

# The Concept and Practice of Islamic Education in Realizing Peace in Society

Azhar Jaafar<sup>1</sup>, Nur Rasyidah Kamaruzaman<sup>2</sup>, Muhammad Idris<sup>3</sup>

<sup>1</sup>UCYP University, Malaysia

<sup>2</sup>Universitas Sultan Zainal Abidin, Malaysia

<sup>3</sup>Suez Canal University, Egypt

✉ [azhar@ucyp.edu.my](mailto:azhar@ucyp.edu.my) \*

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## Abstract

Hospitality and guest service in Islam represent the embodiment of noble moral values as taught in the Quran and Hadith. This study aims to explore how Islamic teachings guide individuals in hosting and serving guests. Employing a qualitative method, this research adopts the living Quran and Hadith approach, drawing data from Islamic scriptures, the results of *ijtihad*, and expert opinions. The use of the living Quran method is based on Engkizar's theory, tailored to the thematic needs and objectives of the study. Additional insights are supported by previous research published in reputable international journals. Thematic analysis reveals that the Islamic practices of visiting and hosting guests are not merely symbolic acts but are rooted in a profound value system encompassing etiquette, social responsibility, and mutual respect. These findings indicate that such values remain highly relevant in reinforcing a socially conscious culture grounded in Islamic principles. This study contributes to the discourse on Islamic ethics and offers insights into fostering respectful and compassionate interpersonal relationships.

## INTRODUCTION

The Quran is a holy book that discusses all aspects of human life, regulating society and the values that govern daily behavior. Therefore, everyone is encouraged to understand and apply its teachings well. As social creatures, visiting neighbors and relatives is a common thing to do. Sometimes, we may visit others, while at other times, we may receive guests. There are also times when guests come in large numbers, such as during weddings, Eid al-Fitr, and other special occasions (Andre et al., 2023). Islam is a superior and comprehensive religion that emphasizes respect and honor towards guests. Honoring guests is a highly recommended action in Islamic teachings.

In various traditions, the Prophet Muhammad often associated the perfection of one's faith with daily behavior. One of the indicators of faith mentioned by the Prophet is Faith is not limited to ritual worship such as prayer, fasting, zakat, or hajj, but also includes social interactions and kindness to others, including entertaining guests at home (Yanti & Hayani, 2023). The Prophet Muhammad

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also reminded his people to honor guests, as reported in a hadith narrated by the noble companion, Abu Hurairah ra.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُفْلِحْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

Meaning: *On the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest (H.R Bukhari)*

Before visiting someone's house, it is important to understand the proper etiquette of doing so. Islam provides clear guidance regarding the manners of visiting others, and as Muslims, we are encouraged to learn and apply these teachings. The Quran outlines these etiquettes in various verses, including Surah An-Nur (24:27–29), which specifically addresses the proper conduct when entering someone's home.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٢٧) فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٢٩)

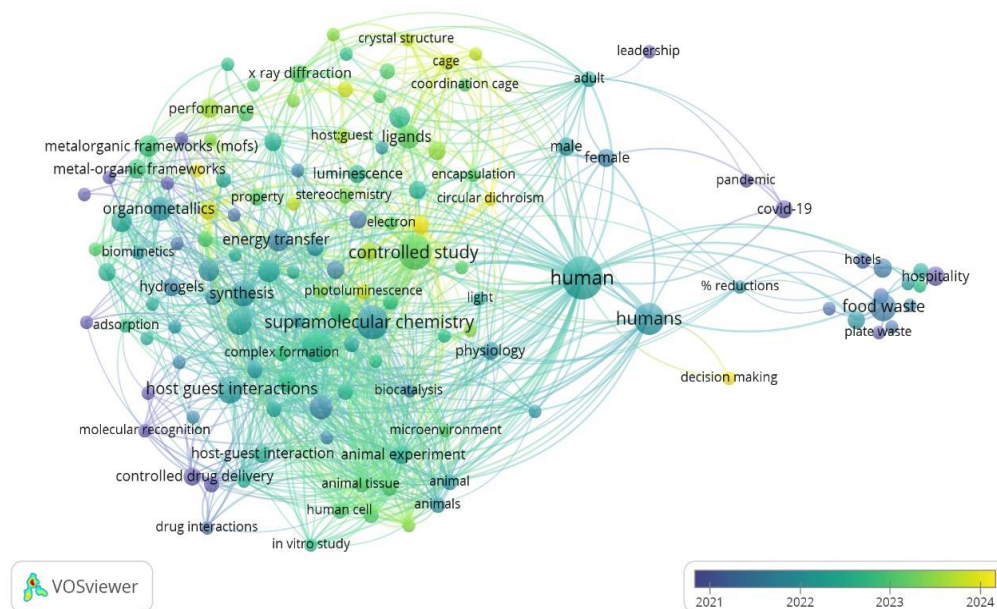
Meaning: *O you who believe, do not enter a house that is not your own until you have asked permission and greeted the occupants. That is better for you, that you may remember. And if you find no one in it, then do not enter until you have received permission. And if it is said to you to return, then you should return. That is more pure for you, and Allah knows what you do. There is no sin upon you in entering an unoccupied house, in which you have an interest; Allah knows what you reveal and what you conceal.*

Given the importance of good manners as a fundamental aspect of social life, many of today's social problems and divisions can be traced back to the decline of moral values and the erosion of good manners education that ideally starts at home with parents. This situation is further exacerbated by the rapid advancement of technology, where children increasingly rely on digital devices to learn, often without the accompaniment of religious lessons that instill basic values of ethics and respect. In response to this moral decline, it is important to look back to the best generation of Muslims, those who were directly guided by the Prophet Muhammad (peace be upon him), namely the companions and the *tabi'in* generation (Burhanuddin et al., 2022; Hafizi et al., 2022). In Islam, maintaining social and kinship ties is very important. For Indonesians, who are culturally inclined to socialize, visiting others is not a difficult thing. On many occasions, they take the time to visit the homes of neighbors, friends, colleagues or relatives. However, the challenge lies in how many people still uphold the manners of visiting in these interactions (Kurnianingsih et al., 2025).

Observing the current societal condition, a lack of understanding regarding adab (Islamic etiquette), particularly in the context of visiting others, is increasingly evident. Numerous issues arise from this, such as visiting at inappropriate times, failing to seek permission from the host, or causing discomfort by imposing unexpectedly. In some cases, guests even enter a house without permission, often

assuming closeness due to familial or friendly ties. Such behavior entering someone's private space without consent and moving freely within reflects a lack of awareness that a home serves as a protective boundary for its occupants. Within the home, individuals may uncover their *aurat* (parts of the body that should be covered) or have private matters they do not wish to share. Therefore, understanding and applying the manners of visiting and entertaining guests is essential.

Following these concerns, the author is interested in examining the ethics of entertaining taught in the Quran, especially in Surah An-Nur verses 27-29. This study is outlined in a research entitled “The Concept and Practice of Entertaining and Serving Guests in Islam”, which aims to analyze how these practices are framed in Islamic teachings. The aim is to provide clarity amidst the diversity of perspectives on the issue, so that readers are not left in uncertainty. To identify the novelty of this research, the author further analyzes related works based on the Scopus database, as in the following figure 1.



**Fig 1. Keyword Analysis Results Entertaining, Serving Guests, Islam**

Based on the analysis conducted by the author using VOSviewer software on Monday, January 13, 2025, at 20:30 WIB, VOSviewer was utilized as a tool for bibliometric analysis and data visualization. This software analyzes keywords extracted from highly reputable Scopus-indexed journals worldwide to explore research trends related to the topic of visiting and serving guests in Islam. The visual output illustrates that the theme of hospitality has been widely explored by previous scholars. However, the specific focus on “visiting and serving guests” in accordance with Islamic teachings appears to be underrepresented in the existing literature. The most recent keyword clustering identified “visiting and serving guests” as a topic of interest, but its connection to Islamic recommendations particularly those grounded in the Quran and Hadith remains limited. Therefore, this research aims to fill that gap by offering a contextual and scriptural analysis of Islamic hospitality practices. This focus presents a potential novelty and contributes to a more comprehensive understanding of Islamic social ethics.

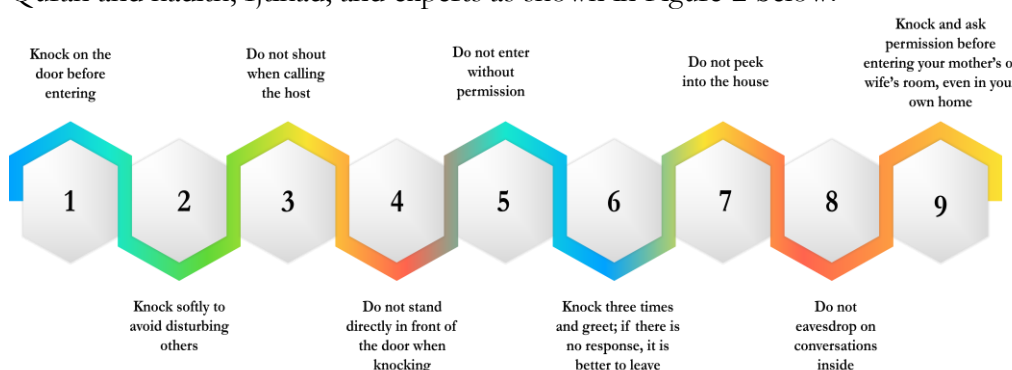
## METHODS

This research was carried out using a qualitative method with a type of phenomenology based on the practice of living Quran and Hadith in the daily lives of Muslim communities. According to [Aji et al \(2021\)](#); [Nabiel \(2021\)](#) researchers use qualitative design methods in carrying out living Quran and Hadith studies, choosing these three methods based on the needs and objectives of the topic under study. While [Engkizar et al \(2025\)](#) specifically and in detail explain that there are five stages if a researcher conducts living Quran and Hadith research practices, the five stages are i) determining research topics based on theory or collecting data through surveys related to phenomena that are happening in the community, ii) conducting theoretical analyses based on the truth of Quran and Hadith related to the topic being studied, iii) conduct a comparative analysis between the survey results related to the phenomena that are happening in the community with the provisions that have been regulated by the Quran and Hadith, iv) conduct analysis and discussion as the output of the research results, v) take preventive, curative and educative actions, the selection of these three actions is in accordance with the needs and objectives of the research that has been determined. In order for this research to run well and correctly, the author refers to the procedure of living Quran and Hadith research as the procedure set by the experts above.

According to [Engkizar et al \(2024\)](#); [Mortelmans \(2019\)](#); [Welsh \(2002\)](#) thematic analysis is one of the more flexible ways of identifying, analyzing and reporting data in qualitative methods analyzed using Nvivo software ([Engkizar et al., 2022](#); [Malhas & Elsayed, 2022](#); [Swain, 2018](#)). After the interview findings were classified, the next step was to determine the themes that were appropriate and related to the established research topics and objectives.

## RESULT AND DISCUSSION

Based on the researcher found nine manners of entertaining according to the Quran and hadith, Ijtihad, and experts as shown in Figure 2 below.



**Fig 2. Nine Practices of Visiting Others in Islam**

In accordance with Islamic law, both Muslims and non-Muslims have an obligation to honor and respect guests in an appropriate manner ([Suhra, 2020](#)). By showing mutual respect, the relationship between guests and hosts will improve. In Islam, we are required to seek permission each time we enter someone's house or any private place. The following are the proper procedures.

**First**, before entering a house, one must knock on the door. Knocking before entering is a habit that reflects manners, etiquette, ethics, and respect for the occupants of the home ([Asrofi, 2022](#)). It is well known that before entering a house,

one should first knock, then greet with *salaam*, and enter with the right foot whether it is one's own house or someone else's (Hamka & Alim, 2024). When we knock on the door, the resident will usually be happy to open it and greet us with a smile (Syahid, 2021). This action demonstrates respect for others' privacy and the effort not to intrude without permission (Harahap et al., 2025). Knocking is regarded as an important form of politeness, especially when visiting someone else's home (Linsyiana et al., 2024). By knocking, guests give the host time to prepare, creating a more courteous and comfortable atmosphere for everyone involved (Maharani et al., 2025). Knocking on the door also serves as an effective form of communication (Aunul et al., 2021).

A knock signals to the residents that someone wishes to enter, without surprising them with a sudden presence (Sukarmi et al., 2025). This practice helps maintain harmonious social relationships, as it allows the occupants to feel respected and given the opportunity to adjust before engaging (Hajar et al., 2023). Thus, knocking on the door is not just a matter of etiquette, but also a simple and effective way to show respect and foster good relationships. According to the author, knocking before entering someone's home is part of proper visiting manners, especially when it involves someone else's house. As previously noted, it is customary to knock first, greet with *salaam*, and step in with the right foot whether entering our own house or someone else's. When we knock politely, the host will gladly open the door and welcome us with a smile. This act reflects respect for others' privacy and a desire not to intrude without permission. When knocking, it should be done gently to avoid causing unnecessary noise.

Secondly, knocking gently on the door is a polite gesture that reflects respect for those inside. A loud knock may disturb or startle, especially if someone is resting, working, or engaged in a focused activity (Rabiaty, 2024). A soft knock signals your presence without causing unnecessary distraction and shows awareness of the situation (Ramadhan & Kusumawati, 2025). If there is no response, it is acceptable to knock a little louder, as long as it remains within reasonable limits. This demonstrates patience and respect for privacy, helping to foster a more comfortable and respectful interaction (Adityarini, 2022).

Third, avoid shouting when calling the person you are looking for. Raising your voice can be considered impolite and may disturb others nearby. A loud call may startle people, especially in public spaces, work settings, or at home (Yulianti, 2022). Using a softer tone or approaching the person directly shows consideration for both the individual and the surrounding environment. Practicing self-control in communication reflects sensitivity to social contexts and can contribute to more effective and respectful interactions. If the person does not hear your initial call, consider using other methods such as knocking again, sending a message, or waiting for a more appropriate moment.

Fourthly, when knocking, it is recommended not to stand directly in front of the door to avoid unintentionally seeing inside when the door is opened. If someone inside asks, "Who is it?", it is better to respond by stating your name rather than simply saying "I." Positioning yourself slightly to the side shows courtesy and helps preserve the occupants' privacy. According to the author, introducing yourself by name provides clarity and creates a more respectful and thoughtful impression. This approach promotes good etiquette and supports smoother communication during visits (Yulianti, 2022).

Fifth, do not enter a house without permission. Doing so is considered



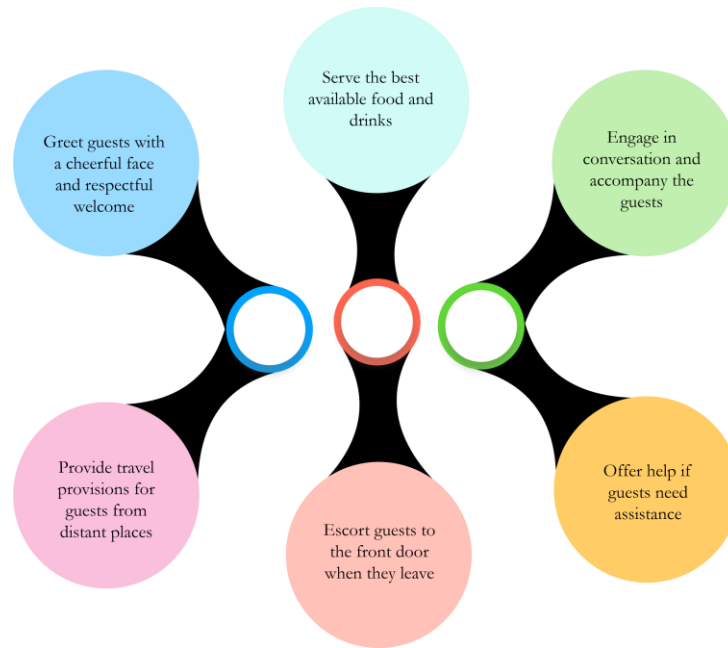
impolite and may violate the homeowner's privacy. Every home has its own boundaries and rules that should be respected by guests (Iqlima et al., 2024). Waiting for permission before entering shows respect and gives the homeowner time to prepare or welcome you appropriately (Maharani et al., 2025). This gesture reflects politeness and sensitivity to social norms. According to the author, asking for permission helps foster clear communication and mutual respect, preventing misunderstandings and helping maintain a good relationship with the homeowner.

Sixth, knock three times and greet; if there is no response, it is better to leave. Knocking three times is considered a polite and sufficient way to announce your presence without being intrusive. Greeting after knocking reflects courtesy and expresses goodwill toward the residents (Manurung et al., 2024). According to the author, if there is no answer after three knocks and a greeting, you should go home. Persistently knocking may be seen as disrespectful. Leaving politely shows patience and consideration, and helps preserve a respectful and harmonious relationship.

Seventh, avoid peeking when knocking on the door, as it may expose something private. Peeking is impolite and may breach the homeowner's privacy. It could lead to seeing something personal or inappropriate, causing discomfort or mistrust (Sulaeman, 2020). According to the author, refraining from this behavior helps maintain mutual trust and respect. By respecting privacy, you protect others' dignity and contribute to a more respectful and socially aware environment.

Eighth, do not eavesdrop on conversations inside the house. Listening to others' private conversations is disrespectful and violates their privacy. Everyone has the right to speak freely without feeling overheard. This behavior shows a lack of etiquette and may cause discomfort or damage trust among household members (Firmansyah & Suryana, 2022). According to the author, avoiding eavesdropping helps foster respectful and harmonious relationships. When people feel their conversations are being monitored, it can disturb their sense of security. Refraining from listening in shows responsibility and helps preserve mutual trust, which is important for a comfortable and respectful home environment.

Ninth, ask for permission or knock before entering your mother's or wife's room even in your own home. Entering without permission is considered impolite and may intrude on their privacy. Every individual, including family members, has personal boundaries that must be respected (Widyaningsih & Suryaningsih, 2022). By knocking or asking permission, you show concern for their comfort and security (Sutiono, 2022). According to the author, this habit promotes mutual respect within the family and sets a good example for other members especially children about the importance of personal space and everyday etiquette. Respecting these boundaries helps maintain harmony in the household.



**Fig 3. Six ways to serve guests in Islam**

The manners of hosting are not only the responsibility of the guest; both the host and the guest should be educated about proper ethics and behavior. In Islam, the etiquette of receiving guests has been clearly outlined (Ryan & Rahmawati, 2024). A good host is expected to uphold the following manners:

First, show a cheerful face and welcome guests with kindness and respect. A cheerful expression reflects warmth and happiness at the guest's arrival, creating a pleasant and welcoming atmosphere (Pasaribu et al., 2024). According to the author, such gestures help guests feel appreciated and foster stronger interpersonal connections. Welcoming with kindness and respect demonstrates sincerity and politeness, which contributes to a comfortable and meaningful interaction.

Second, serve the best food and drink to honor the guest. This practice reflects appreciation and a sincere effort to offer comfort. Providing quality food and beverages not only enhances the guest's experience but also shows attentiveness and care from the host (Kurniasih et al., 2023). According to the author, this tradition is deeply rooted in many cultures and is a way to express gratitude and build stronger social bonds through hospitality.

Third, invite guests to talk and keep them company. This reflects attentiveness and friendliness, helping to create a comfortable atmosphere. Conversation can strengthen relationships by sharing stories or simply engaging in light talk (Juliana et al., 2023). According to the author, keeping someone company shows emotional and social support, preventing feelings of neglect and reinforcing empathy in social interactions.

Fourth, help guests if they need assistance. This shows a caring and responsive attitude toward others' needs, whether physical, emotional, or practical (Zaedi & Wangi, 2022). According to the author, offering help fosters comfort and strengthens interpersonal bonds. Such actions reflect empathy and contribute to a supportive and respectful environment.

In Islam, guests have the right to be treated with respect, served well, and welcomed with hospitality (Timbuleng et al., 2023). This attitude reflects both faith and gratitude to Allah for the blessings and opportunities to share. Honoring guests

also follows the example of the Prophet Muhammad and is considered an act of obedience to Allah. According to the author, honoring guests brings great reward from Allah and strengthens social ties, fosters mutual respect, and creates a harmonious atmosphere. Sincerity in welcoming guests reflects a pure heart and genuine concern for their well-being.

Sixth, giving travel provisions when guests return especially if they come from afar is considered a form of respect and care (Selamet & Marzuki, 2025). In Islamic teachings, this act reflects generosity and gratitude, and is believed to bring divine reward. According to the author, providing such provisions is not only practical assistance but also a meaningful gesture of appreciation for the guest's effort in visiting.

## CONCLUSION

In Islam, visiting and serving guests is regarded as a practice with significant social and spiritual value. It reflects noble character, adherence to the teachings of the Prophet Muhammad, and a form of respect for others. Hospitality is not only viewed as a social interaction but also as an act of worship that emphasizes proper manners, such as seeking permission before entering someone's home, avoiding disruption to the host's comfort, and refraining from overstaying. Serving guests is considered part of faith and is expressed through welcoming them warmly, offering food and drink according to one's means, and ensuring their comfort during the visit. Islamic tradition also outlines a time frame in which honoring guests is seen as a duty, after which it becomes a voluntary act of charity. Practicing these etiquettes can help foster Islamic brotherhood (*ukhuwah Islamiyah*) and contribute to greater harmony in social life.

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## DECLARATIONS

### Author contribution

**Azhar Jaafar:** data curation, writing-original draft preparation, methodology, **Nur Rasyidah Kamaruzaman:** conceptualization, **Muhammad Idris:** visualization, analysis, editing.

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The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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### Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.



### Ethical clearance

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