

## DISCOURSE ANALYSIS: MORAL VALUES IN THE STORY OF THE PROPHET YUSUF ALAIHISSALAM IN THE AL-QUR'AN SURAH YUSUF

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### **Abstrak**

Al-Qur'an mengandung banyak kisah dan sejarah dari orang-orang dahulu agar dapat dijadikan pelajaran bagi para pembacanya. Dalam Al Qur'an, terdapat surah yang namanya surah Yusuf. Surah Yusuf ini seluruh isinya berkisar pada cerita Nabi Yusuf dan saudara-saudaranya beserta orang tua mereka. Dimana menceritakan tentang kedengkian saudara-saudara Yusuf, Yusuf dijual kepada al-Aziz Mesir sehingga diangkat menjadi anak, godaan seorang wanita yang mengakibatkannya di penjara, lalu diangkat menjadi pejabat kerajaan, kemudian dipertemukan kembali dengan keluarganya. Nabi Yusuf merupakan salah satu Nabi yang memiliki kelebihan baik dari tampan wajahnya, akhlaknya maupun menafsirkan tabir mimpi. Terdapat banyak nilai akhlak (mahmudah) terpuji dan (madzmumah) tercela pada kisah nabi yusuf dapat dijadikan sebagai landasan dasar dalam meningkatkan keimanan, walaupun ada berbagai macam cobaan yang dihadapinya. Penelitian ini bertujuan untuk mengetahui bagaimana perjalanan hidup Nabi Yusuf dan nilai-nilai akhlak apa saja yang terdapat pada kisahnya didalam al-Qur'an surah Yusuf. Penelitian ini menggunakan jenis penelitian kepustakaan (library research) atau analisis penelitian kualitatif. Sumber data penelitian diperoleh dari sejumlah buku, pendapat, dalil al-Qur'an dan lainnya. Teknik pengumpulan data dalam penelitian ini adalah prosedur.

**Kata kunci:** Nilai akhlak, kisah Nabi Yusuf, al-Qur'an surah Yusuf

### **Abstract**

*The Al-Qur'an contains many stories and history from ancient people so that it can be used as a lesson for its readers. In the Qur'an, there is a sura whose name is Surah Yusuf. This Surah Yusuf revolves around the story of the Prophet Yusuf and his brothers and their parents. Where it tells about the envy of Yusuf's brothers, Yusuf was sold to al-Aziz Egypt so that he was adopted as a child, the temptation of a woman which resulted in him being imprisoned, then appointed as a royal official, then reunited with his family. The Prophet Yusuf is one of the Prophets who has advantages both from his handsome face, his morals and interpreting the veil of dreams. There are many commendable (mahmudah) and reprehensible (madzmumah) moral values in the story of the prophet Yusuf which can be used as a basic foundation in increasing faith, although there are various kinds of trials it faces. This study aims to find out how the life journey of the Prophet*

*Yusuf and what moral values are contained in his story in the Qur'an sura Yusuf. This research uses a type of library research or qualitative research analysis. Sources of research data were obtained from a number of books, opinions, Qur'anic arguments and others. The data collection technique in this study is a procedure. Sources of research data were obtained from a number of books, opinions, Qur'anic arguments and others. The data collection technique in this study is a procedure. Sources of research data were obtained from a number of books, opinions, Qur'anic arguments and others. The data collection technique in this study is a procedure.*

**Keywords:** *Moral values, the story of Prophet Yusuf, al-Qur'an sura Yusuf*

## **INTRODUCTION**

The Qur'an was revealed to be a guide for humans so that they become creatures who know their God and are able to carry out the mandate as God's representatives on earth in the best way possible (Mustakim, 2011; Syarifuddin, S., 2017). As a holy book, the Koran is an inspiration in building moral national character, the Koran is also full of concepts and moral values that are very relevant to be used as the main reference in building community character. The Qur'an pays great attention to moral teachings. In the Qur'an, there is a sura whose name is Surah Yusuf. This Surah Yusuf revolves around the story of the Prophet Yusuf and his brothers and their parents. The way of telling the story of the Prophet Yusuf to the Prophet Muhammad is different from the stories of other prophets, namely the story of the Prophet Yusuf is specifically told in one sura while the stories of other prophets are mentioned in several suras. The content of the story of Prophet Yusuf is also different from the stories of other prophets. Hamka explained in his commentary that the story of Prophet Yusuf is a story that has the value of monotheism as a learning method in the process of moral education. Describes the ups and downs of the journey of the Prophet Yusuf's life which contains the greatest wisdom for all people who want to practice it, about his patience and determination in wading through a life full of tests and trials. Meanwhile, M. Quraish Shihab explained in the introduction to his interpretation of Surah Yusuf in Tafsir al-Misbah, that: the story of the Prophet Yusuf is as ahsan al-qashshas (the best story). In addition to its content which is rich in lessons, guidance and wisdom, this story is also rich in 146 truly vivid images depicting the turmoil of young people's hearts, the seduction of women, patience, pain and father's love (Sapinah, 2021; Muhajir., 2018).

The Prophet Yusuf was one of the Prophets who had advantages both from his handsome face, his morals and interpreting the veil of someone's dreams, so that many wanted or tempted him starting from the temptation of women and positions and many who were hostile to him. The values of moral education from the story of the Prophet Yusuf can be used as a basic foundation in increasing faith, even though there are various kinds of temptations. This implies that the example of Prophet Yusuf can be used as one of the basic foundations in reminding moral education (Yunus, M., Rahmawati, S., Muliadi., 2022). The presentation of stories in the Qur'an is not without purpose, but is expressed as a teaching message conveyed by the messenger (Allah SWT) to the reader through a series of events, social life and the characters of the characters. Stories are part of the instructions given by Allah SWT on various matters relating to morality, value systems, behavior, and so on. When reading the stories in the Koran, believers should take the essence of the message contained, then make it as a lesson, standard, and idealism that is held in social life (Muhajir., Anuar, Abdul, Rahman, Mohd., 2013).

## **METHOD**

This research uses a type of library research, namely research whose first object is the literature or library materials related to the problem under study. In this study the author collected existing data from various literature that supports this research, books relating to the story of the Prophet Yusuf, the Koran especially in Surah Yusuf, books of interpretation, social media such as Google and YouTube, in a film about the Prophet Yusuf (movie: Prophet Joseph) and others that have information related to the life journey of the story of the Prophet Joseph. The data sources are from primary data sources and secondary data sources. Primary data is data that is directly related to the issues discussed in this proposal. This primary data was obtained from main sources, namely the Koran and various history books. In this study using the Qur'an especially in Surah Yusuf, and as a reference the researcher also took a special book about the story of the Prophet Yusuf. Secondary data is an indirect supporting book, which consists of literature and books that have relevance to the discussion the author wants to examine.

The data collection technique in this study is a procedure, which is useful for collecting the necessary data. After tracing and researching from several books/books and other literature, all data was obtained by means of direct and indirect quotations, then arranged systematically and descriptively, so that it became a unified whole, and explained in full in relation to this discussion, accompanied by an explanation -information quoted from relevant books. In this data analysis, the researcher uses a type of qualitative research, which means the process of processing data that has been collected from respondents in the field or other reliable references. Producing descriptive data in the form of written words from a person and observed behavior, using the natural environment as a data source. Data collection based on documentation and library materials.

## **FINDINGS AND DISCUSSION**

### **The story of the Prophet Yusuf in the Qur'an Surah Yusuf**

The story of Prophet Yusuf begins when he was a child. When the time came for Joseph to know the pleasures that God had reserved for him through a dream. Prophet Yusuf dreamed of seeing eleven stars, the sun and the moon, all prostrate to him. Then, Yusuf immediately went to his father and told his story. His father ordered him to keep the dream a secret and not to tell it to his other brothers so they would not be jealous and deceive him. Ya'qub treated Yusuf and Benjamin with excessive fatherly love, love that could not be repaid, thus making his brothers jealous and jealous. In the story of the Prophet Yusuf and his brothers, there are signs of Allah's power that can be used as a guide in life. Because Ya'qub's love for Yusuf and Benjamin made his brothers very jealous and jealous so that they devised a trick to get rid of Yusuf. Prophet Yusuf was found by a group of caravans moving towards Egypt. In the middle of their journey they needed water, and one of them fetched water from a well. The people who found Yusuf agreed to sell him and taking advantage of the price, they sold him at a very low price. And the person who bought Yusuf was Al-Aziz Egypt and was given a proper place. After Yusuf was sold and bought by Al-Aziz Egypt, he left his home and hometown and the family he loved, then lived in Al-Aziz's house. Allah gave another trial to Joseph's life, which could increase his faith in Allah, strengthen his determination and draw closer to Allah. Al-Aziz's wife began to expect Yusuf, as a woman hopes for her lover. Al-Aziz's wife began to flirt and always wanted to be with Yusuf no matter what, until she devised a plan so that she could be alone with Yusuf in his room.

Yusuf was put in prison unjustly for quite a long time. Yusuf was appointed as a prophet when he was imprisoned, and Allah gave him the gift of being able to interpret dreams. Even though he was imprisoned, he remained steadfast and continued preaching to his fellow inmates. The Prophet Yusuf was imprisoned not for a crime, but because of the temptation of the wife of Al-Aziz and the women who kept forcing him to follow the desires of the woman's lust. If he does not comply with the wishes of the woman, he is threatened with imprisonment. However, Yusuf still held fast to his faith in Allah, rejected all the bad invitations from the woman and preferred and asked Allah to be put in prison so that he could prevent himself from committing immorality. Among the prisoners, there were two men who entered the prison at the same time as Yusuf, they were palace officials. One day, an event occurred where they had a dream that bothered them and told it to Yusuf and hoped to interpret the dream. The Prophet Yusuf succeeded in interpreting the dreams of the two men, and it proved to be true. He also ordered one of them to tell the situation to the King of Egypt, but the man forgot about Joseph because he was too happy to be released from prison so that Yusuf remained in prison for many years. The release of Prophet Yusuf from prison began when the King of Egypt had a dream one night where the next day the King told his dream to the leaders of his people with the aim of being able to find out the interpretation of his dream. However, none of the leaders of his people could interpret or interpret his dream. Prophet Yusuf also explained clearly and in detail about the interpretation of the king's dream. The dream indicates that there will be seven years of prosperity, followed by seven years of famine. The Prophet Yusuf also provided a solution and directed them how to deal with the problems that would occur.

The Prophet Yusuf was appointed as royal treasurer in charge of the state treasury, logistics and agriculture, and became one of the confidants of the King of Egypt. A terrible drought hit the villages in Egypt, stretching to various neighboring Asian countries from the northeast, to cover the land of Kan'an and others. The inhabitants of that land, including Ya'qub's family, face a dreary famine that promises destruction. Prophet Yusuf's meeting with his family begins with his meeting with his brothers. When the lean years came, Joseph's brothers from Palestine came to Egypt to buy food. Then came the moment that was eagerly awaited, where the dream of the Prophet Yusuf would soon come true. Joseph's entire family went to Egypt to meet him, including his father and mother (his stepmother). They were warmly welcomed by the Prophet Yusuf and led them into a special room. This is the takwil of Prophet Yusuf's dream, he invites his parents to sit on the throne he has prepared.

### **Moral Values Contained In The Story of The Prophet Yusuf In The Qur'an Surah Yusuf**

1. Easy Morals (Commendable Morals)
  - a. Be patient; Patience means enduring suffering from negative things or positive things. From the story of the Prophet Yusuf, patience is the most important thing in this story. Prophet Yusuf accepted all the trials and problems in his life patiently. This story of Prophet Yusuf shows that there is wisdom behind everything that happens. As in the story of the Prophet Yusuf for his patience in facing all the trials and problems from Allah SWT, because of his patience Allah gave him a good reward.
  - b. Have faith in Allah; People who have claimed to believe in Allah, as their perfection is piety. Therefore charity worship is a human obligation to Allah absolutely enforced, namely by carrying out all the commandments and leaving all His prohibitions. This story

- shows us that in all difficulties and problems one must seek Allah's protection and help as the Prophet Yusuf Alaihissalam did when he was faced with great difficulties.
- c. Self-control (restraining lust); The Prophet Yusuf was able to restrain himself from the turmoil of lust, and in this case, it is necessary to get used to not always following the passions within, if it is accustomed to following the passions it will be very difficult to control oneself from these passions.
  - d. Give thanks; Prophet Yusuf was grateful because he had advantages in responding to the veil of dreams, besides that Prophet Yusuf was very good at being grateful, not forgetting the creator Allah SWT who had created him in the world and in the end he met his relatives including his brothers. complained even though he was trapped in a well, he even stated that he was willing to just die, because if he lived, he wanted to live a meritorious life. Even in prison, the Prophet Yusuf did not complain, he continued to do good deeds and do good to his two friends who had his dream covered. After old age and life's obligations have been paid, and known in all sorrows and pleasures as one who continues to do good.
  - e. Resignation; Yusuf's brothers felt guilty, for so many years they had wronged Ya'qub, had been disobedient. Because it had become the cause for separating Yusuf from his father, they asked for the pleasure of a father and asked forgiveness from Allah SWT.
2. Morals to fellow human beings
    - a. Dutiful to parents; Maintaining morals to both parents is a commendable deed. Respect your parents and don't hurt your parents' feelings from words or deeds. The Prophet Yusuf at that time had a high position, but Yusuf did not forget his parents. When the meeting returned, even his parents were invited to ascend the throne and to live together in Egypt with his eleven siblings.
    - b. Honest and trustworthy; Yusuf maintained his relationship with al-Aziz by refusing the solicitation of al-Aziz's wife. Yusuf respected al-Aziz very much and it was impossible for him to serve the orders of the wife of a royal official who had trusted him. Prophet Yusuf can carry out orders from the king. Because, he has been appointed as a State finance official, and since then the Prophet Yusuf has carried out this mandate in accordance with the task he received.
    - c. Doing good; Doing good can inspire and remind us of the importance of spreading goodness in life. In QS. Joseph, Allah mentions the fruit of doing good.
    - d. Justice; In Yusuf's story, there are several fair forms that the writer gets, namely: First; after the prophet Yusuf interpreted the king's dream, he was offered a position and released from prison, but before that he asked that his good name be restored. Second; perfecting the measure or scale/ration of staple food.
  3. Morals towards the natural environment  
Prophet Yusuf AS interpreted a dream, and explained to the king, that 7 years in a row there would be a prosperous life, but Yusuf conveyed what would happen and for the sake of nature's preservation, most of the crops were stored first. This shows a caring attitude towards the natural environment. This is an attitude towards the environment. That, we live in a world that is not only ethical to fellow human beings, but also to the surrounding natural environment.
  4. Madzmumah Morals (Despicable Morals)
    - a. envy; Envy or jealousy is a trait or attitude that is not happy to see other people happy and tries to get rid of these favors. As is the case in the story of Yusuf's brothers who were

- jealous of Yusuf and his brother (Bunjamin) because their father loved Yusuf and Bunjamin more. Because of their malice, they tried to get rid of Joseph and did a trick.
- b. deception; In the story of the Prophet Yusuf, there are 2 cases of deception or deception, namely deception by Yusuf's brothers to get rid of him. And the deception of a woman is none other than the wife of al-Aziz who tricked Yusuf into following his wishes.
  - c. Betrayal and lie; To lie means to lie, to say untruth, while to betray means to be unfaithful, not to be trusted. People who often lie and betray will lose, there will be no one who can believe it. As in the story of Joseph, Joseph's brothers were not believed by their father for what they told. And the betrayal and lying words of al-Aziz's wife, which cost him money, were not trusted by her husband and were gossiped about by the people of Egypt.
  - d. Injustice; It has been discussed before, what is fair/justice. So of course we can understand what injustice is. In the story of Prophet Yusuf there are two injustices, namely first; the injustice of Ya'qub (Father of the Prophet Yusuf) towards his children where he only loved Yusuf and Bunjamin more, second; the decision to imprison Yusuf for a mistake he did not do.
  - e. Unable to keep sight; A Muslim must guard his eyes from things that are forbidden by Allah, be it staring at those who are not Muhrim or things that are not worth seeing. As is the case in the story of Yusuf where the women in Egypt stared in awe at the Prophet Yusuf without blinking which resulted in them injuring their hands and fingers.

## **CONCLUSION**

The story of the Prophet Yusuf is one of the stories in the Qur'an which describes the personality of a Prophet who was consistent in maintaining the glory of his morals. Starting when Yusuf had a dream, the tyranny committed by his brothers, he was found by a caravan and brought and sold in Egypt. Joseph was adopted by an Egyptian royal official, who allowed him to live in the official's house. The official's wife was seduced by Yusuf's good looks which resulted in Yusuf being imprisoned. In the story of the Prophet Yusuf, there are many moral values that can be used as examples or guidelines for our daily lives. There are 2 kinds of morals obtained by researchers, namely, first; Mahmudah (praiseworthy) morals, namely, 1) Morals to Allah (patience, faith in Allah, self-control / restraining one's passions, gratitude and resignation), 2) Morals towards fellow human beings (filial piety to parents, forgiving and polite, honest and trustworthy, doing good, and justice), 3) Morals towards the environment. Second; madzmumah (despicable) morals, namely envy, deceit, lying and betrayal, injustice, not being able to keep one's eyes down. The story of the Prophet Yusuf is often told in lectures, teaching and learning activities in schools and others. So with this research it is hoped that it can be useful and add to the treasures of Islamic scholarship, especially those who want to teach the younger generation through Islamic stories. Suggestions for further researchers are as follows. For readers, they should broaden their horizons regarding the story of the Prophet Yusuf, not only in this research. There are many other books or interpretations of scholars who can add insight regarding the story of the Prophet Yusuf.

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