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The Internalization of Moral Values in the Story of Prophet Joseph for Fatherless Children: A Study of the Al-Misbah Tafsir

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Abstract

Fatherless children are vulnerable to difficulties in emotional regulation, self-concept, and moral development, whereas the Qur'an narrates Prophet Joseph (Yusuf) growing into a morally mature figure despite a long physical separation from his father, Jacob (Ya'qub). Earlier studies have examined the educational values of Surah Yusuf and fatherlessness separately, but rarely together through a contemporary exegetical lens and a staged model of value internalization. This study aims to describe the story of Prophet Yusuf in the Qur'an and in Tafsir Al-Misbah, to identify the moral values that can be internalized from it, and to examine their relevance for fatherless children. It is a qualitative library research using thematic (maudhu'i) exegesis of a single surah, in which Tafsir Al-Misbah by M. Quraish Shihab is the material object and the interpretation of the Yusuf story is the formal object. Data were analyzed through content analysis and interpreted with a three-stage model of value internalization. The findings show four interrelated moral values, namely patience, iffah (self-restraint), forgiveness, and steadfastness, which Quraish Shihab reads as stages of Yusuf's divine education. The story of Prophet Joseph is relevant to children without fathers not because of similarities in family circumstances, but because of the moral values it contains, which can be adapted as material for character education according to the children's needs and circumstances. The process of internalizing these values occurs through value transformation, value exchange, and value transinternalization.

Keywords: Fatherless children; Internalization of Moral Values; Prophet Joseph (Yusuf); Tafsir Al-Misbah; Thematic Exegesis

Abstract

Anak fatherless *rentan mengalami kesulitan dalam regulasi emosi, konsep diri, dan perkembangan moral, sementara Al-Qur'an mengisahkan Nabi Yusuf yang tumbuh menjadi pribadi yang matang secara moral meskipun lama terpisah secara fisik dari ayahnya, Nabi Ya'qub. Penelitian terdahulu telah mengkaji nilai-nilai pendidikan dalam Surah Yusuf dan fenomena fatherless secara terpisah, tetapi jarang menghubungkan keduanya melalui kacamata tafsir kontemporer dan model internalisasi nilai yang bertahap. Penelitian ini bertujuan mendeskripsikan kisah Nabi Yusuf dalam Al-Qur'an dan Tafsir Al-Misbah, mengidentifikasi nilai-nilai moral yang dapat diinternalisasikan darinya, serta menganalisis relevansinya bagi anak fatherless. Penelitian ini merupakan penelitian kepustakaan kualitatif dengan metode tafsir tematik (maudhu'i) atas satu surah, yang objek materialnya adalah Tafsir Al-Misbah karya M. Quraish Shihab dan objek formalnya adalah penafsiran kisah Yusuf. Data dianalisis melalui analisis isi dan ditafsirkan dengan tiga tahap internalisasi nilai. Hasil penelitian menunjukkan empat nilai moral yang saling terkait, yaitu kesabaran, iffah (menjaga kehormatan diri), pemaafan, dan keteguhan, yang dibaca Quraish Shihab sebagai tahapan pendidikan ilahi bagi Yusuf. kisah Nabi Yusuf relevan bagi anak fatherless bukan karena kesamaan kondisi keluarga, melainkan melalui nilai-nilai moral yang dapat diadaptasi sebagai bahan pendidikan karakter sesuai kebutuhan dan kondisi anak. Proses internalisasinya dilakukan melalui transformasi nilai, transaksi nilai, dan transinternalisasi nilai.*

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Keywords: *Anak Fatherless; Internalisasi Nilai Moral; Nabi Yusuf; Tafsir Al-Misbah; Tafsir Tematik*

INTRODUCTION

Social and cultural changes in the modern era have brought various consequences to the structure and function of the family. [1] One of the phenomena that is receiving increasing attention is the fatherless condition, which is a situation when a child grows up without the presence or involvement of a father figure, both physically and emotionally. This condition can be caused by various factors, such as divorce, death of the father, work demands that require the father to be away from the family, and lack of involvement of the father in the parenting process.[2] Various studies show that the absence of a father figure can affect the psychological and moral development of children, including in aspects of emotional control, discipline, confidence, and character formation.[3] This phenomenon emphasizes the practical urgency for families, educators, and child observers to understand how the process of character formation can still take place in a healthy way even though the father figure is not fully present.

In an Islamic perspective, the family is the first and main educational environment for children.[4] The Qur'an places parents, especially fathers, as leaders, educators, protectors, and role models for family members. This role is seen in various stories of prophets enshrined in the Qur'an, such as Prophet Abraham, Prophet Ya'qub, and Luqman who actively provide moral and spiritual education to their children.[5] Therefore, the absence of fathers has the potential to affect the process of internalizing moral values that are the foundation for the formation of children's character. This is where the question that has not been adequately answered lies: if the presence of the father is seen as so central in the formation of character according to the

[1] Noor Fitri and Varinia Pura Damaiyanti, "Fatherless: Minimnya Keterlibatan Ayah Dalam Pengasuhan Anak Remaja Perempuan di Kota Banjarmasin," *Huma: Jurnal Sosiologi* 4, no. 4 (December 2025): 384–96, https://doi.org/10.20527/h-js.v4i4.454.

[2] Aura Fajriyanti, Desy Safitri, and Sujarwo, "Fenomena Fatherless di Indonesia," *The Indonesian Journal of Social Studies* 7, no. 1 (June 2024): 189–94, https://doi.org/10.26740/ijss.v7n1.p189-194.

[3] Ezra Salwa Wahyu Zarkasyi and Muhammad Arifin Badri, "Fenomena Fatherless Dalam Keluarga Perspektif Hukum Islam," Usrah: Jurnal Hukum Keluarga *Islam* 4, no. 2 (October 2023): 193–208, https://doi.org/10.46773/usrah.v4i2.765.

[4] M. Yemmardotillah Ilham Eka Eramahi, "Peranan Ayah Dalam Mendidik Anak Menurut Al-Qur'an," *Continuous Education: Journal of Science and Research* 2, no. 1 (March 2021): 30–46, https://doi.org/10.51178/ce.v2i1.179.

[5] Ilham.

Qur'an,[6] how can the Qur'an itself explain the child who actually grows up to be a person of strong morals without the direct assistance of the father.

Although the term fatherless is not found explicitly in the Qur'an, the phenomenon can be understood through a number of stories that describe the experience of a child who lives apart from his father.[7] One of the relevant stories is the story of the Prophet Joseph which is contained in Surah Yusuf. The Prophet Joseph experienced separation from his father, Prophet Ya'qub, from a young age due to the treatment of his brothers. For many years Joseph lived away from his family and faced various trials of life without direct assistance from his father. However, this condition did not make him a weak person. On the contrary, the Prophet Joseph grew up to be a figure who had steadfastness of faith, patience, honesty, trust, the ability to take care of oneself (*iffah*), and an extraordinary attitude of forgiveness.[8]

The moral values reflected in the story of the Prophet Joseph are important to be studied as a source of learning for children who experience fatherlessness. [9] The story shows that the limited presence of the father figure does not always lead to failure in character formation if the individual already has a strong foundation of faith and moral values. In this context, the story of the Prophet Joseph can be a relevant model of character education to answer various moral challenges faced by children today. However, the potential of this story as a model for internalizing values for fatherless children has not been systematically explored through the study of contemporary interpretation, so there is an academic space that needs to be filled.

The term internalization is a key concept in this research, so it needs to be explained from the beginning. Linguistically, internalization means deep appreciation and mastery of something through coaching and guidance. In Islamic education, Chabib Thoha places internalization as a value education technique that aims to make values blend with the personality of students.[10] Based on this reference, the internalization of moral values in this study is interpreted as the process of instilling values into individuals until those values are

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[6] Samsul Bahri, Yasmin Thahira, and Danil Akbar Taqwadin, "Father's Role And Character Education: A Reflective Analysis of The Qur'anic Stories," *Futura Islamic Scientific Journal* 24, no. 1 (February 2024): 102–102, https://doi.org/10.22373/jiif.v24i1.13785.

[7] Nur Hamimah, Wiwin Ainis Rohtih, and Amir Mahmud, "Dampak Pola Asuh Fatherless Dalam Al-Qur'an: Study Kritis Parenting Dalam Kisah Nabi Ya'kub," *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 6 (June 2024), https://doi.org/10.47467/reslaj.v6i6.3247.

[8] Hartono and Nurul Agustin, "Pendidikan Moral Pada Kisah Nabi Yusuf Dalam Al-Qur`an," *As-Syifa: Journal of Islamic Studies and History* 6 (2025).

[9] Bahri, Thahira, and Taqwadin, "Father's Role And Character Education: A Reflective Analysis of The Qur'anic Stories."

[10] Chabib Thoha, *Kapita Selekta Pendidikan Islam*, Cet. 1 (Pustaka Siswa, 1996).

understood, believed, and manifested in daily attitudes and behaviors, so that they become part of their personality.[11] Muhaimin described the process in three stages, namely value transformation in the form of verbal communication about good and bad values, value transactions in the form of two-way communication accompanied by real examples and student responses, and transinternalization in the form of communication between two personalities who are each actively involved, so that values appear in mental attitudes and personalities.[12] These three stages are used as an analytical framework.

Moral values in Islamic education are related to morals, which are good and bad measures that guide behavior. Studies on the internalization of values in the Islamic education environment generally view internalization as a process that is managed and habituated, not simply conveyed. Aziz examines the internalization of the value of Islamic religious education through the habituation of religious and moral values,[13] while Pangastuti and colleagues examine education management strategies to internalize moderate religious values in learning in madrasah ibtidaiyah.[14] The framework most often used to explain the process is the three stages of Muhaimin: value transformation, value transaction, and transinternalization.[15] In the transformation stage, educators convey information about good and bad grades verbally. In the transaction stage, communication takes place in two directions: the educator gives real examples and students respond by accepting and practicing them. At the stage of transinternalization, what appears is no longer the physical figure of the educator, but his mental attitude and personality, and the student responds through his mental attitude and personality. Critically, this framework presupposes the presence of a present and consistent companion figure. This assumption needs to be tested when the framework is applied to fatherless children, because the father figure, who in Islamic texts is the main educator, is not always available.

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[11] Aminuddin Aziz, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Proses Habituation of Religious and Moral Values," *SAP (Susunan Artikel Pendidikan)* 9, no. 1 (2024): 14–21, https://doi.org/10.30998/sap.v9i1.21039.

[12] Muhaimin, *Paradigma Pendidikan Agama Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Remaja Rosdakarya, 2008).

[13] Aziz, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Proses Habituation of Religious and Moral Values."

[14] Ratna Pangastuti et al., "Education Management Strategies for Internalizing Moderate Religious Values in Learning Quran, Hadith, and Aqeedah Akhlaq in Madrasah Ibtidaiyah," *Munaddhomah: Journal of Islamic Education Management* 6, no. 1 (February 2025): 1–12, https://doi.org/10.31538/munaddhomah.v6i1.1544.

[15] Muhaimin, *Paradigma Pendidikan Agama Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah*.

Fatherlessness in terms does not simply mean the physical absence of the father due to death, divorce, or long-distance separation, but also includes the condition of the father being physically present but not functionally present in the parenting, guidance, and mental closeness of the child (psychological father absence).[16] Thus, fatherlessness is more accurately understood as a low spectrum of the father's involvement in the child's life, rather than a single category of "exist" or "non-existent". This limitation is important so that the scope of research is not only narrow, but also children who share the same household with their fathers but experience a void of relationships and guidance, a condition that in Islamic studies can be referred to as the weak function of *qiwamah* and *tarbiyah* of the father in the family, regardless of their physical presence.

This condition is generally associated with three interrelated areas of vulnerability. First, vulnerability in managing mental turmoil (emotional regulation), which is difficulty in restraining anger, disappointment, or sadness in a healthy manner.[17] In moral language, this is related to the weak habit of *mujahadah an-nafs* (self-control) which is usually instilled through the example and discipline of authority figures in the family. Second, vulnerability to a sense of security and self-recognition (identity), namely the loss of a figure who is a refuge and a source of confidence, a need that in Islamic education is usually fulfilled through the presence of the father as a protector (QS. An-Nisa [4]: 34) is also a figure who fosters children's inner peace. Third, vulnerability in the formation of morals and social personality, due to the reduction of adult male role models (*qudwah*) which is a reference for children's attitudes, responsibilities, and limits in society.[18] These three areas of vulnerability are the basis for why the values of patience, *iffah*, forgiveness, and perseverance were chosen as the focus of the research.

Relevant previous research can be grouped in three directions. First, the study of educational and moral values in Surah Yusuf. Hartono and Agustin examined moral education in the story according to Tafsir Al-Misbah and found the value of patience, forgiveness of brothers, respect for employers, trust, honesty, and devotion to parents.[19] Ferdian and his colleagues formulated a model of Qur'anic character education in Surah Yusuf through a

[16] Fajriyanti, Desy Safitri, and Sujarwo, "Fenomena Fatherless Di Indonesia."

[17] Lailatun Nuzula Hidayati and Fitrah Sugiarto, "Fenomena Fatherlessness Dalam Perspektif Tafsir Al-Misbah Dan Teori Keterlibatan Ayah Michael Lamb," *Peradaban Journal of Religion and Society* 4, no. 2 (July 2025): 122–39, https://doi.org/10.59001/pjrs.v4i2.349.

[18] Hidayati and Sugiarto.

[19] Hartono and Nurul Agustin, "Pendidikan Moral Pada Kisah Nabi Yusuf Dalam Al-Qur`an."

thematic interpretation approach.[20] Second, a study of Yusuf's self-control, namely Hakim and Sholeh who compared the interpretation of QS. Yusuf [12]: 23–24 in Tafsir Al-Misbah and Al-Tahrir wa al-Tanwir. Third, the study of the role of fatherlessness and fatherlessness in the Qur'an. Hidayati and Sugiarto read the phenomenon of fatherlessness through Tafsir Al-Misbah and the theory of father's involvement Michael Lamb,[21] Nur Hamimah and friends studied the impact of fatherless parenting in the story of the Prophet Ya'qub,[22] and Bahri and friends reflected on the role of fathers in character education through Qur'anic stories.

In the STIQ Isy Karima environment, the formation of Qur'an-based character has been studied in the realm of living Qur'an in Islamic boarding schools, including through the natural tadabbur program[23] and tahfidz and entrepreneurship programs for the formation of a growth mindset of students.[24] Another study examines the integrity of exemplary figures in the Qur'an[25] and character education through the study of tarbawi interpretation.[26]

Critically, these studies leave gaps in three aspects. First, the study of Hartono and Agustin as well as Ferdian and his companions is strong on the identification of moral values and character education in Surah Yusuf, but does not target the specific context of fatherlessness, while the study of Yusuf's self-control only delves into one value without an internalized framework. Second, the study of fatherlessness in the perspective of the Qur'an, both cross-conceptual and focused on the story of the Prophet Ya'qub, does not delve into the values that grew in Joseph as a child who was separated from his father. Third, to the author's knowledge, there has been no study that translates these values through the concept and stages

[20] Edo Ferdian et al., "Model Pendidikan Karakter Qur'ani Dalam Surah Yusuf: Analisis Nilai, Konsep, Dan Metode Dengan Pendekatan Tafsir Tematik," *Innovasi : Jurnal Inovasi Pendidikan* 11, no. 3 (December 2025): 357–70, https://doi.org/10.64540/49jsyc77.

[21] Hidayati and Sugiarto, "Fenomena Fatherlessness Dalam Perspektif Tafsir Al-Misbah Dan Teori Keterlibatan Ayah Michael Lamb."

[22] Nur Hamimah, Wiwin Ainis Rohtih, and Amir Mahmud, "Dampak Pola Asuh Fatherless Dalam Al-Qur'an: Study Kritis Parenting Dalam Kisah Nabi Ya'kub."

[23] Mohammad Archie Hardinagoro et al., "Living Qur'an Dan Pembentukan Karakter Islami Santri: Studi Fenomenologi Program Tadabbur Alam Di Pesantren Isy Karima," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 10, no. 1 (2026): 269–90.

[24] Zendi Ahmad Maghrobi et al., "Living Qur'an Dalam Pembentukan Growth Mindset Santri: Studi Fenomenologi Program Terintegrasi Tahfidz Dan Entrepreneurship Di Pesantren Isy Karima," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 10, no. 1 (2026): 252–68.

[25] Ach. Riefqy An Nabawy et al., "Integritas Figur Teladan Dalam Al-Qur'an Dan Relevansinya Terhadap Kepercayaan Publik," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 10, no. 1 (2026): 42–56.

[26] Faiz Djafar Baradja and Rashed Mansoor Mohammed Alsabahi, "Targhib Dan Tarhib Dalam Pendidikan Karakter: Telaah Tafsir Tarbawi Surat Ar-Rahman," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 10, no. 2 (2026): 621–48.

of internalization of values (transformation, transaction, transinternalization) for fatherless children through contemporary interpretation approaches. Studies within STIQ Isy Karima, as far as the author explores, have also not taken the story of Yusuf and *fatherless* children as a focus. This research fills this gap by integrating the three aspects in one framework through the interpretation of Tafsir Al-Misbah.

Based on the above description, this study aims to describe the description of the story of the Prophet Joseph in the Qur'an and Tafsir Al-Misbah by M. Quraish Shihab, identify moral values that can be internalized, and analyze their relevance to fatherless children. To achieve this goal, this study answers two questions: (1) how is the description of the story of the Prophet Joseph in the Qur'an and Tafsir Al-Misbah, which includes a map of the discussion of the story, verses related to Yusuf's separation from his father, and Joseph's age when the separation occurred; and (2) what are the moral values that can be internalized from the story according to Tafsir Al-Misbah and how relevant they are for fatherless children.

The scientific contribution of this research lies in three aspects. First, this research not only identifies moral values in the story of the Prophet Yusuf, but also relates them specifically to the needs of character formation of fatherless children. Second, this study uses Tafsir Al-Misbah as a material object for the study of the thematic interpretation of a single surah to produce a complete understanding of the life journey of the Prophet Joseph as a process of moral education. Third, this research does not stop at the identification of moral values, but also formulates the process of internalizing values through the stages of transformation, transaction, and transinternalization as a character education model based on the values of the Qur'an. Thus, this research contributes to the development of thematic interpretation studies and offers a conceptual model that is applicable in character education for fatherless children in the context of contemporary life.

RESEARCH METHODOLOGY

This research is qualitative research with the type of library research. Literature research was chosen because the object of study is in the form of texts, namely the Qur'an and the book of tafsir. The qualitative approach is used to understand the meaning, values, and moral messages contained in the story of the Prophet Joseph in depth and contextual.

This study uses *a maudhu'i* (thematic) interpretation approach. According to Musthafa Muslim, as explained by Farhan and his friends, thematic interpretation is divided into three forms, namely thematic interpretation of terms (words), of one surah, and of cross-surah

topics.[27] Of the three forms, what is used is thematic interpretation of one surah,[28] namely the discussion of themes in one surah in depth, the most suitable form for the study of Surah Yusuf. Lubis and Milhan describe the *maudhu'i* method as a thematic approach in interpreting the Qur'an,[29] and the latest study in the Al Karima journal examines the concepts, opportunities, and challenges of developing thematic interpretation in Indonesia.[30] In the research map of the Qur'an and tafsir compiled by Mustaqim, there are several research models, including thematic, figurative, living Qur'an, *makhtuthat*, and comparative. Mustaqim also distinguishes material objects from formal objects: in the study of interpretation, the material object is the book of tafsir, while the formal object is the problem or focus studied in the book.[31] Based on the mapping of the model, this research is a thematic model, not a character model.[32] The figure model examines the thoughts of a mufasir or scholar, while this study does not aim to examine Quraish Shihab's thought biographically or epistemologically. Following the distinction between material objects and formal objects, the material object of this research is the book of tafsir, namely Tafsir Al-Misbah by M. Quraish Shihab, and the formal object is the interpretation of the story of the Prophet Joseph in Surah Yusuf and the moral values that can be internalized from it. Thus, the Prophet Yusuf is a character in the story that becomes a unit of thematic analysis, while Quraish Shihab is an interpreter whose interpretation is a source of data, not a character being researched, so this research is not classified as a maudhu*'i* interpretation of figures or research of mufasir figures.

Tafsir Al-Misbah by M. Quraish Shihab is known to highlight the harmony of verses and their relationship with the social context. This character makes it relevant for studies that connect the text of the Qur'an with today's issues of education and family. This interpretation

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[27] Rivki Lutfiya Farhan et al., "Reinterpreting Qur'anic Themes: Muṣṭafa Muslim's Approach to Mauḍū'ī Tafsir," *Al-Karim: International Journal of Quranic and Islamic Studies* 2, no. 1 (2024): 1–16, https://doi.org/10.33367/al-karim.v2i1.4844.

[28] nanang Ardiansyah Lubis And Milhan Milhan, "Analysis Of Maudhuiy's Tafsir Method: A Thematic Approach In Interpreting The Qur'an," *Syahadat: Journal of Islamic Studies* 1, no. 3 (September 2024): 81–87, https://doi.org/10.70489/3fajzp54.

[29] Mahyuda Hermawan and Hamdan Ali Albana, "Tafsir Tematik Di Indonesia: Analisis Konsep, Peluang, Dan Tantangan Pengembangannya," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 10, no. 2 (2026): 319–41.

[30] Abdul Mustaqim, *Model Penelitian Tokoh (Dalam Teori Dan Aplikasi)*, 15 (July 2014).

[31] Anisa Nur Utami and Ahmad Nurrohim, "Kontekstualisasi Qaulan Layyinan Dalam QS. Thaha Ayat 44 Menurut Tafsir Al-Tabari Dan Tafsir Al-Misbah Serta Relevansinya Dalam Dakwah Era Kontemporer," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 10, no. 1 (2026): 189–209.

[32] Abdul Mustaqim, *Model Penelitian Tokoh (Dalam Teori Dan Aplikasi)*.

has also been used in comparative studies within STIQ Isy Karima, for example on qaulan layyinan in QS. Thaha [20]: 44.[33]

Primary data is in the form of Tafsir Al-Misbah by M. Quraish Shihab, especially the interpretation of Surah Yusuf (volume 6),[34] as well as the text of the Qur'an Surah Yusuf. Secondary data is in the form of books, scientific articles, and journals that discuss the story of the Prophet Yusuf, moral values, internalization of values, thematic interpretation, and the phenomenon of fatherlessness.

The main instrument in this study is the researcher himself, assisted by a recording matrix that contains verses, interpretation of Quraish Shihab, and identified moral values. Data collection is carried out through documentation techniques, namely identifying, reading, recording, and classifying data related to the interpretation of the verses of the story of the Prophet Joseph. The stages of the research include establishing Surah Yusuf and the story of the Prophet Yusuf as thematic focuses, then collecting verses related to the life journey of the Prophet Yusuf, including verses related to his separation from his father, then examining the interpretation of these verses in Tafsir Al-Misbah, then identifying and classifying data based on the moral values found; and analyzing the relevance of these values to fatherless children through the framework of internalizing values.

The data collected was reduced by selecting relevant information according to the focus of the research, namely the description of the story of the Prophet Yusuf, moral values in the interpretation of M. Quraish Shihab, and its relevance to fatherless children, then presented systematically based on the category of moral values. The analysis used content analysis techniques to interpret the content of Quraish Shihab's interpretation and identify its moral values. The results of the analysis were then interpreted through three stages of internalization according to Muhaimin, namely transformation, transaction, and transinternalization, and were dialogued with developmental psychology theories to gain an understanding of their relevance for the formation of the character of fatherless children.

[33] Farhan et al., "Reinterpreting Qur'anic Themes: Muṣṭafa Muslim's Approach to Mauḍū'ī Tafsir."

[34] M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, Dan Keserasian Al-Qur`an*, vol. 6.

RESULTS AND DISCUSSION

Results

A. The Story of Prophet Yusuf in the Qur'an

1. Lay out the story and discussion map

The story of the Prophet Joseph is conveyed in its entirety in Surah Yusuf (QS. 12) which consists of 111 verses. This surah features complex family dynamics, ranging from brotherly jealousy, separation from his father Prophet Ya'qub, the test of adolescence, to the rise to becoming a leader. Outside of Surah Yusuf, the Qur'an only mentions the name of the Prophet Joseph briefly, for example in the list of prophets (QS. Al-An'am [6]: 84) and in the advice of a believer from the family of Pharaoh (QS. Ghafir [40]: 34), without describing his life journey narratively. The mention is informative, not a complete and systematic story.

The discussion map in Table 1 was compiled by the author based on the order of verses and the change of events in Surah Yusuf. The last column marks the part of the story that intersects the relationship between father and son.

Table 1. Map of the discussion of the story of the Prophet Joseph in Surah Yusuf

Part of the story	Verse	Key events	Relationship with father-son relationship
Introduction	1–3	The Qur'an was revealed in Arabic; this story is referred to as the best story (*ahsan al-qashash*).	—
Dream of Joseph	4–6	Joseph dreamed of eleven stars, the sun, and the moon prostrating themselves to him; Ya'qub responded.	My father was present as an educator and protector.
Brothers' deception	7–18	Joseph's brothers were jealous, persuaded Ya'qub to let him go, then threw him into the well and brought bloody clothes.	The beginning of physical separation; Ya'qub was "good patient" (verse 18).
Sold and living in Egypt	19–22	The caravan found Yusuf, sold him; he lived in al-Aziz's house and was endowed with wisdom and knowledge after adulthood.	Yusuf lived without his father's direct assistance.

Part of the story	Verse	Key events	Relationship with father-son relationship
Temptation and slander	23–35	Yusuf resisted the temptation of al-Aziz's wife; after the gossip of the city women, he was imprisoned.	Examination without father's supervision (*iffah*).
In prison	36–42	Yusuf preached to two prisoners and recited their dreams.	Joseph followed the religion of his fathers (verse 38).
Appointment	43–57	Joseph betrayed the king's dreams, was acquitted of the charges, and was appointed to take charge of the Egyptian treasury.	—
Brothers come	58–82	Joseph's brothers came to Egypt, Bunyamin was arrested.	Ya'qub entrusted Bunyamin with great concern.
Sorrow Ya'qub	83–87	Ya'qub grieved for Joseph, complained of his sorrow to God, and commanded his sons to seek Joseph.	Father's inner affection and involvement peaked.
Disclosure of identity	88–93	Joseph introduced himself, counseled patiently and piety, forgave his brothers, and sent his clothes.	Joseph thought of his father (verse 93).
Reunions	94–101	Ya'qub smelled Joseph, his vision was restored, the family gathered in Egypt, and Joseph's dream came true; Joseph prayed.	A reunion of father and son.
Closing	102–111	Affirmation that this story is of revelation and contains lessons for the sensible.	—

Source: The author's analysis of Surah Yusuf and Tafsir Al-Misbah (2026).

2. Verses related to the theme of separation from father

Surah Yusuf does not use the term fatherless, but a few verses are directly related to Joseph's separation from his father and to the mental condition of both during their separation. These verses are collected in Table 2.

Table 2. Verses of Surah Yusuf related to the theme of separation of father and son

Verse	Tree contents	Theme description
12: 4–6	Joseph told his father about his dream; Ya'qub responded and reminded him.	A description of the relationship before the separation: the father as a storyteller, educator, and protector.
12: 8–14	The brothers planned to keep Joseph away from his father; Ya'qub was worried about letting him go.	Separation is not the will of the father; Ya'qub's worries are expressed explicitly (verse 13).
12: 15–18	Joseph was thrown into the well; bloody clothes were brought to Ya'qub.	The starting point of physical separation; Ya'qub answered with good patience (verse 18).
12: 19–22	Joseph found a caravan, sold it, and lived in Egypt.	Joseph grew up far from his father; verse 22 says that he reached maturity and was endowed with wisdom and knowledge.
12: 23–35	The temptation of al-Aziz's wife, Yusuf's prayers, and imprisonment.	Moral test without direct assistance from the father.
12: 36–42	Da'wah and dream recitation in prison.	Verse 38: Joseph calls himself following the religion of his fathers, Abraham, Ishaq, and Ya'qub.
12: 83–87	Ya'qub grieved, complained of sorrow to Allah, and commanded his sons to look for Joseph.	Verses 84 and 86 show the father's uninterrupted inner involvement.
12: 90–93	Joseph called patience and piety, forgave his brothers, and sent his clothes to his father.	Forgiveness and attention to the father during Joseph's reign.
12: 94–101	Ya'qub smelled Joseph's scent, his vision was restored, and the family gathered.	The reunion of father and son; childhood dreams come true (verse 100).

Source: The author's analysis of Surah Yusuf and Tafsir Al-Misbah (2026).

3. Joseph's age when he separated from his father

The Qur'an does not mention Joseph's age at the time of the separation, nor does it mention how long the separation lasted. Some textual indicators indicate that the separation occurred while Joseph was still in his father's care: Joseph told his father about his dream with the call "O my father" (verse 4); his brothers persuaded Ya'qub to invite Joseph to have fun and play (verse 12); and the caravan that found him referred to him as a boy (*ghulam*, verse 19). As for maturity and the bestowal of wisdom and knowledge, it is mentioned later, when he had lived in Egypt (verse 22).

The age figure is only found in the statements of the interpreters who are ijtihadi. For example, Wahbah az-Zuhaili in *al-Wajiz* says that Joseph was put into the well in his teenage state, namely seventeen years old.[35] The author mentions this information as one of the opinions of the interpreters, not as a decree of the Qur'an. What can be confirmed textually is that the separation occurred in childhood and adolescence and lasted until Joseph grew up and held power in Egypt (verses 22 and 54–56).

B. Description of the Story of the Prophet Yusuf in Tafsir Al-Misbah

The story of the Prophet Yusuf in Surah Yusuf, according to M. Quraish Shihab in Tafsir Al-Misbah, is called *ahsan al-qashash* (the best story) because it presents a series of human life journeys in a regular manner and touches on many aspects of life, ranging from childhood, the upheaval of the family, slavery, temptation, imprisonment, to the achievement of the highest position in Egypt.[36] The starting point of the following discussion is not in the chronology of the event, but in the reading of Quraish Shihab that the entire series formed a gradual process of Divine education (*tarbiyah rabbaniyyah*), preparing Joseph to become a mature person. In the language of interpretation, Yusuf's separation from his father is read as part of the *mihnah* (educational test) that is destined by Allah. This gradual educational framework is the basis for the discussion of the following moral values.

C. Moral Values in the Interpretation of Quraish Shihab

Patience. In QS. Yusuf [12]: 18, Allah SWT said:

وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍۗ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًاۗ فَصَبْرٌ جَمِيْلٌۗ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿١٨﴾

[35] Tafsirweb, "Surat Yusuf Ayat 15," accessed October 16, 2026, https://tafsirweb.com/3753-surat-yusuf-ayat-15.html.

[36] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (Jakarta: Lentera Hati, n.d.), 388.

"They came with their clothes (smeared with) fake blood. He (Ya'qub) said, "It is only you who look at the (bad) affairs, so only patience is the best (for me). Allah alone is the Substance to whom you ask for help for what you are telling."

Quraish Shihab explained the patience of the Prophet Ya'qub through the expression *faṣabrun jamīl* when facing the loss of Joseph due to the actions of his brothers.[37] Patience in this interpretation is not interpreted as an attitude of resignation without effort, but the ability to maintain emotional balance in facing trials while still relying on Allah. Thus, patience is an active attitude that allows a person to remain calm, not overcome by despair, and able to face difficulties wisely. This value can reflect moral education for fatherless children, especially in building the ability to face emotional problems without losing hope and direction in living life.

Iffah. The value *of iffah* in the story of the Prophet Yusuf is illustrated in QS. Yusuf [12]: 23–24, when Yusuf faced the temptation of al-Aziz's wife, Allah SWT said:

وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ نَّفْسِهٖ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۗ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّيْٓ اَحْسَنَ مَثْوَايَ ۗ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَآ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ۗ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْۤءَ وَالْفَحْشَاۤءَ ۗ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ﴿٢٤﴾

Quraish Shihab explains that the will of al-Aziz's wife had reached the determination to do real deeds, while Yusuf's will be only limited to a trajectory in the mind and had not yet reached an action. This view is in line with the interpretation of Sayyid Qutb in *Fi Zhilal al-Qur'an* as quoted by Quraish Shihab.[38] The difference in the level of will shows that Joseph was still able to maintain his honor and did not follow the temptation to commit heinous acts. Thus, the value of *iffah* in this story is reflected in the ability to control one's impulses and maintain moral boundaries based on awareness of Allah's guidance.

Forgiveness. The value of forgiveness in the story of the Prophet Yusuf is illustrated in QS. Yusuf [12]: 92 and 100. Allah SWT said:

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۗ يَغْفِرُ اللّٰهُ لَكُمْ ۖ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿٩٢﴾

and

[37] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (jakarta: lentera Hati, n.d.), 413.

[38] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (Jakarta: Lentera Hati, n.d.), 430.

وَرَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوْا لَهٗ سُجَّدًا ۚ وَقَالَ يٰٓاَبَتِ هٰذَا تَأْوِيْلُ رُءْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّيْ حَقًّا ۗ وَقَدْ اَحْسَنَ بِيْٓ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ وَجَاۤءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اِخْوَتِيْ ۗ اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا يَشَاۤءُ ۗ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ١٠٠

Quraish Shihab explained that Yusuf's forgiveness was not only shown through the statement that there was no slander or condemnation of his brothers, but also through his careful attitude in guarding their feelings.[39] This can be seen when Joseph did not directly mention the bad deeds of his brothers, but linked the rift in their relationship to the intervention of Satan.[40] This attitude shows that Yusuf's forgiveness was accompanied by efforts to maintain harmony and pave the way for the restoration of brotherly relations.

Steadfastness. In the story of the Prophet Joseph, steadfastness can be seen through his consistency in maintaining his faith and moral principles when facing various trials. This is illustrated when Joseph resisted the temptation of al-Aziz's wife and preferred to take refuge in Allah rather than do acts that He forbids (QS. Yusuf [12]: 23–35).[41] This steadfastness is also seen when Joseph maintained the teachings of monotheism while in prison (QS. Yusuf [12]: 37–40).[42] Based on Quraish Shihab's interpretation of this series of verses, Yusuf's steadfastness can be understood as a consistent attitude in maintaining faith and moral principles even in difficult circumstances.

Discussion

A. The Limits of the Relevance of the Prophet Joseph's Story for *Fatherless Children*

It should be emphasized that the experience of the Prophet Joseph in the story of the Qur'an cannot be fully equated with the condition of the fatherless child as the limitations of the concept used in this study are. The Prophet Joseph did experience physical separation from his father for a long time due to events that were beyond the control of the two. However, this separation does not indicate a breakdown of the emotional bond between father and son. This is illustrated in the Qur'an. Yusuf [12]: 84, when the Prophet Ya'qub expressed his sorrow over the loss of Joseph, as well as the Qur'an. Yusuf [12]: 86, when he stated that his distress and

[39] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (Jakarta: Lentera Hati, n.d.), 518.

[40] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (Jakarta: Lentera Hati, n.d.), 524.

[41] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (Jakarta: LenteraHati, n.d.), 427.

[42] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (Jakarta: Lentera Hati, n.d.), 453.

sorrow had only complained to Allah. These two verses show that Ya'qub's affection and longing for Joseph were preserved even though the two could not meet in person. In addition, the Qur'an. Joseph [12]: 4–6 indicates the communication, attention, and counsel of Ya'qub to Joseph before the separation occurred. This is an indication that Joseph had previously received guidance and affection from his father.

This condition is different from the experience of some fatherless children who experience the absence of a father figure, both physically and emotionally, including the lack of involvement of the father in the parenting and education of children.[43] Therefore, the story of the Prophet Joseph is not placed as a direct description of the lives of fatherless children, but as an exemplary source of moral values that can be reflected in the context of their education. These differences in backgrounds need to be considered so that this study does not equate the experience of the Prophet Joseph with the experience of fatherless children as a whole.

Thus, the relevance of the story of the Prophet Joseph for fatherless children in this study lies in the moral values displayed through his life journey, not in the similarity of his family's status or condition. The values of patience, *iffah*, forgiveness, and perseverance depicted in the story can be used as moral education material for fatherless children in facing various life challenges. Although the Prophet Joseph received affection and guidance from his father before separating, the moral example in his story can still be learned and applied by children from different family backgrounds. Therefore, the story of the Prophet Joseph is used as a source of moral education, not as proof that his life experience is the same as that of a fatherless child.

B. Critical Analysis of Moral Values and Their Internalization Stages

1. The Value of Patience

Quraish Shihab's interpretation of QS. Yusuf [12]:18 shows that the patience of the Prophet Ya'qub was not the attitude of passively accepting circumstances without trying, but the ability to control oneself and maintain emotional balance when facing the trials of life. When he learned that Joseph had been lost due to the actions of his brothers, Ya'qub chose to express his patience through the expression *faṣabrun jamīl* and to hand over help to Allah. In his explanation, Quraish Shihab emphasized that the purpose of patience is to maintain emotional balance so that life continues to run strattly.[44] Thus, patience does not mean that a person must eliminate sadness or endure all the feelings he experiences, but the ability to face

[43] Fajriyanti, Desy Safitri, and Sujarwo, "Fenomena Fatherless di Indonesia."

[44] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (jakarta: lentera Hati, n.d.), 413.

difficulties without allowing emotions to dominate oneself until they lose their direction. Ya'qub's attitude shows that patience can go hand in hand with sadness, effort, and hope in Allah. In the context of moral education, this value teaches that individuals need to have the ability to manage emotions, accept reality gradually, and continue to face life's problems with a wise attitude.

The value of patience has relevance for fatherless children, especially in helping them deal with the experience of loss, disappointment, and emotional problems that may arise due to the absence of a father figure in family life. Fatherlessness can present different experiences to each child, so not all children experience it with the same emotional response. Therefore, the example of the Prophet Ya'qub can be used as a reflection of moral education to help children understand that sadness and disappointment are part of the human experience that need not be denied. Children need to be guided to be able to recognize and express their feelings in a healthy way, without being trapped in despair or blaming themselves for the family situation they experience. Patience also needs to be understood not as a demand for children to always accept the situation without complaints, but as the ability to go through the life process gradually while still having hope, faith in Allah, and the willingness to improve themselves. Thus, the value of patience can be one of the foundations in building children's emotional resilience when facing family circumstances that do not meet their expectations.

At the stage of value transformation, educators or accompanying figures need to provide children with an understanding of the meaning of patience through the story of the Prophet Ya'qub when facing the loss of Joseph. Children need to be explained that patience does not mean to be sad or express feelings, but to learn to face difficulties without losing faith in God and hope for the future. At the value transaction stage, the internalization process can be carried out through example, open communication, and emotional assistance when children face problems. Educators or companion figures need to provide space for children to tell about their sadness, disappointments, and difficulties, then help them find the right way to deal with these situations. As for the transinternalization stage, the value of patience is expected to be embedded in children so that they become part of their personality. This can be seen through the ability of children to manage emotions when facing difficulties, not to give up easily in living life, still have hope for the future, and be able to face various problems with a calmer and wiser attitude.

2. The Value of Maintaining Self-Honor (Iffah)

Quraish Shihab's interpretation of QS. Yusuf [12]: 23–24 shows that the value of *iffah* does not mean that a person is free from the impulse of lust, but the ability to control the impulse

so that it does not conflict with religious and moral values. In his explanation, Quraish Shihab describes that the Prophet Yusuf was in a situation that had various factors that supported the occurrence of temptation, ranging from the position of al-Aziz's wife, the state of the place where it was closed, to the invitation to do forbidden acts. Nevertheless, Joseph did not accept the invitation because he received guidance and protection from Allah. Quraish Shihab also emphasized that Yusuf was an ordinary human being who had biological drive, so his steadfastness in facing temptation was not caused by the absence of desire, but because of awareness of the limits that Allah had set.[45] This value shows that self-control is an important part of character formation, because a person is not only required to know what is right and wrong, but also has the ability to choose actions that are in accordance with his beliefs and values.

The value of *iffah* has relevance in moral education for fatherless children, especially in forming the ability to control themselves and make decisions responsibly. Some children who experience the absence of a father figure may face limited assistance in the process of development and behavior formation. However, this condition does not mean that every fatherless child must have difficulties with self-control. Therefore, the example of the Prophet Joseph can be used as a source of learning that the ability to maintain honor and maintain moral principles need to be built through religious understanding, habituation of positive behavior, and good environmental support. Children need to be given an understanding that self-control is not only related to avoiding prohibited acts, but also the ability to consider the consequences of every action, maintain social boundaries, and not easily follow environmental pressures that are contrary to moral values.

At the stage of value transformation, educators or accompanying figures need to provide children with an understanding of the meaning of *iffah* through the story of the Prophet Yusuf, especially about his courage to reject invitations that are contrary to the teachings of Allah. The explanation needs to emphasize that each individual has impulses and desires, but these impulses must be directed based on religious and moral values. At the value transaction stage, the internalization process can be carried out through example, open communication, and assistance in dealing with situations that require self-control. Educators or accompanying figures can guide children to recognize social boundaries, use social media wisely, and consider the consequences before making decisions. As for the transinternalization stage, the value of

[45] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, vol.6 (Jakarta: Lentera Hati, n.d.), 429.

iffah is expected to be embedded in children so that they become part of their awareness and personality. This can be seen from the ability of children to maintain self-respect, control impulses that are contrary to religious values, and maintain moral principles even though they are not always under the supervision of parents or companions.

3. The Value of Forgiveness

Quraish Shihab's interpretation of the attitude of forgiveness of the Prophet Joseph highlights the relational dimension, namely the ability to let go of past mistakes without constantly reproaching those who have hurt him. This can be seen when Yusuf not only states that there is no insult to his brothers, but also is careful in choosing words so as not to hurt their feelings again. However, the application of the value of forgiveness to fatherless children requires adjustment to the conditions they experience. The absence of the father in the child's life is not always caused by conflicts or events that allow for direct reconciliation.[46] In certain circumstances, children face disappointment, sadness, or anger at the situation of their father's absence that they cannot change on their own. Therefore, the value of forgiveness in the story of the Prophet Joseph can be developed as a reflection of moral education that not only teaches children to forgive others, but also helps them manage emotional wounds and accept the reality of life gradually.[47] This acceptance does not mean justifying the father's absence or eliminating his responsibility, but rather helps the child not to be constantly burdened by disappointment with the circumstances he is experiencing.

In the internalization process, the value of forgiveness can be applied through three stages. In the value transformation stage, children are given an understanding of the meaning of forgiveness, the importance of letting go of resentment, and the difference between forgiving and justifying a mistake. Children also need to understand that everyone has different family experiences so feelings of sadness, disappointment, or anger due to the absence of their father should not be ignored. At the value transaction stage, assistance is carried out through open communication, example, and habituation in managing emotions. Children are given the space to express their feelings without being judged, as well as guided to build healthy relationships with those around them. As for the transinternalization stage, the value of forgiveness is expected to be embedded in children so that they are able to manage disappointments, are not constantly tied to past anger, and still build healthy social relationships. Thus, the example of

[46] Fajriyanti, Desy Safitri, and Sujarwo, "Fenomena Fatherless di Indonesia."

[47] Aironi Zuroida and Ardianti Agustin, "Forgiveness Dan Fatherless Pada Remaja Korban Toxic Relationship.," *Idea: Jurnal Psikologi* 9, no. 1 (April 2025): 11–19, https://doi.org/10.32492/idea.v9i1.9102.

the Prophet Joseph can be one of the foundations of moral education for fatherless children in developing an attitude of forgiveness without ignoring the emotional experiences they experience.

4. Value of Steadfastness

A reading of the story of the Prophet Joseph in Tafsir Al-Misbah shows that steadfastness is a character that is reflected in the consistency of Yusuf's attitude in facing various tests of life. This steadfastness is not only seen when Joseph maintains his faith in the midst of a different environment of beliefs, as depicted in QS. Yusuf [12]: 37–40, but also when he resisted the temptation of al-Aziz's wife in QS. Yusuf [12]: 23–35. In fact, when faced with slander and had to live in prison, Yusuf still maintained the principles he believed in. This shows that steadfastness is not just the ability to endure a difficult situation, but the ability to maintain one's stance and moral values when facing changes in situations and life pressures. From the perspective of character education, this consistency can be understood as part of mature character, namely the ability to maintain positive values in various circumstances. This resilience can also be associated with the concept of psychological resilience, which emphasizes the ability of individuals to survive and adapt when facing difficulties. One of the factors that supports resilience is the existence of religious beliefs, environmental support, and the ability of individuals to interpret their life experiences positively.[48]

The value of constancy has relevance for fatherless children, especially in helping them face various challenges that arise due to the absence of a father figure in family life. This condition in some children can cause feelings of loss, uncertainty, or difficulty in determining the direction of life. Therefore, the example of the Prophet Joseph can be used as a reflection of moral education so that children do not easily lose control when facing circumstances that do not meet their expectations.[49] Children need to be guided to understand that the family conditions they experience do not have to determine the entire future or the quality of their personality. However, the formation of constancy is not enough only through demands for children to be strong, but also requires emotional support, a positive environment, and mentoring that helps children build beliefs and life principles.

[48] Ridha Nur Mastiti, "Religious Coping as a Protective Factor against Stress in Medical Education," *Indonesian Red Crescent Humanitarian Journal* 4, no. 1 (June 2025): 42–52, https://doi.org/10.56744/irchum.v4i1.71.

[49] bahri, Thahira, And Taqwadin, "Father's Role And Character Education: A Reflective Analysis of The Qur'anic Stories."

At the stage of value transformation, educators or accompanying figures need to explain the meaning of constancy through the story of the Prophet Yusuf, especially how he maintained his faith and moral principles despite facing various tests. Children need to be given the understanding that constancy does not mean that they should not feel sad, disappointed, or afraid, but rather the ability to hold on to the value of truth when facing difficult feelings and circumstances. At the stage of value transaction, educators or accompanying figures can provide an example while building open communication with children. Children need to be given the opportunity to share their experiences and difficulties, then guided to determine attitudes that are in accordance with moral and religious values. As for the transinternalization stage, constancy is expected to be part of a child's personality, which is reflected in his ability to maintain moral principles, make responsible decisions, and face changes in life circumstances without easily losing the direction and grip of the values he believes in.

C. Comparison with Previous Research and Implications

Compared to Hartono and Agustin's study which maps the moral value of the story of Joseph according to Tafsir Al-Misbah in general, this study narrows the focus to four values chosen based on the vulnerability of fatherless children. In the value *of iffah*, this study is in line with Hakim and Sholeh who place QS. Yusuf [12]: 23–24 as the foundation of self-control, but adds the dimension of structural vulnerability and the need for an internal self-control model. Hartono and Agustin also find devotion to parents as a value in this story; This study adds that the story of Joseph can be read from the side of the child who is separated from the father, noting that Yusuf's separation is not due to Ya'qub's negligence, in contrast to the focus of the study of fatherless parenting on the story of the Prophet Ya'qub by Nur Hamimah and friends.

Academically, the results of this study have three implications. First, for the study of thematic interpretation, this study shows that thematic interpretation of a surah is not only useful for mapping the theme, but can also be a source of value that is derived into a framework of character education, by clearly distinguishing material objects (Tafsir Al-Misbah) from formal objects (interpretation of the story of the Prophet Yusuf). Second, for the study of Islamic education, the use of transformation, transaction, and transinternalization stages as a framework of analysis shows that these stages presuppose a present and consistent companion figure. In fatherless children, the role needs to be understood as a companion function that can be carried out, for example, by the mother, extended family, teachers, and coaches, not a role that can only be carried out by the father. Third, this study emphasizes that the story of the Qur'an can be used as a material for moral education based on the values it contains, not based

on the similarity of the status or family condition of the characters, so that the study of fatherless children in the perspective of the Qur'an can be extended to other stories.

Practically, the results of this research can be used by families, teachers, Islamic boarding school coaches, and child companions as character education materials that are tailored to the needs of each child. The story of Prophet Yusuf and Prophet Ya'qub can be used at the transformation stage to explain the meaning of patience, *iffah*, forgiveness, and perseverance; example and safe storytelling space can be developed at the transaction stage; while transinternalization can be observed from changes in children's attitudes in managing emotions, maintaining social boundaries, managing disappointment, and maintaining moral principles. This use needs to be done carefully: patience is not interpreted as a demand to hold back feelings, forgiveness is not interpreted as a justification for the absence of the father, and constancy is not imposed solely on children without emotional support from their environment. Considering that this research is literature, the model still needs to be tested empirically before being used as a standard mentoring program.

CONCLUSION

The story of the Prophet Joseph in the Qur'an, as explained in Tafsir Al-Misbah by M. Quraish Shihab, contains moral examples that can be used as a source of character education. In the story, the Prophet Joseph experienced various life tests, ranging from separation from family, temptations, slander, to gaining a position in Egypt. However, it should be emphasized that the experience of the Prophet Joseph cannot be completely equated with the condition of a fatherless child. Despite experiencing physical separation from his father for a long time, the emotional bond between the Prophet Joseph and the Prophet Ya'qub is maintained, as described in the Qur'an. Yusuf [12]: 84 and 86. Based on the analysis of the interpretation of Quraish Shihab, four main moral values were found, namely patience, *iffah*, forgiveness, and perseverance. Patience is reflected in the attitude of the Prophet Ya'qub in the face of the loss of Joseph; the *iffah* is seen in the ability of the Prophet Joseph to control his impulses and maintain honor; forgiveness is reflected in his attitude of not reproaching and not bringing up the faults of his brothers; while constancy is illustrated by his consistency in maintaining faith and moral principles.

These four values are relevant for fatherless children not because of the similarity of life experiences with the Prophet Yusuf, but because the content of moral values can be adapted as character education materials according to the needs and conditions of children. Patience is directed at the ability to manage emotions when facing difficulties, *iffah* on self-control and

honor guarding, forgiveness in the process of managing disappointment and building healthy relationships, and steadfastness in the ability to maintain moral principles during environmental pressure. The process of internalizing these values can be carried out through three stages, namely value transformation through the provision of moral understanding, value transactions through example and mentoring, and value transinternalization through value instilling values until they are reflected in children's attitudes and behaviors. Thus, this study presents a reflective study that connects the interpretation of the Qur'an with moral education for fatherless children through the adaptation of the exemplary values of Prophet Yusuf and Prophet Ya'qub, without ignoring the differences in children's life conditions and experiences.

This study has limitations because it only uses Tafsir Al-Misbah as a primary source, so it does not provide a comparative picture of other interpretations of the story of the Prophet Yusuf. In addition, this study is biblical, so it has not tested the implementation of the model of internalizing values in fatherless children empirically in the field. The limitation on the four moral values also means that other aspects of the Prophet Yusuf's personality, such as leadership and administrative integrity, have not been explored.

Based on these limitations, further research is recommended to test the effectiveness of this model of internalizing values empirically in fatherless children, compare the interpretation of Quraish Shihab with other contemporary mufasir to enrich the perspective of thematic interpretation, and explore other values in the story of the Prophet Joseph for different target groups.

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