

# The Etiquette of Social Interaction within the Household in Surah An-Nur Verses 58-61: An Analysis based on Tafsir Ibn Kathir's

Achmad Ichsanul Alaudin Iqbal\*

<sup>1</sup> Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

## Abstract

*As Muslims, implementing the verses of the Quran as a guide for life is essential. The Quran specifically addresses good morals and etiquette when visiting the homes of others. This is particularly crucial as, in the present time, many people lack an understanding of proper visiting etiquette. Surah An-Nur verses 58-61 provide guidance on manners and ethics in social interactions and within the family in Islamic teachings. These verses emphasize the importance of proper conduct when entering a house, dressing modestly, and maintaining privacy in social interactions. This research aims to analyze the ethical values contained in the interpretation of Surah An-Nur verses 58-61 regarding family interactions according to various scholars and commentators. The study involves the analysis of classical and contemporary commentaries explaining these verses. Various commentaries such as Ibn Kathir, al-Razi, al-Jalalain, and others are utilized to comprehend the context, meaning, and practical application of the ethical values within these verses. Verse 58 underscores the etiquette of entering a house, emphasizing the respect for privacy. Verse 59 discusses the importance of dressing modestly to preserve purity and self-respect. Verses 60 and 61 highlight prohibitions against invading privacy, emphasizing that these rules are guidance from Allah to regulate human interactions with dignity. This research depicts the importance of ethics in family interactions, highlighting the values contained in Surah An-Nur verses 58-61, and their relevance in the context of social and familial life.*

## Introduction Section

### A. Background

As social beings with a social spirit, we are inevitably involved in the process of socialization or interacting with fellow humans. It is also conceivable that we cannot live without the assistance of others. The importance of living in society with the use of good manners according to the teachings of the Quran is the core foundation in forming harmonious and productive relationships within a community.

The Quran provides clear guidance on the values of courtesy, justice, and respect for others. By following these teachings, individuals are directed to mutually respect each other, pay attention to the rights of others, and maintain etiquette in daily interactions. The manners shown by the Quran form a strong foundation for tolerance, care, and cooperation among individuals in society. By applying the manners recommended by the Quran, we not only enrich social relationships but also shape a community that supports each other, strengthens bonds, and builds a peaceful and harmonious environment for every individual within it.

Surah An-Nur verses 58-61 provide valuable guidance on how we should behave in social interactions within the family and in the community. These messages emphasize the importance of respecting the privacy of others by seeking permission before entering their homes and giving the homeowners an opportunity to prepare for our arrival. Moreover, these verses also highlight the urgency of maintaining proper attire by covering one's modesty and not displaying ornaments that should be concealed.

The Quran, as a guide for life, provides clear guidance on manners and behavior to be applied in a social context. This teaching emphasizes the importance of respecting others, avoiding harmful actions, and interacting in a good and

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\* Achmad Ichsanul Alaudin Iqbal: [g100210047@student.ums.ac.id](mailto:g100210047@student.ums.ac.id)

polite manner. By applying these principles, we can create a social environment where mutual respect, care, and cooperation prevail, contributing to a harmonious and peaceful life.

Following the teachings of the Quran on social ethics helps us build strong pillars for well-organized relationships within the community. When each individual practices these values, good relationships are formed, a sense of security is established, and peace is created in the midst of the community. This underscores the importance of internalizing the lessons taken from the Quran in daily life to foster relationships filled with understanding, unity, and peace in a heterogeneous society.

## **B. Problem Formulation and Discussion Objectives**

- ❖ What characterizes etiquette in family life according to the Quran in Surah An-Nur verses 58 to 61?

**The objectives of the discussion in this paper are as follows:**

- ❖ To understand deeply how we should behave in accordance with the teachings of Islam when socializing within the family or society.
- ❖ To explain how understanding the historical context and core values embedded in those verses can provide insights into what should be done and avoided when interacting with society or family.

## **C. Methodology**

In this article, the researcher adopts two research methods, each playing a crucial role in understanding the verses of the Quran. Firstly, the researcher employs the method of Quranic text analysis, involving direct reading and examination of the relevant verses. Thus, this research focuses on analyzing sentence structures, word choices, and the context of Surah An-Nur verses 58-61. Furthermore, the researcher utilizes the method of Quranic exegesis by scholars. Involving references to classical and contemporary exegeses, this method provides in-depth perspectives and interpretative explanations developed by scholars. This research includes referencing the thoughts and views of prominent scholars who specialize in understanding and explaining the Quranic verses, especially in the context of Surah An-Nur verses 58-61.

By combining both methods, the researcher aims to gain a holistic and profound understanding of the miracles and messages contained in these verses. Text analysis provides direct insights from the Quranic text itself, while the exegesis by scholars offers a more in-depth perspective from the scholarly and Islamic tradition viewpoint. Thus, this approach is expected to present a rich and comprehensive interpretation of Surah An-Nur verses 58-61.

### ***Explanation***

In the context of culture and ethics, referring to a set of norms and etiquette that govern individual behavior in interacting with others. Etiquette serves as the foundation in shaping a harmonious society full of mutual understanding. In relation to daily life, etiquette encompasses behavior, speech, and attitudes that reflect high moral and ethical values. The term "adab" originates from the Arabic language, with the basic meaning of "good conduct" or "behavior in accordance with social norms." According to Al-Farahidi, an 8th-century Arab lexicographer, adab encompasses everything that shapes and creates cultural and social order.

Adab, as a term summarizing norm of etiquette and ethics, forms the basis of behavior in everyday life. The dimensions of adab, which include interactions with God, fellow humans, and the environment, together with guiding foundational values, create a moral framework that guides individuals in their lives. Adab towards God reflects a personal relationship with Him, involving obedience to religious teachings, the practice of worship, and reverence for His greatness. Another dimension of adab is related to interactions with fellow human beings. In social interactions, adab towards others becomes crucial, involving attitudes of respect, mutual appreciation, tolerance, and empathy. Adab towards others creates harmonious and understanding relationships.

The dimensions of adab and the foundational values of adab are interconnected and mutually reinforcing. Values derived from the foundation of adab guide individuals in navigating daily life. Adab towards God, fellow humans, and the environment forms a moral foundation that fosters attitudes of mutual respect, justice, and awareness of sustainability. Adab is the starting point in shaping a cultured and understanding society. By understanding the dimensions of adab and

basing behavior on ethical values, individuals can contribute to the creation of a harmonious and meaningful environment in daily life. Therefore, adab is not just a norm but also a moral foundation that gives meaning and direction to human life.

The synchronization between adab and family interaction is essential in shaping a harmonious and cultured family life. Adab, as a set of norms and ethics, merges with family interaction to form a behavioral framework that guides interactions among family members. Active listening and empathy help family relationships to feel and understand each other. This can build trust and support in overcoming life challenges. Followed by cooperation in solving problems and active involvement in daily life, it forms a strong team in each family member. This involvement includes shared responsibilities, cooperation in parenting, and supporting common goals. Family interaction is the core of communal life in a family. As a place where individuals share life's joys and sorrows, how this interaction occurs has a significant impact on the harmony and sustainability of family life. This lengthy explanation will delve into various aspects of family interaction, explaining why healthy and understanding interactions are the key to building a solid foundation for communal living. Family interaction is the pillar of success in communal life. By understanding the importance of healthy, supportive, and understanding interactions, couples can build a strong foundation for achieving harmony and happiness in their family life. Through effective communication, empathy, and cooperation, family interaction can become a source of sustained strength and happiness.

Achmad Ichsanul Alaudin Iqbal and Alfiyatul Azizah

### Quranic Verses

Allah SWT says:

Verse 58:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ تَأْذِينُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the prayer of the night. [These] three times are of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus, Allah makes clear to you the verses, and Allah is Knowing and Wise."

Verse 59:

”وَ إِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ”

"And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses, and Allah is Knowing and Wise."

Verse 60:

”وَ الْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ”

"And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing."

Verse 61:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

"There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment."

Keyword

إِسْتَأْذِنَ	Asking Permission
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## Discussion

### Classification and Interpretation

Surah An-Nur is the 24th surah in the order of the Quranic mushaf. This surah consists of 64 verses and is categorized as a Madaniyyah surah (Ministry of Religious Affairs 2009). The name or term "An-Nur" is commonly used in the Standard Indonesian Quranic Mushaf (MSI) and is generally found in the mushafs of various other Muslim countries such as Morocco, Libya, Egypt, Saudi Arabia, and Pakistan. This term is commonly used in commentary (tafsir) books and hadith collections (Shihab 2007).

The naming of An-Nur, which means "light," is derived from verse 35 of this 24th surah. In this surah, the word "Nur" is repeated seven times, four times in verse 35 and three times in verse 40. Throughout the entire Quran, the word "Nur" is mentioned 33 times with various meanings, including Islam, faith, guidance, Prophet Muhammad SAW, the light of daylight, the light of the moon, and the illuminating light crossing the bridge. It also encompasses understanding regarding matters of halal and haram, the Gospel, and the Quran itself.

The term "light" in Surah An-Nur, verse 35, conveys the understanding and definition of "divine light" or the light of Allah. It is emphasized that the guidance of Allah SWT is an extremely bright light capable of illuminating the entire universe. The essence of the above surah generally contains continuous divine guidance related to social and family ethics.

Below is the translation and explanation of the Qur'anic verses from Surah An-Nur (24:58-61):

Verse 58:

The reason for the revelation of verse 58 of Surah An-Nur is narrated that Prophet Muhammad (peace be upon him) sought help from a young man named Mujid from the Ansar tribe to go to the house of Umar bin Khattab (may Allah be pleased with him) for a certain need. When the young man arrived at Umar's house, he knocked on the door and entered, even though Umar was resting at that time. Umar woke up and sat down immediately, but he hadn't covered the private parts of his body. Consequently, Mujid saw something that should not have been seen. Umar deeply regretted this incident and felt that it would be better if Allah revealed a prohibition for fathers, sons, mothers, and slaves (household helpers) from entering their master's room without prior permission.

Later, Umar and Mujid went to the Prophet's residence. There, they learned from Prophet Muhammad (peace be upon him) that the revelation concerning this matter had already been sent down. Umar fell down in prostration upon hearing this revelation. This incident led to the revelation of the etiquette and ethics of decency within the household.

These verses contain guidance on etiquette and manners when seeking permission to enter the homes of relatives or friends. The believers are instructed to have their servants, including slave boys and underage children, seek permission before entering their rooms during three specific times. These times are before the Fajr prayer when people are mostly asleep, after the Dhuhr prayer when they may be relaxing with their families, and after the Isha prayer when it is time to sleep.

Verse 59:

This verse emphasizes that when children reach the age of maturity (puberty), they are obligated to seek permission during the specified times mentioned in the previous verse. In summary, they are required to seek permission when visiting at any time, except during those specific times. This rule applies even when the husband and wife are together, regardless of the specified times.

Al-Auza'i narrated from Yahya ibn Kasir that when a child approaches the age of maturity, it is recommended for them to seek permission from both parents when visiting during the specified times. Once they reach the age of maturity, seeking permission is encouraged at any time or condition.

Verse 60:

This verse provides guidance on the etiquette and behavior that Muslims should follow in various aspects of life, including privacy, modesty, and interactions between individuals. The initial prohibition for women to display their beauty (adornments) is relaxed for elderly women. Elderly women, who are no longer in their menstruating period, not pregnant, and not desiring marriage, are exempt from the obligation to cover their bodies. However, the verse emphasizes the importance of modesty and the use of clothing to cover the private parts. Displaying forbidden adornments should be avoided, and it is better to honor women through modest clothing rather than revealing their beauty. Allah is All-Hearing, All-Knowing.

Verse 61:

In a narration, it has been explained that during that time when people visited their father's house, brother's house, father's brother's house, or sister's house along with blind and sick individuals, the ones invited expressed reluctance, saying, "They are taking you to someone else's house." This led to the revelation of this verse (Surah An-Nur: 24:61) as a concession for them to eat at someone else's house. (Narrated by Abdul Razak from Ma'mar from Ibn Abi Najih from Mujahid)

In another narration, it is described that when the verse "Ya ayyuha alladhina amanu la ta'kulu amwalakum baina kum bati batil" (Surah An-Nisaa': 4:29) was revealed, which means, "O you who have believed, do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]," the Muslim community stopped activities in other people's places, even though they knew that providing food was a way to utilize precious resources. This verse (Surah An-Nur: 24:61) was revealed as a relaxation to eat the food prepared for them. (Narrated by Ibn Jarir from Ibn Abbas)

In another narration, it is explained that the people of Madinah did not like eating together with blind individuals. So, this verse (Surah An-Nur: 24:61) was revealed to address the mentioned event and change their customary practices. (Narrated by Ibn Jarir from Muqsin)

In another narration, it is mentioned that when Al-Harts followed the Prophet Muhammad in jihad, he asked Khalid bin Zaid to take care of his family. However, Khalid felt reluctant to eat at Al-Harts' house because he was very cautious about violating Allah's laws. Thus, this verse (Surah An-Nur: 24:61) was revealed as a permission to eat or use the food provided for him. (Narrated by at Tha'labi in his tafsir from Ibn Abbas)

In another narration, it is explained that when asked about the meaning of "the blind, the lame, and the sick" in this verse (Surah An-Nur: 24:61), Az-Zuhri answered: "I received a hadith from Abdullah bin Abdilllah stating that when Muslims set out for jihad, they would entrust the keys or locks of their houses to disabled individuals to guard their homes and allow them to consume anything inside. However, those entrusted felt reluctant, even to enter the house." Therefore, the revelation of this verse (Surah An-Nur: 24:61) serves as an explanation that they are allowed to enter the house and partake of the food after offering greetings. (Narrated by Ibn Jarir from Az-Zuhri)

In another narration, it is clarified that the verse "Laisa 'alaikum junahun an ta'kulu jami'an au asytatan" was revealed in response to a group of Arabs who disliked eating alone and sometimes took their food to places to find others to accompany them in their meals.

### **Connection of Verses with the Content of the Surah**

Surah An-Nur, as a whole, provides guidance on lifestyle, morality, and social laws within the Islamic community. Verses 58-61 in Surah An-Nur highlight ethical aspects related to family relationships and etiquette in social interactions.

In particular, in verse 58, Allah emphasizes the importance of seeking permission before entering someone else's house, allowing the homeowner time to prepare, and specifying inappropriate times to disturb privacy. The subsequent verses, 59-61, underscore the significance of maintaining modesty in dressing.

The connection of verses 58-61 with the entire Surah An-Nur lies in their contribution to shaping the desired social ethics in Islam. The entirety of Surah An-Nur forms a framework of guidelines on how Muslims should behave and interact with others, including within the family, society, and the broader community. These verses indicate that good manners and social ethics are integral parts of Islamic teachings presented comprehensively in Surah An-Nur.

## **Analysis**

Regarding the analysis of the verses in relation to the problem formulation:

### ❖ Verse 58

Verse 58 of Surah An-Nur in the Quran explains the etiquette of entering someone else's house. Allah emphasizes the importance of seeking permission before entering a house that does not belong to us. This allows the homeowner time to prepare for the guest's arrival or gives those residing inside an opportunity to get ready. The verse underscores the respect for privacy and wisdom in social interactions, providing guidance on how we should enter someone else's private space with courtesy and caution.

"يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ"

"O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times..." Allah commands the believers to have their slaves seek permission from them. The slaves who have not reached the age of puberty and have not experienced dreams should seek permission three times:

- a. Before the Fajr prayer because they sleep in their beds before the Fajr time.
- b. When you take off your clothes (outer garments) at midday. This is the time of qailulah (midday nap) when people usually undress while spending time with their families.
- c. After the Isha prayer, as it is the time for sleep after the Isha prayer.

#### ❖ Verse 59

Verse 59 of Surah An-Nur provides guidance on the proper dress code and modesty for women. This verse emphasizes the importance for women to cover their modesty, wear appropriate clothing, and avoid displaying adornments that should be concealed. It is part of the Islamic guidelines on dressing in accordance with ethics and maintaining purity in social interactions.

"وَ إِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ"

*"and when the children among you reach puberty, let them ask permission [at all times] as those before them have done"*  
The children of the believing community who have not reached the age of adulthood only need to seek permission in these three situations, and outside of these three, they do not need to seek permission. However, once they reach the age of puberty, they must seek permission in every situation, just like adult men who are required to seek permission in all circumstances.

#### ❖ Verse 60

Verse 60 of Surah An-Nur continues the discussion on proper and modest dressing for women in social interactions. This verse emphasizes the importance for women to cover their modesty by extending their khimar (headscarf) to their chests or as per the context of the time, as part of Islamic guidelines in maintaining decency and respecting moral values in attire.

وَ الْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحاً فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

*"And elderly women who have ceased to menstruate and no longer expect marriage, there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them"*  
Sa'id bin Jubair, Muqatil bin Hayyan, adh-Dhahhak, and Qatadah said, "The elderly women mentioned are those who have stopped menstruating (menopause), cannot expect to have children anymore, and have no desire to marry again. They do not have to be overly strict in covering their bodies, especially in front of other women." Ibn 'Abbas said, Allah exempts elderly women from the command in the verse not to display their adornments, except what is generally visible.

#### ❖ Verse 61

Verse 61 of Surah An-Nur provides guidance on how men and women should behave politely and observe etiquette in social interactions. Scholars of tafsir have different opinions regarding the meaning that leads to the forgiveness of sins for the blind, the lame, and the sick mentioned in this verse. Ata Al-Khurasani and Abdur Rahman ibn Zaid ibn Aslam said that this verse was revealed in connection with the issue of jihad. He categorized this verse similarly to the content of Surah Al-Fath, which clearly explains the issue of jihad. In other words, it can be mentioned that there is no sin upon them for neglecting the obligation of jihad due to their weak and incapable conditions.

"أَوْ مَا مَلَكَتُمْ مَفَاحَهُ"

*"Or what your right hands possess (slaves) or those [of the people] whom your oaths have bound [to you]"* The meaning of the above excerpt is quite clear, that some scholars suggest obligating providing livelihood to relatives (family members), some to others. As taught in the Hanafi school of thought and the Hanbali school of thought according to the famous opinion of both.

"أَوْ صَدِيقِكُمْ"

"Or your friend's house" This means that it is allowed to eat the food in your friend's house, but there is a detail here, which is not to burden the host.

## Conclusion

Based on the above explanation, we can conclude that this verse provides a foundation for understanding the importance of etiquette in social interactions in Islam based on values of brotherhood, unity, tolerance, and respect. In any interaction or social engagement, it is expected that an individual can build relationships with mutual respect, appreciation, and reinforcement of the unity of humanity as creations of Allah SWT.

Verse 58 emphasizes the etiquette of entering a house and upholding privacy. Verse 59 discusses the importance of dressing modestly to maintain purity and self-respect. Verses 60 and 61 highlight prohibitions on privacy and emphasize that these rules are guidance from Allah to regulate human interactions with dignity.

Surah An-Nur verses 58-61 provide valuable guidance on how we should behave in social interactions within the family and in the community. The importance of respecting others' privacy by seeking permission before entering their homes and giving homeowners the opportunity to prepare for our arrival is emphasized. Not only that, these verses also highlight the urgency of maintaining ethical dress by covering the aura and not revealing hidden ornaments.

There is also etiquette in visiting (eating) in someone else's house or relatives. This verse also regulates that it is permissible to eat the food in the house of relatives, friends, or acquaintances, as long as it does not burden the host.

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