

The Psychological Dimensions of the Story of Prophet Yusuf in Tafsir Al-Azhar by Buya Hamka

Nazli Badrul Aini Ramdhani^{1*}, Uqbatul Khair Rambe²

^{1,2} State Islamic University of Sumatera Utara, Indonesia

Article Info

Article History:

Received: 11 April 2025

Revised: 21 July 2025

Published: 13 August 2025

*Corresponding Author:

Name: Nazli Badrul Aini Ramdhani

Email: nazliramdhani13@gmail.com

Keywords

Abstract

This study aims to examine the psychological dimension of the story of the Prophet Yusuf based on Buya Hamka's interpretation in the Tafsir Al-Azhar because the story of the Prophet Yusuf in the Qur'an is a narrative full of meaning, not only theologically and morally, but also has a deep psychological dimension. The study was conducted with an interpretive approach, considering that the main object of the study is the text of the Qur'an and its interpretation, which is normative and requires contextual understanding. The primary data sources in this study are the Qur'an, especially Surah Yusuf, and the Tafsir Al-Azhar by Buya Hamka. Meanwhile, secondary data were obtained from various relevant literature, such as Islamic psychology books, thematic interpretations, scientific journals, articles, and other written works. The results of the study show that the Al-Azhar Interpretation presents the story of the Prophet Yusuf as a medium for psychological education that is relevant to the context of modern life, particularly in building mental resilience, emotional control, and spiritual therapy. This study is expected to enrich the treasure trove of thematic interpretations with an Islamic psychological perspective. It is concluded that the story of the Prophet Yusuf contains a rich and profound psychological dimension. Buya Hamka successfully interpreted the story not only from a legal and moral perspective, but also from the psychological conditions of its characters. The psychological dimensions that emerge include the jealousy of Yusuf's brothers, Yusuf's mental fortitude, Zulaikha's inner turmoil, the temptation of women, and the process of regret and forgiveness. Buya Hamka positions the story of the Prophet Yusuf as a medium for spiritual therapy for humans undergoing trials, as well as moral and psychological education that can be applied in modern life.

Psychological, Prophet Yusuf, Al-Azhar Interpretation, Buya Hamka

Abstrak

Penelitian ini bertujuan untuk mengkaji dimensi psikologis kisah Nabi Yusuf berdasarkan penafsiran Buya Hamka dalam Tafsir Al-Azhar sebab Kisah Nabi Yusuf dalam Al-Qur'an merupakan narasi yang sarat makna, tidak hanya secara teologis dan moral, tetapi juga memiliki dimensi psikologis yang dalam. Penelitian dilakukan dengan pendekatan interpretatif (Interpretive Approach), Mengingat Objek Utama Penelitian Adalah Teks Al-Qur'an Dan Tafsirnya, Yang Bersifat Normatif Dan Memerlukan Pemahaman Kontekstual. Sumber data primer dalam penelitian ini adalah al-qur'an, khususnya surah yusuf, dan Tafsir Al-Azhar Karya Buya Hamka. Sementara itu, data sekunder diperoleh dari berbagai literatur yang relevan, seperti buku-buku psikologi islam, tafsir tematik, jurnal ilmiah, artikel, dan karya tulis lainnya. Hasil penelitian menunjukkan Tafsir Al-Azhar menampilkan kisah Nabi Yusuf sebagai media pendidikan kejiwaan yang relevan untuk konteks kehidupan modern, khususnya dalam membangun ketahanan mental, pengendalian emosi, dan terapi spiritual. Kajian ini diharapkan dapat memperkaya khazanah tafsir tematik dengan perspektif psikologi Islam. disimpulkan bahwa kisah Nabi Yusuf memuat dimensi psikologis yang kaya dan mendalam. Buya Hamka berhasil menafsirkan kisah tersebut tidak hanya dari aspek hukum dan moral, tetapi juga kondisi kejiwaan para tokohnya. Dimensi psikologis yang muncul meliputi kecemburuan saudara-saudara Yusuf, ketegaran mental Yusuf, pergolakan batin Zulaikha, Godaan Wanita, hingga proses penyesalan dan pemaafan. Buya Hamka menempatkan kisah Nabi Yusuf sebagai media terapi jiwa bagi manusia yang sedang mengalami ujian, sekaligus sebagai pendidikan moral dan psikologis yang dapat diaplikasikan dalam kehidupan modern

INTRODUCTION

Among the contents of the verses of the Koran are stories of previous prophets and people (Humaedah, 2021). The content of the Koran about the stories of previous people is called the Al-Qur'an stories (Afroni & Khasanah, 2024). The many verses that talk about the stories of the prophets and previous peoples can be understood as meaning that the Koran is concerned with the problem of stories (Datmi, 2022). Because by knowing history, the people of the Prophet Muhammad will be able to learn from what happened in the past, so that the same mistakes in life will not be repeated in the future and can take the wisdom contained in these stories (Hafiddin, 2015). That Surah Yusuf is the best story (*absanal qashasi*) and is a special surah because it explains the joys and sorrows of the Prophet Yusuf, the joys and sorrows of his father, his brothers, his overseas location and so on (Irawan, et.al, 2021). This story is *absanal qashasi*, which is as beautiful as the traces left by the Prophet Yusuf which were retold by Allah to be shown to the Prophet Muhammad SAW as a very beautiful trace of life to be remembered.

Surah Yusuf is one of the Makkiyyah surahs in the Qur'an which consists of 111 verses and specifically tells the life journey of the Prophet Yusuf As (Haryanto, 2020). The uniqueness of this surah lies in its comprehensive presentation, from the Prophet Joseph's initial dream to his reunion with his family after going through various trials in life. According to Al-Bayhaqi's account in Al-Dalail, this story even became one of the reasons a group of Jews converted to Islam because its narrative aligned with the stories they were familiar with (Musyarif, 2019). In the Koran the story of the Prophet Yusuf is told in several episodes. The story of the Prophet Yusuf is not only a lesson for his people, but also for people today (Mahliatussikah, 2016). The figures of Prophet Jacob and Prophet Yusuf are a reflection of a father and son who love each other, and are patient in facing various trials and disasters. Allah will not impose a disaster that exceeds the capacity of a servant (Rahmawati & Fahrudin, 2023). Prophet Yusuf was a man who was devoted to Allah and his father, loved his brothers, and always protected himself from evil deeds, and always helped people who needed help (Amril & Hafizullah, 2020). He was rewarded with a noble position in the Egyptian government. Good deeds are rewarded with much good, while evil deeds are repaid with the like.

The study of Surah Yusuf is not only limited to theological aspects or classical interpretations, but is also highly relevant for analysis through a literary psychology approach. This approach allows for an examination of the psychological dynamics of its characters, such as sibling rivalry, childhood trauma, mental resilience, self-control, and the process of emotional recovery and forgiveness (Fatimah, et.al, 2023). In this context, Buya Hamka's Al-Azhar commentary serves as a primary reference. This commentary not only emphasizes poetic and accessible language, but also rich social contextualization and minimal use of Israeli elements. Buya Hamka presents a commentary that bridges the gap between divine narrative and human reality, including psychological aspects relevant to the problems of modern life (Hidayatullah, et.al., 2024)

The Qur'an uses high literary language. What distinguishes the Qur'an from literary texts is the presence of fictional elements in the creation of literary texts and the element of absolute truth in the text of revelation as the word of God. Stories are included in the discussion of literature,

and each story contains valuable lessons. In explaining qasas verses, the interpretive style is also easier to understand even for laypeople. In interpreting, he often contextualizes his interpretations with the social problems that occur in society. The story of the Prophet Yusuf is a literary discussion that contains many lessons from the psychological aspects faced by the Prophet Yusuf, who faced many tests from God, ranging from family factors, society, and so forth (Mutamakin & Erwanto, 2024). Moreover, the story of the Prophet Joseph from a psychological perspective contains valuable lessons, particularly regarding the psychology of the characters, both the Prophet Joseph as the primary character and the other secondary characters. The behavior of the characters in Surah Yusuf reflects the character and mentality of society at that time. After all, a text, in this case the Qur'an, was not revealed in a cultural vacuum. The story of the Prophet Joseph in the Qur'an reflects the reality of social life in society at that time (Maulana, 2011).

As for the reference sources used by Buya Hamka, the reason the researcher chose this Al-Azhar interpretation is that Buya Hamka presents the story of the Prophet Yusuf with an approach that emphasizes the psychological aspect, depicting the emotional and moral dynamics experienced by the characters. He emphasizes the importance of self-control, patience, and steadfastness of faith in facing various life tests. One example of emphasizing the psychological aspect is when Buya Hamka explains the temptation faced by the Prophet Yusuf when tempted by Zulaikha. He describes the inner conflict experienced by the Prophet Yusuf and how the steadfastness of faith helped him face the temptation. With this psychological approach, Buya Hamka not only presents the story of the Prophet Yusuf as a historical narrative, but also as a source of moral and psychological lessons that are relevant to everyday life and invites readers to take wisdom from each event to improve the quality of self and spirituality.

The author took the psychological theme in the story of the Prophet Joseph in this study because the story of the Prophet Joseph has rich psychological content that describes human emotions. Emotions depicted in the Koran Surah Yusuf Such as jealousy, sadness, patience, fear, hope, and happiness are relevant in psychological research to understand the dynamics of emotions and how to overcome them. It also provides psychological guidance showing how one can manage trauma, social pressure, and family conflict in a healthy manner through the Qur'an (Nurusshobah & Fitra, 2016). This study aims to explore the psychological dimensions of the story of the Prophet Yusuf as described in the Tafsir Al-Azhar. The story of the Prophet Yusuf is indeed interesting to continue studying with various approaches, including literary, hermeneutical, semantic, and other approaches. In this study, the author is interested in discussing the story of the Prophet Yusuf using a literary psychology approach. By examining the characters in this surah through the lens of literary psychology, this research is expected to contribute to understanding the messages of the Qur'an that are applicable to the psychological and social conditions of contemporary humans.

If we look at the previous research conducted by Alim Sofyan with the title Interpretation of Psychological Verses in the Letter of Yusuf. Al-Dzikra: Journal of Studies of the Science of the Qur'an and Hadith, 11(2), This article examines verses related to psychology. This research focuses on the discussion of primary emotions in Surah Yusuf. While there are numerous verses related to psychology, the researcher focused on psychological studies related to human emotions, where many verses directly touch on emotions in Surah Yusuf. To facilitate this research, this study found ways to control emotions in Surah Yusuf are dhikrullah, Al-'Afw, and Sabar, which we must always

hold as the key to success and victory in living every day of life. This study also discusses the psychological dimensions contained in the story of the Prophet Yusuf in the Qur'an from the perspective of Buya Hamka's interpretation, because the story of the Prophet Yusuf is a medium of psychological education that is relevant to the context of modern life, especially in building mental resilience, emotional control, and spiritual therapy. This study is expected to enrich the treasure trove of thematic interpretations with an Islamic psychological perspective. It is concluded that the story of the Prophet Yusuf contains a rich and profound psychological dimension.

METHODS

This study uses a qualitative method with a library research approach. The main focus of the study is a thematic analysis of the psychological aspects of Surah Yusuf based on Al-Azhar Interpretation the work of Buya Hamka. The research was conducted using an interpretive approach, namely by understanding a social phenomenon obtained by studying the text of the Qur'an using interpretation. This approach conducts systematic analysis and direct observation to understand how the social environment is formed and works. Considering that the main object of the research is the text of the Qur'an and its interpretation, which is normative and requires contextual understanding. The primary data source in this research is the Qur'an, especially Surah Yusuf, and Al-Azhar Interpretation the work of Buya Hamka.

Meanwhile, secondary data was obtained from various relevant literature, such as Islamic psychology books, thematic interpretations, scientific journals, articles, and other written works discussing the story of the Prophet Yusuf and its psychological dimensions. Data were collected through a literature search that included reading and recording the contents of the text of Surah Yusuf, interpretations in *Al-Azhar interpretation*, as well as a review of literature related to the theme of psychology and the Qur'an. The analysis was carried out descriptively and qualitatively using a thematic interpretation approach (*Maudhū'i's interpretation*), namely by identifying and grouping verses in Surah Yusuf that contain psychological content. Next, the data is analyzed by tracing the views of the exegetes, especially Buya Hamka, and linking them to concepts in modern psychology, such as sibling rivalry, resilience, self-control, and forgiveness.

RESULTS AND DISCUSSION

Psychological Dimension of Prophet Joseph

In Tafsir Al-Azhar by Buya Hamka, the psychological dimensions of the brothers of the Prophet Yusuf are analyzed in depth, including aspects of steadfastness and self-control, childhood psychological trauma, empathy and forgiveness as well as adaptability and leadership skills. The following is an explanation of the psychological dimensions according to Buya Hamka (Nurusshobah & Fitra, 2025).

1. Determination and Self-Control

In the psychological aspect, Hamka emphasized the importance of self-control in facing temptation. In the story of the Prophet Yusuf, when he was tempted by Al-Aziz's wife, he chose to restrain himself and seek refuge in Allah. Hamka interpreted that this shows the strength of the soul and the steadfastness of the Prophet Yusuf's faith. In the psychological aspect, known as self-control and resilience, the Prophet Yusuf showed extraordinary self-

control, especially when tempted by Zulaikha. He chose to be imprisoned rather than commit sin (Muniroh & Nasution, 2021).

As written in QS Yusuf: 33

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

Yusuf said: "O my Lord, I prefer prison than fulfilling their invitation to me. If you don't protect me from their deception, I will certainly be inclined to (fulfill their wishes) and of course I will be one of the stupid people." (Qs. Yusuf: 33)

The psychological dimensions contained in this verse include: 1) impulse control, namely a person's ability to control impulses or desires that arise spontaneously, so that they are not immediately expressed in the form of behavior that is detrimental to oneself or others; 2) moral reasoning is the thought process that a person uses to determine whether an action is right or wrong, good or bad, based on certain ethical principles, values, and moral norms; 3) resilience in the face of sexual and social pressure (Sofiyah, 2019).

2. Childhood Trauma and Psychological Strength

In this psychological aspect the prophet Yusuf was thrown into a well by his brothers during his childhood. This event could have triggered psychological trauma, but Yusuf grew into a strong person who did not hold a grudge. Hamka interpreted that when his brothers ordered him to throw Yusuf out and get rid of him, his brothers argued that when Yusuf died, their father, the prophet Jacob, would no longer be able to see Yusuf's face and their father would return to direct his attention to them. Yusuf's brothers felt jealous because their father, the prophet Jacob, loved Yusuf more. According to Hamka, this jealousy developed into an evil intention to get rid of Yusuf, which reflected their inability to manage negative emotions. Hamka emphasized that uncontrolled jealousy can damage family relationships and bring regret (Hafiz, 2019).

As stated in Surah Yusuf Verse 9

اَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

"They said: 'kill Yusuf or throw him somewhere so that father's attention will be on you alone and after that you will become good people. (Qs. Yusuf: 9)

Yusuf's brothers planned to throw him into a well and then trick their father by bringing Yusuf's clothes stained with fake blood.as stated in QS Yusuf Verse 18

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

And they brought his robe (which was stained with) fake blood. Ya'kub said, "Actually, you are the only one who sees good things that are bad. So only being patient is what is best for me. And I ask Allah for help with what you are telling me.

Buya Hamka explained that this action shows dishonesty and manipulation, which often arises from feelings of guilt and fear of the consequences of wrongdoing. The psychological dimensions contained in this verse include childhood trauma (Maimunah, 2016). Which is a bad, painful or threatening experience experienced by someone during childhood, whether in the form of physical, emotional, sexual violence, neglect, loss of parents or other traumatic

events that have a negative impact on the psychological, emotional and social development of the child until adulthood.

Furthermore, attachment and psychological resilience are strong, long-lasting, and reciprocal emotional bonds **between** individuals and other people who have an important role in their lives, and the ability to adapt positively, survive, and bounce back from stressful, threatening or traumatic situations (Fatoni & Haq, 2023).

3. Temptation of Women

According to psychology, in general, someone who falls in love will initially keep it to themselves, meaning they won't express it directly. When their love reaches its peak, they will try to subdue the person they love. This is in accordance with previous research (Laksono, 2022). Psychologically, love is defined as a form of responsibility for someone who has entered early adulthood, allowing them to choose a life partner. However, in this story, Zulaikha repeatedly tempted Yusuf to submit to her. However, Yusuf refused her invitation and remained steadfast in his position (Sulaikho', 2018).

Zulaikha is a woman who lives in Yusuf's house (al-Aziz's wife). She seduces Yusuf with very strong seduction, even locking the door so that no one comes in and saying, "Come closer to me." But Yusuf firmly refused, saying, "I seek refuge in Allah, my Lord, who has treated me well." The case of Zulaikha's seduction of Yusuf was later discovered by Al-Aziz, whose name was Kitfir (Nadhira, et.al, 2025). When both of them ran towards the door and Zulaikha tore Yusuf's shirt from the back. Zulaikha tried to persuade Kitfir by saying that Yusuf was the one who had seduced her, then someone said that if Yusuf's shirt was torn in the front, then Zulaikha was right. If Yusuf's shirt was torn in the back, then Zulaikha had lied. After seeing Yusuf's shirt torn in the back, it was known that Zulaikha was the guilty person. The case of seduction was finally heard by the women of the kingdom's officials, and they began to gossip about Zulaikha for her actions (Sulaikho', 2018).

Hearing the gossip, Zulaikha invited the women to a party to show off Yusuf's handsomeness, which had captivated her. When the women saw Yusuf's handsomeness, they were immediately captivated and unconsciously cut their own hands. The incident further shocked the country. To protect their reputation, Zulaikha and the women of the kingdom's high ranking officials put Yusuf in prison. Muwafiqotul Isma and Hatim Ghazali examined the story of Yusuf and Zulaikha using philological theory, reception theory, and feminist theory. Using reception theory, they found that the story of Yusuf and Zulaikha underwent expansion and additions to the plot and different characters from the Qur'an. Feminist theory analysis suggests that women have a different position, such as being considered passive, emotional, and unable to control their desires (Isma & Gazali, 2016).

It can be concluded that the Prophet Joseph had a raging lust within him, but he did not act on it. The Prophet Joseph was able to prevent this reprehensible act because he saw a sign from his God, as explained in verses 23 and 24. Within the Prophet Joseph, there was a conflict between his lust and the call of his pure soul, due to the education he received from childhood, or more specifically, his protection from God. Regarding Joseph's fortitude in facing trials, including temptations from women. This verse is one of a series of stories about Joseph's

patience, intelligence, and honesty. Biologically, both men and women have the same level of sexual needs, although men are more easily aroused visually.

4. Empathy and Forgiveness

After becoming rulers of Egypt, and after the prophet Yusuf's brothers saw their father's suffering and realized the impact of their actions, Yusuf's brothers began to feel remorse. According to buya Hamka (2015), this regret is the first step towards repentance, where a person begins to realize his mistakes and tries to correct them. Prophet Yusuf forgave his brothers who had wronged him. Ultimately, Yusuf's brothers admitted their mistakes and apologized to Yusuf. Buya Hamka emphasized the importance of sincere repentance and reconciliation in rebuilding broken relationships. Hamka described Yusuf's forgiving attitude as an exemplary example in dealing with family conflict (Maimunah, 2016). He demonstrates a capacity for empathy and emotional maturity. Buya Hamka (2015) also explained how beautiful Yusuf's welcome was to his brothers and how moved Joseph's brothers were when they heard Yusuf's response to them. as mentioned in surah Yusuf verse 92:

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِيْنَ ﴿٩٢﴾

He (Yusuf) said: 'Today there is no insult against you. May Allah forgive you, and He is the Most Merciful Among the Merciful.' (Qs. Yusuf: 92)

The psychological dimensions contained in this verse include: 1) emotional intelligence, which is a person's ability to recognize, understand, manage, and direct one's own emotions and those of others effectively in various social situations. 2) forgiveness psychology, which is an emotional, cognitive, and behavioral process in which a person consciously releases negative feelings such as resentment, anger, and hurt towards those who hurt them and tries to replace them with positive feelings such as understanding, empathy, and even compassion. 3) Empathy and reconciliation, which is the ability to understand and feel what others feel, both from an emotional and cognitive perspective without having to directly experience the situation and restore relationships that are broken due to conflict or violation by rebuilding trust. Eventually, he developed into a reliable Egyptian leader in managing the food crisis. This demonstrates intelligence, emotional management, and high social adaptation. Buya Hamka explains that Yusuf's inner strength and morals finally made the Egyptian ruler submit to him. The king not only freed him but also made him a trusted member of the kingdom. This shows how a righteous and patient person can change his fate with God's permission (Hadi, 2022).

The importance of proof and clarity in dealing with slander Yusuf refused to leave prison without clearing his name. Hamka appreciated this stance as an example of how defending one's honor and honesty is part of the noble principles of Islam. This also shows that Yusuf is not only a good person, but also wise and dignified (Harefa & Savira, 2021).

As Explained in Surah Yusuf Verse 54:

وَقَالَ الْمَلِكُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِيْنٌ

and the king said "bring him (Yusuf) to me, so that I choose him (as someone close) to me." when he (the king) had conversed with him, he (the king) said, "indeed you (Yusuf) today have a position of honor and trust on our side." (Qs. Yusuf: 54)

The psychological dimensions contained in this verse include: 1) leadership psychology, namely the study of how leaders think, feel, act, and how they interact with the people around them, to create change, achieve goals, and shape organizational culture (Mukhlisa, et.al., 2023). 2) Situational Adaptability, namely a person's ability, especially in the context of leadership and management, to adjust behavior, communication style, and decision-making strategies based on the situation at hand. This includes responses to environmental changes, team dynamics, external pressures, and individual differences (Mayangsari & Nur, 2025). 3) Strategic thinking is the ability to think in a planned, comprehensive, and visionary manner to achieve long-term goals. This includes the ability to analyze information, anticipate opportunities or threats, and make decisions that take into account future impacts (Novita, 2024).

that the story of the Prophet Joseph teaches If there is a conflict, conflict management or administration is necessary. How does a person have the resilience to always be able to face trials, as seen in Yusuf's personality. Therefore, this article is a preliminary step, there is still room for further analysis. Buya Hamka (2015) interpreting that the story of the brothers of the prophet Yusuf is not only a historical story, but also a psychological lesson about how negative emotions such as jealousy can influence actions, and how the process of repentance can lead to healing and reconciliation

Practical Implications or Concrete Recommendations of the Psychological Dimension of the Prophet Joseph

The story of the Prophet Yusuf in the Qur'an contains a psychological dimension to the message, which refers to morality, or the good and bad of human actions.'can be used as a normative basis and also as a strategic step in providing solutions to the problems of modern society in the form of self-alienation and declining levels of morality (Isma & Gazali, 2016). Because of this alignment, the story of the Prophet Joseph can convey a moral message to the followers of the Prophet Muhammad, namely, that one should not give in to the trials and tribulations that accompany one's life journey. This is especially true for leaders, as this story contains valuable lessons. 1) Leadership psychology that teaches how leaders think, feel, act, and how they interact with the people around them, to create change, achieve goals, and shape organizational culture and also this story contains 2) Situational Adaptability to adjust behavior, communication style, and decision-making strategies based on the situation being faced. This includes responses to environmental changes, team dynamics, external pressures, and individual differences (Nadhira, et.al, 2025).

Another teaching taught as an important psychological dimension for humans and applied to life is the Prophet Joseph's firm belief that his life would be unhappy if he prostituted himself as a sweet for the noblewoman. Therefore, Joseph preferred to be imprisoned. This contrasts sharply with today's society, where people are willing to do anything for money, even prostitution (Habibi, 2024). Furthermore, this story teaches humans to always remain faithful to their spouse, control their lust, and seek protection from God. Controlling these lusts is related to abandoning adultery. This is evidenced by Buya's interpretation. Hamka (2015) being a pure bachelor, free from the taint of adultery, is the same as preserving a girl's virginity. Once virginity is lost (lost due to adultery), there is nothing left to maintain in a girl. Therefore, the Prophet Joseph emphasized

the following: rather than succumbing to the seductions of palace life and the luxurious lives of the wives of important people (officials), it is better to go to prison.

It cannot be ignored that a marriage is essentially two people with different personalities, traits and characters, family backgrounds, and challenges. These problems have existed since before they decided to marry. Therefore, it's not surprising that married life doesn't live up to expectations. Various problems that arise one after another often lead to rifts in the household, such as frequent arguments, separation, and verbal and non-verbal violence. If infidelity occurs, it can often lead to new problems, such as divorce or even criminal cases such as assault and murder. The psychological implications of this story are to avoid infidelity.

CONCLUSION

The story of the Prophet Joseph contains a rich and profound psychological dimension. Buya Hamka successfully interprets the story not only from a legal and moral perspective, but also from the psychological state of the characters. The psychological dimensions that emerge include the jealousy of Joseph's brothers, Joseph's mental fortitude, Zulaikha's inner turmoil, the temptation of women, and the process of regret and forgiveness. Buya Hamka positions the story of the Prophet Joseph as a medium of spiritual therapy for humans undergoing trials, as well as a moral and psychological education that can be applied in modern life. Values such as patience, controlling lust, fortitude in the face of slander, and sincerity in forgiveness are important lessons in developing mental resilience and psychological health in society.

The Al-Azhar interpretation presents the story of the Prophet Yusuf as a medium for psychological education that is relevant to the context of modern life, particularly in building mental resilience, emotional control, and spiritual therapy. This study is expected to enrich the treasure trove of thematic interpretations with an Islamic psychological perspective. It is concluded that the story of the Prophet Yusuf contains a rich and profound psychological dimension. Buya Hamka successfully interpreted the story not only from a legal and moral perspective, but also from the psychological state of the characters. The psychological dimensions that emerge include the jealousy of Yusuf's brothers, Yusuf's mental fortitude, Zulaikha's inner turmoil, the temptation of women, and the process of regret and forgiveness. Buya Hamka positions the story of the Prophet Yusuf as a medium for spiritual therapy for humans undergoing trials, as well as moral and psychological education that can be applied in modern life.

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