

TAUHID-BASED SELF-HEALING AS AN EFFORT TO OVERCOME NON-SUICIDAL SELF-INJURY: A STUDY ON THE STORY OF PROPHET YUSUF IN THE QUR'AN

Nunung Lasmana

STAI Asy-Syukriyyah, Banten, Indonesia
lasmananunung.90@gmail.com

Muhammad Yanuar Winata

STAI Asy Syukriyyah, Banten, Indonesia
yanuarwinataid@gmail.com

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Abstract

Every individual inevitably encounters pressures, conflicts, and social relationship challenges throughout their lives. While some individuals are able to navigate these difficulties successfully, others may struggle, leading to prolonged mental stress. In severe cases, this can manifest in self-harming behaviors, including Non-Suicidal Self-Injury (NSSI). To prevent such behaviors, effective self-healing strategies are essential. For Muslims, one source of inspiration for self-healing is the tauhid-based approach exemplified by Prophet Yusuf, who endured significant trials from his brothers and his environment. This study explores the concept of tauhid-based self-healing as demonstrated by Prophet Yusuf to understand how he managed to avoid prolonged mental stress. Employing a descriptive-analytical method, the study examines the narrative of Prophet Yusuf, highlighting his adversities—such as being thrown into a well, falsely accused of theft, and slandered with adultery—and his strategies to overcome them. The findings reveal that Prophet Yusuf employed tauhid-based self-healing through self-compassion, compensation, mindfulness, and open-mindedness, providing valuable insights into addressing NSSI.

Keywords: *tauhid-based self-healing, non-suicidal self-injury, the story of the prophet Yusuf*

Abstrak

Setiap individu pasti akan menemukan tekanan, konflik, serta masalah hubungan sosial dalam kehidupannya. Namun, ada yang mampu mengatasinya dan ada juga yang tidak mampu mengatasinya sehingga terjebak dalam tekanan batin secara berlarut-larut. Bahkan, sebagian mereka ada yang melakukan tindakan menyakiti diri sendiri atau Non-Suicide Self Injury (NSSI). Oleh karena itu, diperlukan self-healing untuk menghindari perilaku NSSI tersebut. Dan salah satu inspirasi self healing bagi umat islam adalah tauhid based self healing yang dilakukan oleh nabi Yusuf ketika beliau dilanda berbagai cobaan baik dari saudaranya sendiri maupun dari lingkungan sekitar. Maka, bagaimanakah konsep tauhid based self healing yang dilakukan oleh nabi Yusuf sehingga tidak terjebak dengan tekanan batin secara berlarut-larut? Penelitian ini menggunakan metode analisis deskritif dengan cara menguraikan kisah nabi Yusuf secara apa adanya dan melakukan kajian mendalam terkait penderitaan nabi Yusuf dan upaya beliau dalam mengatasinya sesuai dengan teori self healing. Dalam kisah nabi Yusuf ini ditemukan beberapa faktor pendorong *NSSI*, yaitu dilemparkan ke dalam sumur, dituduh mencuri dan difitnah berzina. Dalam hal ini, nabi Yusuf menerapkan upaya tauhid based self healing dengan cara self-compassion, kompensasi, mindfulness, dan berlapang dada.

Kata Kunci: *tauhid based self healing, non-suicidal self injury, kisah nabi Yusuf.*

Introduction

The journey of human life from birth to death, of course, will go through stages of development, namely children, adolescents, adults, and the elderly. Each period has its challenges. The adolescent or emerging adulthood phase is vulnerable because individuals begin exploring themselves and their environment. Individuals will find pressure, conflict, and social relationship problems.¹ Many individuals find it difficult at this stage. During their growth, a person may find it challenging to deal with their problems, which can make them depressed and even commit self-harm. The World Health Organization (WHO) states that around 20% of teenagers in the world commit *self-harm* or *Non-Suicidal self-injury*, namely injuring themselves with their nails by cutting, hitting, biting, holding, and banging their heads against the wall to express their feelings. This phenomenon is filling social media homepages. The term that is currently popular is "barcoding."²

In a study entitled "Description of Non-Suicidal Self Injury (NSSI) Behavior in Adolescents During the Pandemic: Literature Review," it was found that there were 15 articles obtained from developed and developing countries published in the last 3 years

¹ Dea Fausia Karim Karim, "The Role of Religiosity in Quarter Life Crisis in Fresh Graduates During the Covid-19 Pandemic" (University of Muhammadiyah Malang, 2022).

² M. Ridho Saputra et al., "Vulnerability to Self-Harm in Adolescents in the Modernization Era," *Proceeding Conference On Psychology and Behavioral Sciences* 1, no. 1 (December 4, 2022): 28–33, <https://doi.org/10.611994/cpbs.v1i1.8>.

(2021-2023) that 12% to 40% of adolescents had committed NSSI. The largest population of adolescents who participated in the NSSI survey was 5854 adolescents, where an essential report from the results of this review found that the most common NSSI methods used by adolescents were picking wounds, biting themselves, pulling out hair, and cutting themselves. NSSI is more common among women. The Self-Injurious Thoughts and Behaviors Interview (SITBI) is a widely used tool for measuring the prevalence of NSSI.³

Psychological pain can cause physical pain if not treated immediately. Overcome. Therefore, *self-healing* is needed. In Islam, forms of sadness and/or pleasure are included in the tests that every human being will face. Profess faith. As in QS al-Baqarah [2]: 214 explained:

“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted with poverty, suffering, and were shaken until the Messenger and those who believed with him said, “When will the help of Allah come?” Indeed, the help of Allah is near.”⁴

Historically, many stories of prophets were hit by various trials and tests, but in the end, they got through them without engaging in *NSSI behavior*. They applied *tauhid-based self-healing* in their lives. Namely by getting closer to Allah SWT in healing the emotional wounds they experience due to resistance from their people when preaching or other trials that befall them. Among the stories of the Prophets is the story of the Prophet Yusuf As., which is the most extended story, described in one particular surah thoroughly and most perfectly compared to the other stories.⁵

In the story of Prophet Yusuf a.s. it is told clearly and sequentially about the various trials he experienced from childhood to adulthood. Starting from the jealousy felt by his brothers because the love of his father, namely Prophet Ya'qub as . was greater for the prophets Yusuf and Benjamin than for his other brothers. From that jealousy, hatred and envy arose towards Prophet Yusuf as. so that they worked together to throw Prophet Yusuf as. into the well. From this story, there is a picture of the pressure and emotional crisis that Prophet Yusuf felt and the social pressure and jealousy felt by his brothers.

The story of the prophet Yusuf is a depiction of a young man who was able to overcome all obstacles with a *tauhid based self-healing approach* so that he could avoid *self-harm* or *Non-Suicidal Self Injury behavior*. Thus The story of the Prophet Yusuf is very relevant to the phenomenon experienced by some teenagers today, so in-depth

³Triyana Harlia Putri and Vivivanti Dewi , Description of Non-Suicidal Self Injury (NSSI) Behavior in Adolescents During the Pandemic: Literature Review , *Journal of Mental Health Nursing (JKJ): Indonesian National Nurses Association* 11, no. 2 (May 2023): 415.

⁴Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Translation*

⁵ Hamsa, H. Abd. Rahman Fasih, and Muhammad Irwan, *Modern Literary Study of the Story of the Prophet Yusuf AS*, (Makassar: Gunadarma Ilmu, 2019), 1-2.

research is needed to understand the aspects of *tauhid based self healing* carried out by the Prophet Yusuf as.

Based on the variable of the story of the prophet Yusuf, quite a lot of research was found, both in terms of language literature, education, social, semiotics, and psychology. As for the variable of *tauhid based self-healing*, it has not been research was found that specifically discussed the term. While from the *Non-Suicidal Self Injury* (NSSI) variable, there are quite a lot of studies from a psychological perspective and are not related to Islamic studies or interpretation studies. So, it can be said that there is no theme that is the same as this study.

Methodologically, this study uses a descriptive analysis method. Sahiron Syamsuddin in one of his studies entitled "Approach and Analysis in Research on Interpretation Texts" explains that the descriptive analysis method is a straightforward explanation of what an interpretation text means. This explanation or description can be done by taking direct quotes from the text or indirectly by paraphrasing it in the researcher's language. Practically, this analysis attempts to infer (conclude) the meaning of a text.⁶

This research only focuses on the verses that show the story of the Prophet Yusuf in facing suffering, namely QS Yusuf [12]: 15, QS Yusuf [12]: 77, QS Yusuf [12]: 33. This is because not all verses in the letter of Yusuf contain the concept of *healing*. It is hoped that from this research an appropriate solution can be found in heal the wounds of one's emotional stress and crisis so that able to control emotions to remain stable and not commit harmful actions such as *Non Suicidal Self Injury*.

Mechanically, data processing is carried out in the following ways:

1. Descriptive, namely by describing the story of the prophet Yusuf as it is, which is contained in the three verses, both directly sourced from the Qur'an and books of interpretation.
2. Analysis, namely by conducting an in-depth study of the stories of the prophet Yusuf and the various efforts of *tauhid based healing* and then concluding the *tauhid based healing efforts* carried out by the prophet Yusuf in facing all the suffering he experienced.

Overview of *Tauhid Based Healing*

Tauhid comes from Arabic (*wahhada-yuwahhidu-tauhidan*) which means to unite. Tauhid means the belief that Allah SWT is One. In several differences in the concept of tauhid, the author takes the concept of tauhid of Imam Ibn Taimiyah with his three concepts of tauhid, namely *tauhid rububiyah* (deed), *tauhid u luhiyah* (worship) and *tauhid a sma' w a s hifat* (the perfect names and attributes of Allah SWT).

⁶Sahiron Syamsuddin, Approaches and Analysis in Research on Interpretation Texts: An Overview, *Suhuf*12, no. 1 (June 2029): 140.

a. *Tawhid Rububiyyah*

Tauhid rububiyyah is a recognition of the greatness of Allah SWT as the sole creator of nature and everything in it. Allah SWT is Almighty and controls the universe and its contents. There is no other substance besides Allah SWT who created, controls and regulates the universe. This means that everything that happens is the will of Allah SWT. So *tauhid rububiyyah* is the concept of Allah's unification of three things: creation, power and regulation.⁷

By applying *tauhid rububiyyah* in everyday life, a person will be sure that no matter how serious the problem they face is Allah's plan and Allah will help every servant who believes in Him. Thus, he will not get involved in a problem until he is trapped in a bad psychological condition that causes him to commit *NSSI actions*.

b. *Tauhid Uluhiyyah*

Tauhid uluhiyyah, often called *tauhid of worship*, recognizes that Allah is the Almighty One worthy of worship. Worship of Allah is realized through prayer, fasting, zakat and other acts of worship. This means that someone who still associates partners with Allah does not yet have complete aqeedah. Because prayer is built on sharia and guidance. So a Muslim cannot perform worship other than that exemplified by the Prophet Muhammad.⁸

In implementing *tauhid uluhiyyah*, we must focus on carrying out every worship because our God is Allah, so every worship we do must be because of Allah. The efforts made by someone to raise this awareness will create peace of mind to avoid *NSSI* behavior.

c. *Tauhid Asma wa Sifat*

Tawheed asma' wa attribute is uniting Allah by assigning to him the name and attributes of Allah. Which is stipulated in the Koran and through the Messenger of Allah. Believing in the characteristics and attributes of Allah, the most perfect, is the obligation of a Muslim. The nature of God does not mean the nature of creatures, but God has these characteristics to explain that God's will and abilities are perfect.⁹

When someone believes in the names and attributes of Allah and tries to understand and absorb each of its meanings. So, every time faced with difficulties in life such as economic problems, he will rely on his problems to Allah that Allah is in accordance with His names and attributes as the All-Giver of Sustenance, so Allah can't waste His creatures after He created them. This kind of belief will reduce the stress experienced by someone when faced with difficulties in life.

⁷ IAIN Metro, "Ibn Taymiyah's Concept of Tawhid and Its Influence on Renewing Islamic Thought" 12, no. 2 (2021): 13.

⁸ IAIN Metro, "Ibn Taymiyah's Concept of Tawhid and Its Influence on Renewing Islamic Thought" 12, no. 2 (2021): 13.

⁹ IAIN Metro, "Ibn Taymiyah's Concept of Tawhid and Its Influence on Renewing Islamic Thought" 12, no. 2 (2021): 13.

The word self -*healing* has the meaning of self-healing "*a process of cure*", a process of treatment or healing carried out by oneself through one's own belief process and supported by the environment and supporting external factors.¹⁰

In the world of psychology, *self-healing* is a method of healing diseases by healing and releasing emotions and feelings hidden in the body without using drugs. The main key to maintaining good mental health is within yourself.¹¹ *Self-healing* encourages oneself to heal wounds by understanding oneself to the best condition and being able to take positive actions to process inner wounds. *Self-healing* is the fusion of feelings and emotions embedded in the body and can appear at any time. So, it takes effort to eliminate the emotions one feels when remembering or touching a painful state of mind.¹²

There are various types of self -*healing* with their own methods. This variety is an option for individuals who want to do *self-healing* according to their problems and abilities. The following are the types of *self-healing*, namely *forgiveness* (*forgiving*), *gratitude* (being grateful), *self- compassion* (feeling the hardships of others), *mindfulness* (whole awareness), *positive self - talk* (positive internal self-talk¹³), *self- acceptance* (the ability to accept one's mistakes and strengths without judgment)¹⁴, *relaxation* (one of which is breathing relaxation , namely slow and deep breathing exercises¹⁵), *expressive writing* (expressing emotions felt in a good way through writing¹⁶), *guided imagery* (imagining things of happiness)¹⁷, and *self- management* (running all affairs in an orderly and efficient manner).¹⁸

So, *tauhid based healing* is an effort to heal oneself based on tauhid from pressures that can be a factor in *non-suicidal self-injury behavior* by believing that Allah is the Almighty, Almighty God who can help every one of His servants who draw closer to Him.

One form of *tauhid-based healing* is when someone performs prayer and supplication. *Mindfulness* is reflected through focus on every reading, movement, and deep presence. Prayer encourages a Muslim to direct attention to Allah, set aside

¹⁰ Nur Halijah, "Healing Trends on Instagram: Contemporary Healing Among College Students," *Emik* 6, no. 2 (December 19, 2023): 234–52, <https://doi.org/10.46918/emik.v6i2.2091>.

¹¹ Anita Agustina, "The Concept of Self Healing for the Mental Perspective of the Prophet's Hadith: A Thematic Study with a Psychological Approach," *Gunung Djati Conference Series* 24 (60), <https://conferences.uinsgd.ac.id/index.php/gdcs>.

¹² Afni Mulyani Harefa, "Self-Healing in the Qur'an (Psychological Analysis in Surah Yusuf)" (2022), 47, <https://repository.uinjkt.ac.id/dspace/handle/123456789/64619>.

¹³ Diana Rahmasari, *Self Healing Is Knowing Your Own Self* (Surabaya: Unesa University Press, 2015), 28.

¹⁴ Juliana Fernandes Filgueiras, et al, "Self-Acceptance in Pregnant and Postpartum Women: A Comparative Study," *Journal of Physical Education and Sport* 23, no. 2 (nd) , 1.

¹⁵ Tina Mawardika, Imami Nur Rahmawati, and Wiwit Kurniawati, "Relaxation breathing and dhikr reduce anxiety levels in HIV-positive pregnant women: Literature review," *NURSCOPE: Journal of Nursing Research and Scientific Thought* 6, no. 2 (December 25, 2020): 101, <https://doi.org/10.30659/nurscope.6.2.101-108>.

¹⁶ Rahmasari, *Self Healing Is Knowing Your Own Self*, 48.

¹⁷ Rahmasari, *Self Healing Is Knowing Your Own Self*, 62-63 .

¹⁸ Hanum Jazimah, "Implementation of Student Self-Management in Islamic Education" 6 (nd).

distracting worldly thoughts, and feel every movement as a form of devotion. This deep focus helps calm the mind and creates a sense of peace that has a positive impact on mental health.

In addition, prayer also plays an important role in increasing *mindfulness*. When praying, a person speaks to God, pouring out his heart with full focus and awareness. This process creates space for self-reflection and acceptance, allowing the mind to release emotional burdens that are often pent-up. Praying mindfully, by experiencing every word and hope conveyed, can bring inner peace and relief, functioning psychologically as a release from emotional stress that may have accumulated.¹⁹

Tauhid Based Healing in the Story of the Prophet Yusuf

In the Qur'an there are many stories of prophets and previous people which are lessons for Muslims. The stories in the Qur'an contain a lot of wisdom that can be used to strengthen faith and improve the quality of morals in life. Likewise in the story of the Prophet Yusuf AS. Allah revealed his story so that the wisdom, lessons, ethics and commands contained in it can be used as *i'tibar*.²⁰ The story of the Prophet Yusuf AS is called the best story (*ahsan al-qasas*) as stated in the word of Allah SWT QS Yusuf [12]: 3;

نَحْنُ نَفْصُلُ عَلَيْكَ أَحْسَنَ الْفَصَصِ إِمَّا أَوْحَيْنَا

"We told you (Prophet Muhammad) the best story by revealing this Koran to you. Indeed, before that you were among those who did not know."

The stories found in the Qur'an are often repeated and are in different chapters . This is different from the story of the Prophet Yusuf, which is unique because the story is completely contained in one chapter in sequence in the Yusuf chapter.

Tauhid Based Self-Healing of Prophet Yusuf As When Thrown into the Well

Allah SWT. says in QS Yusuf [12]: 15 ;

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غَيْبَتِ الْجُنُبِ وَأَوْحَيْنَا إِلَيْهِ مِنْ بَأْرَهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

"So, when they took him and agreed to put him at the bottom of the well, (they carried out that agreement). We revealed to him, "You will definitely tell them about their deeds, while they are not aware . "

¹⁹ Mezzaluna D'attira (et al), The Influence of Worship and the Role of Prayer in Psychological Recovery from an Islamic Perspective, *JIPKM: Scientific Journal of Psychology and Public Health*, 1, no. 3 (2024).

²⁰ Ibn Kathir, *Qashashul Anbiya* (Ummul Qura, 2013), 365.

1. Environmental Dimensions of *Non-Suicidal Self-Injury* Behavior Driving Factors

It started from the jealousy of the brothers of Prophet Yusuf AS. because their father's attention and affection were greater for Prophet Yusuf AS. and Benjamin. They plotted to kill or throw away Prophet Yusuf AS. so that their father's attention would be focused on them. Their agreement was finally not to kill but to throw Prophet Yusuf AS. into a well to be picked up by a traveler.²¹ After conspiring and agreeing, they asked their father's permission to take Prophet Yusuf AS. with them to play and said they would look after him. Behind their words, they hid a wicked plan in their hearts. No one knows about the plan except Allah SWT.

His father was very worried about Prophet Yusuf AS and said: "What if when you are playing you are careless and a wolf comes and pounces on you ? Then they answer , 'No , because we are strong people , so if that happens it means we are weak and weak people . " They continued to insist until his father let Prophet Yusuf As. go with them. Once out of reach of his father, they criticized and mistreated Prophet Yusuf As. insultingly with his actions and words. They included the Prophet Yusuf As. to in the well, they returned in the evening carrying the robe of Prophet Yusuf AS. stained with the blood of the goat they slaughtered as an attempt to lie to his father that Prophet Yusuf AS. was attacked by a wolf while they were playing.²²

In the Al-Azhar interpretation, Hamka explains the context when Prophet Yusuf AS was thrown into a well by his brothers. At that time, Prophet Yusuf AS was 12 years old while his brothers were more mature. The chronology makes our hearts imagine how difficult it was at that time. The commentators narrated that they first took off Prophet Yusuf AS's clothes. In another narration, that Prophet Yusuf AS when thrown into the well, he tried to climb up by holding on to the well rope, but the rope was cut by them. Luckily in the well there was a rock for him to sit on so that he did not continue to sink. In several other interpretations that add the story of Israilyat, it is stated that when Prophet Yusuf AS was about to be thrown into the well, he cried and asked not to be thrown, but all his brothers ignored him.²³

This incident illustrates the enormity of the situation at that time, causing sadness and deep disappointment. The harsh treatment of his brothers made the condition of Prophet Yusuf AS at its weakest phase. This happened because his brothers were worried about their father's unfulfilled affection and according to them it was given more to Prophet Yusuf AS. In the world of

²¹See Qs. Yusuf 12: 7-10

²² Ibn Kathir, *Qashashul Anbiya* , 375.

²³ Haji Abdul Malik Karim Amrullah, *Tafsir Al-Azhar* (National Library PTE LTD Singapore, 2010), 3613.

humanistic psychology, every individual has a hierarchy of needs. This means that before basic needs are met, the individual will try to fulfill those needs. In the context of the brothers of Prophet Yusuf AS, they felt worried about the lack of affection, fear of the future, envy, low self-esteem and so on. Emotionally, envy (hatred) towards others will encourage negative emotions that can eliminate love and create continuous anger. With the disease of envy, a person is susceptible to bad behavior and opens up opportunities for Satan to lead and encourage bad and despicable actions.²⁴

The harsh and unpleasant treatment received by Prophet Yusuf AS could have made him depressed and afraid to face his world. Someone who is mentally wounded will experience *mental disorders* and potentially express themselves in abnormal ways, such as despairing and hurting themselves. Among the factors that drive someone to commit *NSSI*, the harsh treatment of his brothers is included in the environmental dimension that caused Prophet Yusuf AS to lose his relationship with his family.

2. *Self-Healing Self Compassion* Efforts (Self-Acceptance)

The attitude reflected by the Prophet Yusuf AS to his brothers contextually is an effort *at self-compassion*, which is a process of understanding oneself without criticism of suffering, failure, or inability, accompanied by an understanding that these are part of life in general. *Self-compassion* can foster a more positive and happier life, including when facing difficult events such as bullying. Individuals with *self-compassion* do not easily blame themselves when facing life's difficulties. They can also correct mistakes, and are able to change less productive behavior to face new challenges.²⁵

In the Islamic treasury, *self-compassion* means being pleased with the decree of Allah SWT. Because of his faith, he believes that Allah SWT is the one who regulates the universe and what happened in it. So the prophet Yusuf accepted the situation, was pleased with what happened with an open heart (*self-compassion*) for the treatment of his brothers at that time.

Prophet Yusuf As. with his faith he believes in what is inspired to him. As explained by Ahmad Musthafa Al-Maraghi's interpretation that Allah Swt. gave inspiration to the Prophet Yusuf As. so that his heart is calm and his soul is steadfast about this incident. As well as giving The good news is

²⁴ Suharjo B. Cahyono, *Achieving Unlimited Self-Healing Power* (Jakarta: PT. Gramedia Pustaka Utama, 2011), 5.

²⁵ Mikaela Berliyana Alitani, Self-Compassion in Students Who Have Experienced Bullying, *Jurnal Cahaya Mandalika (JCM)*, 4, no. 1, 23.

that he will be saved from trials and will raise his status until his brothers will be in the power and strength of Prophet Yusuf AS.²⁶

Tauhid Based Self-Healing Prophet Yusuf As. When Accused of Stealing by His Brothers

Allah SWT. says in QS Yusuf [12]: 77;

"They (Yusuf's brothers) said, "If he (Bunyamin) steals, indeed his brother (Yusuf) has stolen before." So Yusuf hid (resentment) in his heart and did not show it to them. He said (in his heart), "You are worse in position (i.e. your qualities). Allah is All-Knowing of what you explain."

1. Environmental Dimensions of *Non-Suicidal Self-Injury* Behavior Driving Factors

The accusatory and demeaning words of the brothers of Prophet Yusuf AS, when viewed from a psychological (human) perspective, certainly cause emotional symptoms such as irritation, anger, disappointment, sadness and even depression. In fact, at that time, Prophet Yusuf AS was able to respond to his annoyance by expelling his brothers. But because Prophet Yusuf AS had a noble heart, he did not treat his brothers badly. He only did *describing* (describing thoughts and feelings with words). Saying in his heart that what was accused was not true and the brothers who accused him were actually worse than what they accused him of.

Mufasir Ahmad Musthafa Al-Maraghi stated that hasu d is still stored in the hearts of the brothers of the Prophet Yusuf As. caused by differences between his mother and his father's love for the Prophet Yusuf As. and Benjamin. In fact, the words are true about the theft committed by the Prophet Yusuf As. is what was narrated by Ibnu Mardawah from Ibnu Abbas in marfu' that Prophet Yusuf As. US. once stole a gold and silver statue belonging to his grandfather, and threw it on the street until it broke. Later, his brothers reviled him for that.²⁷

Hamka stated that his brothers were very angry when they found the royal cup or container in Benjamin's pocket. In fact, this strategy was part of the inspiration that Allah gave to Prophet Yusuf AS. At that time, the king's rule stated that anyone who was proven to have stolen must be immediately imprisoned. But miraculously, the brothers of Prophet Yusuf AS. had already said themselves, that anyone who had the king's cup or container in their package must become a slave or prisoner of the king. This means that they themselves offered themselves to become slaves and prisoners. In this incident, Benjamin was initially elevated in status, removed from a life of misery and raised to glory.

²⁶ Ahmad Musthafa Al-Maraghi, *Translated Tafsir Al-Maraghi Al-Maraghi*, (Semarang: PT. Karya Toha Putra Semarang, nd) Vol. 12, 239.

²⁷ Ahmad Musthafa Al-Maraghi, *Translated Tafsir Al-Maraghi*, 12:400.

Benjamin received the door of sustenance and blessings in the goodness he received. Meanwhile, his brothers were very disappointed with Benjamin. They knew at all that their brother who was so loved by his father had committed theft. At that time, the hatred that had happened before when Prophet Yusuf AS. was thrown into the well and envy because of the difference in his mother's and father's affection also reappeared.²⁸

When the king's drinking place was found in Benjamin's pocket, his brothers were shocked and did not want to be considered bad. They said truly , his bad behavior was inherited from his mother, because of his biological brother (Prophet Yusuf As).²⁹

Incidents like this illustrate that criticism from others is commonplace. In social life, it is certainly inseparable from gathering and socializing which has the potential to get attitudes or words that make oneself feel upset. Moreover, nowadays we can easily find on social media that there are often mutual taunts and criticisms. This phenomenon certainly has the potential to make the individual who is the victim feel hurt. Conflicts caused by other people's words can cause emotional wounds and encourage someone to express themselves in a non-positive way such as retaliating against their treatment or punishing themselves. This is also what the Prophet Yusuf As felt about the accusations of his brothers who harbored malice in their hearts. In the factors that encourage someone to engage in *NSSI behavior*, the words of the Prophet Yusuf's As brothers are included in the behavioral dimension that makes individuals feel humiliated and embarrassed. Someone can express themselves by hurting themselves as a form of punishment for the events they experience.

2. *Self-Compassion* As One Of The Self-Healing Efforts

In the context of Prophet Yusuf As, we can see the form of *self-healing* , namely compensation to cover up the irritation caused by the words of his brothers. Prophet Yusuf As. after fully realizing his thoughts at that time, he only described his thoughts and feelings through words. Prophet Yusuf As. restrained himself from irritation without retaliating against his brothers' actions, then hid his mistake and said in his heart:

" ...So Yusuf hid (annoyance) in his heart and did not show it to them. He said (in his heart), "You are worse in position (i.e. your qualities). Allah is All-Knowing of what you explain."³⁰

²⁸ Hajj Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, 3696.

²⁹ M. Quraish Shihab, *Tafsir Al-Mishbah (Message, Impression and Harmony of the Qur'an)* , 6:153.

³⁰ See QS Yusuf [12]: 77

Compensation is the human ability to divert feelings of anger that arise because of the treatment of others.³¹ Compensation is done for the following purposes:

1. Distraction and incompetence
2. Substituting real achievements
3. Maintaining status, self-esteem, and integrity

From the accusations they said when they found Benjamin's pocket containing a cup or a royal container, in fact the bad character came from his mother, because previously his siblings had also stolen. Prophet Yusuf As. heard this and felt annoyed, but he hid his feelings and did not show it to anyone else. He only said in his heart, "You are worse in position, namely your characteristics because you stole from Prophet Yusuf As. and mistreated him or because your heart is worse than mine." Their accusation that Prophet Yusuf As. had stolen was considered by some scholars as slander and lies. The word *tashifun* is often used by the Qur'an for statements in which there is evidence of lies.³²

From the explanation of the interpretation above, it strengthens that the accusations thrown at the Prophet Yusuf As. and his brother Benjamin is an expression of hatred that comes from the hearts of his brothers. Prophet Yusuf As. hiding the irritation in his heart. So, self-healing became the defense of Prophet Yusuf As. when accused by his brothers is with compensation. Individuals who compensate will be trained to feel the benefits of gratitude for their experiences. Compensation made by Prophet Yusuf As. based on faith in Allah that what is slandered against him is not true and Allah SWT knows the truth. Here he proves once again that he is monotheistic by refraining from responding to his slander and believing that Allah SWT knows the truth of the accusations thrown at the Prophet Yusuf As.³³

***Tauhid Based Self-Healing* Prophet Yusuf As. Facing Women's Slander**

Allah SWT. says in QS Yusuf [12]: 33 ;

"(Yusuf) said, "O my Lord, I prefer prison to fulfilling their invitation. If You do not prevent their deception from me, I will certainly be inclined to (fulfill their wishes) and of course I will be one of the stupid people."

1. Environmental Dimensions of *Non-Suicidal Self Injury* Behavior Driving Factors

³¹ Indah Wigati, "Anger Compensation Theory in the Perspective of Islamic Psychology," *Ta'dib: Journal of Islamic Education* 18, no. 02 (2013): 212, <https://doi.org/10.19109/td.v18i02.46>.

³² M. Quraish Shihab, *Tafsir Al-Mishbah (Message, Impression and Harmony of the Qur'an)* , 6:154.

³³ Rahmasari, *Self Healing Is Knowing Your Own Self*, 8.

It is said that the Prophet Yusuf As. seduced by the wife of the ruler of Egypt and asked her to do things that the ruler's wife should not do in a closed room. The woman was young, beautiful, rich, and respected. He prepared himself to tempt Prophet Yusuf As. in the most luxurious and dazzling clothes and then closed the door of the house. She was the daughter of the Egyptian king's sister and the wife of a minister. Prophet Yusuf As. was a young man of very handsome race and very charming appearance, but Allah protected him from bad actions and rejected the deception of women.³⁴

The woman was very much in love with Prophet Yusuf As. until there was a tug of war between the two of them. The woman held Prophet Yusuf As shirt from behind until it was torn when Prophet Yusuf ran towards the door to escape. Then when he arrived at the door, at the same time as Al'Aziz opened it and saw the two of them. The woman pretended to cry and accused Prophet Yusuf As. of wanting to do bad things to her. The trickery did not work because there was a witness said that if the shirt was torn in the front, then the woman was right. If her clothes are torn at the back, then it is the woman who is lying. So Al-'Aziz saw her clothes which were torn at the back, he said "Really, this is really a fraud, O woman."³⁵

In fact, the emotional pain of not receiving affection from his brother and being away from his parents for a long time could have caused Prophet Yusuf AS. fell to someone who gave false affection by inviting him to commit adultery. Moreover, the encouragement was not only from one woman, but all the women there encouraged and told him to fulfill the request to commit adultery. Then the pressure because of the threat of prison threatened his life. Because if he chose to go to prison, his life would suffer and be full of deprivation. The slander of the woman made the Prophet Yusuf As. depressed and became one of the factors that drove someone to commit *NSSI*. With this slander, the Prophet Yusuf AS. was socially isolated.

2. *Self-Healing Mindfulness* Efforts (Remembering Allah)

Self-healing from the attitude of the Prophet Yusuf As. In the verse above, when viewed psychologically, it is *mindfulness with dhikr* (Remembering Allah). *Mindfulness* with *dhikr* is a person's complete awareness to accept every situation, experience and test faced involving Allah SWT. In Islam, *Mindfulness* is done by remembering Allah SWT. namely by dhikr or praying to him. This *mindfulness* attitude is proven in the context of the Prophet Yusuf As. when asking for protection from Allah SWT. from the temptation of al-'Aziiz's wife .

³⁴See Qs. Yusuf 12: 23-28

³⁵ Ibn Kathir, *Qashashul Anbiya*, 379–82.

Hamka argues in Al-Azhar's interpretation of this verse that Prophet Yusuf AS truly admitted and prayed before Allah SWT. that he would not be safe from this temptation if he was not separated. Because he was still young, he was capable, handsome, and perfect as a man, his fear would collapse if he continued to be near them. He begged to free him from the danger of this fitnah. He knew that if he fell into that temptation, then his life would be ruined and he would be included among the fools whose lusts defeated their minds. In truth, all the great sins committed by humans in the world are when they are no longer controlled by their minds. People who do not remember that there will be an accident in the hereafter that befalls them because of the sins they have committed.³⁶

In Al-Maraghi's interpretation, mufasir Ahmad Musthafa explains the verse above that Prophet Yusuf As. said, "O my Lord, You are All-Knowing about secrets and complaints. You are the Almighty to eliminate that temptation. Indeed, being threatened with prison and living in an environment of sick people with a life of misery and misery, I prefer to obey the invitation of women to have fun in the luxury of the palace, and be busy with their love, which causes their love for You to be neglected, even busy by approaching them to the point of neglecting to be close to You."

In the words *mimma yad'uu nanii dawa* there is a hint that the woman was scaring him so that he would not disobey his master's orders, then seducing him into following her will. So, they said to him: Obey your master, give him what he likes so that you will avoid his evil, and be safe from his punishment.

In a soft voice, Prophet Yusuf As. ask Allah for help and pray. If you had not saved me from the trap of deceit and you had strengthened my resolve to remain safe from sin, I would have tended to have sexual relations with women based on their desires and I would have been caught in the net of hunting, then I would have wallowed in the mire of their misguidance. Prophet Yusuf As. ask for merciful protection from Allah SWT like the mursalin when they feel afraid of Allah SWT as a statement that there is no strength for them except with the help of Allah SWT.³⁷

In the above situation, Prophet Yusuf AS concluded that all the women invited him to disobey Allah SWT. Quraish Shihab in his interpretation of Al-Mishbah argued that when faced with this situation, Prophet Yusuf AS, " *My Lord*" That is how he called Him directly without using the word *ohai* which gives the impression of distance. "My Lord who has always guided and done good to me. I realize that their invitations make you distant from me and even angry with me, while I am unable to be far from You. Therefore, if indeed there are only two choices left to me, then prison with Your consent and love is more

³⁶Hajj Abdul Malik Karim Amrullah, *Al-Azhar Interpretation* , (National Library PTE LTD Singapore, 2010), 3645.

³⁷ Ahmad Musthafa Al-Maraghi, *Translated Tafsir Al-Maraghi* , 12:224.

to my liking than fulfilling all their invitations to me, both those who invite me to make love with them and those who encourage me to obey disobedience. If you do not protect me from this trickery, for whatever reason they try to seduce or encourage me to submit to disobedience, I will definitely be pushed by them to fulfill their desires because now I am not only facing one woman but many women, and as a human being, I also have lust. If this happens, I will be included in the group of stupid people because their attitudes and actions are contrary to the values you teach. Allah SWT. heard the voice of Prophet Yusuf As. and as before Allah SWT. had spared himself when the woman closed the door tightly. Allah SWT quickly protected Prophet Yusuf As. and save him from their tricks. Allah SWT listened to the sincere requests and complaints of the Prophet Yusuf As.³⁸

3. *Self-Healing* Efforts to be tolerant

The psychological review depicted in the story above is an attitude of tolerance, sincerity, and acceptance of His provisions. This is proven by the attitude of the Prophet Yusuf As. who is sincere, patient and returns everything to Allah SWT. In line with that, the Qur'an explains that if a person presents Allah within himself, then he is able to be protected from evil deeds.

In the tafsir al Azhar states that the Prophet Yusuf As. to be tolerant on the basis of his faith and tauhid towards Allah's decree for him who found himself in a serious ordeal in the form of slander of women. Then he was also willing to accept the risk that would be accepted even though it was bitter and unpleasant for him, namely choosing to go to prison rather than fulfilling the women's invitation.³⁹

In this incident, Prophet Yusuf As. showed a strong stance. He knew that his life would be enjoyable if he was willing to prostitute himself as the "sweets" of the noble women. In this verse, the word "jama'" is used, meaning not to mention only one, indicating that all the beautiful noble women who liked him, or at least defended the position and glory of al-Aziz's wife. For Prophet Yusuf As., protecting himself from the temptation to commit adultery with women, was the same as protecting the virginity of a girl. Therefore, he emphasized that he would rather go to prison than follow the luxurious life of the noble wives in the palace.⁴⁰

Based on the description above, it can be understood that all psychological healing efforts carried out by the prophet Yusuf were always based on the basis of tauhid. His awareness to always involve Allah in every problem was an effective process in healing his inner wounds. It is said in a study that remembering Allah (*zikr*

³⁸M. Quraish Shihab, *Tafsir Al-Mishbah (Message, Impression and Harmony of the Qur'an)* , 6:79–81.

³⁹Haji Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, 3645.

⁴⁰Haji Abdul Malik Karim Amrullah, *Tafsir al-Azhar*, 3646.

) is interpreted as an effective spiritual activity to help the process of changing negative behavior and traits in a Muslim. Currently, *zikr activities* have been widely used in various therapy processes in the field of psychology with the aim of eliminating or changing certain psychological symptoms and increasing positive personality growth and development.⁴¹

Conclusion

So, the results of the analysis draft *tauhid based self-healing* in the story of the Prophet Yusuf As. can be described briefly as follows:

1. In QS Yusuf [12]: 15 it is told about the prophet Yusuf As. who was thrown into the well by his brothers, causing extraordinary sadness felt by the prophet Yusuf. In this condition there is a driving factor for *NSSI*, namely harsh treatment which causes the Prophet Yusuf's relationship to be severed with his family. The *self-healing efforts* carried out by the prophet Yusuf were through *self-compassion* so that he could accept that the events he experienced were part of life in general.
2. In QS Yusuf [12]: 77 it is told about the prophet Yusuf As. who was accused of stealing by his brothers. This incident can encourage someone to commit *NSSI*. However, the prophet Yusuf tried to do *self-based healing* by way of compensation, namely trying to divert his anger caused by the behavior of his brothers and focus on more positive things.
3. In QS Yusuf [12]: 33 is told about the slander committed by *al-'aziz's wife* against the prophet Yusuf. With this slander, Prophet Yusuf As. socially isolated and living in prison. At that time, the Prophet Yusuf tried to apply *tauhid based healing* by means of *mindfulness*, namely trying to accept every situation, experience and test he faced involving Allah SWT.

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⁴¹ Mada Kartikasari, Istighfar Zikir Therapy to Reduce PTSD Symptoms, *Psychopolitan: Journal of Psychology*, 5, no. 2 (February 2022), 86.

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