

EDUCATION IN THE FAMILY: A CRITICAL STUDY OF THE U.S. JOSEPH STORY

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Abstract: Among the contents of the Qur'an is the story of an earlier people. The story of the prophet Joseph contained in Joseph's letter contains values that are very valuable to apply in everyday life. Given also that in this day and age many people's behaviors have gone out of their proper norms. This study aims to find out the values contained in the story of the prophet Yusuf. This research is included in the type of library research with qualitative as the approach. Data sources come from various scientific writings. The collected data will be analyzed critically and in depth through data triangulation; data reduction, data presentation and conclusion drawing. The values that we can model from the behavior of the prophet Joseph are to have morals to God (faith, patience, laughter, and gratitude) and also to have morals to a human being (filial piety to parents and forgiving to his brothers).

Keywords: Education, family, Joseph story

INTRODUCTION

The stories in Al-Qyour'an are not like ordinary stories or fairy tales that are widely found and spread in society for generations that are sometimes decorated with fictional things, but the stories in the Qur'an are stories that tell the events that happened in the past and are conveyed to the prophet Muhammad saw through revelation. These stories certainly have an important purpose for this life.

One such story is the story of the prophet Joseph as in Al-Qyour'an, i.e. in the letter of Joseph. This epistle consists of 111 verses, including the Makkiyyah group of letters due to the descent in Mecca before the Hijri. This letter is called Joseph's letter because of the weight of its content regarding the history of the prophet Joseph as. The account is one of the ghaib stories revealed to the prophet Muhammad saw as a miracle to him, while he before being sent down this letter did not know. According to al-Baihaqi's account in the book of "*ad-dalail*" that a

group of Jews converted to Islam after they heard this story of Yusuf as this, because it corresponds to the stories they know.¹

Among the features of Joseph's letter the entire content revolves around the story of the prophet Joseph and his brothers and their parents. Then the way the story of the prophet Joseph as told to the prophet Muhammad saw is different from the stories of other prophets mentioned in some letters. The content of the story of the prophet Joseph as is different from the stories of other prophets. In the story of the other prophets, Allah swt focused on the various challenges of their people, then ended the story with the destruction of the prophets. In this story of the prophet Joseph as this, Allah swt highlights the fruit of patience, and the pleasure comes after suffering. Allah swt tested the Prophet Ya'qub by losing his son Joseph as and his eyesight, tested the fortitude and patience of Joseph as by being separated from his father's mother, thrown into a well, and traded as slaves. Then Allah swt tested his faith with the temptation of beautiful women which eventually led to the prophet Joseph being put in prison. After all the trials Allah swtgathered them back; restored the vision of Ya'qub as and rekindled the love between them and Joseph as.

From the story of the prophet Joseph as there are many lessons that can be taken to live this life, especially in the field of education. Given the values of education, it is currently very much needed. ² Education is important for parents who want their children to be good. To achieve this, parents are required to have concern for their children, especially children's education at an early age. "What happens to an individual in adulthood, is strongly influenced by the first six years of life". Children's education is not simply determined by heredity and environment, but by their ability to interpret, influence, and create events.

Looking at the reality today, there are a lot of immoral incidents, loss of ethics, manners, both from children, teenagers, and even adults. The loss of these values is characterized by the increasing prevalence of anarchist behavior, difficulty finding honest people, the high sense of peace, and the lack of a sense of responsibility, the depletion of tolerance, and the often ignored mandate. In the story of the prophet Yusuf as there are many lessons that can be taken and used as an example, especially about the steadiness of the akidah and the nobleness of akhlak for the younger generation of Islam in the future. Akhlaq can be both a controller and a tool for assessing the perfection of one's faith. If this can be

¹ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Semarang: CV Toha Putra, 1989), 347.

²Said Agil Al-Munawwar, *Actualization of Qur'ani Values in the Islamic Education System*, 2nd cet, (Ciputat: Ciputat Press, 2005), 5.

realized, of course, a generation and society will be formed that is moral and moral. Therefore, in this paper, it will be described what are the values of education in the family that Allah swt taught through the story of the prophet Joseph as.

This research uses a qualitative approach with the type of research p ustaka. This paper relies on bibliographic sources in the form of books and articles contained in scientific journals related to the theme of discussion. The collected data will be analyzed critically and in depth through data triangulation; data reduction, data presentation and conclusion drawing.

FIND AND DISCUSSION

Asbab An-Nuzul Ayat dalam Surat Yusuf

Asbab nuzul is one of the sciences that must be learned for someone who wants to interpret the Qur'an. Understanding it is a must so that there are no mistakes in interpreting the verses of the Qur'an. An understanding of this science will also enrich the interpretation in observing the miracles of the Qur'an. Ibn Daqiq al-'Ied said: "The description of the cause of the descent of the verse is a powerful way to understand the meanings of the Qur'an". Ibn Taimiyah added, "Knowledge of the cause of the descent of the verse allows one to understand the content of the verse. That way, one can know the consequences of the cause". Some scholars from salaf circles, not infrequently have difficulty in understanding the meanings of qur'anic verses. But when they learned the cause of the verse's descent, the difficulties that hindered their understanding were eliminated.³".

Joseph's letter was handed down in the year of sorrow, which is the year when two of the Prophet's closest men died. They are Abu talib and Khadijah. At that time, the infidels who had originally refrained from hurting the Prophet anymore, so there began to be many groups who were hostile to the Prophet and plotted to drive him out of Mecca. Even sadder among the members of the group were also several families of the Messenger of Allah saw. They were the Prophet's own uncles, Abu Jahal and Abu Lahab. Thus the heart of the Messenger of Allah was struck with deep sorrow because in addition to being abandoned by loved ones, he also had to face humiliation, abuse, violence, and other hurtful attitudes on the part of the enemy. It was then that Joseph's letter was handed down. Under such conditions, Allah swt sent down Yusuf's letter with the intention of seeming to comfort the Messenger of Allah saw by saying: "O Muhammad, thou shalt not be

³Jalaluddin As-suyuthi, *Asbabun Nuzul: The Cause of the Descent of the Verse Al-Q your'an*, Terj. Tim Abdul Hayyie, (Jakarta: Gema Insani, 2009), 9.

sad, thou shalt not complain, see what happened to Yusuf and what he eventually obtained.”⁴

And as narrated from Sa'ad ibn Abi Waqash that the Messenger of Allah saw several times the recitation of the Qur'an to his companions. One day they proposed: "O Messenger of Allah, is it not better that you explain to us the stories of the past people to expand our bosoms and fill them with the parables and learnings contained in those stories". With regard to that comes down this verse, the epistle of Joseph verses 1-3.⁵

The story of Joseph as the best story in the Qur'an

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِلِينَ

“We tell you the best story by revealing this Qur'an to you, and indeed you before (we reveal) it are among those who do not yet know.” (Q.S Yusuf [12]: 3)

It is stated that the story of the prophet Yusuf as is the best story in the Qur'an, the story of the prophet Yusuf as is the longest story in the Qur'an told sequentially and in one full letter. The story is very human, meaning that it is very likely to happen in the current life and can be an example for those of us who live in this day and age. This story culminates in a happy ending and from there we can take the important value that every change does not always have to go through the means of warfare. Changes can be made by changing a system from within. Those are the reasons why this story is the best story.

The polemic recounted in the prophet Joseph as is a polemic that repeatedly occurs in humans. The brother of the prophet Joseph as felt hasud to him, envious of the treatment of the prophet Ya'qub as to the prophet Joseph as. The envy that was originally almost made the prophet Joseph groan on the ground, the envy that made the desert wolves vilified had killed and torn the body of the prophet Joseph apart. It was the separation from his son that made the prophet Ya'qub feel sad and guilty as if he was incomplete in maintaining the mandate. The story of a father's closeness to his child. The story of a woman who is infatuated with the good looks of a man (the prophet Joseph as). It is the love of a woman that makes him willing to lose self-esteem. The story of the transition of a man from a life of wealth and respect for many people who were exiled in prison.

Several years of drought that hit can be overcome easily when the people and leaders of that time obeyed the prophet messenger of Allah swt. Although he did

⁴ Amr, *Yusuf Misteri Baju yang Robek*, (Yogyakarta: Navila, 2009), 6.

⁵ Teuku Mohd, Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'an Al-Majid An-Nur*, (Semarang: Pustaka Rizki, 2000), 1996.

not place the prophet Joseph as directly as the king who led them but because he followed the advice and advice of the prophet Joseph as, life in the kingdom of Egypt at that time could also go well. What happens in the story of the prophet Joseph as happens a lot in the middle of society. Society is still vulnerable to spiteful envy, the desire to kill people who are disliked or perceived as obstructing goals in business life or other the world of work. In this life, there are also many who spread slander, making hoaxes for their personal or group interests. Many parents part with their children deliberately, for reasons of employment, for educational reasons, even those who also consider the home as the main education. The closeness of parents and children is also disturbed.

The story of a woman who is infatuated with men for worldly reasons, either by way of likeness or because of possessions. Those women who gave up virginity to men who managed to seduce her in a thousand ways. Thousands or even millions of people go in and out of prisons from all corners of the world, entering prisons not because they want to maintain self-esteem, but because they have made trouble, making the surrounding society restless. In the story of the prophet Joseph as, the people with him when he came out of prison changed 100 percent, from not initially knowing the concept of tawhid to understanding this concept, initially not having knowledge to being knowledgeable because of studying the prophet Joseph. While in this age, some go to jail for offenses, and when out they become severe, have more links to commit a greater crime.

The story of the prophet Joseph as always relevant for every age. People in private or in domestic life and social life when they want to take lessons from the story of the prophet Joseph, then they will be safe in life and will be on the straight path. Getting the blessings of Allah swt, the simplest way is by not envying the successes of others, not being greedy for the world, being trustworthy, not blind because of the beautiful appearance of a man or woman. The story of the prophet Joseph as is the best story because this story is very close to the community, it is easy to follow the storyline, children to adults can follow the story set forth in the story of the prophet Yusuf as.

Tells the story of the Prophet Joseph as a victim of human trafficking

Among the many social, humanitarian, and religious problems that are increasingly pervasive at the local, national, and even international levels is the practice of *human trafficking*. The malpractice of human trafficking is a common problem that is troubling to many. The reason is that it is very contrary to the spirit of freedom and independence of ruhani which is the basis of universal humanity in Islam. Islam from the beginning has unequivocally equalized the degree of all

human beings regardless of their status whether as a free man or a slave, noble or not even from Arabia or not and so on.

The story of the prophet Yusuf's exit from the well was then sold to king al-'Aziz as found in the word of Allah swt Q.S Yusuf verses 19-21. The verse broadly enters into the description of the stages of the test that God gave to the prophet Joseph before becoming a prophet and ruler having a formidable soul. There is something to emphasize in understanding these verses that in fact these verses in their big theme speak more about how Allah swt saved the prophet Joseph from the well then the introduction of the prophet Joseph with the great men than about the matter of the sale and purchase of the prophet Joseph as.

When viewed from the munasabat of the verses, these verses begin with the process of exile of the prophet Joseph by his brothers until they are thrown away in a well. Then Allah was saved through a group who then sold it to king al-'Aziz where in this kingdom the prophet Yusuf actually began to live as a highly respected person. If forced to be brought into the realm of human trafficking, in fact, in this verse it is explained about sacred human trafficking. That is to say, Allah gives the idea that no matter how much among the trials of the prophet Joseph is that he was traded, but he is still very glorified by Allah because the people who sell him do not have the slightest intention to take great interests let alone exploit the prophet Joseph.

Moreover, in the story of the trade of the prophet Joseph, he was bought by a great king who was so noble that even after being bought the prophet Joseph was not exploited. Instead of being enslaved, the prophet Joseph was greatly glorified in the royal environment. This was because the king saw that there was great potential for goodness in the prophet Joseph so that the king not only hoped for the good of the prophet Jusul, but was ready to make him an adopted son.

In the above story it can be understood, that although the prophet Joseph was raised in a tradition where the system of slavery was still running, but in fact he survived it all, because the person involved in the process of buying and selling was a good person chosen by Allah swt. Quite the contrary, in these days of the onslaught of slavery, the story of the prophet Joseph has set a far-sighted example by promoting a sense of humanity as found in the character of the king and the merchant's entourage. So it would not be appropriate if the practice of human trafficking was legalized by taking a pattern from the story of the trade of the prophet Joseph as.

The story of Joseph as in the Qur'an is told in full in one surah of Joseph. The story contains a plot or important events that are conveyed thematically based on the translation of the Depag RI, the plot is:

First, Joseph's dream as expressed in the 4th verse. This verse explicitly tells the story of the teenage Joseph telling the father (the prophet Ya'qub) that he had had a strange dream. In his dream he witnessed eleven stars and the sun and moon kowtow to him. Joseph as's strange dream made his father have confidence that one day Joseph as would become an important person and have power. There was also hope in the father's heart that it was Joseph as who would carry on the *nubuwwah* (prophethood) passed down by their ancestors, Prophet Ishaq as and Prophet Ibrahim as. This central event gave birth to an accompaniment event of jealousy and feeling unfairly treated in terms of the affection ingrained in the hearts of Joseph's brothers as (verse 8).

The second, Joseph and his brothers, relate that Joseph's brothers envied his father's affection for Joseph and planned to kill him, but in the end Joseph was thrown into a well and they lied to his father that Joseph was eaten by wolves. Joseph was taken by a traveler and made it into merchandise. This is found in Q.S Joseph verses 9-10

Third, Joseph was tempted. The Egyptian authorities' wife's love and deceit towards Joseph is expressed in verses 23 through 29. In this verse it is told how the wife of the Egyptian official (Zulaikha) tempted and seduced Joseph as to be willing to obey his desires. When the event became known to the Egyptian authorities, he asked Joseph as to keep it secret from the public. But as tightly as the secret was kept, I don't know who leaked it was finally discovered by the women in the city as well. Thus, this third central line gives birth to important events, as expressed in verses 30 to 35 in the form of the response of the women of the city to what events have occurred and the actions of al-'Aziz's wife (prime minister) against them, as well as the events of the imprisonment of Yusuf as.

Fourth, Al-'Aziz's dream expressed in verses 43 and 44, as well as Yusuf's freedom expressed in verses 50 to 55. In this central arc, the Qur'an again gave rise to a new figure, namely the king of Egypt. The appearance of this new character will later strengthen the existence of the main character, namely the prophet Joseph as. In this round, it will be told that the king had a unique dream. Thus, he sought his *ta'bir* (the meaning of a dream) to shamans and people related to the matter of ghaib, but no one succeeded in interpreting his dream. The prophet Joseph also heard the news of the Egyptian king's dream after being told the former prisoner he had been with in prison. So the prophet Joseph as interpreted the dream (vv. 46 to 49). This was the beginning of the Egyptian king's introduction

and interest in Joseph. Then the king made Joseph as his closest person and confidant, then Joseph asked to occupy the post of state treasurer to deal with the conditions of the coming season. And the story continues until the discovery of Zulaikha's deception and the proof of the truth over Joseph.

Fifth, the meeting of the prophet Joseph with his brothers and his parents. Joseph's brothers came to Egypt to ask him for grain, and he asked to come back with his brother Bunjamin. Joseph's brothers persuaded his father to take Bunyamin with them, with a heavy heart finally being allowed to go and being taught strategies to his children to avoid danger. After arriving in Egypt, Joseph met with Bunyamin and then made a strategy to keep him with him, namely by placing a trophy in his cage which based on the rules he had to stay in Egypt. His siblings were so distraught with the condition that the eldest son remained in Egypt, and sent his younger siblings to convey the conditions at that time to his father. His father, who heard the news, became very sad. Then the prophet Ya'qub gave advice not to despair in these difficult conditions, they were commanded to seek out Joseph and his brother. Then they returned to Egypt and came to Joseph's place, he introduced himself that he was Joseph who had been demoralized and that he had forgiven all.

Joseph told them to take his father to his face so that he could look back and take his parents and all his family to Egypt. So there was a meeting of Joseph with his parents and then he raised his parents and said that this was not a dream that had been and had come true.

The Relevance of Family Education Values in Joseph's Letter in everyday life

Family education is an education that takes place in the family that is carried out by parents as their duty and responsibility in educating children in the family. Education is generally divided into two major parts, namely school education and out-of-school education. Family education is one of the out-of-school educational pathways. The family as the first educational environment is very important in shaping the personality patterns of the child, because in the family the child first gets acquainted with values and norms. Family education provides children with the basic knowledge and skills, religion, and beliefs, moral values, social norms, and outlook on life necessary to be able to play a role in the family and in society^{6,7}

In Q.S. there are several values of family education that we can model and can apply in our daily lives, so that a person's life becomes better. In a family, every member of the family must have good morals, whether it is morals towards

⁶Nur Hakim, *Instructions for Educating Children*, (Jakarta: PT. Porch of Science, 2007), 45.

⁷ Fuad Ihsan, *Dasar-Dasar Kependidikan Komponen MKDK*, (Jakarta: Rineka Cipta, 2008), 17.

children, parents, or relatives. If a family implements a good akhlak in its family, then in the family it will live in harmony. But on the contrary, if a family of each member of his family does not have bad morals, then problems will arise in the family.

The Qur'an is an educational resource that explains how to do good to Allah and fellow human beings. We as human beings are encouraged to emulate the goodakhla k-akhlak. The conduct of the Prophets and Apostles is a good example of akhlaq for man. The educational values in the family that are relevant in daily life contained in Q.S Yusuf include:

Parents as friends to their children

In the Qur'an, Allah also gives an important gesture, so that parents can also function as friends for their children. Of course, this function can be played at certain times when the child is needed. This can be seen in Q.S Joseph verses 4-5 which means:

"Joseph said to his father: O my father, I dream of seeing eleven stars, and I dream of seeing the sun and the moon, I see all bow down to me."

In the interpretation of an-nur by T.M Hasbi Ash- Shiddiqy, it is explained that Ya'qub famously by the name *of Israel*, was the son of Isaac, the son of Ibrahim. Ya'qub had 12 children from 4 wives. The symbol of the 11 stars in the inni verse is interpreted as Joseph's brothers, the sun and the moon are the symbols of his father and mother. While the word "they bow down" is to bow their heads; a kind of way of paying tribute prevailing in Palestine and Egypt.⁸

In this verse we can understand the value of Islamic education, where a father can be a place to complain, exchange thoughts, a place to pour out the distress of a child. This of course can happen if parents can put themselves as friends for the child, so that the child can freely pour out all the annoyances, worries, doubts, and places to ask everything he may need to know. The dialogue that took place between Joseph and his father Ya'qub showed that Ya'qub as a father was able to understand and understand Joseph's turmoil in his dreams. So gently and affectionately, Ya'qub said: "O my dear son, thou shalt not tell thy brethren of thy dreams, and they will plot to harm thee."

As a parent, Ya'qub can not only be an interlocutor for his child, but also Ya'qub has understood, his child's attitude, mentality, and behavior. The message conveyed by the dialogical story between Joseph as a child and Ya'qub as a parent became a reference and guideline for parents in the education of their children

⁸ T.M Hasbi Ash-Shiddiqy, *Tafsir An-nur*, jilid 3, (Pustaka Rizki Utama, Semarang), 1900.

Parents are required to be fair to their children

Every parent is required to do justice to the equivalent of giving to their children. The fair attitude of parents has a great influence on the future of children, especially in the attitude of filial piety and obedience of children to parents in the future. A child who feels that his parents are more affectionate to his other siblings, will drive the child wild. Because of this favoritism the result is that parents are unable to face the wildness and malice of their children.

The prophet Ya'qub's unjust attitude towards his other sons is enshrined in Q.S Yusuf verse 8 which means: "that is, when they say "verily Joseph and his brother Buyamin are more loved by our father than we are, even though we are a strong faction. Indeed, our father is in real earnestness."

Then the discriminatory result of only affection for the prophets Joseph and Bunyamin, made his brothers desperate to commit heinous deeds in the history of brotherly and kinship relations. The heinous deeds of the sons of Ya'qub are enshrined in Surah Joseph verses 9-10. What Joseph's brother did was only because the Prophet Ya'qub as a parent did not give the same affection to other children. So that children who feel injustice are treasonous to their own relatives. To that end, no matter how much a parent gives advice and direction will lead to nothing.

Able to control anger in the face of children's behavior

The Prophet Ya'qub was a father who was able to control his anger in the face of the behavior of his children. This is found in Q.S Joseph verse 84. The Qur'an gives praise to Ya'qub "Fahuwa Kadzim", Kadzim i.e. one who is able to control anger. When his children reported that they could not bring Bunyamin home because he was stuck in Egypt, Ya'qub was able to control himself and his feelings. He turned away and left his children to be alone and express to Allah swt his sorrows and disappointments, not out of hatred for them, but because of needing a state of calm and silence. He turned away from the presence of his children so that there were no swear words or bad behavior towards his children even though he was very disappointed and angry with them.

Patience

The child is a test for his parents. If we are able to be patient in educating them there will certainly be a reply from Allah swt, and our class will reap the fruits of patience that is as sweet as honey.

The Prophet Ya'qub was someone who was very patient in educating his children though 6. The child has made a very big mistake. The patience of the prophet Ya'qub is expressed with the saying "patience is beautiful". This phrase was twice uttered by Ya'qub i.e. when Joseph's brothers came to him only with Joseph's blood-stained shirt which they claimed that Joseph was eaten by wolves

even though they had thrown Joseph into the well (found in Q.S Joseph verse 18) and when Joseph's brothers were unable to bring Bunyamin back to him (Q.S Joseph verse 83).

This trait is very important for parents to have because each child is given a different character. This trait is also important so that when a child is tested with delinquency, parents are not easily ignited by momentary emotions. In addition, in nurturing and educating children, one of the main character attributes that must be taught to children is patience. To teach patience to children, in addition to training them, parents must follow the example of children with a patient attitude as well. That way the child will learn the meaning of patience.

Giving trust to the child

Despite having experienced bittersweet experiences in the past when he lost Joseph to the faults of his children, Ya'qub still believed in them so much that he allowed them to bring Bunyamin to Egypt. Ya'qub wanted to release Bunyamin with a covenant in the name of Allah that they would surely bring Bunyamin back to him. Surah Joseph verse 66 tells after saying the promise, Ya'qub says "*God has become the backing (representative) of what we say (this)*". This remark describes Ya'qub truly trusting his children and trust in the child arises because he leaves all affairs to God to give ease.

As for the values of moral education in the story of the prophet Joseph as we can exemplify as follows: **The value of patience** Patience means to endure suffering from negative things or because of positive things. The prophet Joseph as accepted all the trials and problems in his life patiently, namely when the prophet Joseph was vilified for teasing Zulaikha and put in prison. The prophet Joseph as pleaded with Allah swt for his faith to grow stronger and far from the temptations of beauty and tyranny. From the story of the Prophet Joseph as, patience is the most important thing of this story. The prophet Yusuf as a child was removed by his brothers, until he was thrown into a well, found by the caravans and sold into slavery at a low price to Al-Aziz. After that, Yusuf as was once teased by Al-Aziz's wife, Zulaikha. It was later vilified because Zulaikha was embarrassed, and gave the decision to be put in jail.⁹

However, with the inclusion of the prophet Joseph as in prison, he complained to Allah swt.

⁹Yatimin Abdullah, *Moral Studies in the Perspective of the Qur'an*, (Jakarta: Amzah, 2007), 206.

قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ
الْجَاهِلِينَ (٣٣) فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٤)

"Joseph said: "My Lord, prison is more I like than to fulfill their call to me, and if you do not avoid from me their deceit, I will be inclined to [fulfill their desires] and of course I am among the foolish. So his Lord approved Joseph's prayer, and He spared Joseph from their deceit. Indeed, He is the All-Hearing, the All-Knowing." (Q.S Joseph [12]: 33-34)

Allah swt heard the whisper of the prophet Joseph's heart as, so Allah swt approved his supplication. Allah swt All-Hears the whispers of hearts and complaints of creatures, and knows their intentions, then grants the request of anyone who is sincere. **Faith in God**

وَرُوْدُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَعَلَّقَتْ الْأُبُوبُ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي
أَحْسَنَ مَثْوًى ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

"And the woman (Zulaikha) whom Joseph lived in his house tempted Joseph to subdue himself (to him) and He closed the doors, saying: "Come here", Joseph said "I take refuge in Allah swt, indeed my lord has treated me well." Indeed, the wrongdoers will not be fortunate."

The above verse is the truth that a Prophet Joseph as said to believe in Allah swt, the prophet Joseph as rejected the call and supplication and begged Allah to ask for His help.

Joseph refrained from the deeds of maksiat and confirmed his faith not to do maksiat. Joseph shied away from the temptation made by Zulaikha towards him. Joseph refused and moved away from Zulaikha from the temptation and hurried to escape and draw closer towards the door. The one who professes faith in Allah swt, as his perfection is takwa. Therefore, the charity of worship is a human obligation to God and is established, that is, by carrying out all the commandments and forsaking all His prohibitions. The nature that is a manifestation of faith and piety is gratitude for the favors given and patience for the disaster that is inflicted.¹⁰

This story shows us that in all difficulties and problems one must ask for God's protection and help as the prophet Joseph did when he was faced with great difficulties due to the temptation of Zulaikha, he asked for God's protection and eventually survived a great sin.

¹⁰ Ibid., 210.

Grateful. Gratitude is a noble trait that every individual Muslim must have, that is, realizing that all the favors that are on him are gifts and gifts from Allah swt alone and using those favors in accordance with the provisions that have been created by Him.

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي ۖ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيٌّ لِّىْ فِى الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَّالْحَقِّنِي بِالصَّلٰحِیْنَ

"O my Lord, verily thou hast bestowed upon me a part of the kingdom and has taught me a part of the ta'bir of dreams. (Oh my God) The Creator of heaven and earth, You are my protector in the world and in the hereafter, put me in a state of Islam and join me with the shalehs". (Q.S Yusuf [12]: 101)

In this verse, God mentions the prayer of the prophet Joseph as belonging to the class of His servants who were good at giving thanks and he could not be deceived by great pleasure for him when he was able to reunite with his father and brothers and send him as a prophet; to keep thinking, praying, and praying to his Lord. He was not forgotten by the position and power of constantly pleading with his God to always get an abundance of hinnga favors in the hereafter and to declare him in a state of Islam.¹¹

The above verse is a do'a in the determination of the prophet Joseph as during his life, did not complain even though he was trapped in a well, even he stated that he was willing to die at any time, because if he lives, he wants a meritorious life.

Even in prison, the prophet Joseph as did not complain, remained charitable and did good to his two friends who were ta'birkan his dream. After his old age and life obligations have been paid off, and is known in all sufferings and pleasures as someone who continues to do good.

Tawakkal Try and pray to get answers from Allah swt and accept all His decisions. The brothers of Joseph as, feeling themselves guilty, for so many years they had been guilty of Ya'qub, had been disobedient because it had been the cause to separate Joseph as from his father, so they asked for the pleasure of a father and begged Allah swt for forgiveness.

قَالُوا يٰٓاَبَانَا اَسْتَغْفِرْ لَنَا ذُنُوبَنَا ۖ اِنَّا كُنَّا خٰطِیْنَ

"They said, "O our father, ask us for forgiveness for our sins, we are guilty." (Q.S Yusuf [12]: 97)

¹¹ Prof Dr. Hamka, *Tafsir al-Azhar*, (Depok: Penerbit Gema Insani, cet I 2015), 310-311.

According to the above verse, Joseph's brothers as asked Ya'qub for mercy by repenting and praying to be forgiven for their sins that had once harmed Joseph. To be manned does not mean not to try, but to try fully only to Allah swt even though the determination is not in accordance with self-will. And here we have to give up what has been determined.

Morality to fellow human beings

As a Muslim, he must take care of the feelings of others, must not distinguish attitudes towards a person, whether he is of rank or commoner, keep each other's secrets secret, must not echo the mistakes of others both verbally and in writing, must help each other in kindness and piety to Allah.

As for the morals towards fellow human beings can be detailed as follows:
Dedicated to the elderly. We must do good and courtesy to both our parents, those who have taken care of us from childhood to adulthood. Keeping morals to both parents is a commendable deed. Respect for parents and do not hurt parents' feelings from words or deeds.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ
 وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
 إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

"and he raised his two fathers upon the throne, and they (all) lay down and bowed down to Joseph, and said Joseph: "O my father this is the ta'bir of my former dream. Verily my Lord has made it a reality and indeed my Lord has done good to me, when He delivered me from the prison house and when he brought you from the desert hamlet, after shaitan ruined the relationship between me and my brothers. Verily He is the All-Knowing All-Wise." (Q.S Yusuf [12]: 100)

The prophet Joseph at the time had a high position, but Joseph did not forget his parents. When the meeting returned, even his parents were invited to ascend to the throne and to live together in Egypt with eleven of his siblings. The prostration performed was a form of respect for that time.

Forgiving to his brother. The prophet Joseph had no grudges against his brothers, even the prophet Joseph wanted to give his brothers the best. There was not a single sense of resentment from Joseph's heart, even though he knew that it was his brothers who threw Joseph into the well. However, now what is seen is that the prophet Joseph as having a position/position in the land of Egypt.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۚ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

“He said, "Today there will be no slurs against you, may Allah forgive you, and He will be the Most Merciful among the Merciful..” (Q.S Yusuf [12]: 92)

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالِ ائْتُونِي بِخَ لَكُمْ مِنْ اَبِيكُمْ ؕ اَلَا تَرَوْنَ اَنِّي اُفِي
الْكَيْلِ وَاَنَا خَيْرُ الْمُنْزِلِينَ

"When Joseph was preparing for them his groceries, he said: "Bring me your brother who is as good as you (Bunjamin), you do not see that I am perfecting the sukatan and I am the best reception.” (Q.S Yusuf [12]: 59)

This story teaches us that we must forget and forgive the mistakes of others who have passed away. The brothers of the prophet Joseph as had come to him helpless and worthy of pity. If he wanted to, he could punish them with severe punishment for their cruel treatment of him. But he showed his decency by forgiving his guilty brothers.

CONCLUSION

Education in the family is the main foundation of the child before he gets an education from outside. Therefore, as a parent, you should be able to accompany them as much as possible during that growth period. Because if the child gets a good education from the family, it will greatly minimize the delinquency of the child. In Q.S yusuf himself, it has been stated how parents in educating their children, namely: there is an open attitude between the child and the parents or it can be said that parents can position themselves as friends of the child, parents must be fair to their children, parents can withstand anger in the face of behavior from children, have a patient attitude, and always give confidence to the child. And also there are some attitudes of the prophet Yusuf as that can be exemplified by every member of the family that if each member of his family is able to emulate the qualities of the prophet Yusuf as can create a harmonious family, including having morals to God (faith, patience, tawakkal, and gratitude) and also having morals to human beings (filial piety to parents and forgiving towards his siblings).

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