



## Social Ethics In The Story Of Prophet Yusuf And Its Relevance To Millennial Youth Semiotic Analysis Of Umberto Eco's Communication

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### Abstract

Millennial youth are faced with the trend of technological development, one side of technology has a significant impact on the lives of modern society. On the other hand, technological developments have a negative impact on society, at all social levels, both adults, adolescents and children. Developments that occur in all aspects of human life form the character of social communication which tends to be limited to electronic media rather than direct communication. This is a problem in itself for the formation of people's character in communicating with one another. Changes in the way of communication then have an impact on the character and activities of modern society, which then affects the millennial young generation. The loss of respect, mutual respect, mutual protection, mutual cooperation, is a very thick thing with the millennial young generation. In this study, the author uses the semiotic pattern of Umberto Eco communication contained in QS. Joseph. This paper sees that the content contained in Q.S Yusuf teaches that today's young people known as millennials must keep their eyes, close their eyes, be patient and others.

**Keywords:** Social Ethics, QS. Joseph, Milineal Youth

### Introduction

On the one hand, technological development has a significant impact on the lives of modern people. On the other hand, technological developments have a negative impact on society, at all social levels, whether adults, adolescents or

children.<sup>1</sup> The developments that occur in all aspects of human life shape the character of social communication which tends to be limited to electronic media rather than direct communication. This is a problem in itself for the formation of the character of society in communicating with one another. Changes in the way of communication then have an impact on the character and activities of modern society, which then affects the millennial young generation. The loss of respect, mutual respect, mutual nurturing, mutual cooperation, is something that is very thick with the millennial young generation.<sup>2</sup> What is displayed then tends to be materialistic things and increase personal popularity. The decline in the social ethics of millennial youth reflects the breakdown of the social order of modern society, and the need to improve the social order of society. Ethics is the science of what is good and what is bad and knowing about moral rights and obligations (morals).<sup>3</sup> While social is like to pay attention to the public interest (like helping, donating, and so on). Among the wisdom contained in Q.S Yusuf, especially for today's teenagers known as millennials, are keeping their gaze, covering the aurat, patience and others. Teenagers are expected to always uphold social ethics and be noble in front of anyone, because with social ethics, life will bring comfort and peace in socializing.<sup>4</sup>

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<sup>1</sup> Zainudin Halid Hanafi, *Ilmu Pendidikan Islam* (Yogyakarta: CV. Budi Utama, 2018), hlm. 6.

<sup>2</sup> Masdub, *Sosiologi Pendidikan Agama Islam*, ed. Abdul Khaliq (Yogyakarta: Aswaja Pressindo, 2015), hlm. 53.

<sup>3</sup> Ali Abdul Halim Mahmud, *Merajut Benang-benang Ukhuwah Islamiah*, (Solo: Era Intermedia, 2000), hlm. 25.

<sup>4</sup> Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi: Tafsir Tematik islam Rahmatan lil Alamin*, (Jakarta: Pustaka Oasis, 2010), hlm. 159-160.

Generational grouping emerged in the world of work based on human resources, research related to generational differences was first conducted by Manheim. A generation is a social construction in which there is a group of people who have the same age and historical experience. The habits of each generation also have their own characteristics determined by previous researchers, this is in accordance with the times. The term millennial generation was first coined by William and Neil in their book entitled *Millennials Rising: The Next Great Generation*. Manheim argues that the millennial generation is people born from the ratio of 1980 to 2000, also known as the generation. The millennial generation has a unique character based on region and socio-economic conditions. One of the main characteristics of the millennial generation is characterized by increased use and familiarity with communication, media and digital technology. This generation has creative and informative characteristics that have passion and productivity according to the development of technological advances. According to Rogers, communication is a process in which an idea is sent from a source to a receiver with the aim of changing his behavior. Meanwhile, according to Herbert, communication is a process in which knowledge is transferred from one person to another, usually with the intention of achieving some specific goals. From these two views, it can be explained that communication is the process of conveying messages, ideas, ideas from communicators (messengers) to communicants (message recipients) to change behavior in achieving certain goals. We all feel the communication that always develops daily in social life, the presence of

communication technology such as smart phones, henceforth smart phones Researchers call gadgets. With communication technology, interaction and information exchange become easy and fast.

Technological advances are present to facilitate communication through devices. Mobile communication media has become a fundamental need of the digital era, to make long-distance communication connections compared to the use of posts or telegrams that take much longer to convey messages. Currently available facilities such as applications, easy internet access and enthusiastic people use new media in the digital era. There are many advantages to the presence of technology in helping various things, one of which facilitates connections without dynamic space and time. Technology becomes a means that delivers virtual-based communication messages from one person to another facilitated by the internet. Communication via the internet expands the social experience in a way that allows people to access far more geographically diverse communities than face-to-face relationships alone. The internet enables communication between family, friends, coworkers, and even strangers across great spatial and cultural distances.

Based on research conducted by Wahyudin, Ronauli, Elita, Mirawati, it shows that messages through social media affect people's attitudes and lifestyles. This means that there is a change in communication behavior that exists in cyberspace with social life and is not in line with how the concept of communication

should be, communicating face-to-face. Ideally, when communicating between one person and another, do face-to-face communication.

There are several studies that are similar to the research being conducted, but the research that has been done only has similarities in the theoretical aspects used. Such as research conducted by Haidi hajar Widagdo, Social Ethics in Islam (Review of the Prophet's Relationship with Non-Muslim Parties). The results showed that the social ethics built were respecting differences and creating a life of tolerance. Also research conducted by Azizindunisi, Social Education Based on Quranic Argumentation. The results show that the social ethics built are mutual help regardless of ethnicity, religion, *rus*, *amar ma'ruf nahi mungkar* whose operational forms are mutual advice, mutual advice and input, even criticism, and solidarity based on emotions and feelings that can create social solidarity. While the tendency in this article is that researchers will focus on discussing social ethics in the story of the Prophet Joseph and relate it to millennial youth using Umberto Eco's communication theory approach. Where the results to be achieved are the social ethics that millennial youth should have are polite characters, respect for the elderly, maintain good speech, not arrogant and uphold the principles of togetherness and conformity by eliminating social strata in building relationships and social communication.

## **Method**

This research uses a qualitative approach with the Analytical Descriptive method. Primary data in this paper is obtained through Q.S Yusuf verses 53 & 100.

While the secondary data in this paper is obtained from books, journals, and articles related to the writing being discussed. This paper will focus on discussing how the relevance of social ethics in the story of the Prophet Yusuf to millennial youth? How is the relevance between social ethics in the story of the Prophet Joseph and millennial youth based on Umberto Eco's communication theory approach?

## Result and Discussion

### 1. Analysis of Social Ethics in the Story of the Prophet Joseph from the Perspective of Umberto Eco's Communication Semiotics

Before moving on to the concept of the semiotics of Qur'anic communication, it is necessary to know the form of communication semiotics in Umberto Eco's view. According to him, communication semiotics is a communication process that includes eight components in a communication process. This process is passed from the sign maker (source), to the destination (destination). The eight components are source, transmitter, signal, channel, signal, receiver, message, destination.<sup>5</sup>

Borrowing de Mauro's illustration, Eco exemplifies the above communication sequence with the phenomenon of an engineer working at a dam. In this context, the engineer wants to know the water condition of the reservoir that is dammed with a sluice between two hills. Thus, all information regarding the state of the water in the reservoir, whether in normal or dangerous

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<sup>5</sup> Umberto Eco, *A Theory Of Semiotics* (Bloomington: Indiana University Press, 1976), 33.

conditions, is sent from the dam. Hence, the dam can be referred to as the source of information. Then, the engineer places certain sensors, which, when the water reaches a dangerous level, become a transmitter capable of sending an electrical signal through a wired channel and is received by a receiver. This device converts the previously obtained signal into line-forming components, which serve to form a message for the destination in the form of an officer. At this point, the destination (officer) can release a mechanical response to improve the situation.<sup>6</sup>

Theoretically, the semiotics of Qur'anic communication can be described by explaining that the Prophet Muhammad is the source or communicant in this communication across time and space who conveys his authentic redaction (message) to the transmitter, while the Qur'anic interpreters who are the transmitters convey the message but in the form of signals in the form of variations in the redaction of the hadith verbally on the existing channels, namely various books of hadith collections. These channels then send the signal to us (receivers) in the form of written variations in the redaction of the hadith. After receiving the various redactions of the hadith, it becomes the task of the receiver to construct the message in the form of a single redaction of the hadith sent by the previous source. The author names this receiver the hadith narrative reasoner. Finally, after explicitly describing the single redaction of the Prophet,

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<sup>6</sup> Ibid.

the message will travel to the destination in the form of semiotic reasoning in our minds. It is this semiotic reasoning that will reason out the meaning of the hadith using the unlimited semiosis method.

More clearly, the concept of understanding hadith modified from Umberto Eco's semiotics of communication can be seen in the following table.

SEMIOTIC CONCEPT OF INTERPRETIVE COMMUNICATION	
<i>Source</i>	QS. Yusuf
<i>Message I</i>	The Authentic Redaction of the Qur'an
<i>Transmitter</i>	The Mufassirs
<i>Signal I</i>	Various Verbal Editions of Tafsir
<i>Channel</i>	Various Books of Tafsir
<i>Signal I</i>	Various Editions of Tafsir in Writing
<i>Receiver</i>	Us (Interpretive Reasoning)
<i>Message II</i>	Single Editor Tafsir
<i>Destination</i>	Us (Semiotic Reasoning)

Based on the semiotics of Communication offered by Umberto Eco, it can be found several forms of social ethics contained in QS. Yusuf, which tells the story of the Prophet Joseph, and can be understood through the text directly, as well as the explanation of the scholars and issued a meaning based on the phenomena that occur in society.

### 1. Keeping The Gaze

In QS. Yusuf verses 23-24 there is an explanation of keeping the view with the following verse readings:

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ ۚ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (23) لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۗ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ (24)

*Meaning: And the woman (Zulaikha) with whom Joseph was staying in his house tempted him to submit to her, and she shut the doors, saying: "Come here". Joseph said: "I seek refuge in Allah, indeed my master has treated me well". Verily, the wrongdoers will never prosper.*

Based on QS. Yusuf verses 23-24, Quraish Shihab explains that this verse tells about the prime minister of Egypt who bought Yusuf ordered his wife to be given a good place in the palace. The more days Joseph grew into a good young man, and had a noble character. Zulaikha unknowingly began to love Joseph. Zulaikha was initially able to harbor feelings, but gradually her heart became more and more turbulent towards Yusuf. In contrast to Yusuf, whose heart has been firmly on the path of Allah SWT since childhood.

Words **وَرَاوَدَتْهُ**, meaning: an attempt to ask for something gently so that what is desired is achieved. The word form above is a repetitive meaning. The repetition occurs when Zulaikha seduces Joseph but is rejected, then seduces again and is again rejected for the second time by Joseph.<sup>7</sup>

<sup>7</sup> Quraish Shihab, *Tafsir al-Misbah : Pesan Kesan dan Keserasian al-Qur'an*, Vol 6 ( Jakarta : Lentera Hati, 2002), h. 424

In this case, adolescence is a transitional period from childhood to adulthood. Usually this transition is characterized by emotional turmoil in searching for identity, future, and even a life partner.<sup>8</sup>

Meanwhile, according to Imam Ibn Kathir in his interpretation of al-Qur'an al-'Adzim that the verse above explains "Allah is alluding to the woman who is the wife of the Egyptian minister. This minister bought and honored the Prophet Joseph. The woman was the one who was asked by the minister to care for and glorify the Prophet Joseph. It is said that the woman named Zulaikha was enamored with the good looks of the Prophet Joseph".

Zulaikha closed the door to the room to approach Prophet Joseph. She asked Prophet Joseph to come closer. But Prophet Yusuf firmly refused the invitation. He declared that he was seeking refuge with Allah from the abominable behavior that could arise from both of them, in a closed room. And the Prophet Joseph stated, the minister had been kind to him, how could the Prophet Joseph want to betray by approaching his wife.

Allah also explained that they almost wanted each other. However, Allah reminded the Prophet Joseph with a warning. Finally the Prophet Joseph did not want zulaikha and avoided vile behavior. The Prophet Yusuf then ran away from zulaikha.

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<sup>8</sup> Quraish shihab, *op. cit.*, h. 425-427

In the above verse, Allah is addressing the woman who was the wife of the Egyptian minister. It was this minister who bought and honored the Prophet Joseph. The woman was the one who was asked by the minister to care for and glorify the Prophet Joseph. It is said that the woman named Zulaikha was enamored with the handsomeness of the Prophet Joseph.<sup>9</sup>

The eyes are the companions and guides of the heart. The eyes transfer the news they see to the heart, making the mind wander. Since free looking can be a factor in the heart's desire, this noble Shari'ah has commanded us to lower our gaze on anything that we fear may have bad consequences.

One way to keep our hearts alive is to guard our gaze. Guarding one's gaze has a big impact. When a person does not take care of his gaze, he will feel a bad influence on his soul. Prayer cannot be solemn, munajat is not enjoyable, the heart is arid, often restless and anxious.

The Prophet Muhammad (peace be upon him) and the Prophet Yusuf (peace be upon him) were individuals who guarded their gaze from anything that Allah forbade them to see. He honored Muslim women by keeping his eyes from looking at them unlawfully. After all, beauty and beauty there are more entitled to enjoy it, namely through marriage. The Prophet was not

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<sup>9</sup> Dr. Abdullah, *Lubabu al-Tafsir min Ibni Katsir*. (Kairo, Pustaka Imam Syafi'i: 2018). Hlm. 563-565.

shackled by excessive love for the beauty of the world. He placed Allah as the highest love and there is an endless ocean of spiritual pleasure.<sup>10</sup>

A man who cannot restrain his gaze, he will be shackled by the passion as a result of his unlawful gaze. We hear now that some young boys have the audacity to rape their female friends. We seek refuge with Allah from such abominations for us and our descendants. Why does something like this happen? It comes about because the gaze is not guarded. Even a small child, when he lets his eyes run wild, can do something indecent. Especially if we talk about the behavior of teenagers or adults. They can do worse.

Keeping one's gaze, especially for men, is not easy. We see today that there are many shows or mass media presentations that easily arouse lust. As a result, not a few men are then moved by lust. In the case of restraining this view, Umar Ibn al-Khattob ra. once said, "I would rather walk behind a lion than walk behind a woman." Women are not creatures to be shunned, because how could men live without the opposite sex. But with them, caution is required.

Prophet Yusuf (peace be upon him) when he saw the beautiful Zulaikha, he gadal basar (kept his eyes). From that view, he was not too affected. But when on the contrary, Zulaikha saw the prophet Yusuf as., her

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<sup>10</sup> Abdullah Gymnastiar, *Meraih Bening Hati Dengan Manajemen Qolbu* (Jakarta: Gema Insani Press, 2002), 43.

lustful desires exploded. Keeping the gaze is the source of inner peace. Our inner satisfier is Allah and He will judge the extent of our obedience so as to deserve to be awarded with a peaceful heart and soul.<sup>11</sup> The gaze is one of the devil's poisonous arrows. Whoever casts his gaze carelessly will regret it. Guarding the gaze brings a number of benefits.<sup>12</sup> First, carrying out the commands of Allah, which is the goal of servant happiness in this world and the hereafter; Second, preventing the influence of poisonous arrows that can destroy it from entering the heart; Third, making the heart happy with Allah. On the other hand, letting the gaze go wild scatters the heart and makes it far from Allah; Fourth, making the heart strong and happy; Fifth, enveloping the heart with light; Sixth, giving birth to the right hunch as a means of knowing the true and the false and the truthful and the lying; Seventh, giving birth to firmness, courage, and strength; Eighth, blocking the path of the devil to the heart. Ninth, cleansing the mind, letting go of the view will make the mind forget and veiled from Allah so that he follows the lusts and neglects to remember Him; Tenth, between the eyes and the heart there is a passage that connects the two. If one is good, the other will be good, and if one is damaged, the other will be damaged.<sup>13</sup>

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<sup>11</sup> Gymnastiar, 46.

<sup>12</sup> Ibn Qoyyim al-Jawziyyah, *Kiat Membersihkan Hati Dari Kotoran Maksiat* (Jakarta: PT. Serambi Ilmu Semesta, 2008), 228.

<sup>13</sup> al-Jawziyyah, *Kiat Membersihkan Hati Dari Kotoran Maksiat*, 232.

Therefore, Muslim teenagers should guard their gaze as the Prophet Yusuf did, so that they can be protected from immorality and sin and can have a clean heart that is filled with the light of goodness.

In general, adultery is defined as having sexual intercourse with a person of the opposite sex who is not a legal partner of marriage. Zina is a major sin that is very despicable. Adultery is highly condemned by Allah. Apart from distancing a person from his Lord, adultery also causes a person to be prevented from achieving success. Thus committing adultery means closing the door to success tightly. Avoiding adultery is one of the social ethics that has been exemplified by the Prophet Yusuf as. when he refused Zulaikha's invitation to do that despicable act, and also the Prophet Joseph chose to be imprisoned rather than having to follow the woman's invitation. So that the Prophet Joseph became a successful person in the future after successfully passing the various tests he faced. Hopefully our teenagers and young people can follow in the footsteps of the Prophet Joseph as. in socializing and achieving success in the future.

## 2. Covering the aurat

In QS. Yusuf verse 70 there is a verse that explains about covering the aurat, the verse reads as follows:

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رِجْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

*Meaning: So when their food was prepared for them, Joseph put his cup into his brother's sack. Then a man cried out: "O caravan, surely you are the ones who steal".*

Based on QS. Yusuf verse 70, Quraish Shihab explains that, Then after Joseph entertained them well, gave their food rations and added to it with foodstuffs as heavy as camel loads for his brother, they got ready to return.

Joseph commanded his servants to slip a vessel into Benjamin's supply. Then one of Joseph's servants said, "O you who are carrying provisions, stop; you have stolen."

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ

*Meaning: They answered, facing the callers: "What is it that you have lost?"*

Joseph's brothers trembled at this cry. They moved towards the man who spoke and asked, "What have you lost and what are you looking for?"

The king's servants replied, "We are looking for the king's drinking vessel. We will reward the one who finds it with food as heavy as a camel's burden." Their leader declared and confirmed it by saying, "I guarantee this promise."

Meanwhile, according to Imam Ibn Kathir in Tafsir al-Qur'an al-'Adzim explaining the verse above, After preparing them and loading their foodstuffs on the backs of their camels, Yusuf told some of his servants to

put a drinking vessel (made of silver according to the opinion of most mufassirs, and some say it is made of gold) placed in Bunyamin's sack secretly so that no one saw it.

Then, one of the callers shouted: أَيُّهَا الْعَيْرُ إِنَّكُمْ نَسَارِقُونَ (O caravan, you are thieves) So they turned to the caller and asked قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ (They answered, facing the callers: "What is it that you have lost?")

قَالُوا نَفَقَدُ صُوعَ الْمَلِكِ (They replied: 'We lost the king's measuring device') i.e. the device for measuring: وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ (And whoever can return it will get food as heavy as the burden of a camel) This is considered a reward (al-ja'alah). وَأَنَا بِهِ زَعِيمٌ (And I am his guarantor) this includes guarantee (adh-dhaman) and responsibility (al-kafalah).<sup>14</sup>

Covering the aurat is a very important part of a Muslim and Muslimah. The body is a private part that must be guarded against harassment. However, nowadays there are a lot of women who wear clothes but in essence they are naked because they reveal their aurat. This is due to the western culture that continues to undermine the faith of Muslims and Muslim women, especially the young. The glamor and glittering "progress" of the western generation's culture that is not in accordance with Islam and eastern culture has poisoned our mindset. How easy it is to find women who are not wearing clothes.

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<sup>14</sup>Dr. Abdullah, *Lubabu al-Tafsir min Ibni Katsir*. (Kairo, Pustaka Imam Syafi'i: 2018). Hlm. 602-603.

The women described by the Prophet in the hadith are now very common. In fact, it has become something that is traditional and considered commonplace. In fact, the aurat of women that should not be seen by men who are not their mahrams is the entire body except for the palms of the hands and the face. By covering the aurat, women will be protected from improper male views.

So every Muslim and Muslimah must cover their aurat, not like what was done by Zulaikha who showed her aurat when she wanted to seduce the Prophet Yusuf as.

### 3. Have a Humble Attitude

وَمَا أُبْرِيُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

*Meaning: And I do not exempt myself from blame, for indeed the passions always urge to evil, except those which my Lord has mercy upon. Verily, my Lord is forgiving and merciful.* <sup>15</sup>

Based on QS. Yusuf verse 53, Quraish Shihab explains that, I do not claim that I am pure and free from error. For, by instinct, the human soul is always inclined to pleasure and considers beautiful ugliness and evil, except for the soul that is guarded by Allah and prevented from ugliness. Verily, I am one who is eager for Allah's mercy and forgiveness. He is very wide in His forgiveness of the sins of those who repent.

<sup>15</sup> <https://tafsirweb.com/3791-surat-yusuf-ayat-53.html>

Al-Aziz's wife said, "I did not exempt myself from blame, because my lustful self was always whispering temptation and wishful thinking to me. That is why I tease him."

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَجَمَ رَبِّي

*As a matter of fact, the passions always urge to evil except for the passions that my rabb has mercy on." Those that are guarded by Allah SWT. إِنَّ رَبِّي غَفُورٌ رَحِيمٌ* Indeed, my Lord is most forgiving, most merciful." This is the more popular view, and it is more suitable and more in line with the meaning of this story.<sup>16</sup>

Humble in Arabic is *tawadu*, a person who respects others, speaks softly and forgives others easily. The opposite of humble is proud or arrogant. Humbleness is a praiseworthy trait. It is an attitude or action that does not boast. Humble is different from low self-esteem. Low self-esteem means insecurity or lack of self-confidence because you feel you have shortcomings. An inferior attitude must be avoided, while we must have a humble attitude. The characteristics of people who have a humble attitude are: 1) Never look down on others; 2) Always respect others wherever and whenever they are; 3) Never discriminate against friends. He does not choose between rich, smart, or less capable friends; 4) Seeing that other people as God's creations have uniqueness and privileges, so he always

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<sup>16</sup> Abdullah, *Lubabu al-Tafsir min Ibni Katsir*. (Kairo, Pustaka Imam Syafi'i: 2018). Hlm. 586-589.

makes other people feel important; 5) A humble person will make others happy; 6) Willing to listen to opinions, suggestions and accept criticism from others; 7) Always dare to admit mistakes and apologize if they make mistakes or offend others; 8) He can adjust his emotional and ego conditions to occupy the emotional and ego conditions of his interlocutors so that his friends feel listened to and appreciated; 9) Prioritize greater interests.

Based on the explanation above, it can be seen that the ethics displayed by Yusuf include the ethics of keeping the view, covering the aurat, and having a humble attitude towards others. The social ethics built by Yusuf are then a representation of obedience as a believer as well as a form of prophetic preaching. As a young man who has an open way of thinking, millennial youth should reflect social ethics that reflect obedience to Allah, despite the various social challenges that are getting worse in this era. It is a special attraction for millennial youth to be able to apply the principles of ethical teachings contained in the story of the Prophet Yusuf As. Being one of the great successes achieved by millennial youth in the midst of the onslaught of the times with the development of technology that is increasingly fast and blindly like today. Therefore, young people must begin to pay attention and re-explore religious teachings in order to be able to fend off all social possibilities that occur in modern society. With an understanding of religion as well as the breadth of knowledge and the

support of very rapid technology, it provides a better space for religious expression for generations, if they are able to utilize it as a medium for da'wah to improve the stigma and way of thinking of today's millennial youth.

## Conclusion

The social ethics displayed by the Prophet Yusuf in the above discussion, shows that in his daily life as a servant and a reasonable human being, awareness to stay away from all actions that deviate and violate God's commands is a must. The actions taken will provide safety and lead to a better life. Personal ethics in social life in the form of keeping the gaze, covering the aurat and being humble will create a good life in the social environment. The practice of good social ethics must become a habit of life that must be upheld by millennial youth in this super-sophisticated era. With the existence of technology, the relevance that must be built by today's youth is that they must be a good and pious person like what the Prophet Yusuf did to all elements of his society. Looking at the results of the above research, the author can describe the semiotic pattern of communication built by Umberto Eco contained in QS. Yusuf is very interesting to study more deeply and make it a valuable lesson, both as a reference and foundation of understanding to get along with all communities. Thus, the lives of millennial youth will be formed into individuals who have noble character and uphold social ethics to anyone and anywhere.

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