

## Concepts of Quranic Stories & their Impact on the Raising & Reforming of the Children's Behavior "Surat Yusuf (Joseph) as a Model"

Mahmoud H. M. Hegazi\*, Dr. Hafiz Bin Hj. Abdullah<sup>1</sup>, Dr. Ahmed A. A. Shehab<sup>2</sup>

\*Academy of Islamic Civilization, Faculty of Social Sciences and humanities, UTM. Malaysia.

Email: [hosni1973@graduate.utm.my](mailto:hosni1973@graduate.utm.my)

<sup>1</sup>Academy of Islamic Civilization, Faculty of Social Sciences and humanities, UTM. Malaysia.

Email: [abhafiz@utm.my](mailto:abhafiz@utm.my)

<sup>2</sup>Lecturer at Faculty of Sharia and law, Islamic University in Gaza, IUG. Palestine

Email: [ashehab@iugaza.edu.ps](mailto:ashehab@iugaza.edu.ps)

### Abstract:

In this study, the researcher aims to address the topic of concepts of Quranic stories and their impact on the raising and reforming of the youth's behavior and applying that on that Surat Yusuf, peace may be upon him. The researcher will explain the main topic of the study by answering the following questions: How can Quranic stories be employed in guiding and correcting behavior? How can Quranic stories be employed in guiding and correcting behavior? In addition, the researcher goal from conducting this study is to show the effect of applying the educational and psychological aspects of Surat Yusuf on guiding and modifying the behavior of the young. The researcher will choose the target community for this study from the young people between the ages of 13 and 16 years who will be selected from one school affiliated to the Qatar Foundation for Education, Science, and Community Development. That sample will be divided into two groups as the following; a group in which Yusuf's story will be employed with an explanation for the psychological and educational aspects of it, and the second will not be introduced to those aspects. Through conducting this procedure on the selected groups, the subject of the study will be clear to the readers. Hence, at the end of this study, the researcher will have a set of data collected theoretically from references and books, and another set of data that was collected through questionnaires and personal interviews with some educators, specialists, and those concerned with the behavioral evaluation, and the most important methods in teaching Quranic stories in an interesting way to show the educational and psychological aspects of the surah will be clarified, and by that the goal of the study will be achieved.

**Keywords:** *Quranic stories; Children's Behavior; Surat Yusuf; Community development; Educational & psychological aspects.*

### 1. Introduction:

Our Islamic nation is still going through dangerous turns and more dangerous slopes made for it by conspiracies and intrigues by the enemies of our nation, targeting its youth, its backbone, and the flower of its spring for the purpose of keeping them away from the rational path, to distract them from worship, and to make them feel heaviness when performing obedience, so they changed names of things, and they made the term intermixing between genders as freedom.

For that, there was intermixing in schools and universities, workplaces, and friendship between a man and a woman, the spread of electronic devices such as cell phones and computers, and the spread of social media, which was the greatest encouragement for intermixing term.

Additionally, the electronic retreats enabled the young man to enter the girl's house through the phone and spending a long time in the absence of a religious deterrent and the absence of the family. Therefore, the youth became without an identity, refusing advice and guidance, drifting to their desires and pleasures, and they became captives to them and being controlled by them as they want, instead of controlling their desires and pleasures as the teachings of their true Islamic religion taught them.

Hence, it is necessary to return to our Islamic religion and to our Noble Qur'an, so we ponder its meanings and think of the stories and lessons of the predecessors with examination and scrutiny. As Allah Almighty mentioned many great stories in His Holy Qur'an in order to contemplate their meanings, to stand on the lessons and proverbs contained in their events, and to compare them with our real life. Thus, narrations in the Noble Qur'an were not intended for entertainment purpose or to achieve pleasure only, but for contemplation and thinking in their events along with extracting lessons and preachments out of them and making them as a life method.

Therefore, when the Qur'an narrates the stories of the predecessors, it conveys them in a rhetorical manner that does not miss to discuss a thing whether small or large to make the person feels that these stories simulate his affairs and reality when he thinks of their meanings.

Allah Almighty said "In their stories there is truly a lesson for people of reason. This message cannot be a fabrication, rather 'it is' a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith." (Surat: Yusuf (Joseph), 111).

The case of the behavior of most of the youth of this nation from bad morals and decay in the religious culture, the lack of awareness even in matters related to worships or the jurisprudence of transactions, and the ethical issues that are old as the Islamic call, and the greatest evidence that human morals do not own attributes of completeness and perfection till now, is the way of our prophet Mohammed, peace and prayers be upon him, (I was sent to perfect good character) (Al-Bukhari No. 273).

Here are the scholars of education in our time have taken upon themselves to deal with youth issues and have written many books about them, including Abd Al-Rahman Al-Essawi, who dealt with "The delinquency of contemporary youth and its problems," and it was mentioned that what contributes to the delinquency of young people today are the strong trends and intense doses that young people receive from Media without control or guidance of the family, and satellite channels that do not observe rules, morality, chastity, and modesty. Also, he indicated that young people are in dire need of providing psychological, health, social, educational, and cultural care (Al-Issawi, 2004).

Besides, Muhammad Sadiq Suleiman dealt with the problems of youth in a book, which he called "The problems of youth, motives, and variables" and attached the problems to the effects of the economic, social, and political conditions (Suleiman, 2002).

Therefore, it was imperative to understand future generations and provide knowledge to them in a manner that agrees with the developments of the age in a way that brings the significance of each story closer to them, in order to extract from it general and private concepts and to be easy in remembering and returning back to them when they encounter a situation of life similar to those situations that passed in front of them during their study of those narrations, and there was nothing entertaining and interesting more than story style to play that role.

Hence, teaching by storytelling is one of the most convincing methods of teaching and raising, so the researcher's goal of this thesis was to shed light on the Qur'anic stories and their effect on raising, directing behavior, and correcting it, through studying Yusuf's story as an integrated approach in raising, as the story included educational, psychological, and moral aspects in addition to its literary side. And because the Noble Qur'an is rich in Quranic narrations, the researcher will deal with one of the stories of the Noble Qur'an, because the Qur'anic stories are distinguished from others by honesty in reporting news and events. Allah Almighty said "And whose word is more truthful than Allah?" (Surat: An-Nis (The woman), 87).

Also, the Quranic stories - especially Surat Yusuf - are among the best narrations, Allah Almighty said: "We relate to you 'O Prophet' the best of stories through Our revelation of this Quran, though before this you were totally unaware 'of them'." (Surat: Yusuf (Joseph), 3). As, the Quranic stories are also full of lessons and preachments, which we learn from reporting about previous nations, Allah Almighty said: "In their stories

there is truly a lesson for people of reason. This message cannot be a fabrication, rather 'it is' a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith." (Surat Yusuf (Joseph), 111).

Furthermore, Quranic stories are distinguished by the beauty of orderliness, the strength of the plot, the coherence of narration, the supremacy of the purpose, and the honor of intent. Therefore, following the style of the story in building personality and directing behavior is necessary to encourage children and youth to modify and direct their behavior for the better. Where the researcher deals with the story to show the educational aspects of raising the youth which was taken from picked parts of the surah. Also, the researcher will show some psychological aspects and how to apply them to the youth in order to raising behavior and guiding it.

Al-Sadiq (2002) indicated that the Quranic story has unique characteristics and features that are not found in any other type of story. Also, (Rushdie, 2003) pointed out that the Noble Qur'an contained all the features of beauty, convincing the mind and pleasing to the sense. The study also dealt with the literary and aesthetic construction of Yusuf's story, in form and content, and this analysis guided many of the beauties of Yusuf's story.

Shirvani (2018) stated that in psychology, the techniques proposed for hope improvement are individual mostly, whereas the Quran aims at proposing behavioral approaches on a societal scale in addition to individual solutions. Also, (Akrim & Gunawan, 2021) concluded that the Quranic storytelling approach in teaching can be easily practiced by teachers, hence becoming a useful teaching model in developing moral values in children. Since a behavioral change was observed in children after each storytelling session, it is established that the Quranic storytelling approach enhances the understanding of religious and ethical values. It is recommended that teachers and institutions should apply this approach in inculcating Islamic values in children.

Ab Halim (2016) Reported that stories or narratives are among the unique styles used in the Quran which can be found in a variety of ways such as by using dramatic dialogue or characterization. They are not limited to one kind of narrative but many, for example accounts on the Prophets, people in the past and events occurred during the time of the Prophet Muhammad peace be upon him. Furthermore, the Quran present them with message and values as well as lesson and a reminder to its readers. The story of Prophet Yusuf is the only story narrated specifically by the Quran in one single surah, accommodates with beautiful and artistic style used in the surah with numbers of message and reminder to be pointed out.

#### 1.1 Important of Study:

The need arose to find educational methods that combine modernity and originality, not punctuated by human shortages, and are distinguished by the strength of their style and the coherence of their structure, so there was no greater and no prestigious more than the Quranic stories; those stories that Allah Almighty described in His Noble Book as the best of stories. Allah Almighty said "We relate to you 'O Prophet' the best of stories through Our revelation of this Quran, though before this you were totally unaware 'of them'." (Surat: Yusuf (Joseph), 3).

Therefore, this research will deal with the educational and psychological methods that the story addressed, and explain how to apply these methods to the youth by teaching the story in an interesting way that employs modern teaching strategies through teaching the concept, in order to link the modern and the old, and measure the effect of that on modifying and directing behavior. The core value of this study lies in the practical aspect of the biography of our master Yusuf - peace may be upon him- and in directing parents, teachers, and those interested in education to employ these aspects in an educational manner on the young, which will have a great impact on modifying their behavior for the better if Allah wills.

Especially, the method of teaching the concepts which wanted to be taught to young people through the story is a new teaching model that educators have been busy within in our time, as teaching by acquisition of concepts is more fixed and firm in the minds of students than the traditional teaching methods. "And because concepts are the language of science and the key to knowledge, the importance of concepts in the educational process is great. Hence, the importance of life concepts and other concepts lies in the fact that they reduce

the need to re-learning when confronting anything new, and help to organize and link groups of things and events, as well as help in directing, forecasting, and planning for activities” (Shamala & Saleh, 2010).

### 1.2 Aims & Objectives:

The general goal of the study is to show the effect of applying the educational and psychological aspects of Surat Yusuf on guiding and modifying the behavior of the young, by clarifying the importance of teaching the concept through explaining the story, as teaching the concept facilitates the retrieval of skills and knowledge, and links them to situations related to each other. As the sub-objectives of the study are as follows:

1. Clarifying the purpose of Allah Almighty in employing the story in the Holy Quran.
2. Searching on the educational and psychological aspects in the story of Yusuf, peace may be upon him, and peace and prayers may be upon our Prophet.
3. Evaluating the impact of applying educational and psychological aspects on the raising and guiding the behavior through modeling and concept acquisition.
4. Creating new methods that will be more interesting for teaching Quranic stories, such as the acquisition of concepts and modeling.

## 2. Literature review:

Through this section, the researcher aims to shed light on previous studies and to provide an overview of each study that addressed the subject of the current study, which is the extent of the influence of Quranic stories on correcting and modifying behavior, whether it is an ethical or an educational behavior, and that in order to study what the respectable researchers have reached and to know the results of their studies and their recommendations as well as to find out the points that their studies did not address, and thus to reach the research gap that the researcher seeks to address through his research. Starting with the studies dealt with the educational aspect, then the studies that dealt with the literary aspect, followed by studies dealt with analyzing the surah, and finally the studies that dealt with the educational aspect and academic achievement.

Moulid and Ecrodition (2018) Stated on parental treatment methods and their effect on raising children and concluded that parental treatment methods play a major role in determining the features of the character of children, so acceptance and parental understanding, being close to them gives children affection and encouragement, and spending time to listen to their opinions and advise them without demeaning them and not discriminating between them ensures balanced psychology, far from all kinds of disturbances that are characterized by frequent negative criticism, control over all children's behavior, restriction, unequal treatment, cruelty, parental rejection, neglect, and control will undoubtedly affect the development of those children who live it, especially if they realize that it is directed towards them not someone else. This reflects negatively on self-evaluation in general between the first and the last in the family pyramid, which causes them to have a psychological imbalance, which is obvious in the negative vision and negative self-evaluation.

Bashira (2017) Studied the Quranic story and its impact on the refinement of the human soul, by selecting examples from the Quranic stories and dividing them according to the theme of the tendency that it treats, then showing the verses of the story and interpreting them. Also, sometimes dividing it into elements through which the topic of the story is revealed, then extracting lessons and educational teachings from each fictional model, where all the lessons referred to the disciplinary effect of the Quranic story. This research attempted to show the effect or the role that the Quranic story plays in refining the impulses of the soul in its various fields, whether on the level of mind, conscience, feeling, or desires.

This research has reached the most important results: The Quranic story has a strong effect on refining the soul and modifying its behaviors, and that was through several means including striking positive and negative models; the first for a model and the second for a lesson, stimulating conscience, mental judgment, introducing the person to himself, enticing, intimidation, divine presence, and implanting the doctrine of resurrection and punishment. And all of these methods have an effective impact on educating the soul and modifying its behavior.

Fouad (2004) concluded by extracting a number of meanings, aesthetic connotations, and learned lessons that the author extracted from his analysis of Yusuf's story; most of which are useful thoughts of faith, which the reader will benefit from when applied in his life.

Suleiman (2002) deals with the educational values implicit in the Quranic stories, and appropriate perceptions to teach them within the framework of the Islamic education curriculum. The study also dealt with emphasizing the importance of Quranic stories in the educational field and affirming the reality of Islamic education curricula for the basic education stage. The study concluded with several results; the most important source of sublime values is the Holy Qur'an and Quranic stories in particular, and that the Quranic story has unique characteristics and features that are not found in any other type of story. And for the development of moral values among students, teachers focus on the use of the method of attracting and preaching, the setting of proverbs, and the use of the method of indoctrination and problem-solving in teaching.

Saber (2009) concluded that accurately characterizes the Quranic style of stories in choosing words with the least number of words that carry deep connotations and express large events and the good use of brevity and verbosity in its places. In addition, the Quranic story is distinguished by its interesting beginnings, and being one of the truest sources because their source is from Allah Almighty, but human history whether it is written and unwritten controlled by desires and interests.

Sammour (2015) addressed the reason for the revelation of the surah, and its virtues, as well as its aims and objectives from the indications of the truthfulness of revelation, calling people to think and contemplating the kingdom of Allah, calling to Allah with insight, achieving victory despite the intensification of distress, and the aspects of consideration in the story of Yusuf. The study concluded that the high elements of knowledge, morals, good manners, and good behavior grant the person a great status and a high rank and that obedience and faith can only be obtained from Allah. Also, the virtue of knowledge is better than the apparent form; the good appearance of Yusuf led him to prison, while because of his knowledge, he gained honor, eminence, and empowerment in addition to the reliance on Allah, dependence on Him, and trust in Him alone.

Rajab (2011) conducted an objective and analytical study of the Quranic stories, with the writer's exertion on seeking remedial measures through the Quranic stories, and he addressed this through its three chapters. In the first chapter, he dealt with the most prominent issues of the nation and ways of treating them, and he divided them into ideological, political, and social issues. In the second chapter, he presented examples of the trials and tribulations of the prophets then in the third chapter, he presented a vision of the factors of victory and empowerment in the Quranic stories. The most important conclusion of the study is to come up with some educational lessons that a Muslim must deduce from his contemplation of Surat Yusuf, which is most useful in people's life and their dealings with each other, whether inside the family or outside it.

Kazem (2013) concluded with guidance and instructions for teachers in the method of teaching by means of the educational story and presented some models for teaching by the way of story, as well as some samples of short stories.

Al-Bashiti (2011) concluded that the story does not significantly affect the language fluency of pre-primary school children and does not increase it as required. Also, it showed that the way in which the story is told to children and the narrator's style affects their enthusiasm to hear it and makes them more attentive to it and interact with it. Furthermore, the results of the study also showed that the types of stories presented to children in terms of being religious, social, historical, or other affect the child's language and vocabulary acquisition, as each type has its own vocabulary and thus becomes the diversity of the vocabulary that the child acquires. In addition, the results revealed that the content of the story and its language whether classical Arabic or the Colloquial (local) affects the child's language, his correct acquisition, and correct vocabulary of the vocabulary. Hence, the content and language of the story either work to correct the child's linguistic errors or leave these errors without correction.

Bishara and Khader (2011) indicated that there were no statistically significant differences at the level of significance (5%) between the average scores of children of both groups on the test of creative thinking with actions and movements in the pre-measurement.

Also, it indicates that there were statistically significant differences at the level of significance (5%) between the average scores of the children of both groups on the test of creative thinking with actions and movements in the post-measurement, and the difference was in favor of the experimental group. In addition, it indicates that the effectiveness of story-program in developing creative thinking skills for kindergarten children.

### **3. Study Analysis:**

#### **3.1 Study Tools:**

Based on the nature of the study and the goals that the researcher seeks to achieve, the researcher will use the descriptive-analytical approach, as it is the most appropriate way to collect data through which the researcher will answer the research questions that have been prepared previously, as this approach is not satisfied with collecting data related to the research topic only, but rather to analyze and interpret this data. The researcher relied on two main sources to collect his data and information.

Primary sources: which is the Holy Quran, the Arabic books and references related to the subject of the study, the previous studies that dealt with the subject of study, and reading websites to find out the most important of these studies that may indicate the subject of study. Secondary sources: The researcher will also analyze the data collected through observation and impact measurement, as a main tool for research, specially designed for this purpose. In addition, the personal interviews of a number of educators and parents, as well as for a number of young people.

#### **3.2 Study sample & Population**

The target community for this study is the young people between the ages of 13 and 16 years, which are specific to the stage of puberty or as some call it the stage of adolescence. The study sample will be in one school affiliated to the Qatar Foundation for Education, Science, and Community Development to facilitate the determination of the impact of the fixed factor on the variable factor.

Two groups will be chosen; each group includes different ages of students. In one of them, Yusuf's story will be employed with an explanation for the psychological and educational aspects into it, while the other group will not be introduced to those aspects.

Personal interviews are conducted with some students to answer some questions that highlight the effect of knowledge of these aspects on evaluating the youth behavior. There will also be a theoretical aspect in exploring the psychological and educational aspects and activating their impact on evaluating the behavior of the study sample.

#### **3.3 Results**

During the discussion of the results of the study, it will be divided into two main axes, which are: the first axis (explaining the effect of applying psychological and educational aspects on behavior modification) and the second axis (searching for the educational and psychological aspects in Surat Yusuf). The results of the first axis showed a large percentage of support for the aforementioned points, which are: The acquisition of psychological strength in facing crises and challenges has a rate of over 78%, It also showed a positive effect in knowing the educational and psychological aspects that made the story clearer and more understandable, understanding the meaning of obedience besides acquiring value concepts in the surah by over 65%.

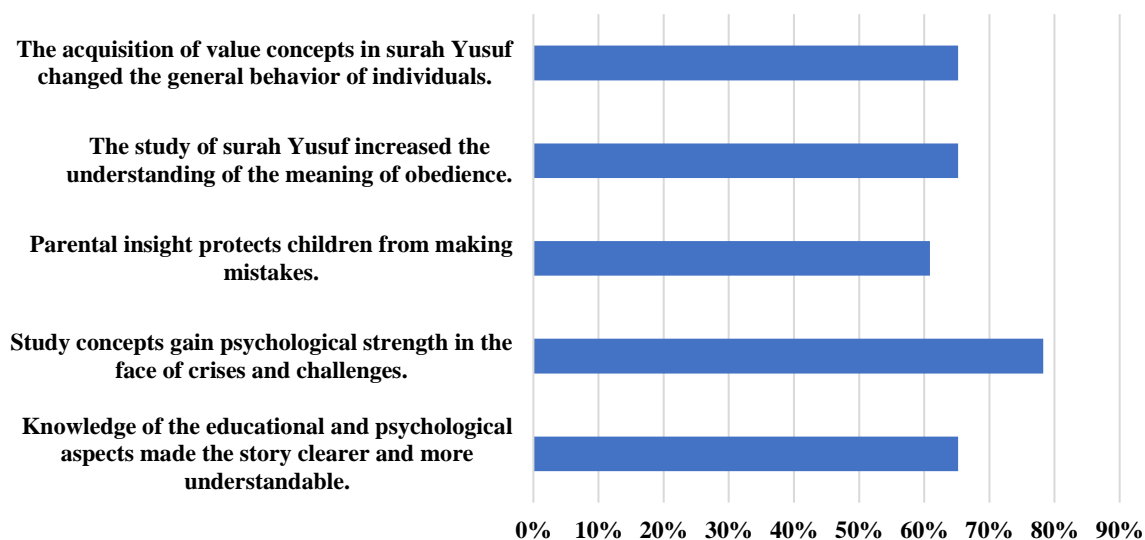


Figure 1: The first axis results (The effect of applying psychological & educational aspects on behavior modification).

The results of the second axis showed a large percentage of support for the previous points, which are: Understanding the nature of the human soul, the individual is seen in dealing with oneself and others by more than 78%, and it also showed a positive effect in increasing the concept of obedience in the individual by studying Surat Yusuf. Understanding the meaning of obedience and that strong faith leads a person to do the right thing and avoid error by more than 65%.

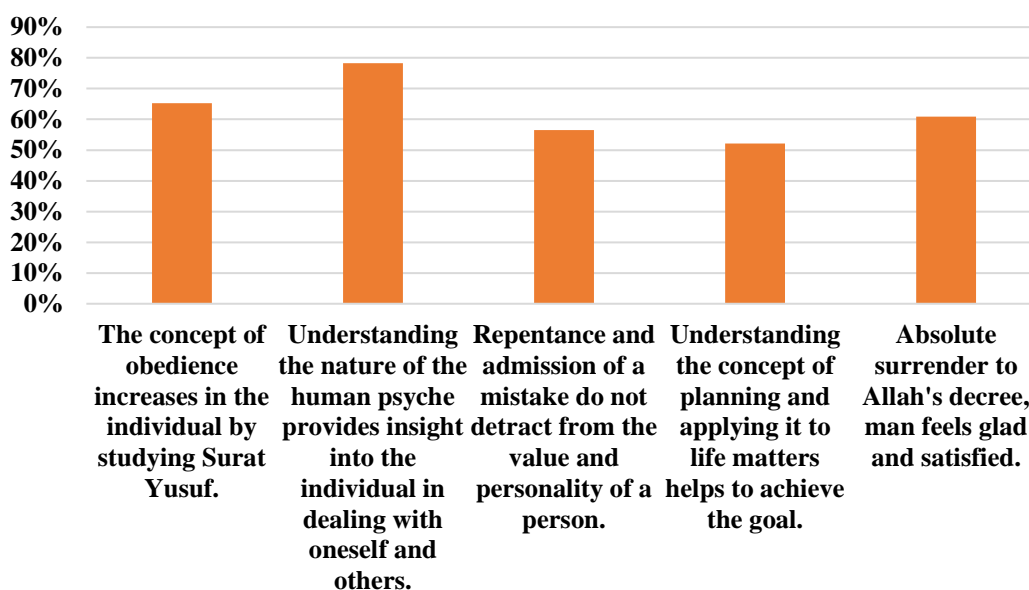


Figure 2: The second axis (searching for the educational & psychological aspects in Surat Yusuf).

#### 4. Conclusion

The researcher attained to the effect of the educational and psychological aspects of Surat Yusuf, which makes students familiar with it by teaching it to the students in a special curriculum to them, employing the



method of teaching the story by teaching concepts. In the end, the researcher had a set of data collected theoretically from references and books, and another set of data that was collected through questionnaires and personal interviews with some educators, specialists, and those concerned with the behavioral evaluation. Furthermore, the researcher clarified the most important methods in teaching Quranic stories in an interesting way to show the educational and psychological aspects of the surah. The researcher believes that the methodology used in this study and the research tools have provided sufficient data to analyze it and achieve the objectives of the study.

## 5. Recommendations

Considering the results of the study, the researcher recommends the following:

- Follow-up and study of modern methods to attract and stimulate the practical and scientific energies of youth.
- Moving away from traditional ways of telling and analyzing the story.
- Study the impact of intellectual development and its impact on the creative thinking of youth in light of recent developments.
- Study new methods of teaching, explaining and analyzing Quranic stories.

## REFERANCES :

- [1] Ab Halim, A. (2016). Quranic Stories in Introducing Messages and Values: An Analysis on the Story of Prophet Yusuf AS. *Journal of Al-Tamaddun*, 11(1), 59-66.
- [2] Akrim, A., & Gunawan, G. (2021). Quranic Storytelling Approach as educational model to teach religious values in the Indonesian context. *Educational Sciences: Theory Practice*, 21(1), 53-67.
- [3] Al-Bashiti, D. b. N. (2011). *The story and its impact on children's language fluency*. (MA thesis), Umm Al-Qur'an University,
- [4] Al-Issawi, A.-R. M. (2004). Contemporary Youth Delinquency and Its Problems. *Al-Halabi Human Rights Publications*.
- [5] Al-Sadiq, Z. (2002). *Values in Quranic Stories*. (PhD Thesis), University of Khartoum,
- [6] Bashira. (2017). *The effect of Quranic stories on refining the human soul*. (MA thesis), Martyr Hama Lakhdar University,
- [7] Bishara, G., & Khader, N. B. (2011). The Effectiveness of the Story in Developing of Creative Thinking Skills. *Damascus University Journal of Educational and Psychological Sciences*.
- [8] Fouad, A.-A. (2004). Subtitles of interpretation in Surah Yusuf. *House of Knowledge*.
- [9] Kazem, A.-O. F. (2013). The use of the narrative method in teaching. *Al-Messila House for Publishing and Distribution*.
- [10] Moulid, Y. A., & Ecrodition, Z. B. a. (2018). Methods of parental treatment and its relationship to adolescents' self-evolution. *Journal of Psychological and Educational Sciences*.
- [11] Rajab, A.-Q. A. A.-L. (2011). *The nation's issues and its treatment in the Quranic stories*. (Master's thesis), Islamic University of Gaza,
- [12] Rushdie, U. M. (2003). The story of Joseph, peace be upon him, in the Holy Quran, a literary study. *Obeikan Library*.
- [13] Saber, M. (2009). The Quranic story, concept, and style. *The University Journal Libya*.
- [14] Sammour, H. H. M. (2015). *Analytical study of the objectives of the purposes and objectives of the twenty-fifth party*. (MA thesis), Islamic University of Gaza,
- [15] Shamala, A., & Saleh, A. (2010). *The effect of using the analytical narration of the Quranic story on the Development of Deductive Thinking*. (MA thesis), Islamic University of Gaza,
- [16] Shirvani, S. M. (2018). 'Raising Hope' in Quran and psychology. *HTS Teologiese Studies/Theological Studies*, 74(1).
- [17] Suleiman, M. S. (Producer). (2002). Youth problems, motives, and variables. *Series of lectures*.