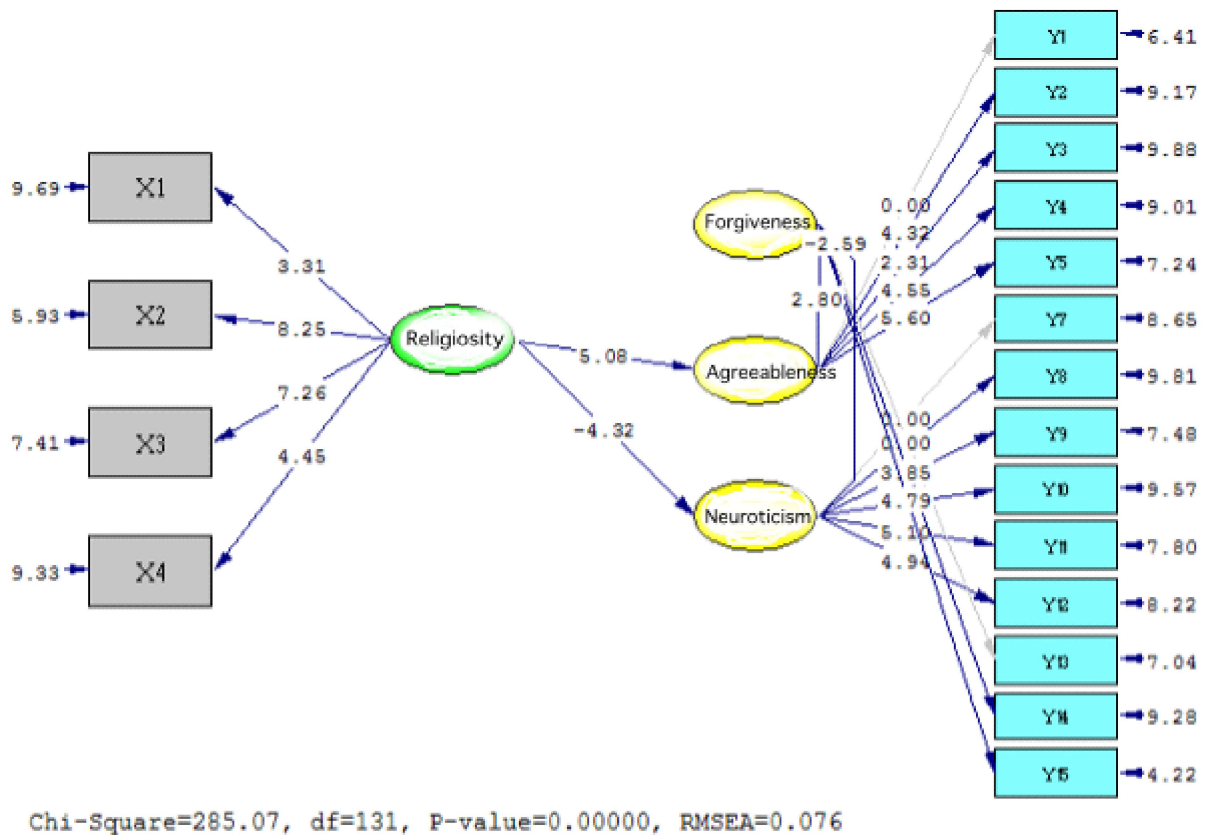


The modification model was carried out with the consideration that there is no effect of neuroticism on forgiveness. Therefore, a change in the hypothesis or the second stage of

the hypothesis test on the forgiveness Minangnese ethnicity's forgiveness was influenced by religiosity through agreeableness and neuroticism.

**Figure 2**

*Model of the Religiosity Influence on Forgiveness through the Agreeableness and Neuroticism Traits*



The Fit Model above clearly shows that the overall model of forgiveness is fit or is supported by empirical data, as shown from the value of RMSE at .079. It clearly illustrates several things, firstly, there are two endogenous variables, namely agreeableness and neuroticism traits, which have an absolute effect on forgiveness, with load factors of 2.88 and -2.59, respectively. Secondly, there is an independent/exogenous

variable, namely religiosity (factor load -4.32), with an influential role in contributing to neuroticism. Thirdly, there is an independent/exogenous variable, namely religiosity (load factor 5.08), with an influential role in contributing to the agreeableness trait

The results of the factor load, *t*-value, and significance associated with the research are shown in Table 3.

**Table 3***Coefficient of Effect between Research Variables on All Subjects*

Variable	R <sup>2</sup>	t
Religiosity - Agreeableness	.33	5.08
Religiosity - Neuroticism	.29	-4.32
Neuroticism - Forgiveness	.31	-2.59
Agreeableness - Forgiveness	.31	2.88

## Discussion

This research indicates that the religiosity influence model on forgiveness through the medium of agreeableness and neuroticism in the Minangnese ethnicity is in accordance with the empirical data. Therefore, forgiveness behavior of the Minangnese ethnicity is influenced by religiosity. These predictor variables are used to optimize agreeableness and minimize individuals' neuroticism. These results are following the forgiveness model developed by McCullough (2001). On the other hand, this is different from the research carried out by Nashori, Iskandar, et al (2020) as well as Nashori, Gusniarti, et al (2020), which involved interpersonal attachment variables in influencing forgiveness.

These results support McCullough (2001) research, which stated that forgiveness is influenced by agreeableness and neuroticism, which are, in turn, dominated by religiosity. People that rate themselves as religious tend to have higher forgiveness and see themselves as more forgiving than less religious. Nashori, Diana, et al. (2020) reported that the relationship value with God and self has a significant effect on forgiveness. This is because

the closer people are to God, the easier it is for them to forgive.

Normatively, religion prompts forgiveness after receiving unpleasant or hurtful treatment from others. This can be seen from several expressions from al-Quran's holy verses (Surah al-A'raf 7: 199 and Surah asy-Syuura 42: 37). The Minangnese ethnicity understands that as religious people, they need to forgive others' mistakes, promoting agreeableness. Similarly, the Minang ethnic group put their behavior based on Islamic law and the al-Qur'an. This research shows that the biggest role of the dimension of religiosity is faith. The dimension of charity or morals regulates individuals' strategies to interact with others to fulfill Allah's orders. The essence of morals is the principle of *rahmatan lil 'alamien*, also known as compassion for the universe.

Religion plays a very important role in the life of Minang ethnicity. A study by Nashori et al (2015) showed that the Minang ethnic group has a higher religiosity score than others in Indonesia terms of faith, worship, *ihsan*, and religious knowledge.

Furthermore, this research shows that religiosity produces forgiveness through an

intermediary variable, which is agreeableness for others' love. Webb et al. (2005) stated that there is a positive and negative correlation between God's love and forgiveness, as well as God's control and forgiveness. Therefore, the higher the concept of God's loves and controls in a person, the higher the forgiveness. This perception leads them to love each other.

The love for others within an individual grows and develops into a high moral of responsibility towards them. Ashton and Lee (2021) stated that people with high agreeableness tend to have a higher moral responsibility. Furthermore, these people's categories show a greater tendency to share their resources with those that are hurt and do not consider their mistakes important (Nashori, Gusniarti, et al, 2020). In these circumstances, it is easy for them to forgive.

Webb et al. (2005) stated that people classified as having good religiosity cannot forgive others' unpleasant treatment. Appreciation and internalization of the God traits affect forgiveness, therefore when an individual interprets Him as someone loving and compassionate, then there is a process of internalizing those same qualities in others. On the other hand, the assertive appreciation of God's characteristics, such as controlling, makes a person internalize God's traits. The appreciation of God's controlling traits does not make the individual forgiving.

Furthermore, when the internalization of God's strict or controlling traits is more

prominent, people's religiosity does not make them forgiving. When receiving unpleasant treatment, they prefer to qishash, which means repaying in kind for the hurtful treatment or unpleasant actions from others. This is understood and interpreted from several related verses of the Qur'an, such as Surah an-Nahl 16 verses 126-127 and Surah ash-Syuura 42 verses 40.

These research findings also indicate that religiosity increases emotional stability and decreases individual neuroticism. This means that this research supports the opinion of Najati (2004) and Ancok et al. (2018). Religious belief makes people patient, which is important to Allah 'azza wa jalla. All unpleasant accidents are a form of testing from God intended to make individuals stronger (Nashori, 2004). Conversely, religiosity plays a role in reducing depression, feelings of helplessness, hopelessness, inadequacy, and sadness. According to Hawari (1999), people with strong religious commitment can withstand depression, compared to those with stress, and more resistant to pain. According to the Holy Qur'an, the religious need to believe that after difficulties, there is convenience, therefore, they do not despair when faced with difficulties (Surah al-Insyirah / 94). In addition, they do not give up because it is a sign of denial to Allah or disbelief (Surah Yusuf / 12: 87). The Prophet Muhammad advised Muslims not to embrace death quickly when face with difficulties. This can be seen from the following hadith:

According to Anas, the Prophet Muhammad advised followers to desist from wishing to die when faced with difficulties. However, those wishing for death need to say the following: O Allah! Keep me alive as long as life is better for me, and let me die when death is better. (Bukhari from Anas bin Malik).

This research shows that religiosity can also reduce hostility and anger, which increases the desire to hurt others. Religious people are guided and trained to become individuals that can control anger. In a hadith, the Prophet Muhammad stated that *a strong person is not someone good at wrestling, rather a person capable of not being angry* (Narrated by al-Bukhari and Muslim from Abi Hurairah). In another hadith, the Prophet Muhammad stated that following:

Surely anger is made up of coals of fire that burned the stomach of Adam's son. Therefore, always remember that good people hold back anger and accelerate pleasure, while bad people are the ones that accelerate anger and slow down pleasure (Narrated by Ahmad from Abu Said al-Khudriy).

Furthermore, this research also shows that religiosity plays a role in reducing anxiety, which is in line with Najati (2004) analysis that there is an unbroken bond between God and humans. A truly religious human being is protected from anxiety. Najati's statement is similar to the verse: *O mankind, instructions come from your Lord, and healing is in the*

*breasts, with guidance and mercy for the believers.* (Yunus / 10: 57).

The results showed that religiosity is also associated with lower anxiety. Abdel-Khalek et al. (2019) research reported religiosity's role in reducing individual anxiety. The findings above are supported by the Adi (1995) that regular prayer eliminates anxiety in students preparing for their exams.

When emotional stability is present in a person, it is easy for them to forgive. However, this research also indicates that neuroticism has a negative effect on forgiveness, which support the previous studies conducted on different ethnicities, namely Dayakese and Maduranese ethnicity (Marta & Fernando, 2020), Persian, Azeri, Kurdish (Bonab et al, 2021), blacks and whites (Smith & McFarland, 2015), Javanese ethnic group with a negarigung subculture (Nashori, Iskandar, et al, 2020), Javanese (Suharsono & Susetyo, 2017), Javanese ethnic group with mancanegari subculture (Nashori, Gusniarti, et al, 2020), and Maduranese (Nashori et al, 2019). How do the psychological dynamics of neuroticism affect forgiveness?

Based on the effect of psychological dynamics on forgiveness, McCullough (2001) stated that emotionally stable people tend to be moody or overly sensitive. Conversely, people that are emotionally unstable with high neuroticism are easily influenced by mood. Several studies reported that people with high emotional stability have higher disposition scores to forgive than those with lower scores.

## Conclusion

The research study explored the relationship between religiosity and forgiveness in the Minangnese ethnicity in Indonesia. The study found that religiosity influences forgiveness through the intermediate variables of agreeableness and neuroticism, in accordance with the forgiveness model proposed by McCullough (2001). The results of this study support the idea that religious individuals tend to be more forgiving and see themselves as more forgiving than less religious individuals. The study also suggests that religion prompts forgiveness in response to hurtful or unpleasant treatment from others and that the Minangnese ethnicity bases their behavior on Islamic law and the Qur'an.

However, the study has several limitations, including the use of self-reported data, the limited sample size, and the focus on only two intermediate variables. Despite these limitations, the findings of this study suggest that religiosity and agreeableness are essential factors to consider when seeking to understand and promote forgiveness in the Minangnese ethnicity.

## Suggestion

This study has several limitations that need to be taken into consideration. One limitation of the study is that it is based on a sample from a single cultural group, the Minangnese ethnicity. While the findings may

be relevant to this group, they may not necessarily apply to other cultural groups or populations. Additionally, the study only examined the relationship between religiosity and forgiveness through the intermediaries of agreeableness and neuroticism. It is possible that other variables, such as attachment style or personality traits, may also influence this relationship, but these were not analyzed in the present study.

One suggestion for improving interventions designed to foster forgiveness among the Minangnese people is to incorporate elements of religiosity or to consider the influence of religiosity on forgiveness behaviors. This may involve using religious teachings or practices that promote forgiveness or partnering with religious leaders to promote forgiveness in the community. Another implication may be to focus on developing agreeableness and other kinds of cooperative behaviors, which could involve providing training in communication, conflict resolution, and empathy or creating opportunities for individuals to practice these skills in real-world situations.

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