

Islamic Family Educational Values in the Narrative of Prophet Yusuf's Dream in Qur'an 12:1–6

Musfirah¹, Halimah Basri², Ahmad Mujahid³

Universitas Islam Negeri Alauddin Makassar, Indonesia¹²³

E-mail: musfirahm22@gmail.com, halimah.basri@uin-alauddin.ac.id, ahmad.mujahid@uin-alauddin.ac.id

Abstract

Contemporary Muslim families increasingly encounter challenges related to character formation, parent–child communication, and the transmission of religious values. While the narrative of Prophet Yusuf has been widely examined from theological, literary, and psychological perspectives, limited attention has been given to its contribution as a framework for Islamic family education, particularly in the opening narrative of Qur'an 12:1–6. This study aims to explore the Islamic family educational values embedded in the narrative of Prophet Yusuf's dream and to examine their relevance for contemporary family education. This qualitative library research employs a *tahlili* approach to Qur'anic interpretation by analyzing Qur'an 12:1–6 through classical and contemporary tafsir literature, supported by relevant scholarly works on Islamic education and family studies. The findings reveal that the narrative embodies five interconnected educational values: strengthening faith, cultivating respect toward parents, fostering affection within the family, nurturing optimism, and promoting constructive parent–child communication. These values are reflected in the compassionate interaction between Prophet Ya'qub and Prophet Yusuf, demonstrating an educational model grounded in spirituality, wisdom, emotional support, and parental guidance. The study concludes that the narrative of Prophet Yusuf's dream offers a holistic framework for Islamic family education that remains relevant for nurturing moral character, spiritual development, and harmonious family relationships in contemporary Muslim society.

Keywords: Islamic Family Education; Prophet Yusuf; Qur'anic Narrative; Family Communication; Character Education

Abstrak

Keluarga Muslim kontemporer menghadapi berbagai tantangan multidimensi dalam pembentukan karakter, komunikasi orang tua-anak, dan transmisi nilai-nilai keagamaan di tengah perubahan sosial yang cepat. Meskipun narasi Nabi Yūsuf telah banyak dikaji dari perspektif teologis, sastra, dan psikologis, perhatian akademis terhadap potensi pedagogisnya sebagai kerangka pendidikan keluarga Islam masih terbatas, khususnya pada narasi pembuka QS. 12:1–6. Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai pendidikan keluarga Islam yang terkandung dalam narasi mimpi Nabi Yūsuf serta mengkaji relevansinya bagi pendidikan keluarga Muslim kontemporer. Dengan menggunakan desain penelitian kepustakaan (*library research*) yang bersifat kualitatif, penelitian ini menerapkan metode *tahlili* dalam penafsiran Al-Qur'an dengan menganalisis QS. 12:1–6 melalui literatur tafsir klasik dan modern, yang didukung oleh kajian-kajian relevan di bidang pendidikan Islam dan studi keluarga. Temuan penelitian mengungkapkan bahwa narasi ini mengandung lima nilai pendidikan yang saling terkait, yaitu: penguatan keimanan (*taqwiyyat al-īmān*), penanaman bakti kepada orang tua (*birr al-wālidayn*), pemupukan kasih sayang keluarga (*al-*

mawaddah al-usariyyah), penumbuhan optimisme (*al-tafā'ul*), serta pengembangan komunikasi konstruktif antara orang tua dan anak (*al-ittisāl al-usaī*). Nilai-nilai tersebut terefleksikan dalam interaksi penuh kasih sayang antara Nabi Ya'qūb dan Nabi Yūsuf, yang menghadirkan model pendidikan yang berlandaskan spiritualitas, kebijaksanaan, dukungan emosional, dan bimbingan orang tua. Penelitian ini menyimpulkan bahwa narasi mimpi Nabi Yūsuf menawarkan kerangka pendidikan keluarga Islam yang holistik dan integratif, yang tetap relevan untuk menumbuhkan karakter moral, pengembangan spiritual, dan hubungan keluarga yang harmonis di tengah masyarakat Muslim masa kini.

Kata Kunci: Pendidikan Keluarga Islam; Nabi Yusuf; Narasi Al-Qur'an; Komunikasi Keluarga; Pendidikan Karakter

Introduction

Family education has emerged as a pressing concern in contemporary Muslim societies, driven by rapid social transformation, the proliferation of digital technologies, and shifting patterns of parenting that continually reshape parent–child relationships. While these developments offer novel educational opportunities, they simultaneously contribute to the erosion of interpersonal communication, the attenuation of emotional bonds, and the progressive decline of religious and moral values within the domestic sphere. Consequently, character formation can no longer be relegated exclusively to formal educational institutions; rather, it necessitates active parental engagement manifested through sustained guidance, effective communication, and exemplary role modeling. A growing body of recent scholarship consistently affirms that effective family education exerts a decisive influence on the cultivation of children's faith, moral accountability, emotional intelligence, and psychological resilience, thereby positioning the family as the most foundational environment for holistic human development (Nudin, 2020; Jannah & Azami, 2022; Rohmah, 2022; Asriani & Wahyudi, 2025).

Within the framework of Islamic education, the Qur'ān offers a comprehensive paradigm for family education that integrates spirituality, morality, knowledge, and social responsibility into a cohesive pedagogical system. Qur'ānic narratives (*qaṣaṣ al-Qur'ān*) transcend mere historical documentation to function as didactic texts that convey values through dialogue, exemplary conduct, and experiential learning. As such, these narratives provide practical guidance for nurturing faith, character, and harmonious familial relationships across diverse socio-cultural contexts (Hakmi Hidayat & Shobahah, 2024; Rifai et al., 2024). Among these narratives, the story of Prophet Yūsuf occupies a singularly significant position, as it portrays educational interaction within the family through the dynamic relationship

between Prophet Yūsuf and his father, Prophet Ya‘qūb. Specifically, Qur’ān 12:1–6 depicts an intimate dialogue characterized by trust, compassion, wisdom, and parental guidance, rendering it one of the most representative Qur’ānic narratives for understanding the principles of Islamic family education (Hasnah et al., 2022; Bahri et al., 2024; Rokim et al., 2023).

The pedagogical significance of Prophet Yūsuf’s narrative has attracted considerable scholarly attention across multiple disciplinary perspectives. Exegetical studies have predominantly examined the symbolism of Prophet Yūsuf’s dream, the concept of *ta’wīl al-ru’yā*, and the theological implications of his prophethood, concluding that the vision of the eleven stars, the sun, and the moon signifies divine election and future leadership (Rifai et al., 2024; Yunita, 2026). Concurrently, studies situated within the field of Islamic education have emphasized the moral precepts embedded in Sūrah Yūsuf—including faith, honesty, patience, justice, compassion, and responsibility—while underscoring Prophet Ya‘qūb’s pedagogical approach as an exemplar of parental affection and moral mentorship (Thobroni, 2014; Kardiyanto, 2023; Rokim et al., 2023; Rahmayuni et al., 2024). More recent investigations have further expanded this discourse by situating the narrative within broader discussions of Qur’ānic parenting, family communication, and character education in response to contemporary socio-cultural transformations. Collectively, these studies argue that the dialogue between Prophet Ya‘qūb and Prophet Yūsuf embodies educational principles of openness, empathy, trust, and emotional support that retain profound relevance for modern Muslim families (Hasnah et al., 2022; Bahri et al., 2024; Jannah & Azami, 2022; Asriani & Wahyudi, 2025; Fajri, 2022).

Notwithstanding these substantial contributions, several critical issues remain insufficiently addressed within the extant literature. Existing exegetical research predominantly foregrounds the symbolic and theological dimensions of the dream narrative, whereas educational studies tend to identify moral values dispersedly across Sūrah Yūsuf without systematically examining how these values interact to constitute a coherent model of Islamic family education. Furthermore, the opening pericope of Qur’ān 12:1–6 is frequently treated as a mere prologue to the broader prophetic narrative rather than as an autonomous educational discourse that illustrates the dynamics of faith formation, parental guidance, emotional communication, and character development within the familial context. Consequently, the pedagogical architecture embedded within the dialogue between Prophet Ya‘qūb and Prophet Yūsuf has yet to be comprehensively reconstructed as an integrated framework of Islamic family education.

These identified lacunae necessitate a more integrative analytical approach capable of bridging Qur'ānic interpretation with contemporary Islamic educational theory. A particularly promising avenue is *tafsīr tarbawī* (educational exegesis), which interprets Qur'ānic verses by foregrounding their pedagogical dimensions and implications. In contradistinction to conventional exegetical approaches that prioritize linguistic, legal, or theological meanings, *tafsīr tarbawī* endeavors to reconstruct the educational concepts, principles, and practices embedded within the Qur'ānic text. Recent scholarship has considerably advanced this approach by demonstrating that Qur'ānic narratives constitute a rich repository of educational philosophy from which comprehensive models of character formation, value internalization, and family education can be derived (Surahman, 2019; Rosidin, 2019; Haddade, 2023; Suhendi et al., 2025). Within this analytical framework, the educational significance of Qur'ān 12:1–6 extends beyond the interpretation of Prophet Yūsuf's dream to encompass the pedagogical interaction between Prophet Ya'qūb and Prophet Yūsuf as a paradigmatic model of Islamic family education.

Building upon this theoretical foundation, the present study contends that the educational dialogue in Qur'ān 12:1–6 should be construed as an integrated pedagogical framework rather than a mere assemblage of isolated moral teachings. While previous studies have successfully identified discrete values such as faith, patience, honesty, parental affection, and communication, they have rarely elucidated how these values interact synergistically to constitute a comprehensive educational process. Through a *tahkīlī* (analytical) interpretation situated within the framework of *tafsīr tarbawī*, this study reconstructs the educational logic embedded within the narrative by demonstrating that faith formation, parental affection, constructive parent–child communication, optimism, and moral cultivation function as mutually reinforcing components of Islamic family education. Accordingly, the contribution of this study resides not merely in identifying educational values but in explicating their interrelationship as a coherent pedagogical model grounded in the Qur'ānic worldview.

This study thereby contributes to the burgeoning discourse on Qur'ānic pedagogy by positioning the opening narrative of Sūrah Yūsuf as a theoretical cornerstone for contemporary Islamic family education. It extends previous scholarship by demonstrating that meticulous textual interpretation (*tahkīlī*) can generate broader educational concepts applicable to present-day challenges, including the deterioration of family communication, the decline of character formation, and the imperative for spiritually grounded parenting. In this regard, the study also reinforces the epistemological contribution of *tafsīr tarbawī* as an

interpretive approach that effectively bridges classical Qur'ānic exegesis with contemporary educational thought, thereby expanding its relevance beyond textual interpretation toward theory development in Islamic education (Budiman et al., 2026; Rosidin, 2019).

On the basis of these considerations, this study aims to explore the Islamic family educational values embedded within the narrative of Prophet Yūsuf's dream in Qur'ān 12:1–6 and to reconstruct their contribution to a holistic model of Islamic family education. Specifically, it addresses two research questions: (1) How can Qur'ān 12:1–6 be interpreted through the *tahfīlī* method within the framework of *tafsīr tarbawī*? (2) How do the educational values embedded in the dialogue between Prophet Ya'qūb and Prophet Yūsuf contribute to the construction of an Islamic family education model relevant to contemporary Muslim families?

This study is predicated on the preliminary argument that the dialogue between Prophet Ya'qūb and Prophet Yūsuf represents a holistic educational paradigm in which spirituality, morality, emotional communication, and parental guidance are integrated into a unified process of character formation. Rather than presenting discrete moral values, Qur'ān 12:1–6 offers an interconnected framework through which faith is nurtured, familial relationships are strengthened, and ethical values are transmitted across generations. Consequently, this study posits that the narrative provides not only moral inspiration but also a conceptual foundation for developing Qur'ān-based models of Islamic family education capable of addressing contemporary educational and familial challenges.

Methodology

This study employed a qualitative library research design to explore the Islamic family educational values embedded in the narrative of Prophet Yusuf's dream in Qur'an 12:1–6. Library research was considered appropriate because the study focuses on interpreting Qur'anic texts and examining scholarly literature rather than collecting empirical data from participants. The analysis was conducted within the framework of *tafsīr tarbawī* (educational exegesis), which emphasizes the educational dimensions of Qur'anic verses and seeks to reconstruct pedagogical concepts relevant to contemporary Islamic education.

The primary source of this study was Qur'an 12:1–6, which narrates Prophet Yusuf's dream and the educational dialogue between Prophet Yusuf and Prophet Ya'qub. To ensure comprehensive interpretation, the Qur'anic text was examined alongside authoritative classical and contemporary works of Qur'anic exegesis. Classical references included *Jāmi' al-*

Bayān by al-Ṭabarī, *Maḥāṭib al-Ghayb* by al-Rāzī, *al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī, *Tafsīr al-Qur'ān al-'Azīm* by Ibn Kathīr, and *Rūḥ al-Ma'ānī* by al-Ālūsī. Contemporary exegetical works, including *Tafsīr al-Mishbah* by M. Quraish Shihab, were also consulted to contextualize the educational meanings of the verses in relation to contemporary Muslim society. Secondary sources consisted of peer-reviewed journal articles, scholarly books, and previous studies on Qur'anic education, Islamic family education, *tafsīr tarbawī*, Qur'anic narratives, parenting, and character education.

Data were collected through systematic documentation of relevant textual sources. The selection of secondary literature was guided by three criteria: (1) relevance to the educational interpretation of the Qur'an, (2) discussion of Islamic family education or parenting based on Qur'anic perspectives, and (3) contribution to understanding the narrative of Prophet Yusuf or educational values derived from Qur'anic stories. To strengthen the theoretical foundation, priority was given to recent scholarly publications while maintaining classical exegetical sources as the principal interpretive references.

Data analysis followed the *tahḥīlī* method of Qur'anic interpretation. The analysis began with identifying the textual structure and linguistic characteristics of Qur'an 12:1–6, followed by examining the historical context (*asbāb al-nuzūl*), lexical meanings, and interpretive explanations presented in classical and contemporary tafsir literature. The findings from these exegetical sources were then synthesized through the perspective of *tafsīr tarbawī* to identify educational concepts embedded in the dialogue between Prophet Yusuf and Prophet Ya'qub. Rather than merely describing individual moral values, the analysis reconstructed the relationships among these educational values to formulate a coherent model of Islamic family education grounded in the Qur'anic narrative.

To enhance the credibility and trustworthiness of the findings, the study employed source triangulation by comparing interpretations across multiple classical and contemporary tafsir works as well as recent scholarly studies in Islamic education. Interpretive consistency was further strengthened through analytical comparison among exegetical perspectives before educational meanings were synthesized into broader pedagogical concepts. This approach ensured that the proposed educational model was grounded not only in a single interpretive tradition but also in a comprehensive examination of authoritative Islamic scholarship.

Results and Discussion

A. *Tahlili* Tafsir Study of Surah Yusuf

1. Text of the Verses and Translation

الرَّتِّلِكَ أَيُّ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ قَالَ يَبْنَئِي لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ

عَلِيمٌ حَكِيمٌ

Translation:

“(1) Alif Lām Rā. These are the verses of the clear Book (the Qur’an). (2) Indeed, We have sent it down as an Arabic Qur’an so that you may understand. (3) We relate to you ‘O Prophet’ the best of stories through Our revelation of this Qur’an to you, although before this you were among those who were unaware. (4) ‘Remember’ when Yusuf said to his father, Ya‘qub, ‘O my father! Indeed, I saw ‘in a dream’ eleven stars, the sun, and the moon; I saw them prostrating to me.’ (5) He replied, ‘O my dear son! Do not relate your dream to your brothers, or they will devise a plot against you. Surely Satan is a clear enemy to mankind. (6) And so your Lord will choose you, teach you the interpretation of dreams, and perfect His favor upon you and upon the family of Ya‘qub, just as He perfected it upon your forefathers, Ibrahim and Ishaq. Indeed, your Lord is All-Knowing, All-Wise.”

2. General Overview of Surah Yusuf

Surah Yusuf consists of 111 verses and is the twelfth chapter in the arrangement of the Qur’anic mushaf, located after Surah Hud and before Surah Al-Hijr. The majority of scholars agree that this surah belongs to the Makkiyah category and was revealed after Surah Hud. The name “Yusuf” is the only title of this surah because its content specifically narrates the life journey of Prophet Yusuf (Joseph). Unlike the stories of other prophets that are scattered across several surahs, the story of Prophet Yusuf is presented comprehensively in this single surah, while his name is only briefly mentioned in Surah Al-An'am and Surah Ghafir. Surah Yusuf was revealed in Makkah before the migration of Prophet Muhammad to Madinah, during a period of intense trials and pressures in his mission of da‘wah, particularly after the event of Isra and Mi'raj, which caused some people to doubt the Prophet and even led some to apostasy. In addition, Prophet Muhammad was experiencing deep sorrow due to the deaths of Khadijah bint Khuwaylid

and Abu Talib ibn Abd al-Muttalib. Therefore, this surah was revealed as a source of comfort and reassurance for the Prophet (Shihab, n.d.). Surah Yusuf is considered the 53rd surah revealed to Prophet Muhammad, although some scholars hold the opinion that its first three verses were revealed after the Hijrah and later placed at the beginning of the surah. This surah narrates the life of Prophet Yusuf, the son of Prophet Ya'qub, who received great affection from his father after his mother passed away while giving birth to Bunyamin. This affection caused jealousy among his brothers, leading them to throw him into a well. Furthermore, the surah describes the life journey of Prophet Yusuf comprehensively, beginning from his childhood, the various trials he faced, and eventually his attainment of honor and high status later in life. Due to its profound wisdom and valuable lessons, this surah is known as *aḥsan al-qasas* (the best of stories). (Rudi Haryanto, 2020)

3. Meaning of *Mufradāt*

The word *al-qasas* (القصص) is the plural form of *qisṣah* (قِصَّة), meaning “story” or “narrative,” and is derived from the word *qaṣṣa* (قَصَّ), which originally means “to follow traces” or “to track footsteps.” Essentially, a story is an attempt to trace the course of an event, whether real or imaginative, by following the sequence of its occurrences from one episode to another. The word *al-ghāfilīn* (الغافلين) is derived from the root word *ghafala* (غَفَلَ), whose basic meaning is related to something being covered or concealed. From the same root, the word *ghilāf* (غِلَاف) means “cover” or “wrapper,” while unfamiliar land without distinguishing signs is referred to as *ghulf*. The term *ghāfil* generally refers to a person who is heedless or inattentive, not due to a lack of intellect, but because of a lack of awareness or attention (Shihab, n.d.). The word *ra'aytu* (رَأَيْتُ) is derived from the root word *ra'ā* (رَأَى), which means “to see.” (al-Ragib Al-Ashfahani, 2017), with the addition of the letter *tā'* (ت) as the first-person pronoun referring to Prophet Yusuf himself, thus meaning “I have seen.” (Andi Ruhbanullaila Rifa'i, Achmad Abubakar, 2024). The word *sājidīn* (سَاجِدِينَ) is derived from *sajada* (سَجَدَ), which means “to prostrate.” In the context of this verse, prostration signifies an attitude of submission and respect, as prostration at that time was commonly practiced as a form of honor and reverence (al-Ragib Al-Ashfahani, 2017). The word *bunayya* (بُنَيَّ) is a diminutive form (*taṣghīr*) of *ibnī* (ابْنِي), meaning “my son.” This form is used to express affection and tenderness, as love and compassion are generally directed toward children, especially young ones whose mistakes are easily forgiven. The word *ta'wīl* (تَأْوِيل) is derived

from the root word *āla* (آل), which means “to return.” Linguistically, it refers to an explanation by returning something to its true essence or reality. In the context of this verse, *ta’wīl* refers to the interpretation of dreams (Shihab, n.d.).

4. *Asbāb al-Nuzūl* (Occasions of Revelation)

It was narrated by Al-Hakim al-Nishapuri and others from Sa'd ibn Abi Waqqas that he said, “The Qur'an was revealed to Prophet Muhammad, and he recited it to the people. Then they said, ‘O Messenger of Allah, what if you would tell us stories?’ So the verse was revealed: ‘Allah has sent down the best statement.’” Ibn Abi Hatim added that afterward they again said, “O Messenger of Allah, what if you would give us advice?” Then Allah the Exalted revealed the verse: “Has the time not come for those who believe that their hearts should become humbly submissive to the remembrance of Allah.” (Imam Al-Syuyuti, 2014). Meanwhile, Ibn Jarir al-Tabari narrated from Ibn Abbas that the Companions said, “O Messenger of Allah, what if you would tell us stories?” Then Allah the Exalted revealed His statement: “*We relate to you the best of stories*” (*naḥnu naquṣṣu ‘alaika aḥsan al-qasas*). A similar narration was also reported by Ibn Mardawayh from Abdullah ibn Masud. In addition, some narrations explain that the Jews asked Prophet Muhammad about the story of Prophet Yusuf and the reason why the Children of Israel were in Egypt. These questions were posed to test the prophethood of the Messenger of Allah, so Allah the Exalted revealed Surah Yusuf as an answer. (Muchlis M. Hanafi, 2017). This surah was also revealed after the event known as Year of Sorrow (*‘Āmul Ḥuzn*), therefore the story of Prophet Yusuf served as a source of comfort and encouragement for Prophet Muhammad and the Muslims in facing the trials of *da’wah* (Al-Zuhayli, 2009). Surah Yusuf functions as a source of lessons, a reinforcement of faith, and evidence of the prophethood of Prophet Muhammad. The story contained in this surah serves as a medium of education through the advice and wisdom embedded within it. Furthermore, the revelation of this surah during the period of Year of Sorrow demonstrates that the Qur'an also functions as a source of comfort and spiritual strength in facing trials and difficulties in life.

5. *Munāsabah* of the Surah

a. The Relationship Between Surah Yusuf and the Previous Surah

The *munāsabah* (thematic relationship) between Surah Yusuf and Surah Hud can be seen in their shared themes regarding the stories of the prophets and the affirmation of the truth of divine revelation. Both surahs begin with the disjointed letters (*ḥurūf muqaṭṭa‘ah*)

Alif Lām Rā, followed by an explanation of the Qur'an as a revelation from Allah. Surah Yusuf also complements the narratives of the prophets presented in Surah Hud, while simultaneously serving as evidence that the Qur'an is from Allah and revealed to Prophet Muhammad. The difference between the two surahs lies in their narrative style. Surah Hud focuses more on the struggles of the messengers with their communities, the reward for the believers, and the punishment for those who reject the truth. In contrast, Surah Yusuf specifically narrates the life journey of Prophet Yusuf (peace be upon him), from the trials and betrayal of his brothers to his attainment of honor and his ability to assist his family. This story serves as a model for believers in facing various trials of life. (Al-Maraghi, 2006)

b. The Relationship Between Surah Yusuf and Surah al-Ra'd

The relationship between Surah Yusuf and Surah al-Ra'd can be seen in the continuity of discussion regarding the signs of Allah's power, the stories of previous nations, and the affirmation of the truth of the Qur'an. In Surah Yusuf, the signs of Allah's oneness in the heavens and the earth are mentioned in a general way, whereas in Surah al-Ra'd these signs are explained in greater detail and clarity. Both surahs also contain accounts of prophets and their communities, showing that those who reject the truth will face destruction, while those who follow Allah's guidance will attain victory. In addition, the concluding part of Surah Yusuf emphasizes that the Qur'an is not a fabricated story but rather guidance and mercy for the believers. This affirmation is reiterated at the beginning of Surah al-Ra'd. Surah al-Ra'd further highlights the core principles of Islamic teachings such as tawhīd (monotheism), prophethood, and the Day of Resurrection, all of which are closely connected to the mission of the prophets in guiding their people. (Al-Zuhayli, 2009)

6. Interpretation of Surah Yusuf Verses 1-6

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

Translation:

“This is the verses of the book (the Qur'an)”

This verse begins with the muqatta'ah letters, which are considered one of the manifestations of the miraculous nature of the Qur'an. This distinctive feature indicates that the Qur'an is a revelation from Allah (SWT) that cannot be matched or replicated by human beings. (Shihab, n.d.), This verse explains that the Qur'an is a book that clearly sets out what is lawful (ḥalāl) and unlawful (ḥarām), as well as laws, guidance, and various blessings for

humankind.(Al-Qurthubi., 2013), It also clarifies various matters that were previously unclear, thereby serving as a guide for humans in understanding the truth and living life in accordance with the decrees of Allah (SWT) (Katsir, 2003). The Qur'an is the revelation of Allah that possesses miraculous qualities and serves as a clear guide for human life. This miraculous nature affirms the divine origin of the Qur'an, while its function as bayān indicates that it provides clarity in distinguishing between right and wrong, thereby serving as a foundation for understanding and living life in accordance with the guidance of Allah.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Translation:

“Indeed, we have sent it down as an Arabic Qur'an so that you may understand”

This verse explains that the Qur'an was revealed to Prophet Muhammad (peace be upon him) in the Arabic language by the will of Allah (SWT), as it was initially addressed to the Arab community. Moreover, the Arabic language was chosen because it possesses distinctive excellence and a broader range of meaning compared to other languages.(Shihab, n.d.), Ibn Kathir explains that the Qur'an was revealed in the Arabic language because it possesses a high level of eloquence, clarity, and breadth of meaning, making it the most suitable language for conveying Allah's guidance and purposes to humankind. Therefore, Allah revealed the most noble Book to the most noble Messenger through the most noble angel.(Katsir, 2003). In addition, the use of the Arabic language indicates that every structure and wording of the Qur'an was directly ordained by Allah so that humans may understand the guidance that has been revealed (Al-Zuhayli, 2009). The interpretation above can be understood to mean that the choice of Arabic as the language of the Qur'an is not coincidental, but rather part of the wisdom and will of Allah (SWT). Arabic was chosen because of its eloquence, clarity, and richness of meaning, which enable it to convey Allah's teachings and guidance perfectly to humankind. This shows that language plays an important role in the transmission of revelation so that the message contained within it can be properly understood.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

Translation:

“We relate to you (O prophet Muhammad) the best of stories by revealing this Qur'an to you. Indeed, before this, you were among those who were unaware”

In this verse, Allah explains that the story of Prophet Yusuf is one of the best stories revealed to Prophet Muhammad (peace be upon him) through the Qur'an. This story contains various lessons, wisdom, and guidance that can serve as a reference for humankind. Before receiving revelation, Prophet Muhammad did not know the stories of earlier nations, including the story of Prophet Yusuf. This condition serves as evidence that the Qur'an is a revelation from Allah and functions as a source of knowledge and guidance for human life. (Suprapno, dll 2021) The meaning of this verse is that Allah informs Prophet Muhammad (peace be upon him) of the best of stories through the revelation of the Qur'an, in which the story of Prophet Yusuf is presented in a complete, detailed, and lesson-filled manner. Before the revelation was sent down, Prophet Muhammad (peace be upon him) did not know the stories of earlier nations and had no knowledge of them at all (Al-Zuhayli, 2009). The Qur'an is a source of revelation that conveys the best stories as a means of guidance and lessons for humankind. This shows that the knowledge contained in the Qur'an comes from Allah, not from human fabrication, and it contains values that provide lessons, wisdom, and direction for human life.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

Translation:

“(Remember) when Joseph said to his father (Jacob), ‘O my father, indeed I have seen in a dream eleven stars and the sun and the moon. I saw them prostrating to me.’”

It is explained that Prophet Yusuf conveyed his dream to his father, Prophet Ya‘qub, with great respect using the address yā abati (“O my father”). In his dream, Prophet Yusuf saw eleven stars, the sun, and the moon prostrating to him. (Suprapno, dll 2021) Ibn ‘Abbas explained that the dreams of the prophets are a form of revelation from Allah (SWT). Qur’anic commentators interpret the eleven stars as a symbol of Prophet Yusuf’s eleven brothers, while the sun and the moon represent his parents. This interpretation also indicates that Allah directly begins the story of Prophet Yusuf without providing a detailed account of his lineage, as the main focus of the surah lies in the lessons and wisdom derived from his life journey. The dream serves as a sign of the noble status and prophethood that Allah would later grant to Prophet Yusuf. (Shihab, n.d.) The interpretation of the dream later became a reality when Prophet Yusuf attained a noble position in Egypt and his family came to honor him (Katsir,

2003). The story of Prophet Yusuf contains moral educational values, such as respect for parents and the importance of maintaining proper etiquette in speech. The interpretation of this verse shows that the dreams of the prophets are a revelation from Allah (SWT), serving as a sign of the nobility and future prophethood of Prophet Yusuf. Moreover, the fulfillment of this dream teaches that Allah's decree will surely come to pass, and that the stories in the Qur'an contain wisdom and lessons for human life.

قَالَ يُبْنِي لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

Translation:

“He said, ‘O my son, do not relate your dream to your brothers, lest they devise a plot against you. Indeed, satan is a clear enemy to humankind’”.

In the Tafsir Al-Azhar, it is explained that Prophet Ya‘qub forbade Prophet Yusuf from telling his dream to his brothers because he was concerned that it would arouse envy and lead them to plot against him. The eleven stars are interpreted as symbolizing his brothers, while the sun and the moon represent his parents. Hamka also explains that Satan delights in creating hostility within family relationships; therefore, Prophet Ya‘qub asked Yusuf to keep his dream secret in order to preserve harmony within the family. (Hamka, n.d.) A similar explanation is also found in Tafsir al-Jalalayn, which states that Yusuf's brothers could potentially devise a scheme to harm him due to the envy they harbored. They understood that the stars in the dream symbolized themselves, while the sun and the moon represented Yusuf's parents. Therefore, Allah warns: “Indeed, Satan is a clear enemy to humankind” إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ, emphasizing the obviousness of his enmity (Bakr & Al-Suyuti, 2009). The previous interpretation provides an important lesson about the need to maintain harmony and good relationships within the family, especially among siblings. Prophet Ya‘qub's decision to forbid Yusuf from sharing his dream reflects the wisdom of a parent in protecting a child from the dangers of envy and hostility. This interpretation also teaches that jealousy can lead a person to deception and harmful actions that damage family relationships. It shows that Islam teaches caution in social interactions and emphasizes the importance of preserving harmony while avoiding envy that can lead to enmity. From an educational perspective, these values promote the development of careful behavior, self-control, and good morals in both family and social life.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ
يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

Translation:

“Thus will your Lord choose you (for prophethood), teach you the interpretation of dreams, and complete His favor upon you and upon the family of Jacob, just as He completed it upon your two forefathers before—Abraham and Isaac. Indeed, your Lord is All-Knowing, All-Wise.”

The exegetes explain that this verse in Surah Yusuf indicates that Prophet Yusuf's dream is a sign and guidance from Allah swt. (Bakr & Al-Suyuti, 2009), Prophet Ya'qub then comforted and reassured Yusuf by explaining that Allah would choose him, teach him the interpretation of dreams, and perfect His blessings upon him, just as He had bestowed them upon Prophet Ibrahim and Prophet Ishaq. The term *al-ijtibā'* (الاجتباء) means Allah selection of His most righteous servant. (Al-Qurthubi., 2013) This blessing includes prophethood, knowledge, a noble status, and Allah's protection from various forms of harm. This verse also shows that Allah is All-Knowing of who is worthy to be chosen and All-Wise in decreeing all of His decisions. (Shihab, n.d.) Prophet Yusuf's dream is an indication of Allah's selection of His chosen servant to receive prophethood, knowledge, and honor. It shows that all of Allah's decrees occur with perfect wisdom and insight, while also containing educational values such as the cultivation of faith, optimism, and mental readiness to receive Allah's blessings and responsibilities.

B. Educational Value in Surah Yusuf/12: 1-6

1. The Value of Faith Education

QS Yusuf/12: 1-6 contains the value of faith based education, emphasizing that the Qur'an is the revelation of Allah and serves as guidance for humanity. This is reflected in the description of the Qur'an as a clear book and in the story of Prophet Yusuf, whose dream signified the early signs of his prophethood. These events demonstrate that all affairs are under Allah's power and decree, thereby encouraging believers to place their trust in and submit to His will (Thobroni, 2014). Consequently, the educational value of faith in QS Yusuf/12: 1-6 fosters individuals who are steadfast in belief, patient and optimistic in facing Allah's decrees.

2. The Value of Moral Education toward Parents

Surah Yusuf/12: 1-6 contains the educational value of moral conduct toward parents, as reflected in the manner of communication between Prophet Yusuf and his father, Prophet

Ya'qub. This is evident in Yusuf's use of the expression يَا أَبَتِي (O my father), which conveys respect, gentleness, and affection toward a parent (Kardiyanto, 2023). The use of this expression demonstrates that, from the perspective of Islamic education, communication between children and parents serves not only as a means of conveying information but also as a medium for moral formation. Prophet Yusuf's attitude reflects the importance of proper etiquette, respect and courteous speech in family interactions. This value further indicates that parent-child relationships should be built upon mutual respect and affection in order to foster family harmony and nurture noble character in children. Therefore, the educational value of moral conduct toward parents in QS Yusuf/12: 1-6 constitutes an essential foundation for developing children who are polite, well-mannered and deeply respectful toward their parents.

3. The Value of Education in Family Affection

QS Yusuf/12: 1-6 contains the educational value of familial affection, as reflected in the relationship between Prophet Ya'qub and Prophet Yusuf. This is evident in Ya'qub's care and concern for Yusuf as well as in the affectionate expressions يَا أَبَتِي and يَا بُنَيَّ, which indicate a close emotional bond between father and son (Kardiyanto, 2023). This relationship demonstrates that familial affection encompasses not only care and attention but also protection and wisdom in safeguarding children from situations that may lead to conflict, as illustrated by Ya'qub's advice that Yusuf should not disclose his dream to his brothers. Therefore, familial affection serves as an essential foundation for fostering harmonious relationships and supporting the development of a child's character.

4. The Value of Education on Optimism

Verse 6 contains educational values related to optimism, self-potential and belief in Allah's decree. This is reflected in Prophet Ya'qub's encouragement to Prophet Yusuf that Allah would choose him, teach him the interpretation of dreams, and perfect His favor upon him. This message demonstrates that family education plays a significant role in fostering children's self-confidence, spirituality and motivation, while emphasizing that knowledge, ability and honor ultimately originate from Allah (Zulhelmi, 2022). Therefore, optimism constitutes an essential aspect of family education in developing a child's potential and personality to their fullest extent.

5. The Value of Communication Education in the Family

This educational value is reflected in the dialogue between Prophet Yusuf and Prophet Ya'qub in verses 4-6. It is evident from Yusuf's openness in sharing his dream with his father and Ya'qub response, which is characterized by gentleness and wisdom through the affectionate expression *يا بني* and advice delivered with care and compassion. The dialogue demonstrates that effective family communication is built upon openness, trust and mutual respect (Rindiani et al., 2024). Yusuf's attitude reflects a sense of security in sharing his experiences, while Ya'qub's manner of giving advice highlights the importance of communication that is courteous, empathetic and easily understood within the family educational process. Therefore, healthy communication serves as an essential means of fostering emotional closeness, instilling moral values and shaping children's character within a harmonious family environment.

No	Educational Values	Description
1	Faith Education Value	Belief in the Qur'an as Allah's revelation, fostering obedience and reliance upon Him
2	Moral Conduct toward Parents	Courteous and respectful communication with parents, reflecting proper Islamic etiquette
3	Familial Affection	A warm emotional bond and protective care in the father child relationship
4	Optimism	Instilling hope and trust in Allah's plan while fostering personal potential
5	Family Communication	Open, empathetic and respectful communication that fosters trust and strengthens family relationships

Conclusion

This study examined the Islamic family educational values embedded in the narrative of Prophet Yusuf's dream in Qur'an 12:1–6 through the perspectives of *tahliili* interpretation and *tafsir tarbawi*. The analysis demonstrates that the opening narrative of Surah Yusuf is not merely an introduction to Prophet Yusuf's prophetic mission but also represents a comprehensive educational discourse that portrays the pedagogical interaction between Prophet Ya'qub and Prophet Yusuf. The findings reveal five interconnected educational values, namely strengthening faith (*imān*), cultivating respect and obedience toward parents, fostering affection within the family, nurturing optimism, and promoting constructive parent–child communication. Rather than functioning as separate moral teachings, these values

collectively form an integrated educational framework that emphasizes the harmonious development of spirituality, morality, emotional intelligence, and family relationships.

This study contributes to the growing discourse on Qur'anic pedagogy by reconstructing Qur'an 12:1–6 as a holistic model of Islamic family education. Unlike previous studies that primarily focused on the theological meaning of Prophet Yusuf's dream or identified educational values individually, this research demonstrates how these values interact as mutually reinforcing pedagogical principles. The study therefore extends the application of *tafsīr tarbawī* beyond the extraction of educational messages toward the development of a conceptual framework for Qur'an-based family education. In doing so, it strengthens the epistemological contribution of educational exegesis by illustrating how detailed textual interpretation can inform contemporary theories of Islamic education.

The findings also have practical implications for Muslim families, educators, and Islamic educational institutions. The educational interaction between Prophet Ya'qub and Prophet Yusuf illustrates that effective family education is founded upon compassionate communication, parental wisdom, emotional support, and the gradual internalization of faith and moral values. These principles remain highly relevant in addressing contemporary challenges such as weakening family communication, declining moral character, and the transmission of religious values in the digital era. Accordingly, the Qur'anic narrative offers a normative educational model that may serve as a valuable reference for strengthening character education and family resilience within contemporary Muslim society.

Despite these contributions, this study is limited to the textual interpretation of Qur'an 12:1–6 through the *tahḥīlī* method and *tafsīr tarbawī*. Future studies may expand this research by examining other educational narratives in the Qur'an through comparative exegetical approaches, exploring cross-cultural interpretations of Qur'anic family education, or empirically investigating the implementation of Qur'anic educational principles in Muslim families and educational institutions. Such studies would further enrich the development of Qur'an-based educational theory and strengthen its relevance for contemporary educational practice.

References

- Al-Ashfahani, al-R. (2017). *Al-Mufradat fi Gharibil Qur'an* (Jilid 2). Dar Ibnul Jauzi.
- Al-Maraghi, A. M. (2006). *Tafsir al-Maraghi* (Juz 4). Dar al-Fikr.
- Al-Qaṭṭān, M. K. (2000). *Mabāḥith fi 'Ulūm al-Qur'ān*. Maktabah Wahbah.

- Al-Qurthubi, A. 'Abdullah M. bin A. bin A. B. A.-A. (2013). *Tafsir Al-Qurtubi* (Jilid 9). Pustaka Azzam.
- Al-Suyuti, I. (2014). *Asbab Nuzul: Sebab-sebab Turunnya Ayat Al-Qur'an*. Pustaka Al-Kautsar.
- Al-Zuhayli, W. (2009). *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj* (Cet. 9). Dar al-Fikr.
- Amar, Q. H. (2025). Nilai dan prinsip istiqāmah dalam pendidikan Qur'ani: Kajian tematik kisah Nabi Yusuf. [Artikel jurnal].
- Asriani, P., & Wahyudi. (2025). The ethics of parent-child communication in Islam: Insights derived from the Qur'an and Sunnah. *Bulletin of Indonesian Islamic Studies*.
- Bahri, S., Thahira, Y., & Taqwadin, D. A. (2024). Father's role and character education: A reflective analysis of the Qur'anic stories. *Jurnal Ilmiah Islam Futura*, *24*(1). <https://doi.org/10.22373/jiif.v24i1.13785>
- Bakr, J. M. bin A. al-M. dan J. 'Abdurrahman bin A., & Al-Suyuti. (2009). *Tafsir Jalalain* (Jilid 1). Sinar Baru Al-Gensindo.
- Berkowitz, M. W., & Bier, M. C. (2005). *What works in character education: A research-driven guide for educators*. Character Education Partnership.
- Budiman, M. I. G., et al. (2026). Tarbawi interpretation of the educational environment: Analysis of Qur'anic verses on family, school, and community education. [Artikel jurnal].
- Fajri, M. (2022). Pola komunikasi orang tua dan anak di era digital: Analisis Quranic parenting terhadap QS Yusuf [12]:4–6. [Artikel jurnal].
- Haddade, H. (2023). *Tafsir Tarbawi (Kajian Ayat-Ayat Pendidikan dalam Al-Qur'an)*. [Penerbit].
- Hakmi Hidayat, N. F. S., & Shobahah, C. K. M. (2024). Al-Muhkamat wa al-mutasyabihat serta fawatih al-suwar. *Jurnal Kajian Islam dan Sosial Keagamaan*, *1*(4), 297–304.
- Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, *40*(4), 517–529. <https://doi.org/10.1080/0305006042000284510>
- Hamka. (n.d.). *Tafsir Al-Azhar* (Jilid 5). Pustaka Nasional PTE LTD Singapura.
- Hanafī, M. M. (2017). *Asbabun Nuzul: Kronologi dan sebab turun wahyu Al-Qur'an*. Lajnah Pentashihan Mushaf Al-Qur'an.
- Haryanto, R. (2020). Kesabaran dalam berdakwah menurut Al-Qur'an Surat Yusuf. *Al-Qolam: Jurnal Dakwah dan Pemberdayaan Masyarakat*, *4*(2), 173–187.
- Hasnah, R., Amelia, R., Gusmirawati, Satriadi, I., & Marhamah. (2022). The implementation of father and son story in the Al-Qur'an in the family character education. *Ta'dib*, *25*(2), 223–234. <https://doi.org/10.31958/jt.v25i2.5655>
- Iskandar, R. (2025). Implementation of tarbawi exegesis in Islamic education. [Artikel jurnal].
- Jannah, M., & Azami, H. T. (2022). The perspective of Al-Quran in responding to family education in the era of industrial 4.0. *Islam Transformatif: Journal of Islamic Studies*, *6*(1), 31–42. <https://doi.org/10.30983/it.v6i1.5202>

- Kardiyanto, W. (2023). Nilai pendidikan akhlak dalam Al-Quran (Studi atas kisah Nabi Yusuf dan korelasinya dengan kasus di Indonesia). *ISEDU: Islamic Education Journal*, *1*(2), 60–67. <https://doi.org/10.59966/isedu.v1i2.804>
- Katsir, I. (2003). *Tafsir Ibnu Katsir* (Jilid 4). Pustaka Imam Asy-Syafi'i.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Mahendra, A. A., et al. (2025). Analisis konsep dan implementasi tafsir tarbawi sebagai landasan pendidikan Qur'ani. [Artikel jurnal].
- Nasr, S. H., Dagli, C. K., Lumbard, J. E. B., Dakake, M. M., & Rustom, M. (Eds.). (2015). *The Study Quran: A new translation and commentary*. HarperOne.
- Nata, A. (2016). *Ilmu pendidikan Islam*. Kencana.
- Nisak, K. (2025). Kajian ayat-ayat tarbawi dalam Al-Qur'an sebagai sumber teoritis dan praktis pengembangan ilmu pendidikan Islam. [Artikel jurnal].
- Nudin, B. (2020). Islamic education in early childhood: Cooperation between parents and school to build character in disruption era. *Millah: Journal of Religious Studies*, *20*(1), 1–32. <https://doi.org/10.20885/millah.vol20.iss1.art1>
- Rahman, F. (1982). *Islam and modernity: Transformation of an intellectual tradition*. The University of Chicago Press.
- Rahmayuni, S., Zein, A., & Al Farabi, M. (2024). Pendidikan keluarga dalam Surah Yusuf. *Al Qalam*.
- Rifai, A. R., Abubakar, A., & Irham, M. (2024). Tafsir dan analisis mimpi Nabi Yusuf (Kajian terhadap QS Yusuf/12: 1-6). *Al-Bayan: Jurnal Ilmu Al-Qur'an dan Hadist*, *7*(2), 186–205. <https://doi.org/10.35132/albayan.v7i2.797>
- Rindiani, N., Razzaq, A., & Imron, K. (2024). Pola komunikasi orang tua dan anak di era digital: Parenting dalam perspektif Al-Qur'an (Kajian Surah Yusuf [12]: 4-6). *CENDEKIA: Jurnal Studi Keislaman*, *10*(2), 150–161. <https://doi.org/10.37348/cendekia.v10i2.506>
- Rohmah, S. (2022). Peran orangtua terhadap anak dalam mengembangkan kecerdasan emosional dan spiritual melalui pendidikan Islam berbasis kisah-kisah Nabi di dalam Al-Qur'an. *Edukasi Islami: Jurnal Pendidikan Islam*.
- Rokim, S., Maya, R., & Zakaria, A. (2023). Analisis nilai pendidikan keluarga dalam kisah Nabi Yusuf di Al-Qur'an. *Jurnal Pendidikan*, 119–140.
- Rosidin. (2019). *Ilmu Pendidikan Islam: Berbasis Maqashid Syariah dengan Pendekatan Tafsir Tarbawi*. [Penerbit].
- Shihab, M. Q. (n.d.). *Tafsir Al-Misbah: Pesan, kesan dan keserasian Al-Qur'an* (Jilid 6). Lentera Hati.
- Suhendi, E., et al. (2025). Strategi pendidikan dalam Al-Qur'an: Kajian tafsir tarbawi tentang keteladanan, nasihat, dialog, dan kisah. [Artikel jurnal].
- Suprapno, Zuhri, Nadhiroh, W., Hawa, S., Kahar, S., Dahniar, Khaidir, Mamur, Sofa, M., Rusnawati, & M. (2021). *Tafsir Ayat Tarbawi (Kajian Ayat-Ayat Pendidikan)*. Yayasan

Penerbit Muhammad Zaini.

- Surahman, C. (2019). Tafsir Tarbawi in Indonesia: Efforts to formulate Qur'an-based Islamic education concept. [Artikel jurnal].
- Tafsir, A. (2013). *Ilmu pendidikan Islami* (5th ed.). PT Remaja Rosdakarya.
- Thobroni, A. Y. (2014). Pola pendidikan Nabi Ya'qub a.s dalam mendidik Nabi Yusuf a.s perspektif Al-Qur'an. *Jurnal Pendidikan Agama Islam*, *2*(2), 220–232.
- Yunita, D. (2026). Parent–child communication patterns in Surah Yusuf and their relevance to modern family communication. [Artikel jurnal].
- Zaitun, Z., Armita, P., & Mohd Saad, M. F. (2023). Early children character education: Analysis of the message of the Quran in forming human morality. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, *19*(2), 282–297. <https://doi.org/10.18196/afkaruna.v19i2.18203>
- Zulhelmi, A. (2022). Bahasa Al-Qur'an di dalam surat Yusuf mengatasi kemerosotan akhlak pemuda di zaman modern: Studi analisis menggunakan metode kisah teladan Nabi Yusuf. *International Conference on Islamic Studies (ICIS)*, *1*(1), 191–199.