



Sibling rivalry management: An analytical study of prophet Yusuf's story

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Abstract

This study aims to discuss the sibling rivalry behavior mentioned in the Quran involving Prophet Yusuf and his brothers, its causes, indications, effects and treatment as extracted from the story. This study uses a qualitative method with a descriptive-analytical approach involving various sources such as journals, books and classic literatures. The result of this study indicated that the causes of siblings encountered in the story of Prophet Yusuf as. were jealousy that builds an assumption of the existence of favoritism between siblings by parents, kids being competitive to get their parent's attention, lack of empathy for the sibling, harmful anger and manipulative attitude. To deal with this behavior, Prophet Yaqub showed an example as a distinctive parent by being patient with the children's behavior, playing fair with all his children, building good communication, and educating the children to always have a good connection with God.

A. INTRODUCTION

Family is a place to share love, security and happiness. Furthermore, the family is considered the most muscular support system. One proverb says, 'blood is thicker than water', which more or less means that the relationship and loyalty between family members are the strongest and the essential component of anything in social life (Carmichael & Rijpma, 2017). Family is the smallest element in society, yet, it has the most significant impact on forming one's character from an early age (Hyoscyamina, 2011). The author mentioned the three external

factors that may have influenced the development of a person's character from an early age, such as family, school and environment (Ramli & Elatrash, 2020). The gathered information above established that a child's character development would be strongly influenced by his family, genetically, psychologically, and educationally.

In their development phase, humans go through childhood, adolescence and adulthood (Hanafi, 1970). Those who are free of conflict or can handle conflict well, both conflicts with themselves and conflicts with others considered successful human beings. A person's ability and endurance in dealing with conflicts also depend on the strength of their soul and character (Safitri & Burhan, 2013). A person's inability to deal with conflict may cause mental disorders (Mubasyaroh, 2013). The data from Riskesdas mentioned that in 2018, the prevalence of severe mental disorders in the Indonesian population was 7% per mile of the total population. Another number is that 9.8% of the Indonesian population have emotional and mental disorders, also symptoms of depression and anxiety (Radiani, 2019). Another unfortunate fact is that a person who experienced pressure or was stressed at an early age will undoubtedly affect the growth and development of his mental health during the adolescent and adult phases. It is stated that among the causes of stress in early childhood is sibling rivalry, which occurs in the family. A study examined the relationship between sibling rivalry and stress in children. By taking a sample of 34 5th grade students, SD Muhammadiyah 15 Surabaya with the criteria of 10-12 years old and have siblings. The sibling rivalry reliability test got a result of 0.935, while the stress scale was 0.925, which means it is very reliable. Based on the data analysis test conducted using the product-moment correlation and a significance level of 1%, it is known that sibling rivalry has a significant relationship with stress levels in children, with a large correlation of 0.778. This research concludes that there is a relationship between sibling rivalry and stress in children (Yanuari & Rahmasari, 2011).

A parenting style that is applied in the family has contributed to the kid's development; it was also strongly related to the occurrence of sibling rivalry inside the family. A particular study was conducted to determine the relationship between parenting patterns and the incidence of sibling rivalry in early childhood. The study results found that authoritative and authoritarian parenting has a significant effect on sibling rivalry. The better attitudes and parenting are applied by parents, the lower the incidence of sibling rivalry. Meanwhile, the worse the parenting style of parents, the opportunity for sibling rivalry incidence will increase (Fitri & Hotmauli, 2022). Furthermore, parental favouritism, considered a common phenomenon in the family, also affects the enlargement of sibling rivalry cases. The data analysis showed a positive relationship between parental favouritism and sibling rivalry in early adolescence from a study conducted to examine the relationship between parental favouritism and sibling rivalry. The lower parental favouritism will lower the sibling rivalry experienced by early adolescents; conversely, the higher parental favouritism, the higher the sibling rivalry experienced by early adolescents (Julisda, 2019).

Sibling rivalry causes long-term effects on children into their adulthood. This sibling rivalry will affect the child's psychological growth and development to a lesser extent. Sibling rivalry is estimated to be closely related to psychological well-being. The higher the sibling rivalry, the lower the student's psychological well-being, and vice versa; the lower the sibling

rivalry, the higher the student's psychological well-being (Pertiwi & Nrh, 2018). Also, comparing achievements between children and limited academic or career appreciation could trigger this sibling rivalry. According to him, parents are advised not to apply an authoritarian parenting style so as not to exacerbate this sibling rivalry. He suggested implementing the Adlerian approach by building good relationships, recognizing problems, providing support and building a positive orientation in life (Idris & Hadi, 2020).

The case of sibling rivalry is found among the stories written in the Qur'an; one is the story of the Prophet Yusuf *alaihi salam* (as) and his brothers. Regarding Yusuf Surah itself, some expressions can be used to overcome the decline in youth morals through the example of the story of the Prophet Yusuf As. He concluded that the phrase could be used as a source of learning in overcoming moral decline. The expression or meaning of language that tells the moral values modern youth need is honesty, maintaining iffah, trustworthiness, patience and humility. These moral values are taught in the story of the Prophet Yusuf and were suggested to be imitated by youngsters in this modern world so that they are preserved from moral decline (Zulhelmi, 2021). This study focuses on the character of Yusuf, who should be a role model, without mentioning in detail the sibling rivalry case he experienced. Similar research in Surah Yusuf aimed to look for the character-building concepts and their values which were abstracted from verses containing character values. From the results of his research, it can be concluded that the character values of Yusuf's character in the story of Yusuf as are Amanah, Kind, Taqwa, Patience, Courteous and Pious (Muttaqin, 2015), which are later shown as good characters possessed by children who keep their beautiful connections to God will cause balance and success in their lives.

This paper aims to further examine the case of sibling rivalry in one of the stories in the Qur'an; the story of the Prophet Yusuf As with his brothers. By examining the story, it is hoped that several supporting elements or factors causing this sibling rivalry and Qur'anic testament can be found regarding further treatment and management from several parties involved to avoid the adverse effects caused by this sibling rivalry. Furthermore, the suggestion of the Qur'an can be applied to the method of children's education so that their growth and development are well managed in the future.

B. METHOD

This research is conducted in the form of literature research using qualitative methods where the findings of the research design are not obtained through statistical procedures or in the form of calculations but aim to reveal the phenomenon in a holistic-contextual manner by collecting data from scientific settings and utilizing researchers as key instruments (Fadli, 2021). In this article, the author discusses sibling rivalry, a common occurrence in families that impacts children's psychological and mental growth. Questions about sibling rivalry's definition, symptoms, effects, and management become relevant from this. The author (s) are interested in exploring this sibling rivalry in greater detail using the Quranic text. Data is gathered by looking for sources and recreating information from various sources, including old literature, books, journals, and the current study. Despite the authors' extensive investigation into relevant issues in the Quran, this study's limitations are that it only looks at how to resolve and manage

sibling conflict using the example of Yusuf As and his brother. The study's findings, which address the research mentioned above question, include various elements that explain the type of sibling rivalry in the story of Prophet Yusuf As and his brother, as well as how to handle this phenomenon as demonstrated by Ya'qub in his roles as a parent and a victim.

C. RESULT AND DISCUSSION

The passage from the narrative of Prophet Yusuf and his brothers reveals sibling behaviour. According to the interpretation of the Prophet Yusuf's life story, Yusuf and his older brothers were the parties to this sibling rivalry. They no longer had a mother at the time. Ya'qub was the only parent at the time. The primary source of sibling rivalry was the brothers' suspicion that their father, Ya'qub, preferred Yusuf over his other children, which led to jealousy. The result of sibling conflict is the brothers' attitude toward intense competition. This emotion drove them to engage in unruly behaviour. The effects of sibling rivalry within the family can be lessened in several different ways, according to this narrative; parents' fair demeanour fosters open lines of communication among siblings and between parents and kids, exercise patience when dealing with children's and siblings' bad behaviour, and bringing God into all of your relationships.

Sibling rivalry is a phenomenon of competition between siblings caused by jealousy. Sibling rivalry usually appears between children aged 1-5 years old and then appears again at 8-12 years old. A feeling of competition may also occur between children of many different ages; even jealousy can be more significant. The closer the birth distance between siblings, the higher the sibling rivalry will happen, whereas the farther the birth distance, the lower the sibling rivalry occurs (Nugraheny et al., 2014). Every sibling will experience competition between them. This form of competitive behaviour is usually correlated with the competitive motive itself. Usually, the motive of competition between siblings is to seek parental attention and get an excellent social assessment from outsiders. The appearing behaviour is usually physical or verbal aggression, dominating and trying to find fault from siblings (Hariyanti, 2016). Later, the brothers of Yusuf as storyline contained this attitude.

Sibling rivalry affects children differently. Moreover, it affects not only themselves but also outsiders, like relatives and non-relatives who surround them. The impact on themselves showed as a temper tantrum. Children will express their emotions by shouting, crying loudly and throwing things. The feeling of revenge also exists in siblings because their older siblings have grown and have the ability to avenge. Explosive emotions caused by jealousy when the sibling gets more attention from others are also common. Sometimes, regression also occurs, such as bedwetting, and acting like a baby to get attention. Lastly, it affects self-confidence as well. The second impact is felt by relatives such as siblings in the form of physical and verbal aggression, which is indicated by the behaviour of hitting, kicking, slapping, scratching and berating. Another impact is a reluctance to share and help siblings, an act of dominating them and providing a flawed role model for them. The subsequent impact is on non-relatives, shown as bad behaviour toward people outside the home and social environment (Putri et al., 2013). The earlier studies on how siblings affect children's mental development, and attitudes can be

used to inform the current study. Those who experience jealousy-related violent emotions may harbour unhealed wounds within and are regarded as naughty kids.

Sibling rivalry problems can be avoided with the help of parents. The attitude of parents can trigger hatred and a sense of competition between kids. Incorrect communication style is prone to cause misunderstandings in children. Parents' role in dealing with children's unique character is the existence of openness between parents and children without distinguishing or privileging one child from another (Reni et al., 2021). The level of knowledge of mothers about sibling rivalry in children aged 5-11 years being examined in Cisarua, West Bandung Regency. The findings showed that mothers had sufficient knowledge about this sibling rivalry. The different backgrounds of the respondents significantly affect the level of knowledge and sensitivity of mothers. It is because most mothers still think that sibling rivalry is normal and often occurs in children aged 5-11 years.

Parents who are too strict in implementing rules for their children are also one of the triggers for sibling rivalry. Counselling and regular outreach about sibling rivalry can be a solution (Andriyani & Darmawan, 2018). The strategies used by parents to deal with this phenomenon in preschool children aged 3-6 years were also assessed. The study's results on five research subjects that not being favouritism, not comparing children to each other, delivering different treatment and teaching those children about sharing attitudes are pictured as parents' strategies in dealing with this problem (Marhamah & Fidesrinur, 2019). Another study compared the effects of democratic parenting, permissive parenting, authoritarian towards emotional intelligence to sibling rivalry in children. The results of this research showed that the higher the democratic parenting and emotional intelligence, the lower the sibling rivalry in children (Muarifah et al., 2019). Play-fair is crucial while also paying attention to their unique requirements. Being fair does not require treating every child equally, as each child has different needs. When children are handled following their unique needs, respect will increase. Parents are also needed to teach their children that different people have various needs and that they are treated differently as a result (Rahmawati, 2013), it was significant to Yusuf since he lost his mother at a younger age than his other brothers, which made him dependent on his father Ya'qub as for much care.

Sibling rivalry has existed for centuries. Starting from the story of Habil and Qabil caused by jealousy and envy of Qabil for the pleasures obtained by his brother Habil. There was also the story of Prophet Yusuf, who became a victim of jealousy and envy from his brothers because Prophet Ya'qub showed him more affection and love. This sibling rivalry conflict left adverse effects on children, such as jealousy, intolerance, the difficulty of giving in to their siblings, difficulty in seeing and accepting other people's success, and a sense of competition which made them feel to consistently compete with their siblings. The role of parents is essential to minimize the occurrence of sibling rivalry conflicts. Parents may teach their kids about empathy towards children's weaknesses or strengths, respect each child's shortcomings, care for the shortcomings between parents and children, and not discriminate between children (Fajriati, 2022).

Surah Yusuf itself contained verses that related to psychologies. Furthermore, the research about the methodology of controlling emotions and the wisdom extracted from Surah Yusuf was directed. Some methods used to control emotions, as stated in Surah Yusuf, are

dhikr, patience and forgiveness. Moreover, he mentioned that if humans hold on to these three things, it will be their key to success and victory (Sofiyana, 2019). Several psychological conflicts occur in the story of Prophet Yusuf and his siblings. Conflict is a natural phenomenon. Conflict will result from constructive or destructive changes; it depends on the conflict management. Conflicts also usually occur if there are two choices, what to do and what not to do. This choice will determine the form of resolution of the conflict. It is alleged that a person's faith will determine the way out when he faces a conflict (Maimunah, 2016).

In the thesis on the values of Moral Education in the Quran, Surah Yusuf verses 13-25 an analytical study of the study of Tafsir al-Misbah, the values of moral education contained in Yusuf verses 13-25 are the existence of morals towards themselves and morality towards Allah the Exalted. Morals towards themselves included the values of honesty, patience, trust, keeping promises, humility, responsibility, firm stance and *Iffah*. Meanwhile, morality towards Allah taala is *kebohfan* which concerns doing bad things and the value of *Ihsan*. According to him, all the moral values in this surah are relevant to be instilled in students through exemplary methods that may be used as guidelines in everyday life (Abdullah, 2019). An important moral message was obtained from the story of the Prophet Yusuf by comparing the interpretations according to Buya Hamka and Sayyid Qutub. Yusuf's determination to hold on to the truth, especially when he preferred prison for good over other choices. Even in prison, Prophet Yusuf As continued his preaching to convey the teachings of *Tauheed* and teach many people to keep doing good (Misbahar, 2020). The figure of Ya'qub in the story of Yusuf explained that he has characters that makes him an ideal father. 9 characters that Ya'qub as had, such as, had a sense of love and affection for his family, he was also a good listener, patient in dealing with his children's behavior, keeping the family away from conflict, *tawakkal* for the difficulties experienced by the family, not giving up hope, make Allah the only place to complain of sorrow and difficulties, forgiving, and protector of the family (Yusuf & Muzafar, 2020).

1. Sibling rivalry in prophet Yusuf's story

a. *The assumption of favouritism is formed by jealousy*

It is normal for parents to have the most favorite child in the family. Whatever the reason, this favoritism will lead to a different treatment for each child. this act turns out to have a long-term effect on the child. Depression, anxiety, unstable emotions, trauma reactions in personal relationships will occur later. It shows that children who have experienced favoritism have issues with self-esteem and feelings of being unwanted. They will feel unappreciated and unwanted. Without realizing it, this parental favoritism can poison the relationship between sibling. Interestingly, those who have this experience in their childhood will become over-independent adult (Freedman, 2020).

In the case of Yusuf as' story, it started from his dream of Yusuf and how Ya'qub responded to his dream. Yusuf told his dream that he saw eleven stars, the moon and the sun prostrating to him. Hearing this, Ya'qub advised Yusuf to keep his dream a secret and not tell anyone. Al-Kalbi narrated that Yusuf dreamed of it on a Friday night, coinciding with the night of *Lailatul Qadr*. When he told his dream to his father Ya'qub as, Ya'qub as immediately knew that it was a sign of prophethood. That Yusuf has been appointed as a Prophet, and the dream of a Prophet is a revelation and something true. Ya'qub worried that the other brothers of Yusuf

would feel bad and endanger Yusuf as (Al-Wahidi, 1994). About the meaning of Yusuf's dream about eleven stars, the moon and the sun prostrating to him, what is meant by the stars here are the eleven brothers of him, the sun is interpreted as his father, Ya'qub, and the moon is his mother. The word prostration here means being obedient to Yusuf and entrusting all his affairs to Yusuf (Ar-Razi, 1981).

Hasad is the cause of humiliation. Several reasons mentioned why Yusuf's brothers were jealous of him; because they were older, are stronger and take more care of their father, Ya'qub, are more benefits and eliminate harm in the family. However, the most loved by his father is Yusuf, who is still small and considered to have not done anything for the family (Ar-Razi, 1981). Yusuf's brothers encountered their father doing wrong deed because he loved Yusuf and Bunyamin more than his other children. In fact, Yusuf and Bunyamin are still small and have not brought any benefits, in contrast to them who are adults, strong and can manage their family affairs. Ya'qub, according to them, has not been fair and equal in treating their children (Al-Maraghi, 1946). Yusuf's brothers issued a statement that Yusuf and Bunyamin, who were Rachel's children, were loved by their father more compared to them. From this statement, the jealousy they had over Yusuf and Bunyamin was detected. Because of this jealousy, they expressed their anger by saying that their father Ya'qub was a wretched person. Quoted from Ma'ani scholars, they said that the meaning of their statement was that their father had been far from the path of truth which must be fair in expressing affection towards his kids, but what happened was not so, according to them, affection for Yusuf and Bunyamin was more than what was expected from what they got (Al-Wahidi, 1994).

Another cause of the jealousy of Yusuf's brothers was the excessive love of Ya'qub for Yusuf. Coupled with the dream of Yusuf who saw eleven stars, the sun and the moon prostrating to him, Ya'qub immediately forbade him to tell the brothers about the dream, its purpose was to protect Yusuf from the plot his brother would plot. In short, Ya'qub's love has made them jealous of Yusuf, especially when they know that it coupled with the prophetic privileges that Yusuf later accepted (Ar-Razi, 1981).

The favoritism of Yusuf and Bunyamin by Ya'qub was reported for several reasons, such as, Yusuf and Bunyamin were orphaned in their early age since their mother died in their childhood. Second, Ya'qub saw good potentials in both Yusuf and Bunyamin, both of them had the potential to follow goodness that he did not see in other children. Third, although Yusuf and Bunyamin are still young, both have been submissive and obedient to their father with extraordinary obedience, different from the other children (Ar-Razi, 1981). According to al-Maraghi, the difference in treatment was experienced by Ya'qub's children started since the dream that Yusuf had since childhood. According to Ya'qub, Yusuf's dream was a good sign and good news that he would be bestowed a good position by Allah the Exalted and the humans. Since then, Ya'qub's love for Yusuf has grown bigger and real. This special behavior of Ya'qub towards Yusuf was the cause of the beginning of the harm experienced by Yusuf (Al-Maraghi, 1946).

Yusuf's brothers plotted a plot against Yusuf as. They asked his father a permission to bring along Yusuf with them. Ya'qub opposed the idea until they questioned him 'why you don't believe us about Yusuf, when we want good for him?' This question implies a difference in Ya'qub's attitude towards his children which causes jealousy. The expert scholars of al-Ma'ani

said that the question was their persuasion to Ya'qub so that Ya'qub allowed Yusuf to come out to play and have fun with them and the plot they planned would succeed (Al-Wahidi, 1994). Ya'qub as knows his children very well, when his children asked for permission to take Yusuf As out with them, he felt very objectionable and worried that he would feel sad because he was far from Yusuf as. Several *mufassirin* including al-Kalbi said that Ya'qub had a dream that wolves attacked Yusuf, that's why he was very worried if Yusuf was not under his supervision. Another opinion stated that Ya'qub was worried that wolves would attack Yusuf because the area they lived in was an area that wolves also inhabited, and his brothers would neglect to take care of Yusuf as when they were outside (Al-Wahidi, 1994).

The jealousy possessed by the brothers closed their eyes and hearts to further see the truth. The gentle acts, patience and restraining the anger from Ya'qub are not considered a form of love. However, it is considered ordinary. Ya'qub's reaction to forbid Yusuf to go out with them was seen excessive. Not to mention the condition of Ya'qub who didn't trust them to take care of Yusuf, it fueled jealousy even more until they confirmed that Ya'qub loved Yusuf more than anything. Furthermore, they felt that they had made more sacrifices and given more to the family, thus parents shouldn't show favoritism to their kids, in their opinion.

b. Competitive, aggressive and non-emphatic acts

Yusuf's brother's jealousy gave rise to wrath to the extent of harmful wrath. First, this wrath was affecting his father. Second, was affecting Yusuf as. Yusuf's brothers attributed Dhalal's words to his father, which were the worst insults. Dhalal meant here is not that Ya'qub was misguided and far from the truth, but he was a person who is unable to regulate the benefits of his worldly affairs, it does Second, to Yusuf who planned to be kept away from their father. Two ways can keep Yusuf from his father, first, kill Yusuf, second, banish him to a distant land until his father will never see him again. Yusuf's brother thought that the absence of Yusuf in his father's presence would make everything fine. According to them, the existence of Yusuf has robbed their father's love and attention, so if Yusuf is not there, they will be loved by his father (Ar-Razi, 1981).

The jealousy in the hearts of Yusuf's brothers ignited the fire of anger that caused them to want to keep Yusuf away from his father. According to them, if Yusuf was not near their father, Ya'qub would be able to love them. But, as long as Yusuf is near them, that will not happen. There is even a history tells that they wanted to harm Yusuf as until Yahuda, their eldest brother advised not to kill Yusuf as. But, throwing Yusuf into the well will be enough, until later there are travelers who would take Yusuf and bring him to a place far from them (Al-Wahidi, 1994).

Yusuf as's brothers tried to win his father's sympathy by promising that they would take care of Yusuf as and would not let Yusuf as be attacked by wolves. They convinced Ya'qub that there were many of them and they were strong people. They will always protect Yusuf as. If only that happened, then they are the losers. Or, they are fools, which with their large number and strong strength they have, they just let it be if a wolf would eat Joseph. Then Maqatil added that if the wolves could attack Yusuf as while they were there and did not try to help and fight, then they confirmed themselves as weak people (Al-Wahidi, 1994). Manipulative actions were carried out by Yusuf's brothers when they returned to their father and reported about what had

happened to Yusuf as. They assured Ya'qub that they had tried to look after Yusuf, but when they were playing and left Yusuf in the shelter, the wolf preyed Yusuf and all that remained was Yusuf's clothes which were full of blood. Yusuf's brother kept trying to ensure Ya'qub by saying that they were telling the truth even though they knew Ya'qub would not believe what they were saying. In fact, they also brought fake evidence in the form of Yusuf's clothes, which they covered with fake blood, so Ya'qub believed what they said.

2. Sibling rivalry management from prophet Yusuf's story

After studying Yusuf's story, it can be seen that the sibling rivalry between Yusuf and his brothers occurred due to the jealousy that the brothers had for Yusuf. The jealousy was caused by the assumption of the difference in treatment they received from Ya'qub. Furthermore, the jealousy resulted in poor communication between the father and sons. Whatever Ya'qub does will be seen as an insufficiency by his children. Thus, being fair, building good communication, being patient and having a good relationship with God are recommended ways to reduce the effect of this sibling rivalry.

a. Good communication and play fair

The main factor in the occurrence of sibling rivalry in Yusuf story as mentioned in Quran is the playing of favoritism felt by the brothers. "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error" (Q.S. 12:8). According to them, their father, Ya'qub shows more affections to Yusuf and Bunyamin compared to them. That caused them accusing Ya'qub of being an unfair person. More indications that trigger the brothers to be even more disappointed is that they have a strong physique which at that time was indeed a matter of pride, and they had a very big contribution for the family, especially for their father. Compared to Yusuf and Bunyamin who were still young, it is clear that their contributions to the family were greater. They expected that their father will love them. However, what happens was the opposite. They saw that love was overflowing only on Yusuf and Bunyamin.

Parents will usually refuse if asked if they have favorite kids at home. Worse, played favoritism by parents is considered common and will happen to families with more than one child. This feeling of love and affection is beyond human control, confirmed by the statement from Imam Fakhruddin ar-Razi above. Prophet Muhammad asked God for forgiveness because he could not be fair in the portion of love. Despite the different contexts, being fair can be learned from the story of the Prophet Muhammad's polygamy who was fair to his wives, even though he humbly confessed to God for his weakness to regulate matters of the heart, justice can be seen from his behavior and his wives also acknowledged that matter.

Excessive attention or love for one of the kids is the major source of jealousy between children and later, embedded a competition between them. Hence, even though love is a matter of the heart that is beyond human control, it turned out that being fair is a form of attitude that might be cultivated. Especially for children, because they deserve the same portion of rights in receiving love from their parents. And Parents are expected to pay attention to their children's behavior and educate them about love and not to have envy and anger between siblings (Al-Maraghi, 1946).

Communication is an effective way of bridging any conflict. Sibling rivalry can be considered a conflict due to competition between siblings. Many parents think that sibling rivalry is a common phenomenon, as mentioned. Many of them do not realize that those who experience sibling rivalry are like a ticking time bomb which, if not properly handled, will explode at any time.

Interestingly, no matter how hard parents tried to be fair, it still fails from the kid's perspective. Children cannot yet understand what their parents are trying to do and the reasons behind them. Many policies or rules taken by parents are for the common good, but in children's eyes, it is distinctive. Those Children who feel neglected, have unfulfilled right or treated differently than other siblings will still feel that their parents play favor. Hence, the best way to deal with this is to communicate the problems to each child about every rule taken by parents. This communication is certainly not one-sided in the form of an ultimatum, but a two-party communication that requires a pleasure of the child whether his wishes are not fulfilled. For example, reasons to succumb to younger siblings, share with each other, empathize with each other, and love each other.

Good communication is part of success. Openness to accept and understand each other can also be obtained by communicating feelings. The feelings of happiness, sadness, disappointment and wounds needed to be expressed and communicated. This openness must occur both ways. From the children's side, as well as the parents' side. Appreciation is a form of affection which may expressed through communication. Children who received sufficient appreciation will always feel not enough. At first glance, the brothers who protested Ya'qub's favoritism showed how they felt unappreciated for what they had done. Furthermore, communication may also instill empathy between relatives, so they will help and strengthen each other, not the other way around.

c. Patience and involving God in every relationship

Patience is the key and the way out of every problem as has been done by Ya'qub and Yusuf (Ar-Razi, 1981). When Ya'qub received his children home crying and did not see Yusuf with them, he immediately became mournful, especially when he knew that his children had lied. However, Ya'qub showed high morals when he chose to be patience and asked Allah for help (Al-Maraghi, 1946), when he could have punished his children, or prayed for doom to come down on them. Ya'qub was a prophet and he knew his prayer would be answered. It was there that Ya'qub's affection and love for his children were seen, he chose to be patient and advised them that Allah knows best what they do. Ya'qub said as etched in (12:83) [Jacob] said, *"Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise"*.

Furthermore, he just turned away from them, he only swallowed his disappointment. He kept his anger and sadness to himself until he lost sight from crying too much. He turned away from them and said, *"Oh, my sorrow over Joseph,"*(12:84).

On Yusuf's side, his patience is the way out of every problem in his life. Being patient with the behavior of his brothers who are constantly competing and manipulating is one of the snippets of Yusuf's life which is full of wisdom and can be used as a lesson by anyone. Even in one narration, Yusuf almost died from being beaten by his brother when they were out together. Until his eldest brother reminded them that they promised to not kill Yusuf. They will just want

to alienate him to a faraway place. In the Qur'an, it was never mentioned that Yusuf wished bad luck for his brothers who harmed his life. He only prayed for his safety with no intention to revenge. Until then, there was a group of merchants who were indeed one of God's plans to save Yusuf from the darkness of the well.

The next phase related to Yusuf's patience with his brothers was when Yusuf had grown up and was appointed as a leader in Egypt. Yusuf was managing finances and food products well until when the land of Egypt was spared from drought and crisis did cause an insufficient supply for its people. Yusuf's brothers who lived outside Egypt also experienced the crisis and heard that Egypt had more than enough supplies for its people and they invited the outsider to come and take the distributed food rations. Yusuf immediately recognized his brothers in the queue, although not the other way around. Yusuf's patience is also illustrated here, as the vizier who was the ruler at that time and who arranged the distribution of food there, he could, if he wanted, to hold a grudge for what his brother had done to him, he could boycott his brother's entourage and cut them off from the list of beneficiaries. Likewise, when his brothers labeled Bunyamin as a thief and equated Bunyamin with Yusuf right in front of himself, Yusuf did not immediately rebuke them. He waited for the right time to tell who he was most elegantly.

The beautiful relationship of Ya'qub and Yusuf with their Lord is another reason they get the beauty of life at the end of their respective stories. The similarity between Ya'qub and Yusuf found in this story is that instead of wishing bad luck to those who harmed them, both pray to be saved and brought out of trouble. No verse is found in the Qur'an or other narrations that say they pray bad for those who did them wrong. It's could be because they both understand each other's potential in which the prayer of a prophet must be efficacious. Let's see this ayah when it said, "*Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful.*" (12:64). That's what Ya'qub told his children, when they asked to send Bunyamin with them until the Egyptian Vizier provided that food aid. Ya'qub said, "*Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies.*" It showed how he tried to involve God in every act with his children. And when they had given their promise, he said, "*Allah, over what we say, is Witness.*" (12:66) Ya'qub asked his children to promise in the name of Allah to take care of Bunyamin and the incident that had happened with Yusuf will not happen again. Ya'qub who was desperately sad to be separated from the child he loved by the actions of his other children, chose to be patient. He always prayed and only complained of his sadness to God. Although he can pray for punishment, he doesn't do it. He only complained of sorrow and asked for a way out from Allah, the all-knowing. In addition, no matter how angry and disappointed he had for his children for manipulating him until he was separated from Yusuf, he still prayed good for his children. It might be that his prayer is one of the causes of his children's return to repentance and accepted by Allah Ta'ala. In addition to prayer, Ya'qub also provided a strategy so that their mission to obtain food aid was successful as stated in (12:67) "*O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely.*"

Another time, Benjamin was forced to be detained in Egypt. His other children anxiously broke the news and apologized. Ya'qub said in (12:83) [Jacob] said, "*Rather, your souls have enticed*

you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the Knowing, the Wise." The sorrow that Ya'qub felt made him lose his sight and made him suffer from pain. As it was mentioned above how Ya'qub was a person who held anger against his children, even when they blamed Ya'qub for thinking too much about Yusuf who had died for a long time to harm himself, Ya'qub replied as stated in (12 :86) He said, *"I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know."* The next phase is how Ya'qub taught his children about his complete trust in the destiny of Allah ta'ala and not to despair of Allah taala's mercy on (12:87) *"O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."*

Yusuf was on the similar state, since being bullied by his own brothers, beaten, thrown into a well, not a single bad wishes came out from his mouth. Likewise, in the phase when he was framed and oppressed by having to bear the punishment for the mistakes he did not commit, he did not upset for the vizier of Egypt who was in power at that time. Instead, he chose jail and stayed peacefully. In another phase too, when he finally became vizier of Egypt and the brothers said something bad right in front of him. *"They said, "If he steals - a brother of his has stolen before."* But Yusuf kept it within himself and did not reveal it to them. He said, *"You are worse in position, and Allah is most knowing of what you describe."* (12:77) When he finally reunited with his brothers and he heard that his brothers were still slandering him, he had absolutely nothing bad to say except reminding that Allah knows best what they are doing.

Yusuf finally revealed the truth that he was Yusuf, their brother, whom they had banished many years ago. He had become a vizier in Egypt and had power. Yusuf advised his brother that whoever is patient, Allah's guarantee will reward him well as stated in (12:90) He said *"I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."* In fact, afterward, Yusuf encouraged his brothers that Allah the Exalted had forgiven and accepted their repentance. He said, *"No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."* (12:92).

It is such an extraordinary wisdom that can be extracted from the two prophets who are the main characters in this story. Prophet Ya'qub and Prophet Yusuf have a very strong relationship with their Lord. Apart from being the prophets whom Allah has bestowed kindness and beauty in character, they also do not abuse their power and strength. It is because that they know and understand well that there is no will and power but from God.

D. CONCLUSION

From the study of sibling rivalry management from the Prophet Yusuf story in the Qur'an, the following conclusions can be extracted; first, sibling rivalry is common in families with more than one child. The age gap of the child determined the potential for sibling rivalry. The effects of sibling rivalry on children will vary. Children will feel stressed and experience psychological well-being. If left alone and not handled further, this sibling rivalry will have long-term effects when they grow up to be a teenager and even an adult.

Second, parents are the main factor in the cause of sibling rivalry. Playing favoritism by parents causes jealousy, which can severely affect their children. Children will feel neglected and unwanted. Children who get unfulfilled or unfairly fulfilled right will become non-empathetic

to their siblings. They will feel anger, and hate their siblings. Thus, it will bring up the competitive nature between children. As it is understood that love and affection are beyond human control, parents can try to regulate how to show love and affection fairly. Third, it is recommended for parents to try not to differentiate their treatment towards children. It is expected to be fair to children despite their different attitudes and potentials. Good communication from two directions is expected to bridge the conflicts between children and their parents. The next point is being patient and always involving God in every situation considered as two important keys in a successful relationship. Children who are patient with their siblings' behavior and parents who are patient with their children's behavior are allegedly able to help repairing conflicted relationships. Also, because the heart belongs to God, involving God in all relationships will be very helpful. Apart from this being part of the *da'wah bil haal*, it is also hoped that, with God's love, those who do not approve of injustice will be open to forgiveness and admitting mistakes.

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