



Burhān in QS. Yusuf/12:24 and Self-Regulation: A Head–Heart–Hand Reading for Generation Z’s Moral Resilience against Sexual Temptation in the Digital Era

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INFO ARTIKEL	ABSTRACT
Sejarah Artikel: Diterima : 12 Mei 2026 Disetujui : 21 Mei 2026 Dipublikasi : 1 Juni 2026	<i>Digital technology has changed how adolescents access information and express romantic and sexual relationships, increasing their exposure to moral temptation. Existing studies of QS. Yusuf/12:23–28 mostly address character values, the quality of exegetical narrations, or the infallibility (‘ismah) of Prophet Yusuf, while few relate the meaning of burhān to self-regulation through the Head–Heart–Hand (3H) framework. This qualitative library research applies thematic exegesis (tafsir maudhu’i) to QS. Yusuf/12:23–25, 33, and 53, drawing on twelve classical and contemporary exegetical works, and analyses the data through content analysis and a text-to-framework mapping matrix. The study finds that burhān is best understood as a divine proof granted to Yusuf as one of the mukhlashīn, not as a human capacity; self-regulation is therefore treated as the human response that accompanies it, not as its definition. Three dimensions of that response are identified in the text: reasoned refusal grounded in God-consciousness (Head), awareness of dependence on Allah (Heart), and immediate withdrawal from the situation (Hand). The study contributes a conceptual-textual framework that links burhān and 3H without reducing burhān to psychology. The framework has not been empirically tested or expert-validated; such validation is needed before it is used with Generation Z.</i>
Keywords: <i>Burhān; QS. Yusuf/12:24; Self-Regulation; Head–Heart–Hand; Generation Z; Digital Era.</i>	
Kata Kunci: Burhān; QS. Yusuf/12:24; Regulasi Diri; Head–Heart–Hand; Generasi Z; Era Digital	Teknologi digital mengubah cara remaja mengakses informasi dan mengekspresikan hubungan romantis-seksual sehingga paparan terhadap godaan moral meningkat. Kajian terdahulu atas QS. Yusuf/12:23–28 umumnya membahas nilai karakter, kualitas riwayat tafsir, atau kemaksuman (‘ismah) Nabi Yusuf, sedangkan kajian yang menghubungkan makna <i>burhān</i> dengan regulasi diri melalui kerangka Head–Heart–Hand (3H) masih sedikit. Penelitian kualitatif berbasis kepustakaan ini menerapkan tafsir <i>maudhu’i</i> pada QS. Yusuf/12:23–25, 33, dan 53 dengan merujuk dua belas kitab tafsir klasik dan kontemporer, lalu menganalisis data melalui analisis isi dan matriks pemetaan teks–kerangka. Hasilnya, <i>burhān</i> dipahami sebagai bukti ilahi yang dianugerahkan kepada Yusuf sebagai salah satu <i>mukhlashīn</i> , bukan kemampuan manusiawi; regulasi diri diposisikan sebagai respons manusiawi yang menyertainya, bukan sebagai definisinya. Teks menunjukkan tiga dimensi respons tersebut: penolakan yang beralasan dan berlandaskan kesadaran akan Allah (Head), kesadaran bergantung kepada Allah (Heart), dan menjauh seketika dari situasi (Hand). Penelitian ini memberi kontribusi berupa kerangka konseptual-tekstual yang menghubungkan <i>burhān</i> dan 3H tanpa mereduksi <i>burhān</i> menjadi psikologi. Kerangka ini belum diuji secara empiris maupun divalidasi pakar, sehingga validasi diperlukan sebelum digunakan pada Generasi Z.

INTRODUCTION

The 21st century, known as the era of disruption, is an era where technology is developing very rapidly. Historically, in every technological development, the structure of society undergoes changes, because new technology can alter behavioral patterns and various aspects related to human life. Technological disruption brings both positive and negative impacts to the lives of adolescents. (Musri & Berek, 2023; Putri et al., 2024)

The very rapid spread of information allows adolescents to more easily access information through various available digital platforms. This has two sides, positive and negative.

It is said to be positive because wider and faster access to information allows them to learn many things from any direction without being limited by time and place. Knowledge is more accessible because it can be reached from social media, websites, blogs, as well as books that are also increasingly easy to access through e-books. However, the influence of the technological disruption era places humans in a challenging situation. One of them is information overload. This makes it easier for adolescents to access negative things. The spread of pornography and shows that bring negative impacts is increasingly uncontrolled. Many underage adolescents are increasingly exposed to destructive content.

The world continues to change in line with changes in human thinking about life. This change has a significant impact on the morality and behavior of adolescents. Conventional ways are beginning to be abandoned and replaced by a new order of life. One of them concerns the way humans express love. Nowadays, love is something that is often expressed in inappropriate ways. Dating, HTS (relationship without status), Backburner, Friends with Benefits, Friends But Close, and various other terms familiar among Gen-Z are several forms of affection relationships between a man and a woman that are often justified in the name of love. In the Sufi tradition, as summarized by Amri (2023), love is to be grounded in love for Allah SWT, a view attributed to Ibn ‘Arabi. Meanwhile, the forms of expressing love as previously mentioned, in reality, more often plunge adolescents into loss, one of which is adultery, whether consciously or unconsciously.

Islam is a religion that teaches about peace and love. Allah SWT Himself is the entity known for His attributes of al-Rahman and al-Rahim, who always encompasses His servants with love and compassion. In the Qur’an, one of the phenomenal stories about desire and its dynamics is the account of Prophet Yusuf AS and the wife of al-‘Aziz (called Zulaikha in later tradition; the Qur’an itself does not name her), which is narrated in detail in QS. Yusuf/12:23–28. In this story, it is depicted how Prophet Yusuf AS faced sexual seduction from a woman who held authority over him in her own household. However, in the same surah, it is also explained that Prophet Yusuf AS did not succumb to the temptation and seduction. Instead, Prophet Yusuf AS rejected the request by saying *Ma‘adzallah* [I seek refuge in Allah].

This becomes interesting to study because, as is well known, when someone is trapped in a situation full of temptation and pressure, they will be highly vulnerable to making the wrong decision due to not having enough space to think logically. Scholars of exegesis agree that Yusuf’s restraint in this event cannot be separated from the *burhān* mentioned in verse 24, but they differ on what the *burhān* is and on the meaning of *hamma* (“he inclined/intended”). Generally, however, this term is understood as a sign from Allah SWT to Prophet Yusuf that ultimately saved Prophet Yusuf from the situation full of temptation he was experiencing at that time. The emotional aspect of Prophet Yusuf at that time is also interesting to study. In psychology itself, there are six main factors that influence a person’s decision-making process, namely physical, emotional, rational, practical, interpersonal, and structural (Hasanah et al., 2025).

Previous studies on QS. Yusuf/12:23–24 can be grouped into three strands. The first treats the verses as a source of character education: Muntaqo et al. (2022) examine religious character values in QS. Yusuf/12:23–24 through *Tafsir al-Mishbah* using library research. The second examines the quality of the exegetical narrations: Mawardi (2022) critically analyses the Israiliyyat narrations in al-Tabari’s interpretation of verse 24 and finds that some are odd, inconsistent with Islamic law, or unsupported by Qur’anic or hadith evidence, and an undergraduate thesis on al-Shawkani’s *Fath al-Qadir* (Rizka, 2026) likewise concludes that narrations depicting Yusuf as nearly committing adultery are to be rejected. The third strand concerns the infallibility (*iṣmah*) of Yusuf in verse 24. Meanwhile, the Head–Heart–Hands framework comes from the education and sustainability literature (Orr, 1992; Sipos et al., 2008) and has been developed, for example, in the conceptualization of the 21st-century teacher (Islam et al., 2022), while self-regulation and mindfulness as

emotion regulation have been discussed in Indonesian education and psychology studies (Kusumawati, 2024; Yusainy et al., 2018).

These studies leave a gap. To the authors' knowledge, none reads *burhān* as a theological concept in relation to a self-regulation framework: studies of Yusuf's story mostly stop at character values or at narration criticism, and the 3H framework has not been tested against the Qur'anic text of QS. Yusuf/12:23–25, 33, and 53. Without such a reading, two risks remain: reducing *burhān* to a psychological skill, or leaving the story's lessons for self-regulation at a general moral level.

This article therefore asks three questions: (1) How do classical and contemporary exegetes interpret *hamma* and *burhān* in QS. Yusuf/12:24, and which position does this study take? (2) How are the cognitive, affective, and behavioral dimensions reflected in the verses related to the event (12:23–25, 33, 53)? (3) What are the implications for the self-regulation of Generation Z in digital spaces? Accordingly, the study aims to determine the meaning of *burhān* in a consistent and accountable way, to test whether the 3H framework can be read from the text, and to draw out implications for Generation Z. Its novelty lies in a reading that keeps the divine dimension of *burhān* while showing the human response that accompanies it; it does not offer a tested model.

METHOD

This study employs a qualitative approach based on library research, utilizing a thematic interpretation (*tafsir maudhu'i*) and an interdisciplinary approach. The primary data source consists of the Quranic text of Surah Yusuf, verses 23–28, focusing specifically on verse 24, together with verses 33 and 53, and the exegetical works listed in Table 1. Secondary data are gathered from scientific literature, journals, and books addressing the 3H (*Head, Heart, Hand*) framework, self-regulation concepts, and the phenomenon of moral disruption in the modern era.

The thematic exegesis followed six steps, adapted from the *maudhu'i* procedure: (1) fixing the theme (*burhān* and self-regulation in the story of Yusuf); (2) collecting the related verses (12:22–25, 33, 53); (3) comparing the exegetes' treatment of key terms (*hamma*, *burhān*, *mukhlashīn*, *istabaqa*); (4) screening the narrations attached to verse 24, treating reports on the concrete form of the *burhān* as Israiliyyat-type material unless supported by Qur'anic or authentic hadith evidence (Mawardi, 2022); (5) stating the author's position on *burhān*; and (6) mapping textual evidence onto the 3H dimensions through a matrix (Table 2).

Exegetical works were selected by three criteria: (a) coverage of the classical debate on *hamma* and *burhān*; (b) variety of orientation (transmission-based, linguistic, rational-theological, juridical, and socio-literary); and (c) inclusion of the works already used by earlier research on the verse and by Indonesian readers. The resulting list moves beyond the two contemporary works used in the earlier draft (Table 1).

Table 1. Exegetical works used as primary sources

No	Exegete and work	Period	Orientation	Reason for selection
1	al-Ṭabarī, <i>Jāmi' al-Bayān</i>	d. 310 H	Transmission-based	Earliest comprehensive record of narrations on <i>hamma</i> and <i>burhān</i>
2	al-Zamakhsharī, <i>al-Kashshāf</i>	d. 538 H	Linguistic–rhetorical	Analysis of <i>hamma</i> and the clause <i>lawlā</i>
3	al-Rāzī, <i>Mafātīḥ al-Ghayb</i>	d. 606 H	Rational–theological	Treatment of <i>'ishmah</i> in the verse
4	al-Qurtubī, <i>al-Jāmi' li-Aḥkām al-Qur'ān</i>	d. 671 H	Juridical	Already cited in the earlier draft
5	Abū Ḥayyān, <i>al-Baḥr al-Muḥīṭ</i>	d. 745 H	Linguistic–grammatical	Grammatical reading of verse 24
6	Ibn Kathīr, <i>Tafsīr al-Qur'ān al-'Azīm</i>	d. 774 H	Transmission-based	Representative of the <i>bi al-ma'thūr</i> tradition

No	Exegete and work	Period	Orientation	Reason for selection
7	Ibn 'Āshūr, <i>al-Taḥrīr wa al-Tanwīr</i>	d. 1973	Linguistic– <i>maqāṣidī</i>	Modern reading of the classical debate
8	al-Ṭabāṭabā'ī, <i>al-Mizān</i>	d. 1981	Philosophical–thematic	Already cited in the earlier draft
9	Sayyid Qutb, <i>Fī Zilāl al-Qur'ān</i>	d. 1966	Socio-literary	Already cited in the earlier draft
10	M. S. Ṭanṭāwī, <i>al-Taḥsīn al-Wasīl</i>	d. 2010	Comprehensive–contemporary	Already cited in the earlier draft
11	Wahbah al-Zuhaylī, <i>al-Taḥsīn al-Munīr</i>	d. 2015	Juridical–doctrinal–methodological	Primary source of the earlier draft
12	M. Quraish Shihab, <i>Tafsīr al-Mishbah</i>	b. 1944	Socio-literary, Indonesian	Primary source of the earlier draft; local context

Data collection was conducted through the documentation method by identifying, classifying, and reducing relevant religious texts and psychological theories. The data were analyzed using content analysis and descriptive-analytical methods in three stages: (i) coding each exegete's statements on the key terms; (ii) comparing them to identify convergence and divergence; and (iii) mapping the textual evidence to the cognitive, affective, and behavioral dimensions in a matrix (Table 2), so that readers can examine each link.

Interpretive validity was maintained by (a) triangulating classical and contemporary works of different orientations; (b) returning every claim to the wording of the verse; (c) screening narrations as described above; and (d) stating explicitly where a link between the verse and 3H is the author's inference rather than an explicit statement of the text. Because the study is non-empirical, it makes no claim of effectiveness.

RESULTS AND DISCUSSION

Textual and Narrative Context of QS. Yusuf/12:23–25

His name was Yusuf bin Ya'qub bin Ishaq bin Ibrahim. He was a young man with a very handsome countenance. A hadith in Sahih Muslim describes Yusuf as having been given half of all beauty. However, the handsomeness of Prophet Yusuf AS actually became a trial in his life. After being drawn out of the well and sold, Yusuf was taken in by al-'Aziz, and the surah tells that he grew up in that household and was given judgment and knowledge when he reached maturity (QS. Yusuf/12:21–22). The Qur'an refers to the woman as "the wife of al-'Aziz" (12:30, 51).

Regarding this matter, Allah SWT says in QS. Yusuf/12:23 as follows.

وَرُوْدَتْهُ اَلَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللّٰهِ ۚ إِنَّهُ رَبِّيْٓ اَحْسَنُ مِّنْ ذٰلِكَ ۚ لَٔيْضًا لِّلظٰلِمِيْنَ

Translation: And the woman in whose house he was staying seduced him. And she closed the doors and said, "Come here to me." Yusuf said, "I seek refuge in Allah, indeed, my master has treated me well." Surely, the wrongdoers will not succeed.

According to Wahbah al-Zuhaili, the use of the word *rāwadat* implies that she asked Prophet Yusuf AS with utmost gentleness, tempting and deceiving him to commit adultery with her. Prof. Dr. Quraish Shihab adds that the word also means the effort of asking for something repeatedly, implying that the temptation did not occur just once but was firm and repeated. One of her efforts was *ghallaqat* (closing the doors); *Tafsir al-Munir* mentions a tradition that the house had seven doors, all of which she shut. The number of doors is not stated in the verse, so it is treated here as an exegetical detail, not as textual evidence. Shihab also explains that the call *hayta laka* carries the sense of readiness to comply with a command, which shows that she was ready to fulfil the request.

Two features of the text matter for the argument below. First, the event is a seduction by a person with authority over Yusuf in a closed space, so it is not merely a matter of “love.” Second, Yusuf’s response is given as reasons: he seeks refuge in Allah, acknowledges the good treatment of his master, and states that wrongdoers do not succeed (12:23). Fear of punishment is not mentioned. Imam Thabathaba’i in *Tafsir al-Mizan* explains that what Yusuf actually saw at that time was the manifestation of the God he deeply loved, so that his refusal grew out of tawhid generated by divine love.

Meaning of *Burhān* in QS. Yusuf/12:24: The Exegetical Debate and the Position of This Study

Allah SWT says in QS. Yusuf/12:24 as follows:

وَلَقَدْ هَمَّتْ بِهٖ طَوَّهَمَّ بِهَا لَوْلَا اَنْ رَّآ بُرْهٰنَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْءَ وَالْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ

Translation: “And she certainly intended for him, and he would have intended for her had he not seen the proof of his Lord. Thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.”

There are numerous commentaries from scholars regarding what is actually meant by *Burhān*. According to Wahbah al-Zuhaili, what is meant by *Burhān* is the prophetic nature as well as Prophet Yusuf’s continuous efforts to draw closer to Allah SWT. Muhammad Sayyid Thanthawi argued that *hamma* in Yusuf’s case refers to an inclination that only crossed his mind and did not reach the stage of decision, and Sayyid Qutb supports this by distinguishing Zulaikha’s intention to act from Yusuf’s mere inclination of the heart. Al-Qurtubi’s discussion is read here as acknowledging the human nature of such an inclination while attributing its restraint to the *burhān*.

Some works also report concrete forms of the *burhān*, such as the image of Prophet Ya‘qub who admonished Yusuf and struck his chest, or a bird that warned him that his prophethood would fall. Mawardi (2022) finds that a number of the Israiliyyat narrations Al-Tabari uses for this verse are odd, inconsistent with Islamic law, or unsupported by Qur’anic or hadith evidence. This study therefore does not build its argument on these reports.

Position of this study: The earlier draft used *burhān* in several senses (a sign from Allah, knowledge and wisdom, “the heart itself,” and the capacity for self-regulation). This version fixes one definition: *burhān* is a clear proof from Allah that Yusuf saw at the critical moment, whose effect was to turn him away from evil. Three textual reasons support this. First, the verse says “the *burhān* of his Lord,” which places its source in Allah. Second, the verse concludes “thus (it was) that *We* should avert from him evil and immorality,” which makes Allah the agent of the turning away. Third, it ends by naming Yusuf among the *mukhlashin*, a category associated in the Qur’an with servants whom Satan cannot mislead (cf. QS. al-Hijr/15:39–40; Sad/38:82–83). Read this way, “knowledge and wisdom” given to Yusuf (12:22) is the setting that prepares him, not a synonym of *burhān*; the claim that “the heart is *burhān* itself” is withdrawn; and self-regulation is no longer part of the definition.

This position also resolves the problem of *iṣmah*. The verse ends by affirming that Yusuf was protected from evil and immorality, so the draft’s earlier statement that Yusuf “could still be deceived by temptations in any form” is withdrawn. The human side is retained in a limited way: the text, as read by Thanthawi and Qutb above, allows that a prophet has natural inclinations, but it does not say that he would have fallen. Yusuf’s own prayer in 12:33, asking Allah to turn the women’s scheme away from him lest he incline to them, shows the same dependence on divine protection and an awareness of his own vulnerability. Verse 12:53 states that the soul inclines to evil except where Allah has mercy; its speaker is debated (Yusuf or the wife of al-‘Aziz), so it is used here only for this general principle and not to describe Yusuf’s state.

Where does self-regulation fit? Zimmerman defines self-regulation as covering cognitive, behavioral, and affective aspects. Three relations to *burhān* are conceivable: identity (*burhān* is self-regulation),

replacement (self-regulation makes *burhān* unnecessary), or accompaniment (a divine proof and a human response occur together). The verses support the third. Allah turns evil away (*līnaṣrifā*, 12:24), and Yusuf also acts: he refuses with reasons (12:23) and runs to the door (12:25). Self-regulation is therefore used here only as an analytical vocabulary for the human response in the story, not as an explanation of what *burhān* is.

The 3H Framework and Its Textual Mapping

The 3H (Head, Heart, Hand) concept is a holistic approach drawn from the education and sustainability literature, attributed to Orr (1992) and developed by Sipos et al. (2008). This concept describes the all-encompassing nature of transformative experiences and binds knowledge and relational engagement to the cognitive (Head) and affective (Heart) domains. This concept offers three interconnected approaches in the form of harmony between knowledge, emotion, and behavior. A related life-skills model associated with Ohio State University adds a fourth H, health; Islam et al. (2022) discuss the Head–Heart–Hands model for the 21st-century teacher.

3H is not a Qur’anic concept. Its use here is a heuristic: it asks which cognitive, affective, and behavioral elements the text itself shows in Yusuf’s response. The link is accepted only where the text or the exegetical tradition supplies evidence; Table 2 sets out each link and marks where it is the author’s inference.

Table 2. Mapping of QS. Yusuf verses to the 3H dimensions and the digital setting

Text	Interpretive basis	3H	Indicator	Digital-era application (analogy)
12:23 <i>ma ‘ādhallāh; innahu rabbī aḥsana mathwāya; innahu lā yuflīhu al-ẓālimūn</i>	Yusuf gives three reasons in the text itself: seeking refuge in Allah, the good treatment of his master, and that wrongdoers do not succeed	Head	Knows the prohibition, weighs consequences and obligations before acting	Learn the rules and consequences beforehand (the prohibition of zina and its pathways, consent, digital footprint), so the decision is not made for the first time under pressure
12:23 <i>ma ‘ādhallāh</i> as the first response	The first act is turning to Allah, before any argument	Heart	Pausing and God-consciousness	Pause before replying or clicking; <i>ta ‘awwudh</i> and <i>murāqabah</i> (mindfulness in an Islamic sense)
12:24 <i>burhān rabbihi; mukhlaṣīn</i>	Divine proof; Allah is the agent of turning away evil (this study’s position)	Divine axis, outside 3H	Not an indicator and not claimed to be produced by technique	Sincerity (<i>ikhhlās</i>) and prayer for protection; no claim that 3H can “produce” <i>burhān</i>
12:25 <i>wastabaqā al-bāb</i>	Both race to the door: Yusuf leaves the place	Hand	Immediate physical withdrawal from the situation	Leave the chat or app, block or mute, put the device away, change place
12:33 <i>wa illā taṣrif ‘annī kaydahunna</i>	Yusuf asks Allah for protection and admits that he could incline	Heart	Humility; does not rely on willpower alone	Seek help from trusted people; do not assume one’s own strength is enough
12:53 <i>inna al-naḥsa la-ammāratun bi al-sū’</i>	General principle that the soul inclines to evil unless Allah has mercy (speaker debated)	Heart	Self-awareness of one’s own inclinations	Identify personal triggers (late-night use, anonymous private messages) and set limits

Two cautions follow. First, the text gives clear evidence for the Head link (the stated reasons), the Hand link (running to the door), and a Heart link (seeking refuge and prayer), but the dimensions are not separate stages: they occur together. Second, the earlier draft’s claim that the Hand dimension means “productivity and creating works” is not found in the verses; it comes from the 3H literature. It is kept below only as an extrapolation for contemporary application.

In a contemporary context, the hand aspect is illustrated when a person decides to focus on creating works and providing benefits. This is an extrapolation, not a textual finding. Because by doing so, the urge to do negative things and the potential to submit to temptation become increasingly minimal. Thus, it can be said that one of the ways to maintain a good spiritual condition is by focusing on productivity and creating works.

Reading the Story in the Digital Setting

The structure of Yusuf's trial has features that can be compared with the digital setting, with the limit that this is an analogy and not a claim of equivalence. The closed doors (*ghallaqat al-abwāb*) can be compared with private and anonymous channels, such as direct messages, where social control is weak. The repeated solicitation (*rāwadat*, understood by Shihab as repeated asking) can be compared with persistent exposure and repeated messages from platforms or individuals. The unequal authority between the woman and Yusuf can be compared with sexual pressure from those who hold power over a young person. Against these conditions, the text offers a sequence of reasoned refusal, turning to Allah, and leaving the place; in digital terms, this suggests deciding limits in advance, pausing, and exiting (Table 2). Disruption by technology and its effect on adolescents' character are discussed by Musri and Berek (2023) and Putri et al. (2024).

Challenges and Strategies for Applying the Reading

Everything in this world will certainly face challenges. For the 3H concept, the main challenge in its application lies within human beings themselves. When faced with temptation, humans sometimes find it difficult to think clearly and analyze the good and bad of something. Therefore, the application of the 3H concept requires a continuous training process to become more proficient over time. That is why in Islam, humans are commanded to constantly seek knowledge, from the cradle to the grave. The text suggests that the reasoning should be ready before the situation arises, since Yusuf's reasons are stated at once. Practical strategies for the Head dimension are therefore structured study of the prohibition of zina and its pathways, the teaching of tafsir on the story of Yusuf, and digital literacy about sexual content and online pressure. (The earlier argument on learning styles—auditory, visual, kinesthetic—is removed because it has no basis in the text or in the framework.)

For the emotional and spiritual aspects, apart from practicing mindfulness (Yusainy et al., 2018), a person is also expected to always renew the quality of their worship, especially the five daily prayers. This is intended so that the performed worship does not merely serve as fulfilling an obligation, but is able to function as it should, namely preventing oneself from shameful and unjust deeds. Mindfulness as developed in psychology is a technique, while the reading above stresses dependence on Allah; the two can be combined only if mindfulness is placed within prayer and *murāqabah* and not offered as a substitute for them. Yusuf's prayer in 12:33 also warns against overconfidence. Meanwhile, the hand aspect requires a positive environment and an exit plan: removing the means of temptation, setting rules for device use, and having trusted people to turn to. This also means that a person must pay close attention to whom they socialize and spend time with. These strategies come from reading the text and the cited literature; they have not been tested on Generation Z.

Comparison with Previous Studies

Compared with Muntaqo et al. (2022), who derive religious character values from verses 23–24 in *Tafsir al-Mishbah*, this study uses a wider set of exegetical works and asks a different question: how the divine proof and the human response relate. Compared with Mawardi (2022) and Rizka (2026), who criticise narrations, it takes over their caution about Israiliyyat-type reports and uses it to limit the sources of its argument, while adding the self-regulation dimension. In relation to the 3H literature (Islam et al., 2022), it applies the framework to a Qur'anic text and states where the fit is limited, a step the education-oriented literature does not take. The study's contribution is therefore conceptual and textual, and it should be read together with its limits: it does not test the framework with respondents or experts.

CONCLUSION

Answering the first question, this study defines *burhān* in QS. Yusuf/12:24 as a clear proof from Allah that turned Yusuf away from evil and immorality, in line with his status among the *mukhlashīn*. Inclination (*hamma*) is read, with Thanthawi and Qutb, as a natural inclination that did not become a decision, which

keeps the reading consistent with the protection of the prophets. Narrations on the concrete form of the *burhān* are not used as a basis.

Answering the second question, the text shows a reasoned refusal grounded in God-consciousness (Head), a turning to Allah and an awareness of dependence on Him (Heart), and immediate withdrawal from the place (Hand). These links are textual for the first and third dimensions and partly interpretive for the second; “productivity” as a Hand indicator is an extrapolation. Self-regulation accompanies *burhān* and is not identical with it.

Answering the third question, the story suggests that Generation Z can prepare reasons in advance, pause and turn to Allah when pressured, and leave a situation quickly, including in private and anonymous digital spaces. This is a conceptual implication, not a tested solution. In line with the abstract, 3H here is a reading framework, not a “shield” or a practical model of implementation.

Theoretically, the study contributes a way to link *burhān* and 3H without reducing *burhān* to psychology. Practically, the framework may be used as discussion material by educators (for lessons on the story of Yusuf), parents (for conversations about private device use), religious mentors (for mentoring on God-consciousness and prayer), and counselors (as a starting point for exploring clients’ own limits and exit plans). The study is limited by being non-empirical and by its dependence on the exegetical works actually consulted. Future research should validate the mapping with exegesis and psychology experts, test its usefulness with Generation Z through qualitative or experimental designs, and extend the sources to hadith and further classical works.

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