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## APPROACHES FOUND IN SURAH YUSUF IN ADDRESSING DISCIPLINARY PROBLEMS

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### Abstract

The challenges of globalisation require the formation of a society that is resilient, competitive and able to cope well with various changes and modernisation of the world. Therefore, strengthening the identity of individuals, especially Muslim students, through the application of Islamic approach elements must be implemented to ensure the country is able to produce high quality human capital, people who are good in doing business and have a strong religious knowledge. Al-Quran as *manhaj rabbani* offers solutions to various problems such as shaping students discipline. Thus, this study aims to study the values of discipline found in Surah Yusuf and analyse the approaches mentioned in the surah in dealing with students with disciplinary problems. This study uses a qualitative approach in the form of content analysis. The study sample involves the verses of the Qur'an in *Surah Yusuf* related to disciplinary values and the data is analysed deductively and thematically. The study found four disciplinary themes in Surah Yusuf based on faith, morals, shariah and psychic guidance. The results of the study found that five approaches namely the construction of faith; parental guidance; personality formation; direction and guidance; and the psychiatric approach produced based on the study of *Surah Yusuf* must be applied by various parties to deal with students with disciplinary problems. The implication of this study on educational programs is to produce students who have a noble personality, who make Qur'an as a guide in life, who apply noble values and morals in their actions and association with others thus reducing their risk of getting involved in disciplinary problems.

### Introduction

Various programs, efforts and approaches have been implemented to overcome the growing number of disciplinary problems amongst students. Although the Ministry of Education (MOE) has issued a special circular on procedures to deal with students who are not disciplined in school (Nasrul & Zarina, 2017), the recorded disciplinary misconduct statistics showed an increase in the number of students involved in behavioural offenses. There are 10,154 cases reported since January until June 2018 (Daily News Online, 2018).

More recent studies have also expressed concerns about the rising in behavioural problems by students (Nurzatil & Zulkifli, 2018). According to Rozeman et al., (2019) there were 54 cases of gangsterism involving school students from 2015 to March 2019 in Johor. Researchers expressed that the causes of this problem include the involvement of the students in those activities themselves (Absha & Mohd Isa, 2019), the influence of peers (Nor Khairiah & Siti Fardaniah, 2019), the desire to have boyfriends and girlfriends, parents who are busy working (Ahmad Faqih et al., 2019; Mohamad Ghazi, 2020), weak in religious education, strong influence of mass media (Yahya et al., 2018; Zaleha, 2010) and others.

However, there are different and contradict views (Roslee Ahmad et al., 2013) which say that the causes of student behaviour problems that contribute to the collapse of morality are not because they are ignorant about religion or morals. Still, it is about the strengthening and consolidation of morals of secondary school students that need to be improved (Awang Drahman et al., 2017).

### **Problem Statement**

The problem of moral decline in students requires a lot of effort to purify the soul with the empowerment and consolidation of religious values so that it can be learned, appreciated and practiced throughout life (Fauziah et al., 2012; Wan Nor, 2015). The deterioration of moral values can be overcome through the application of Islamic teachings in daily life in addition to the emphasis on discipline and good and moral behaviour (Siti Norlina et al., 2004). If this problem is refined, it shows the problem of moral deterioration (Mohd Noor, 2014; Siti Rashidah et al., 2016) which leads to behaviour among high school students.

In the early 1990s, the social and disciplinary problems amongst students were overcome by caning or punishment. Disciplining children using rattan is something that is relevant to be applied (Yushak, 2016). However, there are some researchers who opined that such a method is no longer suitable to be practiced and suggest for the school administrators to stress that the implementation of the type of punishment must be guided by the rules set by the Ministry of Education Malaysia (Siti Amalina et al., 2019).

Al-Quran as *manhaj rabbani* explains to us the procedures and guidelines (Rohana et al., 2014; Zakaria et al., 2012) in solving various

problems and questions that arise either in terms of faith, morality, muamalat and others. The need to refer to the Qur'an should be practiced in order to find solutions to various shortcomings that occur in human life (Norlida, 2000). According to Hanafi (1996), psychiatric education can be done through the Qur'anic approach which is a very complete source of reference in conveying education and teaching through story and storytelling methods.

The selection of Surah Yusuf as an approach to solving students' disciplinary problems is based on some views of scholar. Qutb (2009) stated that Surah Yusuf is *ahsan al qasas* which emphasises on the grief of the life of a prophet starting from childhood. He faced various tests and it was a lesson for human beings because the secret of his success in facing the trials of his life was piety and patience until he was finally endowed with a high position in society (Hamka, 1965). There is a group that justifies the need for an Islamic approach through the example of Surah Yusuf in dealing with disciplinary problems of school students.

### **Research Objectives**

The objectives of this study include:

1. To identify the disciplinary themes found in Surah Yusuf.
2. To analyse the approach used in Surah Yusuf to deal with students with disciplinary problems.

### **Research Conceptual Framework**

Theoretical framework in Islamic studies means a form of framework consisting of verses of the Qur'an al-Karim, the hadiths of Prophet SAW, scholars' *ijtihad* and theories that have been tested and formed by those who are experts and have the authorities in their fields of study. On the other hand, conceptual framework in Islamic studies means a form of research framework consisting of verses of the Qur'an and hadiths that have been selected according to procedures, key ideas and important theories that are thought to be relevant (Ahmad Munawwar & Mohd Nor Shahizan, 2014). The author will examine the values found in Surah Yusuf related to the theory of Sayyid Rida (2004), (Al-Thabathaba', 2011), (Al-Ghazali, 1991), (Miskawayh et al., 2011), (Sabiq, 1981), (Ahmad Munawwar Ismail Zakaria Stapa & Siti Aishah Suhaimi, 2012) and (Hanafi Mohammed, 1996). Researchers look at the relationship between the two in shaping students' attitudes. The applications from these theories and findings will be combined to produce students who adhere to discipline.

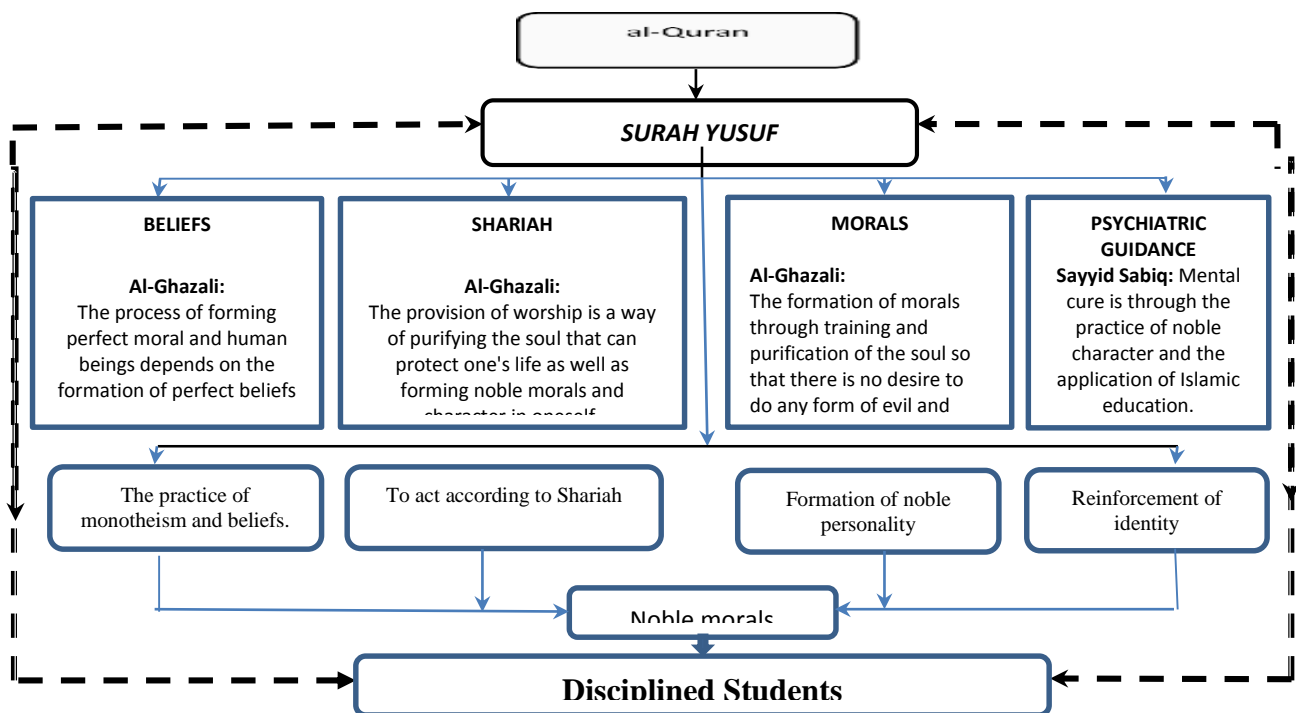


Fig: Conceptual Framework of the Study Source: Modified by researchers from the theory of Sayyid Rida (2004), alThabathaba'i (2011), al-Ghazali (1991), al-Miskawayh (2011), Muhammad Qutb (t.th), Sayyid Sabiq (1981), Ahmad Munawwar (2012) and Hanafi Mohammed (1996)

**Literature Review**

Various studies have been conducted to find out the causes of students' disciplinary problems and find the best solution to overcome this problem. Haslinda Samsudin (2007) stressed that Islamic education teachers must improve themselves to be good quality teachers in various aspects in order to produce balanced students. The role of educators is imperative in shaping the spiritual and behaviour of adolescents (Che Zarrina Sa'ari et al., 2019) because Islam emphasises on the inner and spiritual aspects to develop a good personality.

Based on (Adi Hidayat, 2014) whom emphasised the relevance of moral values found in Surah Yusuf to be instilled in adolescent students, he found that a detailed study must be conducted to dig the moral values and disciplines found in Surah Yusuf so they can be applied to students to overcome disciplinary problems that occur among them (Mohamad Zaenal Arifin, 2016; Septian, 2015).

Educators should use various approaches in educating students by implementing educational methods according to the Quran such as education with advice, education with stories, education with events and education with punishments and threats. Rida (2004) explained that the content of Surah Yusuf is loaded with psychic lessons such as the greatness of forgiveness,

glory of heart, ugliness of envy, psychic bond, eternal love, subtlety, discipline and good ethics including the value of love and concern for children that are very suitable to be used as a guide in dealing with various situations and challenges of life.

This view is harmonised by (Al-Tabari & Jarir, 2005) whom explained that the story of Prophet Yusuf was narrated by Allah to be a role model for everyone who accepts trials of life, misfortune and hardship while giving the best solution in facing every problem. Even in difficult situations, Prophet Yusuf was able to become the leader of the people (al-Qarni, 2006).

Therefore, to fill the void, the emphasis on the basics of adolescent education through internal construction such as nurturing the practice of dhikr, prayer, recitation of the Qur'an, appreciating the values of kindness, sincere, patience and others must be done to strengthen their souls from any external influences that will damage their identity as Muslims. Indirectly, this view has allowed the author to conduct researches to make the construction of the inner aspects of adolescence a reality through conducting a research on the values of discipline and education found in the Qur'an.

### **Methodology**

In general, this study is a qualitative study in the form of literature. The design of this study is content analysis. In the context of this study, content analysis is done on the original document which is the text of the verses of the Qur'an from Surah Yusuf which contains 111 verses. In this study, the method of data collection used is literature study.

Data sources were obtained through reading of primary and secondary sources related to the title of the study. The reference documents include the Quran, hadith and translation books such as *fi Zilal al-Qur'an* by Sayyid Qutb, *Tafsir al-Azhar* by Hamka, *Tafsir al-Maraghi*, *Tafsir Mafatih al-Ghayb* by Fakr al-Din al-Razi, *Safwat al-Tafasir* by al-Sabuni and several other authentic translation books in addition to articles and journals, scholarly theses and PHD books related to Surah Yusuf and student discipline problems as study variables.

### **Results and Findings**

Discipline plays an important role towards the development of individual personality and should be nurtured at an early age, especially when the individual is still a student. Most of the social problems that occur are a string of disciplinary deterioration in schools and eventually spread into the community. Therefore, in this writing, the author discussed the themes of discipline found in Surah Yusuf based on four categories, namely faith, morals, shariah and spiritual that can be used as a specific guide to develop the identity of students who hold fast to faith in God, possess Islamic morals as self-decoration, are guided by the Shariah in all matters of life and at the same time are wise in controlling their emotions and actions in every situation.

#### **Faith-Based Discipline Theme**

The faith-based discipline themes found in this surah are:

- **Beautiful Preaching Techniques** - While in prison, Prophet Yusuf pbuh took the opportunity to preach to instill true faith in the two young men who were with him in the prison. The two young men asked questions about the interpretation of a dream, but Prophet Yusuf deliberately postponed the answer because he wanted to guide them before answering the question. Despite being imprisoned, he did not escape the obligation to right their beliefs and lead them to the true religion.
- **God Is One, There Is No God Other Than Allah** - Prophet Yusuf pbuh made them his friends by calling them 'my friend' as one of the preaching techniques to instill monotheism faith into the heart the two young men to ensure that they will accept the teachings of monotheism calmly. This is because monotheistic education cannot be instilled in a person without being accompanied by perfect and neat methods (al-Qurtubi 2004).
- **Strong Faith and Always Connecting with Allah** - Prophet Yusuf pbuh was in a challenging situation when he faced with the temptation of a woman (wife of al-Aziz) who had made advances towards him. With the closed doors and no witnesses to see his actions, he had the chance to commit adultery. However, his good faith in God prevented him from fulfilling the woman's desire.

#### **Moral-Based Discipline Theme**

The moral-based discipline themes found in Surah Yusuf include:

- **Good Communication Strengthens Brotherhood and Love** - The story in Surah Yusuf began with a conversation between Prophet Yusuf pbuh and his father, Prophet Yaakob pbuh where he was telling his father about his dream. According to Al-Sha'Rawi Muhammad Mutawalli (1987), the name '*ya bunayya*' used by Prophet Yaacob pbuh to address Prophet Yusuf pbuh is a huge expression of love. Therefore, he suggested that whoever wanted to talk to his son shall address him as '*ya bunayya*' as a sign of love. Thus, '*ya abati*' used by Prophet Yusuf pbuh to address his father is also a sign of love. This proves the power of love existed between them.
- **Jealousy Conceals the Heart from the Truth** - The story of Prophet Yusuf pbuh began with the feeling of jealousy among his brothers who found that their father loved Prophet Yusuf pbuh and his brother, Benjamin, more than them. Jealousy and envy are one of the diseases of heart that often damage the weak-hearted people. These feelings are resulted from the whisper of Satan to make human beings to always feel dissatisfied and compare themselves to others. Based on the above explanation, it is clear that Allah is All-Knowing and He has a reason to give someone more than the others. The feelings of jealousy and envy in Prophet Yusuf's brothers' heart had concealed their heart from seeing the truth.
- **Forgiving Mistakes, Overcome Evil with Good** - The grace and glory of heart shown by Prophet Yusuf pbuh was his willingness to forgive and forget all the evil things that his brothers had done and he prayed that Allah swt would forgive all the mistakes they had committed.

#### **Shariah-Based Discipline Theme**

The themes of discipline based on Shari'ah found in Surah Yusuf are:

- **Keeping Secrets** - Prophet Yaacob pbuh reminded his son, Prophet Yusuf pbuh, to keep the story of his dream from the knowledge of his brothers. Sayyid Rida (1999) explained, Prophet Yaacob pbuh forbade Prophet Yusuf

pbuh to tell the dream to his brothers because he knew the meaning behind the dream was that his son would be a great prophet and leader in the future. He was afraid that if this was made known to his brothers, this would cause a feeling of jealousy in them and they would plan to harm him.

- **Innocent People Should Not Bear the Punishment of People Who Have Made Mistakes** - The sons of Prophet Yaacob pbuh suggested that one of them to replace the place of Benjamin who was accused of stealing by bearing the punishment imposed on him. According Ibn Ishaq (1994), they made the request because they were worried about the condition of their father who was getting older. Their suggestion was rejected by Prophet Yusuf pbuh firmly.

#### **Psychiatric Guidance-Based Discipline Theme**

The themes of discipline based on the psychiatric guidance found in Surah Yusuf are:

- **Courage and Good Looks Do Not Guarantee Happiness** - According to (Salahuddin Abdullah & Omar Khali, 2009), after al-Aziz's wife felt disappointed and despaired of her desires not being fulfilled, she immediately sought another trick to get revenge by putting Prophet Yusuf pbuh in prison. The interpretation of Sayyid Qutb (2010) explained that the only reason Prophet Yusuf pbuh was imprisoned was because he did not fulfill the persuasion of Egyptian women who tempted him to commit immorality. Additionally, he was also loved by a woman from the upper class, hence, the story became the talk of the town.
- **God's Promise Is Definite, With Hardship Comes More Ease** - The life journey of Prophet Yusuf pbuh reminds us of God's promise that with hardship comes more ease. Allah will elevate the ranks of those who are faithful and patient in facing His tests as well as those who are doing more pious and good deeds. After freeing Yusuf pbuh from prison, Allah elevated his rank by becoming a minister in charge of the state treasury, due to his ability of interpreting the dreams which was gifted by Allah (Qutb 2010).
- **People Who Betray Will Not Gain Trust** - Surah Yusuf also set an example that people who break promises will not be trusted again. This was illustrated through the story of the brothers of Prophet Yusuf pbuh who once promised to take care of him if he got the permission to be taken out to play but had betrayed him. Therefore, when they wanted to take his other brother out, their father no longer believed them.

From the point of view of faith, the author found that Surah Yusuf is able to revive someone's faith through a good, wise and organised methodology of teaching as shown by Prophet Yusuf when he was preaching in prison. In addition to emphasising the concept of God being one and there is no God other than Him, this chapter also acts as a reminder that devil's deception is a real enemy to human beings.

Thus, the true faith will halt all shirk practices and worshiping of idols and human beings. From a moral point of view, Surah Yusuf teaches about the importance of good communication in strengthening brotherhood and love. It also reminds us of the dangers of jealousy that will conceal the heart from seeing the truth. In addition, it emphasises the importance of forgiveness and overcoming evil with good. It also educates about patience including holding back anger and praying as a way out of trouble.

While from the Shariah point of view, this chapter tells that the innocent shall not bear the punishment of the guilty. It was his obligation to

defend himself from any false accusations in upholding the truth, in addition to emphasising that it was haram for men and women to be in the same room.

Finally, from the point of view of psychiatric guidance, this surah gives the awareness that bravery and good looks are not a guarantee of happiness. It also reminds us of God's promise that with hardship comes more ease. It insists that treacherous people will not be trusted when they want to make a promise for the second time.

### **Educational Components in Surah Yusuf**

In an effort to invite students with this disciplinary problem to practise their lives as true Muslims and understand the responsibilities as a servant of Allah and caliph on this earth, several educational components in Surah Yusuf need to be applied as a remedial measure. These include:

- **Building of Faith**

It is imperative for Muslim students to adhere to the principle of true faith as a basic guide and a strong fortress that can prevent them from getting caught up in any misconduct and disciplinary problems. According to (Malkawi 'Abd al-Qadir Khalil, 2004), a strong faith will produce a positive individual in terms of behaviour, attitude and way of thinking. If the individual is involved in any wrongdoing, they will immediately realise the wrong done and immediately ask for forgiveness from Allah. Faith also forms a sense of glory and eliminates the feeling of inferiority and laziness, increases the fighting spirit and the willingness to sacrifice and earnestly pursue their dreams mind (Khalim Zainal & Aminudin Basir@Ahmad Akila Mamat, 2010). The principles of faith in Surah Yusuf pbuh that can be applied in the process of rehabilitation of students with disciplinary problems include the application of the values of faith, being cautious of satan's deception and strengthening of faith.

- **Parental Guide**

Moral approach and noble values can be applied to students to form admirable qualities in themselves. This responsibility must be borne perfectly by the persons closest to them which are the parents. As the main socialising agent, parents play an important role in educating and shaping the personality of their children (Zakiah Jamaluddin & Ismail Kiprawi, 2004). The perfect education received by their children will produce individuals who are virtuous, have a strong and responsible identity and are not easily influenced by various evil elements and negative behaviors that are prevalent in society. The forms of children's education that can be applied by parents based on Surah Yusuf include: Good Communication, Useful Advice and Guidance, Patience, Trust in God and Willingness to Forgive Others.

- **Development of Personality**

According to (Yusof ibn Mohamed Ghazali, 2014), the development of students' personality requires a close relationship with Allah SWT. They need to be educated to stay away from evil things, to follow all the religious teachings that have been outlined and to emulate the personalities of the prophet as a guide to life. Therefore, in the process of rehabilitation of problematic students, it is necessary to instill in them the noble and positive values to build a good and superior personality of an excellent student. These qualities are also embedded in Prophet Yusuf's self which include: quell the feeling of anger, forgive others, organise actions wisely and do not give up easily.



- **Guidance and Direction**

Students should be guided to be able to make the right choices and decisions in life (Nur Hanisah Mohd. Nor Afandi, 2014) and act wisely especially when they are facing problems. This is important to ensure that they do not easily make mistakes and choose the wrong path in life. The guidance found in Surah Yusuf to be applied to students include: encouragement to pray, defend oneself to uphold the truth and stand firm in maintaining glory.

- **Psychological Education**

According to (Norfadilah binti Abdul Rahman, 2010) human beings need to do various psychic exercises to encourage themselves to submit and obey the law of God. Such psychic exercises include to create a sense of *khawf* and *raja'*, to imagine the pain of the torment of hellfire, to trust in *al-wa'd* (good promise) and *al-wa'id* (threat) and to always ask for forgiveness from Allah and trust in Him. Psychological education is to lead the soul towards a positive direction so that one is able to interact with parents, family members and society in harmony (Rabiahatul Adauwiyah Arifin, 2014). (al-Ghazali, 1999) explained that human beings are created with two willingness, namely the willingness to incline to good or bad. Humans can determine the choice for good or bad through religion, guidance and external factors that lead to such behaviour. The importance of psychiatric guidance to students is to encourage them to choose good actions and behaviours in life. The psychological guidance that can be applied to students through the study of Surah Yusuf include every cloud has a silver lining, the truth always comes out and the prayers of the oppressed are always answered.

### **Conclusion**

The educational components found in Surah Yusuf include the emphasis on true monotheism and faith, the steps to build students' noble personality, the guidance for students in making choices or decisions, and the parental guidelines in shaping the personality and morals of students. Finally, the author aims that these findings will be utilised and employed as a guide in energising efforts to produce students with noble and moral values in their action and association with others. These findings can also be used as a reference in the process of rehabilitation of students with disciplinary problems. The occurrence of disciplinary problems among students is due to the failure of the process of inculcating disciplinary and moral values in oneself which leads to various negative traits such as anger, envy, jealousy, revenge, and others. Failure to control these negative traits will encourage them to take various actions that are contrary to the morals and disciplinary values of a student. As a result of the study of Surah Yusuf, the author found four important aspects of developing self-discipline, namely faith, morals, shariah, and psychological guidance. A study of the entire surah found that these four aspects are the main core of success in overcoming various challenges, life tests, provocations and emotional disturbances. Observations on storytelling techniques, emotional values and educational methods provide a more detailed understanding and assist the author in the effort to dig deeper into the disciplinary themes found in this surah. Additionally, the uniqueness of the language and literature leads the author to an understanding of the meaning of the language style and sentence structure in addition to an appreciation of the beauty and secrets of the Qur'an. As a result of the study conducted, the author found that the four aspects, namely faith, morals, shariah, and psychiatric guidance must be applied to students in an effort to

address disciplinary problems that occur among them. One of the main steps that needs to be implemented in the process of rehabilitating students with disciplinary problems is by bringing them closer to the Qur'an which can act as a manhaj and way of life. This is due to the fact that most of the students are teenagers who are still hesitant in finding their direction in life and desperately need guidance and direction. This step is very vital so that the Qur'an can be used as a guide of the path and to prevent them from getting involved in negative things that can ruin their lives. In addition, in the process of deepening their faith in God the Almighty Creator, students need to be encouraged to fill their free time by appreciating the beauty of the universe in order to witness the sign of God's power. This will indirectly increase their repentance and obedience to all the commands of Allah SWT and stay away from His prohibitions.

### **Implications of the Study**

The findings from this study have particular implications on education in Malaysia because students are the main focus and agenda of the Ministry of Education Malaysia in determining the effectiveness of the national education policy.

Prolonged and uncontrolled disciplinary problems will disrupt the educational process as well as hamper the achievement of the vision and mission of the Ministry of Education to produce educated people in fulfilling the aspirations of the country. Thus, this study can be used as a database to guide various parties, especially the Ministry of Education, schools, counselors, government agencies and the private sectors involved in student discipline strengthening programs in Malaysia. The educational process will produce students with noble and good quality personalities to become leaders in the future if the results of this study are implemented.

The application of the approaches found in Surah Yusuf in the rehabilitation program of problematic students will increase their self-awareness to become human beings with noble morals, to adhere to the true sharia and faith as well as to become better human beings and useful to the family, community and country.

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