

Factors and Prevention of Teenagers Social Illness in Malaysia: Reflection from Yusuf AS Character

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Abstract

This study aims to analyze Quranic teenagers' characters highlighted in the Quran, specifically through the character of Prophet Yusuf A.S, to cultivate the values within our teenagers to protect them from participating in social illness. This qualitative study applies textual analysis through the story of Surah Yusuf and employs a case study with the interview, observation, and analysis regarding Malaysian teenagers' involvement factors in social illness, to find the reason behind their misbehavior and eliminate the factors from society. The study found that: (1) Strong characters related to solid connection to Allah. (2) True Muslim teenagers must observe sharia guidelines to protect themselves. (3) The participation of the family in children's education will raise them in perfect personalities. (4) Familiarization Islamic environment makes the negativity uncommon and strange to be involved in. These findings highlight the ideal teenager's characters suggested by the Quran which found specifically from study over Prophet Yusuf's story that might be used as a reflection and later to prevent and cure teenagers' social illness.

Keywords: Quranic Character, Prophet Yusuf, Social Illness, Teenagers.

1.0 Introduction

Social illnesses which plagued society today were seen to decrease our country's development, especially among adolescents' teenagers who are our future leaders. Yet, present teenagers did not possess high resilience personalities to deflect harmful elements which may affect their attitudes and actions negatively (Mohd Yusuf Ismail, 2011). Then, it may be questioned how these teenagers will govern the country if they cannot survive and form positive values in themselves?

Al-Quran Al-Kareem was revealed as universal, complete, and timeless guidance for the *ummah* and one of its parts is the stories of Prophets and their people. Among *Surahs* which contain full life stories of Prophets is Surah Yusuf. Surah Yusuf contains a hundred and eleven verses and belongs to the group of *Makkiyah* surah (Al-Quran Kareem). All his life stories have been discussed in this surah, described as a special, unique, and fairest story mentioned in the Quran without interruption than other prophets' stories (Asyiqin Ab. Halim, 2016, 61). Surah Yusuf contains moral stories and Yusuf itself has a good character to show

the best example to human being specifically teenagers. He is portrayed as very patient, wise, and better compared to all his relatives (Al-Mawardi, 1992:6, Mariam Nabila, 2017:632).

Yusuf A.S's life in his adolescence phase is related to the topic mentioned in the paper about a social illness. This work will capture the scene between Yusuf As, his siblings, and 'Imra`ah al-Aziz', or the wife of al-Aziz and will discuss how he handled himself and how the protection of God occurred when he fell into her tricks.

Following Yusuf as a role model will lead teenagers to build perfect character as a Professional Muslim living in this challenging contemporary world. Additionally, this character manages to prevent teenagers from their misbehavior and protect them from being involved in social problems, as they can practice Yusuf A.S methods in dealing with human interest and not easily defeated by their lust (Siti Lailiyah, 2018; Nurzatil Ismah Azizan, 2018:219).

From here, a study about the character of Prophet Yusuf in this surah subjected as a matter to be discussed. This study is considered an attempt to find an exquisite concept of professional Muslim character from *Qur`anic* perspective.

2.0 Problem Statement

Social Illness issue is seen as something of concern and it found worrying among among adolescents in Malaysia. Most teenagers today are caught up in criminal acts such as drugs, burglary, illegal racing, rape, and incest. Some of them suffer from emotional stress and cannot control their emotions leading to chronic mental problems. The rise of social problems in Malaysia has been an issue of growing concern for over a decade. A National Population and Family Development Board report declared that 27% of teenagers in this country committed fornication. The teenage boys turn to prostitutes for their first sexual experience by doing it with their girlfriend. These issues became a significant matter. The youngest mother ever delivers a child was eleven years old while her partner is only thirteen years old—Malaysian teenagers involved in sexual issues from 18 to 24 years lead to unwanted pregnancies. (M. Irshad, 2009:20)

Besides, increasing numbers of rape and incest case also indicators of social problems in this country. The number of rape and incest victims in Malaysia has increased due to the government's movement control to curb the spread of Covid-19 in Malaysia. (Raja Nurfaznie Aida, 2020) Cases of baby dumping in Malaysia among teenagers become critical with the high number even in 2020. Stated that 1010 cases were recorded from 2010 to 2019, and 64% of the babies were found dead. This means that every three to four days, a baby is dumped, and around two or three of these babies will die. This problem related to many issues such as rape, early sexual debut, rising sexual activities among teens, and pornography. This number increase from 2.2% in 2004 to 4.8% in 2020 and 35.5% of teenagers over one-third were exposed to pornography. (Nazeli Hamzah, 2020).

Drug abuse is one of the main issues often debated by the Malaysian community. Drug abuse does not count skin color, other religions practiced. Drug abuse is not a new issue, and, in our country, we are not spared the problems that plague almost every country in the world. Drug abuse has a detrimental effect on the psychology of addicts and the surrounding society, economy, and even a multi-racial society's safety. Also, drug abuse affects national development efforts. Since 1983, Malaysia has declared the drug problem as the central issue in the state. It is regarded as a social problem and national security. Since January, the National Anti-Drugs Agency (AADK) has placed 1081 individuals, including 44 women, under observation this year for severe drug abuse. Most addicts are around 21 and 30 years, but the youngest has been reported early 7 years (Murali, 2020).

Drug abuse among the younger generation in Malaysia is a significant matter and becoming a cause of concern. The study found that 2169 drug abuse cases in 2018 involved primary school, secondary, and university students. There are 70 new drug addicts recorded daily, and it's becoming prevalent and involving kids as well. (Balvin Kaur, 2019)

According to National Health and Morbidity Survey, in 2019, almost half a million Malaysians experience symptoms of depression. Nearly 424 000 children experience a mental health problem, and it begins by the age of 14. There are also those struggling with suicide and 465 attempted suicide cases between January and June in 2020. (Bernama, 2020) The main reason for suicide is caused by job losses, family problems, work pressure, hallucinations, mental pain, mass media, and drug-addicted. (Daily Express, 2020) This number showed that teenagers in Malaysia do not have resilience, weak, and quickly give up on their problems.

Social problems in Malaysia should not be taken lightly as it increasingly seriously spread and even have become common in the modern world. Moral, disciplinary, and moral challenges are some of the problems that require serious effort. In order to manage these problems, the Holy Quran and Sunnah provided the guideline which governs all aspects of every Muslim life. The Holy Quran taught people how to surrender to Allah's will in various circumstances in life (Nawal. A, 2020:3).

Finally, it may be concluded that social illness is a state of emergency that is detrimental to society and can result in the collapse of the country, especially from the social and moral aspects of culture. However, Islam has developed an approach to overcome the crisis marked by wisdom and positivity, and therefore the country is not weak or collapsing. The Islamic approach of dealing with social illnesses must be interpreted through the analysis of the texts of the Qur'an and complemented by as-Sunnah. Thus, this analysis of Yusuf's character is one of the efforts to extract the solution to the social illness, by reflecting perfect Quranic character within teenagers to deal with the problems.

3.0 Literature Review

There are studies related to the reflection of Prophet Yusuf's life in building ideal character of Muslim teenagers. Similarly, there are studies about prevention and cure of social illness among teenagers specifically in Malaysia.

3.1 The Chronology of Prophet Yusuf's life.

The story of Yusuf was mentioned among the best stories in the Quran. "We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too were among those who knew it not." This statement was clearly said in Surah Yusuf verse 3. Rashid Rida once mentioned that the story of Yusuf is considered the most beautiful of stories because of the beauty of its theme, how its diction was chosen and expressed, also the method approached which bring advantageousness compared to another surah in the Quran (Mutawalli, 1997:6898).

Story of Yusuf's life mentioned in phases. Starting from his young age when he dreamed about all the stars and moon prostrating toward him, being deceived by his siblings and thrown away from family. His adolescence when saved and nurtured by great people, being mistreated, and put into jail. And the last is His adulthood which is considered as the golden phase which is the result of persistence in holding on to God's law and sharia. (Rashid Rida, 1990: 208; Tabari, 24).

Prophet Yusuf A.S is the eleventh Messenger of Allah from twenty-five well-known prophets. Yusuf A.S was a son of Yakub A.S (also known as Jacob), grandson of Ishaq (also Known as Isaac), and Ibrahim (Abraham) as his great grandfather. Yakub A.S has two wives. The first was Leah and the second was Rachel. Marriage with Leah has six children with Rubin, Simon, Levi, Isaac, Zabulon, and Judah. Rachel gave birth to two children, namely Yusuf A.S and Bunyamin. After giving birth to Bunyamin, Rachel died. Following society's culture at that time, the wife needed to present the female servant's husband to enliven the husband's descendent. As a result of marrying a female servant, Yakub obtained four sons named Dan, Naphtali, Gad, and Asher. (Kalam Setia, 2014:8)

Coming from twelve siblings from fours, he has the same mother as his younger brother, Bunyamin (Benjamin) called Rachel. Since his childhood, he performed with a good character, bestowed with an incredible beauty that has been said given from half of the world beauty. Made him beloved by his father, including Benjamin, compared to other brothers. (Al-Ghazali, 1998:154) They all lived in Palestine near Jerusalem, which calls Canan during that time. Since his childhood, he has shown a sign of prophethood appearing on his face. That makes him get extra care and attention from his father, and because of that, his brothers accept Benjamin felt jealous of Yusuf A.S because they thought Yakub A.S loved Yusuf A.S more than them. Yusuf A.S brothers' jealousy can be seen clearly when they said, truly Yusuf and his brothers (Bunyamin) are loved more by our father than we, though we are strong. Indeed, our father is in real mistake. (Zainal Arifin, 2017:5)

Yusuf A.S has tested with lots of challenges and tribulations, starting from having a dream narrated to his father. He had a dream in which he saw the sun, the moon, and stars bow down. Yakub reminds his son to not tell anyone about his strange dream. Yusuf A.S grew into a man, and Allah gifted him with beauty and wisdom. He was a modest man and received a lot of attention because of his good looks. Some women love to gossip and recorded in Surah Yusuf about the adoptive mother who wants intercourse with her adopted son. She invited all the ladies behind the screen and turned them into delinquency that they talk about. When the Prophet Yusuf A.S has come out in front of them, unconsciously, they cut their finger with a sharp knife used to cut the fruit. (Zainal Arifin, 2017:7)

Yusuf A.S got solid faith in Allah, and we can see the value when he was seduced by his adoptive mother. As an average person, he had the same feeling as she had and nearly tended to sin, but his strong faith towards Allah S.W.T prevented him from committing such a sin. Yusuf A.S was later put in prison for a crime that he did not commit, but he thought imprisonment is better for him than facing all the slander. (Mariam Nabila, 2017:636)

A plot arranged towards him by his ten half-brothers, they were so envious of Yusuf A.S, and they came up with a plan to get rid of him forever. One of them suggested that they should kill him, but some did not have the heart to do that, and eventually, he was thrown into the pit and sold as a slave. The brothers asked their father's permission if they could take Yusuf A.S to play. He was hesitant to let Yusuf A.S, but eventually, he agreed and let him go. A long way from home, they threw Yusuf A.S into a well and left him there, and they report to their father that Yusuf A.S edible wolf while they were playing. The brother showed Yusuf A.S shirt to convince him of their story. (Zainal Arifin, 2017:4)

A group of travelers stops by the pit on their way to Egypt. They took Yusuf A.S from Palestine to Egypt and he has been sold as a slave. He was bought by the Chief Minister named Al-Aziz and treated well. He had a feeling that Yusuf A.S would bring good for him. Al-Azizi bought little Yusuf A.S for his wife and he gets a peaceful life as the adopted son of the Prime Minister to adulthood. Consequently, he is placed in a palace in Egypt. (Tantawi, 335) Yusuf A.S was thankful to Allah and remained a loyal slave. (Alifia Fitriyani, 2012:12) Instead, to be treated like a proper slave, he had become a caretaker of the house, which means he was put at Allah's best place during that time. He was thankful to Allah for the good things given to him. (Asyikin Ab Halim, 2012:62)

As a human being, Yusuf A.S felt that his brothers have committed the crime against him, they had separated him from his father, but he is the most merciful of the merciful. Everything that has happened was arranged by Allah S.W.T because humans just walked on the tracks determined by Allah to his servants. Humans need to keep their souls purified than humans not far from Allah who has arranged their life. (Zainal Arifin, 2017:960)

Yusuf A.S was granted wisdom and he got a gift to interpret dreams. When the king of Egypt had a dream that troubled him and nobody could explain it, Yusuf A.S was the only person who could solve the king's dream. The ability of Yusuf A.S has impressed the King and he asked Yusuf A.S to work with him. His patience eventually repays, and he has been freed

from prison. The king investigated his case and testified that he was not guilty, and the truth was unveiled. (Ibrahim Narongrahakset, 2015:4). Yusuf A.S did not have any little grudge toward his adoptive mother and woman in town who devised against him and because of his honesty and integrity, Aziz knew that his wife was lying Yusuf A.S always been truthful and honest. (Kalam Setia, 2014:11)

Yusuf A.S strategies help the development of Egyptian economies. By interpreting the king's dream and proposing a precise program of dealing with future impending famine without attaching any preconditions, Yusuf A.S proves that he is a wise man and a knowledgeable and extraordinary person. (Ibrahim Narongrahakset, 2015:5). He became the Minister of Egypt after facing hard tribulation and was granted such a high Egypt administration stage. He showed a good attitude of gratitude to Allah for the reward given by Allah to him. (Asyikin Abd Halim, 2012:62)

According to Mohd Sharif, (1980:223) leaders were born and not made. The leadership traits can also be acquired through learning, training, and experiences that are not entirely accepted. (Abdul Rauf, 1987:10) Prophet themselves needed excellent training from Allah S.W.T, Yusuf A.S was trained since a child. He cannot jump too high as a position leader without proper training from Allah. (Ibrahim Narongrahakset, 2015:4).

Yusuf A.S brothers visited Egypt to get some food for their family. He recognizes his brothers, but they did not recognize him as Yusuf A.S. They knew him as a Minister of Egypt. Yusuf A.S requested them to bring their youngest brother Bunyamin with them for the next trip. After they returned to Egypt with their youngest brother, Yusuf A.S told Bunyamin about his identity. Yusuf A.S create a theft scene and found out that Bunyamin was guilty of stealing, and he was detained so he could stay in Egypt with Yusuf A.S. Later, Yusuf A.S's father and brother came to Egypt, and he eventually revealed his identity and asking them to live with him. (Ibrahim Narongrahakset, 2015:4).

The timeline discussed above concludes that surah Yusuf shows the story of a young man who carries the problem calmly, not once complained and believes in the truth of Allah SWT's promise, starting from a dream, thrown into well, seduced by a beautiful noblewoman or his adoptive mother and slandered to the point of imprisonment without fault. After the king invited him, he did not want to get out of prison before the king explained he was innocent. Therefore, all these stories contain lessons, educational values, and noble morals. The strong character belongs to Yusuf A.S surely may help teenagers on facing many social problems shown in our community nowadays.

As this paper attempts to extract such valuable lessons from the story then design a proper concept in building an outstanding personality as an endeavor to overcome the crisis of social illness among teenagers, those previous studies are providing valuable support to enrich the data needed.

3.2 Social Illnesses Among Malaysian Teenagers

M. Irshad mentioned a report from National Population and Family Development Board that 27% of teenagers in Malaysia had committed fornication. Most of them having their first sexual experience with their romantic partners which lead them to prostitution. It had been reported that Malaysian teenagers around age 18-24 experienced an unwanted pregnancy and even the fact found that the 11 years old teenager was expecting a baby while her partner was only thirteen years old. (M. Irshad, 2009:20)

Then, Nazeli Hamzah quoted that the baby dumping case in Malaysia is increasing in 2020. Around 1010 cases were recorded from 2010 to 2019 and 64% of babies found dead. The problem mentioned was related to social illness such rape, free sexual activities on the early age and overexposed to pornography. (Nazeli Hamzah, 2020).

Other form of social illness is drug abuse. Murali said that drug abuse may affect everyone regardless their skin colors or religions. This illness even has a dangerous effect on many aspects of the addicts, psychologically and economically. They even treated as a serious disease in their society. (Murali, 2020). Balvin added that there are around 70 new comer of this addicting issues recorded daily which involved kids as well (Balvin Kaur, 2019).

According to Siti Lailiyah and Nurzatil Ismah Azizan, the story of Yusuf in the Quran may be a perfect source to build a professional Muslim character who are living in this world. They added that the character manages to prevent teenagers to be involved in social problems as they may reflect Yusuf A.S methods in dealing with human interest. (Siti Lailiyah, 2018; Nurzatil Ismah Azizan, 2018:219).

Those previous studies recorded about the age range, effects and causes of teenagers who committed fornication and drug abuse which included in social illnesses. As mentioned by Siti Lailiyah, 2018 and Nurzatil Ismah Azizan, 2018 that the study on Prophet Yusuf Story can be used as cure to these social illnesses mentioned. It shows that character-building concept reflected from Prophet Yusuf personality marked as relevant source to prevent teenagers' involvement in social illnesses. Therefore, this study tries to analyze from its original sources which is al-Quran and exegesis books to extract the real character of Yusuf in teenagers to prevent them from involving any social illness.

4.0 Methodology

This research is using a qualitative method by combining the interview and document analysis studies. The data from both sources were analysed by using thematic analysis. This research uttered to develop a substantive description from the data gathered in achieving the objectives of identifying specific factors of Malaysian teenagers involvement in social illness and the characters extracted from Yusuf story to prevent teenagers misbehaviour. The population of this study is 24 teenagers in Islamic rehabilitation centers located in Kuala Lumpur and Selangor, among them: Raudhatus Sakinah, Rumah Puteri Arafiah and Pertubuhan Amal Firdausi. The interviewees are selected among current teenagers living at that rehabilitation centers, with various ages, family background and education.

5.0 Result

5.1 Reflecting Yusuf Characer to Prevent Teenagers' Misbehaviour.

Table 1. Theme and Sub-Themes Derived from Interview Transcripts

Indicator	Themes	Sub Themes
Malaysian Teenagers Involvement Factors in Social Illness	Widely Separated from Religion	<ol style="list-style-type: none"> 1. Not performing Salat and Fasting for a long time 2. Promiscuity, drugs and liquor addictions 3. Non Marital Sex 4. Permanent gender transmission 5. Overly trust on human and avoiding God
	Family Educational Background	<ol style="list-style-type: none"> 1. Raped by family member 2. Broken home victim as a kids 3. Incest 4. Non practicing Muslim family
	Easy Access to a Large Number of Social Illness	<ol style="list-style-type: none"> 1. As a victim of sexual assault 2. Living with the insulter and preperator 3. Missusing the social medias 4. Choosing drug and sex addiction to release stress

Table 2. Theme and Sub-Themes Derived from Resources Transcripts

Indicator	Themes	Sub Themes
Dealing with Social Illness by Following Yusuf's Methods	Being Wise in Dealing with Life Challanges	<ol style="list-style-type: none"> 1. Sabr 2. No Spiteful 3. Trust in God 4. Accepting the reality and not blaming destiny

Avoide the misusing of Opportunity Given and Loyal to the 'Master'	1. Respect elders 2. Aware about the borders between genders 3. Posses a strong faith and good morals 4. Do not betray the trust given by both parents
Protecting self according to Sharia	1. Muraqabatullah awareness 2. Not tempted by committing adultery 3. Not choosing temporary pleasures which caused permanent damages 4. Act stand and firm according to Sharia

6.0 Discussion

6.1 Malaysian Teenagers Involvement Factors in Social Illness.

Based on the objectives of this paper, there were in-depth interview sessions with 24 teenagers in Islamic rehabilitation centers located in Kuala Lumpur and Selangor to find the reasons behind their misbehaviour. Results of the session shows that in Malaysian Muslim Teenagers case, several significant factors contributed to their involvement in social illnesses, as follows:

a. Widely Separated from Religion

Muslims these days, specifically teenagers are facing challenging environments because of globalization. Consequently, they are exposed to the negative surrounding and effortlessly involved in social illnesses. However, there was a significant relationship between religious awareness and teenager's behaviour, as religion can be considered as a mediator between both. (Ruzieha Abd Halim, 2017). Understandably, problematic teenagers are commonly separated from the real lifestyle advised by religion for a long period. The table below provides some of the religion-related factors described by teenagers:

Respondent	Factors of Involvement
Shani (27), male.	Being separated from religion and did not perform <i>salāt</i> and fasting for a long time before his involvement in a same-gender relationship. He felt guilty after every single involvement in negative actions but unmanaged to leave them because of a strong desire to do so and did not found any strength to fight that bad desire.
Nia (16), female.	She was a victim of three men who were accustomed to a negative lifestyle that involving promiscuity, drug, and liquor addictions.
Farah (16), female.	Failed to manage her desire to make a relationship with a married man with three children. She lived with the man for a long time as if they were husband and wife. She had fully submitted to him because of 'trust' and ended with pregnancy out of wedlock.
Razi (34), male.	Became transgender and made permanent transmission at his teenage age and repented from his misinterpretation of his previous abnormal desire. He admitted that practicing religious obligations made him far from that rough strange interest.
Nana (14) female.	She left her family and chose to live with her boyfriend because of so-called 'love'. She claimed that her family gave her full freedom to live her own life without guidelines. So that, she unmanaged to differentiate between good manners or else.
Jay (28), male.	He was dumped by his previous girlfriend and frustrated with the entire world. From that point, he left everything behind and did not interested in any goodness but enjoying the new lifestyle that pleased him better, even though it seems to be awful to others.
Shaha (20), female.	She is from a religious family, was practiced Islam such as performing a congregational prayer with them but abandoned it whenever they were apart. She claims that was forced by others to do it.

The list of factors presented in the table shows that the respondents were separated from religion for a significant time and most of them have been unfamiliar with the practices. This separation has contributed to the familiarization of immorality and negativity among perpetrators (Ahmad M.I et al, 2015). Based on this argument, Muslim teenagers must strengthen their connection to Allah. As a human being specifically teenagers with a strong

desire to world temptation, Yusuf has shown that the key to managing negative interest and lust is by having good faith and consistently connect to Allah.

Fundamentally, Malaysia is considered a Muslim community that practices Islamic views in an Islamic environment. For instance, almost every homosexual practitioner has awareness about their involvement was considered a crime in Islam because they were nurtured by the Islamic environment and education since young ages in Malaysia. (Mohd Izwan bin Md Yusof et al, 2016).

Furthermore, the requirement of formal education in Malaysia including Islamic Education (Pendidikan Islam) from Primary Schools until Secondary Schools. Besides, common education requires students to attend *Farḍu `Ain* Classes (Sekolah Agama) under the Religious Department of every state. Additionally, Islamic or religious knowledge is among the required courses in Public and Private Universities in Malaysia. The majority of respondents argued that they were exposed to Islamic education from school. (Nia; Farah; Bella; Lana; Iqa; Malia, 2017).

This tradition indirectly produced new generations who practice Islamic obligations such as salat and fasting as a flesh and blood or following daily routines because the practices are considered as common in Malaysian society. But then, the majority of them have not realized the significance of ibadah to their life. Based on this reason, the gist or soul of the ibadah was not manifested by their behavior. Improving their practices and help them realize the importance of that obligations will avoid them from any negative involvement. (Nia; Farah; Bella; Lana; Iqa; Malia, 2017).

Be close to Allah and practice Islamic obligations will lead to improvement of life, specifically to the one who was lost in problems and negative way of life. There is a transgender who has improved his life by learning Islam, performing *salāt* even though he still unmanaged to leave the immoral behaviour completely. He claims that every single step closer to Allah will make his steps away from vice. (Shani, 2017).

All the statements mentioned above that religion or connection to Allah is the core of the strong character in teenagers. The majority of respondents were separated from religious practices for a long time. Then, even though they practiced them in their life, the real objective of their doings has never been realized before.

b. Family and uneducated background

Family instability adopts failed upbringing of children, which leads to increased numbers of teenagers involved in the social illness. Usually, the problematic teenagers were witnessing a toxic circle of people and environment, which conducted them to think that a negative way of life is a common as they were living within since childhood.

For instance, 19 out of 22 respondents from Rehabilitation Center has been claimed that they are from broken, chaotic and unstable family financially, emotionally, socially and spiritually.

Besides, 8 from 22 teenagers are from separated parents. Among the family-related factors that contributed to teenagers' involvement in social problems as presented in the table:

Respondent	Factors of Involvement
Lana (17) female.	She was 14 when her grandfather raped her after repeatedly forced her to make a relationship with him and watched inappropriate movies together. She claims that her family specifically that grandfather leaving the Islamic rules of life for a long time. From that point, she was addicted to a bad lifestyle and loved to be in a negative circle.
Bella (16), female.	She had a baby out of wedlock with her Indian boyfriend after both lived on the same roof for approximately 3 years. She claims that she hated her own family because her parents in conflict and fought in front of children almost every day. She felt that her boyfriend's family had been comforting her better than her own.
Marini (17), female.	She had an abnormal relationship with her brother since 9 to the extend she was pregnant with him at 17. Their parent was very busy made life because they were from a poor family. Additionally, they lived in a house far from others. She was raised by the brother since 7 without any adult surveillance.
Nima (15), female.	She was the victim of incest from her brother in law and she admitted that their family did not observe Islamic guidelines regarding man-woman relations while living in the same roof and did not cover their loins among each other.
Yany (18), female.	She was her father's victim since 7 and repeatedly trying to tell her mother but she did not believe in her. She was suffering from depression until 16 when her father was proven wrong. Yet, her mother concealed the facts and asked her to keep that inside the family, preserving their status in society.

Based on the list of factors presented in the table, the majority of respondents were living in negative surroundings and having an immoral background of families and friends. Supporting these factors, the researcher found that among factors of incest in Malaysia are: Uneducated family, poverty, and the house position far from others. The study stated that family members have shared the same room with siblings and parents and unintentionally saw adult

relationships. Also, sharing room led to the opportunity of doing improper actions among them. (Azizah Othman et al, 2003)

Another example of this factor is a woman who used to watch her father beat her mother hard every day, but at that time she was unable to defend her mother because she was still young. That is why this woman has grown up with a strong desire for revenge towards her father and wants to become a man to defend her mother. Ultimately, the woman would choose to live as a man so that none of the men would oppress her (Malia, 2017).

The factors discussed above show that most delinquents have been accustomed to the negative way of life from a young age influenced by parents and siblings. Parents' lack of control over children's activities, their natures, their inclinations, the way they imitate others, and the way they view others have contributed to this problem. Thus, constant communication with the parents and accompanying them prevent these problems in the children.

c. Easy access to many social illnesses

Teenagers these days are facing real challenges in life as there are a lot of opportunities in involving immoral activities. They are living in borderless technologies and surroundings. Almost every problematic teenager is dealing with busy parents, insensitive siblings, and toxic friends. The table below presents the easiness of teenagers' involvement in negative surroundings:

Respondent	Factors of Involvement
Sara (14) female.	She stayed with her deviant father. Often, her father's friends visited them at home and stayed there for a long time, which opened the way for sexual assault on her. She consulted a doctor for being sick after the tragedy and the doctor discovered that she had taken some drugs that took her mind away, so she became unaware of what was happening to her.
Hidayu (16), female.	The victim of sexual assault of her friend while fleeing her father's house. The reason behind her leaving was because her father had deviant morals after her mother died. He always being home with a different woman and committed a sexual crime in front of her. This situation continued until he married a very young girl. The situation was more severe for Hidayu with the presence of her new stepmother, so she decided to escape from the house and lived with his boyfriend. Unfortunately, the friend was also a perverted man who not working but a burglar.
Malia (16), female.	She is a lesbian who admits herself as ' <i>pengkid</i> ' (women who has an image or appearance like a man). She confessed that she prefers to act like a man because of her anger at her father who treats her mother badly. The father was not working, and their

	<p>daily expenses were under the responsibility of her mother. The mother was suffering from physical, emotional, and mental abuse by her husband. She used to tell Malia all her problems and sometimes mad at her for no specific reason. Malia is also disappointed with her grandfather who neglects his responsibility towards the family. Finally, the girl determined to change her way of life and became involved in 'no rules world'.</p>
<p>Shaha (20), female.</p>	<p>The girl hated her house because of the severity of her parents' interaction with each other. She chose to live with her friends, and they were free from any rule there. No one cared about others. Among them were those who were visited by men and involved in promiscuity. At last, she became a victim of sexual assault from four of these deviant friends.</p>
<p>Iqa (14), female.</p>	<p>She mingled with friends and searched for a new friend through social media, escaping from the hardship of her poor life, as her mother works in the food trade and always asked her to help in preparing trade goods daily. She claims that she was disappointed with poverty and wanted to find happiness in another way. From the age of 11, she began watching sex movies, communicating with her friends on a video call about sex. She became close to a boyfriend who assaulted her eventually (13), she was then a 12-year-old girl. From that point, she became addicted to sex and committed that immoral act several times, was involved in a bad lifestyle, drank alcohol, and leaving home to follow a negative crowd.</p>
<p>Budi (29), male.</p>	<p>He is unable to prevent himself from watching sex movies on his mobile phone, taken from his gay friends. He said that he used to start committing homosexuality openly after he participated in groups gathering mutual interest with him. He confessed that he always wants to free himself from this negative lifestyle, but he could not leave it because his homosexual friends always contact him.</p>

The list of factors presented in the table shows that teenagers were exposing to an immoral environment and having opportunities to involve in social illness easily. Supporting this issue, a teacher at a school for homeless children in Kuala Lumpur, Sekolah Bimbingan Jalinan Kasih (SBJK) agreed that total freedom is the cause of social ills. The teacher had dealt with a teenager who committed sex with his young sister. Both raised fatherless but only depend on their mother who works with no fixed monthly salary. Because of their financial situation, the rest of the family lived in a small, rented room only. They grew up without adult surveillance and accustomed to an immoral environment and the girl eventually became the victim of abuse by his very own brother (Teacher Ila, 2017).

The majority of present teenagers are facing real challenges of a negative environment especially related to social media. Although the media have many benefits in a person's life,

they also have negative effects from their misuse. There is no doubt that it has a great impact on people's lives because it makes it easy for them to search for information, but unfortunately, it displays negative information, such as inappropriate pictures, porn movies, and pornographic sites. A lot of teenagers are surrounding by these immoral inputs through peer sharing. (Iqa; Malia; Jay; Budi; Nima; Nana, 2017)

Additionally, bad programs emphasizing a negative way of the relationship between young men and girls, sexual images and films have contributed a lot to the occurrence of sexual deviancy, because people tend to experiment and apply what they see, specifically the teenagers. Sometimes these images and videos are displayed directly through advertisements on websites without the need to search for them, and they can be easily obtained via mobile phones. Based on this reason, watching pornographic films was one of the main reasons for child sexual deviancy. Moreover, there are teenagers addicted to such films and unmanaged to live without them. (Berita Harian, 2019 & Ashwak Saber Nasser, 2021).

Furthermore, local dramas and films show the immoral scenarios within and the audiences watch on national channels, from local actors. These matters affect the lives of Muslims, especially the youngsters. After all, they do not feel wrong in doing the forbidden actions because they are considered normal in society, as they were doing by Muslims like them (Teacher Ila, 2017).

From the discussions stated above, three significant factors that contributed to Malaysian teenagers' involvement in social illness were their separation from religion, uneducated background, and broken families also easy access to social illnesses.

d. Dealing with Social Illness by Following Yusuf's Methods.

The verses of the Qur'an revealed by Allah not only serve as human guides but also the historical story that the prophets, messengers, and the stories of the previous races should be used as a guide to society. If the test passed by Yusuf A.S is used as a guide for life, the increasingly critical social problems nowadays can certainly be overcome. The Yusuf A.S test had to go through made him a man of perseverance and patience with all life obstacles. His patience eventually gave him a positive result free from slander, and he was appointed as an essential individual in Egypt's land. If teenagers in Malaysia practice a positive attitude like Yusuf A.S the social symptoms that hit today can be reduced in stages. Problems are practiced in the long run, social issues in society can be eliminated.

From the beautiful chronology of Yusuf's life, there are methods extracted that can be followed by teenagers to avoid them from being involved in any immoral actions, wrongdoings, misbehaviour, or may be categorized as a social illness. Among them:

1. Being wise in dealing with life challenges.

One of the reasons that made this surah became the most beautiful surah in the Quran is because it almost concludes all values, virtues, and guidance needed to have a better life in

this world and hereafter. One of these valuable virtues is *Ṣabr*. The beginning of the Surah mentioned how Yusuf faced multiple tests and how he responded to those. As the first test is when he fell into his sibling's jealousy which the siblings tried to get rid of him from the family. They deceived their father to make the plan works. Yakub aware of this jealousy in the first place and choose to be patient when he saw that happened (Al-Baghawi, 1420:474)

On other hand, Yusuf A.S did not have an intention to revenge but to help his siblings when he found them having a difficult situation. In the second trial, he was seduced by his adopted mother, and he has been imprisoned on charges of seducing his master wives. Al-Aziz was aware that he was found not guilty but still locked him up in jail. Normal people will feel sad and betrayed when they got unfair treatment by the ones who are close to their hearts. Unfair treatment considered as a stressor, and enduring stressors related to anxiety and depression which resulted in a negative effect on people with low self-esteem (Laurenz L. Meier and Norbert K Semmer, 2009:643)

But that did not happen to Yusuf A.S. In fact, he chose to be imprisoned rather than live outside. (Surah Yusuf, 33) He didn't feel upset nor accusing God of what happened. Instead, he thought it was a blessing in disguise. Being put in jail is a form of God's protection from such temptation. The positive side of Yusuf A.S, he was never disappointed with the test given by Allah S.W.T. He accepted the test with an open heart, not complaining or angry at the provisions of destiny. According to Yusuf, A.S was receiving direct entitlement to build his character through tribulations and strife that passed in his life. Every trial he faces with full endurance increased the value of his "*akhlāq*" and built strong faith towards Allah. Yusuf A.S has a capability which he could interpret the dream of moving him from prison and, because of his good morals, was liked by the government (Ibn Kathir, 1990:393) He is free from accusations. Furthermore, he is pure from slander. Al-Aziz's wife confessed to the slander thrown at Yusuf A.S. Eventually, Yusuf A.S was appointed as governor and become a respected figure in Egypt. It is a gift as a result of his patience.

Yusuf A.S has accepted all the trials given and he managed his life wisely, being thrown out of the family, being seduced, slandered, and imprisoned for crimes he did not commit. How Yusuf A.S was able to control his lust while he had desires like a normal man. The woman who seduced him was beautiful and showed a great desire to commit adultery with him. He never complained or blamed destiny on everything that happened but believe the test given as a signal from God. Accordingly, teenagers need to look at Yusuf A.S as an example and not occasionally make destiny an excuse to self-harm. (al-Alusi, 1994:400).

As a teenager living in the modern era, there is a lot of various challenges which must be faced. Information technology's complexity leads to various social problems such as pornography, cyberbully, and defamation. Therefore, adolescents who face depression due to rape and incest need to rise from grief, live well, and make Yusuf A.S story a guide to the obscurity of suffering. Every teenager deserves to live happily like Yusuf A.S. The adolescents need to take the example of Yusuf A.S story as a guide to go through a life full of trials. Educating teenagers with good values from Quranic characters such as prophets and the pious figure will avoid them to involve in social illness (Nurzatil Ismah Azizan, 2018: 219).

The patience showed by Yusuf A.S finally had a positive effect on his life. If teenagers take the same steps and never protest their fate, by all means, each of them can enjoy a good reward from Allah S.W.T. However, they need to accept the test given, consider the test as a destiny that has been set by Allah S.W.T to strengthen themselves. If they failed, they will lose endurance, lose faith in Allah S.W.T, and are easily caught up in negative symptoms. Teenagers do not occasionally protest with the test received but take on the different side and believe the test as a positive thing that will mature them in the future.

2. Avoiding Misuse of Opportunity Given and Loyal to the 'Master'

Imam Sha'rawi said that Yusuf A.S was placed in the palace to fulfill the sense of parenthood from both al-Aziz and his wife. Al-Aziz and his wife treated Yusuf like their own son which usually involved physical contact. When he matured, he started to put a border between themselves for he feared Allah and loved Him too (Sha'rawi, 1990:208).

The story mentioned that the opportunity of doing more than it should is opened widely. No people are around since the wife of al-Aziz planned it smoothly. She closed all the doors and created a scene to seduce Yusuf A.S. The opportunity was available in front of Yusuf's eyes. As a normal human being, he possessed desires as well. He could take advantage of that if he wanted to, yet he could not. Opportunity means a chance. It is a time when a particular situation makes it possible to do or achieve something. (Al-Baghawi, 1420:474)

The story described that al-Aziz found Yusuf A.S and his wife in front of the door. He doubted Yusuf A.S when his wife started to report that Yusuf planned to molest her. The evidence showed that both of their clothes were torn. Everything is clear when Al-Aziz saw the evidence that Yusuf's clothes are torn in his back part which means somebody is changing him from behind and his wife's clothes torn in her front part which means she tried to create a scene. Even Though al-Aziz knew about the truth, he asked Yusuf to keep everything to himself and never mentioned the story to anybody outside. Yusuf took it as an order and obeyed him. He kept everything to himself. Later, the wife of al-Aziz asked him to go out walking around the guests. Those are the female guests who accused al-Aziz's wife of hitting on her servant. Yusuf A.S fulfilled the order as well. Even though it was against his will, Yusuf A.S tried to not betray his 'master' even later he preferred jail.

As a sign of obedience to Allah and gratitude to al-Aziz, he never accepted al-Aziz's wife's offer despite being seduced several times. (al-Alusi, 1994:401) Prison is considered better than having to deal with vices. Allah S.W.T fulfilled the will of Yusuf A.S through his prayers. (al-Tabari, 1955:90) Prayer is seen as an essential element that connects man and the creator. All the complaints and problems he faced were conveyed through worship. Prayer is the link between servant and God, and God knows the best for his servants. People who always put the fear of God and are always grateful for the favors that have been given can avoid negative things. (al-Maraghi, 2002:158)

A Muslim's personality can be seen through Islamic education, strong faith, and good morals. All these characteristics create a good relationship between humans and Allah S.W.T. Thus, a

tested servant will increase human's faith in Allah S.W.T. Adolescents need to deepen their religious knowledge because it will be the best shield. Positive daily activities will help them to forget the negative elements that can lead to damage. They need to choose friends wisely because good friends will lead to good while bad friends will lead to bad. A good relationship with Allah will protect them from harming themselves. These positive suggestions are in line with Islamic obligations which means to avoid immoral actions and choose the right doing to fulfill our responsibilities as a servant of Allah and Khalifah in this world (al-Tabari, 1955:299).

In addition, the role of a parent also important in upbringing good character of teenagers. Good parenting from both parents will help the children remember the consequences of the mistake done. The close relationship between Yusuf A.S and Yakub A.S can be seen when Yusuf A.S tells his father about the confusion of the dream that he had. It shows that Yakub A.S managed to establish a close relationship with his child. He managed to make himself a reference for his child and become an excellent listener to guide his child. It's proved that Yusuf A.S very familiar with his father's expertise compared to another person, including his brother. Yakub A.S did his obligation very well, and he becomes a good role model by showing patience and optimism, having attention to the conditions and needs of each of his child at the same time be sensitive and democratic (Alifia Fitriyani, 2012:11).

As a child, we should not betray the trust given by both parents. The given opportunity should be put to good use and not do things that could embarrass the guardian. Never abuse the opportunity given by parents or guardians. Teenagers need to always remember the sacrifices of their parents or guardian in raising them. Reciprocating parental kindness by maintaining honor and self-esteem is highly encouraged. That way it is a great honor for them. As Muslims, teenagers should know that Allah forbids us to sin and they should learn how to avoid themselves from doing forbidden things. According to Yusuf A.S story, he never thought to betray his master which is his guardian, and at the same time, he was afraid to do things that could cause the wrath of Allah S.W.T. Yusuf A.S's moral values should be exemplified by teenagers, parental trust and fear of God will prevent them from committing immorality.

3. Protecting Himself According to Sharia.

Yusuf A.S is the best figure to be used as an example because his success overcame his lust and temptation towards his master's wife. According to scholar interpretations such as al-Zamakshari, al-Baidawi, and al-Zuhri, naturally, Yusuf A.S. was a human being who also had an interest in a woman. However, he managed to control his emotions and resist the urge to commit adultery (Abu Zuhrah, t.th:3816).

When Yusuf A.S was trapped in the condition where only the wife of al-Azīz and him was in a closed room and she tried to seduce him, the first thing he did is asking for refuge from Allah (Surah Yusuf, 23) *Khalwat* is known as proximity or seclusion. There is a rule of *khalwat* between ajnabī who have no legitimate marriage relationship which prohibited as prescribed in the Quran included as it triggers couples to commit adultery (Al-Isra', 23)

Committing adultery is prohibited in Islam, as such, Muhammad Hafiz bin Badaruzaman (2016:50) mentioned that even some countries have legal provisions regarding *khalwat* (seclusion). He stated that entire states in Malaysia have legal provisions toward *khalwat*. (Muhammad Hafiz Badaruzaman, 2016:50). There was also hadith narrated by At-Tirmidzi that Rasulullah S.A.W warned Muslims to not be alone their opposite gender "Behold! A man is not alone with a woman but the third of them is Ash-Shaitan" (Al-Tirmidzi, 1998:467).

As stated in Quran and Sunnah, the way to protect from committing adultery is to avoid the fuse which is *khalwat* as mentioned will trigger to commit more because of *shaytān* intervention. And what Yusuf did right after realizing the condition is racing to the door to leave the place. At one point, al-Aziz's wife had offered pleasure to him, but he insisted on rejecting the invitation to commit adultery. He was more willing to go to prison than to commit adultery and summons the wrath of Allah S.W.T. He knew that life in prison was more difficult while the fun with al-Aziz's wife was more interesting and enjoyable. He preferred the hardships of life in prison over the temporary pleasures. (al-Tabari, 1955:90).

Yusuf's firmness tended towards wisdom; he realized the act of choosing temporary pleasures is a great folly and is more willing to be imprisoned to preserve his piety. He knew that imprisonment was only a temporary torment of the world, but the hereafter punishment is more painful. (al-Zamakhshari, 1407H: 367).

It worth noting that Yusuf A.S was taught about faith perfectly when he was with his father, prophet Yakub A.S. When he was raised by Al-Aziz he learns how to control his emotions, doing good, wise, democratic, optimistic, forgive, and maximizing self-potential. He knows about science, interpreting dreams, and economic policies. Both education that he received from Yakub A.S and Al-Aziz produced a positive mental and robust mentality in facing each test (Alifia, 2012:13),

The teenager should have a stand; firmness is very important to avoid them from negative acts. They should be aware of negative things that can be destructive and avoid getting caught up in elements that can lead them to harm. Unrestricted relationships can lead to adultery. Every teenager needs to maintain the boundaries of the relationship so as not to lead to social problems such as adultery and abortion. They should stick to the prohibition of having sex before marriage. As well as other social problems, such as incest, drinking, and drug-taking. All such social problems can be overcome if the individual has the firmness and fear of the consequences. The assertiveness will prevent them from getting caught up in any immoral actions. Yusuf's assertiveness as narrated in the Qur'an can be used as a guide to self-preservation. The story of Yusuf A.S teaches people to be more careful in life, how to protect themselves from lust, and avoid the slander of the world.

7.0 Conclusion

Yusuf A.S's story can be used as an example for teenagers in Malaysia to build a strong identity and withstand all testing forms. By implementing the characteristics of good Muslim teenagers emphasized by Prophet Yusuf A.S before, it will reduce their involvement in social

illness. Among the factors that contributed to Malaysian teenagers' involvement in social illnesses are significant separation from religion, uneducated background, broken families, and easy exposure to negativity. Notwithstanding, the unique episodes of Yusuf A.S's story show the real character of Muslim teenagers living in this challenging world full of temptations and desires. Yusuf's Methods in overcoming these problems are by putting Allah as number one in his actions, choosing the right things despite difficulties, avoiding misuse of opportunities, observing Sharia guidelines to protect himself, being grateful to everyone in his life, specifically the creditable one like al-Aziz and his father. This kind of Yusuf's gratitude will lead teenagers to avoid negativity just because do not betray beloved one's trust and hope to them. In order to implement Yusuf's dealing methods in facing life temptations and managing desire, teenagers must have a strong connection to Allah and protect themselves by observing sharia guidelines. Then, the teenagers need parents' attention and affection to raise them with values and good character. The participation of the family is crucial when dealing with their education. Finally, it is important to provide our teenagers with good surroundings to let the immoral actions unfamiliar.

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