



**JOURNAL OF TOURISM,
HOSPITALITY AND
ENVIRONMENT MANAGEMENT
(JTHER)**
www.jthem.com



**THE ROLE OF ISLAMIC PROPAGATION SOCIETY
INTERNATIONAL (IPSI) IN FACILITATING EFFECTIVE
MOSQUE TOUR: AN ISLAMIC *DA'WAH* PERSPECTIVE ON
INTERPERSONAL COMMUNICATION WITH NON-MUSIM
TOURISTS**

Zulkefli Aini^{1*}, Abdul Ghafar Don², Razaliegh Muhamat@Kawangit³, A'Dawiyah Ismail⁴, Anuar Puteh⁵

¹ Centre of Da'wah and Leadership Studies, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Malaysia
Email: zulaini@ukm.edu.my

² Centre of Da'wah and Leadership Studies, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Malaysia
Email: a.g.don@ukm.edu.my

³ Centre of Da'wah and Leadership Studies, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Malaysia
Email: raza@ukm.edu.my

⁴ Centre of Da'wah and Leadership Studies, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Malaysia
Email: ada@ukm.edu.my

⁵ Centre of Da'wah and Leadership Studies, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Malaysia
Email: anteh@ukm.edu.my

* Corresponding Author

Article Info:

Article history:

Received date: 28.06.2025

Revised date: 21.07.2025

Accepted date: 02.08.2025

Published date: 07.09.2025

To cite this document:

Aini, Z., Don, A. G., Kawangit, R. M., Ismail, A., & Puteh, A. (2025). The Role of Islamic Propagation Society International (IPSI) In Facilitating Effective Mosque Tour: An Islamic *Da'wah* Perspective on Interpersonal Communication with Non-Musim Tourists. *Journal of Tourism*

Abstract:

This study investigates the role of the Islamic Propagation Society International (IPSI) in guiding effective mosque tours, focusing on the implementation of Islamic *da'wah* through interpersonal communication with non-Muslim tourists. With the increasing globalization and inter-religious interactions, mosques have the potential to act as influential platforms for fostering understanding between Muslims and non-Muslims. However, there is a lack of systematic research on how these interactions are facilitated during mosque tours and the role of organized institutions such as IPSI in this process. The primary objective of this study is to analyze the communication strategies as well techniques employed by IPSI in engaging non-Muslim tourists to ensure informative and respectful mosque tours that align with Islamic *da'wah* principles. Utilizing a qualitative methodology, the research involved semi-structured interviews with IPSI tour guides especially the President of IPSI, as well as observational studies of mosque tours to collect rich, contextual data on the interpersonal dynamics at play and document analysis from several reading material related to the study. Findings reveal that IPSI's approach to mosque tours emphasizes empathetic communication, structured engagement,



and the addressing of misconceptions, which are crucial in creating a positive and enlightening experience for non-Muslim visitors based on several steps of mosque tour. The study highlights the effectiveness of personal narratives and interactive dialogue in enhancing visitors' understanding of Islamic beliefs and practices. The significance of this research lies in its contribution to the field of intercultural dialogue, showcasing how structured *da'wah* efforts can serve as a bridge to foster greater appreciation and respect among diverse religious communities. The insights gained from this study can inform future strategies for Islamic organizations aiming to enhance outreach and promote harmonious interfaith relations through educational tourism.

Keywords:

Islamic Propagation Society International, Mosque Tours, Islamic *Da'wah*, Interpersonal Communication, Non-Muslim Tourists, Intercultural Dialogue.

Introduction

In general, inviting people to Islam is obligatory upon Muslims, but to invite non-Muslims to Islam is not an easy task. Thus, when it comes to interacting with non-Muslims, the right and most appropriate *da'wah* strategy should be employed to make sure that the endeavours to spread the word of *da'wah* are well received and accepted by non-Muslims (Nur & Khazri, 2022). Preaching to non-Muslims should begin with an attempt to comprehend the core principles of their faith and cultural practices, especially taboos. Presenting a favourable image and exhibiting excellent behaviour that serves as a model or example of the dignity and greatness of Islam is another aspect of preaching with good character. It can eradicate the negative and discriminatory sentiments that non-Muslims have towards Islam. Additionally, establishing ties with non-Muslims seeks to promote a feeling of camaraderie, trust, and dedication to *da'wah* initiatives. It can also help to eliminate mistrust and scepticism about Islam and Muslims. It can also enthrall the emotions and heart. In order to influence someone, trust is important.

Both preachers and individual Muslims must contribute and put forth effort in the effort to explain the distinctiveness of Islam (the content of *da'wah*) and the advantages that come with following it. Furthermore, all misunderstandings about Islam can be dispelled and clarified through *da'wah* initiatives. Instead of alienating non-Muslims, the *da'wah* efforts might draw their interest and attention to Islam. According to Ab Aziz et al. (2008), mosque activities are one of the things that are seen to have the ability to alienate non-Muslims from Islam. Mosques can serve as centres of *da'wah* not only in the context of reforming Muslims to improve the quality of their religious practices, but also in the context of *ummah al-da'wah*, which consists of non-Muslims who are frequently marginalised by mosque authorities. This is true even though mosques are primarily religious, social, and educational centres for Muslims with various committees including different layers of society (Mariam et al., 2021). *Da'wah* can be implemented to the target group through outreach based on the concept of *da'wah*, which is characterised by kindness and friendliness, as well as in mosques, while adhering to the laws, regulations, and guidelines established by Islamic law and religious authorities. What's more, when mosques are transformed into tourist destinations, not just to satisfy the demands of the travel industry, because of the values they hold, such as state and national mosques, mosques situated in key locations like government administration centres, and mosques with historical significance and striking artistic features. This issue necessitates the mosque's preparedness to

host visitors, particularly non-Muslim visitors, not only by providing an explanation of the mosque's structure and history from an architectural standpoint, but also—and perhaps more importantly—how the mosque can function as a hub for introducing Islam to non-Muslim visitors, even in a short amount of time. The mosque's willingness to give missionary organisations and non-governmental organisations (NGOs) a place and chances to interact with non-Muslim tourists is another aspect of this commitment (Azarudin et al., 2019).

This article thus addresses the function of one of Malaysia's *da'wah* NGOs, the Islamic Propagation Society International (IPSI), which is headquartered in Penang, in leading successful mosque tours, emphasising the application of Islamic *da'wah* through direct interaction with non-Muslim visitors. The objective of this study is to analyze the communication strategies as well techniques employed by IPSI in engaging non-Muslim tourists to ensure informative and respectful mosque tours that align with Islamic *da'wah* principles.

Literature Review

There are four points will be discussed in Literature Review, namely Islamic Propagation Society International (IPSI), Interpersonal Communication, Islamic *Da'wah* and The Role of Mosques in Conveying the Message of *Da'wah* to Non-Muslims.

Islamic Propagation Society International (IPSI), Malaysia

IPSI was established in 1st December 2004. It is a non-government, non-political organization, popularly known as IPSI (Penang). The primary concern of IPSI is to disseminate the word of Allah via the sincere promotion of the reading, understanding and practicing of the Holy Qur'an and As-Sunnah. IPSI devotes its activities in reminding mankind of his fitrah; the worship of the one and only God. IPSI struggles to deliver the message of Islam to people in their journey of life through its mosque tour, public lectures, seminars, forums, interfaith dialogues, street *da'wah*, table *da'wah*, exhibitions, and distributing various printed and electronic mediums. For the past three years IPS has enlightened more than 300 new Muslim converts through this noble work of the prophet SAW (Kamarudin Abdullah, 2025; Muhammad et al., 2015). Dato' Haji Kamarudin Abdullah is the founder and president of IPSI. He was born in 1968 into a Catholic Christian household. After reading the Qur'an when he was just eighteen, he reverted to Islam in his teens. He subsequently started travelling the world, collecting Islamic knowledge with passion, and actively participating in *da'wah* to the non-Muslims at all levels worldwide. For over 30 years, he regularly engaged dialogues with Christian missionaries, atheists, agnostics, and people of other faiths. Dato' Haji Kamarudin had studied under a number of Islamic scholars, including Dr. Abu Ameenah, Bilal Philips of Qatar, Dr. Zakir Naik of India, Dr. Fadel Soliman of Egypt, Dr. Danial bin Zainal Abidin of Penang, the late Sheikh Ahmed Deedat and Sheikh Rafeek Hassen of South Africa, and Ustaz Al-Hafiz Sheikh Abdul Hamid of Pakistan.

IPSI's *da'wah* initiatives include the Awareness Through Mosque Tour (ATMT) Program, visits to indigenous villages for charitable purposes, weekly al-Quran lessons, and counselling and *Shahadah* sessions. Regarding the ATMT, it is among the most effective *da'wah* methods that IPSI has used since its inception. The free mosque tour that IPSI offers visitors to Masjid Kapitan on Pulau Pinang has become a daily occurrence. Masjid Kapitan Kling is one of the heritage building in Penang gazette by UNESCO. Following the granting of this status, the mosque welcomes thousands of visitors from throughout the globe. The majority of them are

not Muslims yet. By providing travellers with complimentary excursions, IPSI uses the occasion to promote Islam. Some of them arrive knowing nothing about Islam beforehand. The majority of them leave the mosque knowing anything about Islam. Through Q&A sessions during each tour, IPSI also uses this occasion to dispel myths about Islam. In terms of physical outreach, IPSI has made great strides in educating non-Muslims in Malaysia about Islam, and Masjid Kapitan Kling in Penang serves as the foundation for its efforts to draw in those visitors. Between fifty and eighty non-Muslims visit the mosque each day on average. A Muslim volunteer entertains each non-Muslim visitor by telling them about the mosque's history, which dates back approximately 200 years, as well as the principles of Islam. They are then given a copy of the Holy Qur'an in English and pamphlets that discuss Islam and Christianity from an Islamic viewpoint. The following are IPSI mission:

1. To spread the message of Islam to the Non-Muslims through proven methods such as Mosque Tour, Street *Da'wah* through *da'wah* pamphlets, handing out free Qur'an translations, through the mass media and various other methods
2. To care for the New Muslims by providing the needful such as counseling sessions, Islamic Classes and others
3. To work together with other bodies and Government Agencies, Non-Governmental Organizations, and other *Da'wah* Organizations to raise the efforts of *Da'wah* entirely

Interpersonal Communication

Interpersonal communication usually related to face-to-face communication between people. Thus, there are a number of definitions of interpersonal communication that warrant more thought. Interpersonal communication, as defined by Hashim (2001), is the process of creating meaning and initiating the interchange of ideas with another individual in person. Additionally, it describes a process in which two familiar people communicate simultaneously and mutually influence one another in order to manage relationships. According to Nadvi (2014), interpersonal communication is influenced by both the quantity and quality of communication between individuals. According to Zulkefli, S. Salahudin, and Rosmawati (2020), interpersonal communication is characterised by having two or more people (either in small or large groups), being close to one another, allowing both the source and the recipient to exchange information during the conversation, and using both verbal and nonverbal cues to convey information. There are many different objectives for interpersonal communication, but in general, it seeks to establish mutual understanding between the parties (Dafrizal et al., 2023).

In Islam, however, interpersonal communication is universal and devoid of any discrimination on the basis of nationality, religion, culture, language, race, or colour (Khalil, 2016). Therefore, human values—which include honesty, justice, respect, empathy, compassion, trust, and transparency—are the foundation of interpersonal communication (Subhan & Basuki, 2023). These values are echoed in tourism studies emphasizing ethical communication as a foundation for sustainable tourism development and intercultural understanding (Doan & Nguyeb, 2025). Kim and Kim (2019) highlight that human-centered values foster trust and mutual respect, which are essential for positive interactions between tourists and local communities, especially in religious tourism settings.

The Quran's teachings encourage people to put these core human values first in their relationships, which promotes harmonious coexistence and understanding. The different kinds of relationships and their dynamics are highly valued in the Islamic perspective on interpersonal communication. These interactions, which include parent-child relationships and

teacher-student relationships, entail the reciprocal exchange of ideas and points of view, fostering an atmosphere of open and comfortable communication founded on mutual respect, perseverance, and belief (Nadvi, 2014). Islam emphasises that, notwithstanding unfair treatment, interactions with other people should be based on kindness and respect for one another (Subhan & Basuki, 2023). Islam also encourages Muslims to speak to each other in the most suitable manner possible, which includes using the right words, acting morally, and showing kindness to others (Nadvi, 2014).

Islamic-based communication management has three components: (1) the communicator's *adab*, (2) content, and (3) communication etiquette in promoting meaningful and courteous interactions (Abu Hasan et al., 2022; Khalid & Ahmad, 2021). These components offer a thorough foundation for meaningful and successful communication (Subhan & Basuki, 2023). The Islamic etiquette of excellent manners and character, or *adab*, is very important when it comes to interpersonal interactions. *Adab* reflects the goodness of one's character as a Muslim and is an act of worship towards Allah. It encompasses excellent characteristics through honourable words and actions. In order to follow the Islamic code of behaviour and ethics, people must communicate with respect and consideration, which is a key component of *adab* (Afifi & Kurniawan, 2021). Islam has a number of rules about social interaction, particularly speech. First, it's best to talk positively and discuss positive topics; if not, it's preferable to keep quiet. Second, one should have a soft, relaxed tone when conversing. Thirdly, it's crucial to pay attention, actively listen, and avoid interrupting others when they're speaking. Fourthly, it is important to avoid interrupting or cutting off someone who is older or of greater rank when speaking with them (Subhan & Basuki, 2023). In tourist-host interactions, demonstrating *adab* through respectful speech, active listening, and considerate behavior aligns with the broader goals of tourism to foster peace and understanding (Rashid & Ibrahim, 2020). Afifi and Kurniawan (2021) emphasize that respectful communication, characterized by honor, kindness, and consideration, enhances intercultural harmony, a concept increasingly vital amid the globalization of tourism.

Interpersonal contact in the context of *da'wah* is referred to as *al-da'wah al-fardiyyah*. It's a planned, structured, or spontaneous method of communication between the Muslim preacher and the audience. This communication is among the Prophets' most significant strategies for disseminating the *da'wah* message. Using *al-hikmah*, *al-maw'izah al-hasanah* and *al-mujadalah bi allati hiya ahsan*, preachers who engage with their audience personally use the *da'wah* strategy (Zulkefli, S. Salahudin & Rosmawati, 2020). The approach is based on Holy al-Quran in surah al-Nahl verse 125. Preachers who use the *al-hikmah* approach to *da'wah* need to be proficient communicators. This entails understanding when and how to communicate with the intended audience or group (*mad'u*), tailoring the language and conversational topic to the *mad'u*'s cognitive level, and possessing the discernment to alter the *mad'u*'s feelings and thoughts. Conversely, *al-maw'izah al-hasanah* is the process by which preachers offer the audience wise guidance, whether in the form of warnings, threats, good news, or reminders. Additionally, the preacher uses a persuasive communication technique in the hopes that the audience would comprehend the message sufficiently to practise it and engage in critical and active thinking. By providing the audience with lucid examples and insights, preachers can also encourage them to think more critically and ultimately become a force for good. When determining whether to dispute with the *mad'u*, the preacher employs the *mujadalah* technique. The debate must be conducted in the most effective manner while abiding by specific ethics and rules in order to uncover the truth about the subject at hand. These strategies resonate with

tourism communication practices that prioritize tailored, culturally sensitive messaging to promote understanding and positive engagement (Min & Lori, 2025). When preachers employ these techniques, they facilitate critical thinking and inspire positive behavioral change, akin to how tourism professionals aim to foster memorable, transformative experiences through culturally aware communication.

Islamic Da'wah

There are numerous instances in which the phrase "da'wah" is employed. The verb *da'a* is the root of the noun *da'wah*. According to the Holy Al-Quran, its infinitive nouns are *du'a* and *da'wah*, which directly translate to "desire for God" (al-Baqarah, 2: 186). It may signify a request for assistance, as Allah stated in the Holy Quran (Hud, 11: 13). As stated in the Holy Al-Quran, it may also refer to a prayer or an appeal to God (Luqman, 31: 32). *Al-nida'*, or invitation, is the meaning conveyed by the word *da'wah*. *Al-talab*, or inquiry, is also defined by the word *da'wah*. According to Zaydan (1993), *da'wah* is the "call" to Allah, as Allah states in the Holy Quran (Surah Yusuf, 12: 106), which translates to "say: This is my way, I call on Allah with sure knowledge, I and whosoever follow Me." The "call to Allah" refers to the call to His religion, which is Islam. As stated in the Holy Quran, Allah asserts that Islam is the religion of Allah (Al 'Imran, 3: 19).

Actually, the initial fundamental or root of *da'wah* is Islam, which is also the aim of the teaching and its reality. Islamic terminology defines *da'wah* as the prophets' invitation to humanity (Abdullah, 2023). According to the Islamic perspective, all prophets practiced Islam, and each one of them had their own teachings. Prophet Muhammad's teachings, also referred to as Islamic teachings, were the final teachings of the prophets. Included in the phrase "invitation" are admission, inviting, request, and call to embrace Islam as a religion and way of life. Sohirin (2008) states that the goal of *da'wah* is to call people to the divine message and to follow *shari'ah* by his words and actions. Therefore, *da'wah* can be summed up as the calling to unity of Allah, the confirmation of testimonies, the application of Allah's methods on earth by words and acts, and the establishment of human behaviour based on divine standards. In order to achieve true satisfaction in this life and the next, it also entails converting others to Islam, encouraging Muslims to practise their faith, and establishing Shari'ah on earth by enjoining goodness and forbidding evil conduct (Sohirin, 2008).

According to Zaydan (1993) and al-Bayanuni (1995), the four pillars of *da'wah* are Islamic missionaries (*da'ie*), those who call people to Islam (*mad'u*), *da'wah* substance (*mawdu' al-da'wah*), and *da'wah* technique (*uslub al-da'wah*). A Preacher is someone who plays a vital role in introducing the people to the teachings of Islam (Zaydan, 1993). A preacher also is a decent individual who acts as a moral and ethical role model for the community (Mustafa, 2007; Abdullah, 1988; Burhanuddin et al., 2018). Additionally, they must be of superior quality and capable of translating and interpreting matters related to Islamic teachings so that the society can emulate them. Especially with non-Muslims, a competent preacher can gain the trust of the target audience. This component concerns the demographics and psychographics of the target audience as well as the preacher's expertise in all areas of *da'wah* (Abd Hadi et al. 2017). Preachers must also possess a variety of knowledge, including knowledge based on Islamic principles, such as *aqidah* or *tawhid*, *fiqh* and *usul al-fiqh*, *tafsir al-Quran*, *hadith*, and *akhlaq*; knowledge based on language and literature; knowledge based on history; knowledge based on science and technology; knowledge based on human or social sciences, such as economics, psychology, and communication; and knowledge based on contemporary issues, such as the

situation of Muslim minorities in non-Islamic nations (al-Qaradawi, 1986). Nurul Izzah and Razaleigh (2020) state that a preacher's personality development is important and is based on both internal and external attributes that a preacher should possess, such as excellent morality, wisdom, patience, neat appearance, and so on. In accordance with the objectives of Islamic teaching, the personality of a preacher serves as an effort to change the values of society. This is because, according to Dr. Zulkefli and Dr Abdul Ghafar (2022), one of the main factor in determining the success of *da'wah* is contributed by the effectiveness of preachers in undertaking their tasks. *Mad'u* or everyone who is summoned to Islam is a human being (Abdullah, 2023). The Holy Quran is the source of this assertion (Surah al-A'raf, 7: 58; Surah Saba', 34: 28). The categorisation of individuals called to Islam is based on five factors: gender (male, female, hermaphrodite), age (child, teenager, elderly), religious beliefs (Muslim, non-believers, hypocrites), religious practice (those who wrong themselves, those who are moderate, those who are foremost in good deeds; based on the Holy Quran – Fatir, 35:32), and social status (leader, layman) (Zaydan, 1993; al-Bayanuni, 1995; Bani Amir, 1999). The *da'wah* content or the real object of the invitation to Islam is to proclaim it as the religion of God which was brought by Prophet Muhammad, and the Quran is the book of God which is for all mankind and forever (Abdullah, 2023; Zaydan, 1993). Three core ideas of methodology applied in *da'wah* are derived from the Holy Quran (al-Nahl, 16: 125). These are: (1) extending a wise invitation (al-hikmah); (2) offering wise advises (al-maw'izah al-hasanah); and (3) arguing politely (mujadalah bi allati hiya ahsan). These foundational principles are referred to as *ummahat al-asalib*, which is the essence of preaching methodology, according to al-Bayanuni (1995). These are practical in nature, according to Muslim preachers, *da'wah* teachings, and the target audience, in addition to being founded on Allah's word in the Holy Quran. Based on this fundamental concept, a wise (hikmah) preacher must select and deliver their teachings according to the importance of the *da'wah* topic, tailoring their sermons to the audience's background and intellectual aptitude since preaching style and method adhere to this philosophy. *Al-maw'izah al-hasanah*, on the other hand, considers the addressee's psychology when preaching. According to Zulkefli, S. Salahudin, and Rosmawati (2020), this method focusses on the *mad'u*'s internal components, including their emotions and intellect, as well as how to persuade them to change their behaviour based on a positive outlook and stable emotions.

When considering the relationship between tourism and Islamic *da'wah*, Fikri (2022) argues that by examining the evolving elements and times, the method's development drives a new notion into a space for tangible *da'wah* activities. Efforts to improve the methodology and create thorough scientific research still need to be thoroughly investigated since *da'wah bi al-rihlah* still needs a conceptual framework. The term "*da'wah bi al-rihlah*" refers to a methodological aspect that aims to make the methods employed for *da'wah* simpler. Therefore, *da'wah bi al-Rihlah* can be seen as a *da'wah* activity used by Muslims to travel or engage in tourism in order to find happiness both here on Earth and in the hereafter. This approach will serve as a bridge to improve lives by expanding people's comprehension of Islamic teachings from small to big numbers of forums (Fikri, 2022).

The Role of Mosques in Conveying the Message of Da'wah to Non-Muslims

The mosque is a centre for worship, education, and the Islamic community. The mosque institution is also the main pillar in fostering a society with high moral standards, morally upright behaviour, harmonious neighbourhood relationships, and the application of Islamic teachings (Mohd et al., 2019). The mosque is also the educational facility closest to the

community (Adel et al., 2008). This makes the mosque organisation a great place to provide direct guidance to the community, especially Muslims, through daily and weekly study sessions. But the advice program's concept needs to be expanded beyond Muslims who frequently visit the mosque. Mosque committee members must also think of methods to use the mosque as a place to introduce Islam to non-Muslims, whether they are locals or visitors who are there for tourism-related purposes. Therefore, in the context of non-Muslim tourists, according to Kamarudin (2025) it is obligatory upon every Muslim to spread the word of Islam to as many people as possible. There's a way to do *da'wah* to a "receptive" audience that offers amazing opportunities. It is referred to as "attentive" for the simple reason that the audience is the one who approaches the preacher and anticipates learning about Islam, or at the very least, related artefacts. Mosque tours are an avenue. An excellent opportunity to deliver *da'wah* to a "attentive" audience exists through one avenue. Simply said, it is referred to as "attentive" since the audience is the one that approaches the preacher and anticipates learning about Islam, or at the absolute least, about artefacts that have a strong connection to Islam. Mosque tours are an avenue. When a mosque is stunning or has a rich history, tourists go there to take in the architecture, snap pictures, and discover more. It is important to use this wonderful chance to spread the word of Allah. A carefully thought-out mosque tour will allow the visitor to ask questions and the tour guide to provide a general introduction of the faith. As a result, visitors to the mosque will have a deeper comprehension of Islam.

Mosque committee members use *da'wah* to non-Muslims as a guide for true *da'wah* to the target audience. This helps the mosque fulfil the concept of *rahmah li al-'alamin* (mercy, compassion and benevolence to all creation), which is characterised by mercy and kindness. Whether it is through individual *da'wah* or participation in outreach programs like *da'wah bi al-hal* (a practice to conveying Islamic teaching and values through practical examples, good deeds and exemplary behaviour), mosque study sessions also have an impact on Muslims' perspectives on evangelising non-Muslims. For instance, by putting social and welfare programs into place, a mosque can engage with local non-Muslim communities, such as the indigenous people. Studies conducted by the mosque here centre on the subject of *da'wah* methodology in relation to non-Muslims. In order to effectively preach to non-Muslims in the field, the mosque committee members ought to establish a cooperation with the *da'wah* bodies of government agencies, non-governmental organisations, and scholars. Mosques ought to be "friendly" to the non-Muslims in the community by serving feasts on "customers" days and during Islamic holidays like Eid celebration. These events should not only showcase the mosque's activities during business hours, but also provide non-Muslims with a chance to see what's inside the mosque, set up booths or information stalls about Islam specifically for them, and provide them with reading materials or pamphlets about Islam that are appropriate for their level of understanding. Consequently, Kessler (2016) correctly deduced that Muslims attend prayers while travelling, while non-Muslims visit mosques as tourists or to learn more. This focal point of Islamic tourism, which is a sustainable notion that draws from its original Quranic function, is also the key to sustained halal and cultural tourism in Arab and Muslim countries. Mosques were sustainable structures in the Quran that were intended to benefit a society and all of its citizens, whether or not they were Muslims. Indeed, mosques served as both shelter and educational centres for Muslims and non-Muslims. It may be possible to dispel misconceptions about Islam and lessen Islamophobia by promoting mosques while honouring their role in the Quran and allowing non-Muslims to visit those iconic structures and gain an understanding of Islam, its customs, and its adherents.

Nonetheless, the execution of such initiatives must be done with caution and in accordance with the regulations established by the religious authority. The prohibition on non-Muslims attending mosques must also be considered from an Islamic point of view. For example, al-Zuhaili (2006) states in his book *al-Fiqh al-Islami wa Adillatuhu* that the Maliki scholars held the opinion that "non-Muslims should be prohibited from entering mosques even with permission from Muslims, except in cases of work-related emergencies." Compared to Muslims, their labour costs are higher, and they do their jobs with greater professionalism. The scholars of Syafi'i also permit non-Muslims to enter mosques, save for Masjid al-Haram and the holy city of Mecca. Even if they are in a highly polluted state, non-Muslims are permitted to stay in the mosque with the permission of Muslims, according to the most authentic perspective. In this context, the *Sharia* viewpoint on non-Muslims attending mosques is being discussed by Malaysia's religious authorities as following:

- (a) The Mufti of Federal Territory's Office, through Irsyad Al-Fatwa 271 with title "The Ruling for Non-Muslim Entering the Mosque", addresses non-Muslims entering mosques (Anon, 2018). It distinguishes two issues: entry into the Grand Mosque al-Haram and other mosques. Most scholars forbid non-Muslims from entering al-Haram, citing the Quran (al-Tawbah: 28). Conversely, opinions vary for other mosques: the majority permit non-Muslims to visit for educational or tourism purposes with Muslim approval, emphasizing good conduct. Some scholars, including Imam al-Nawawi and Imam Malik, oppose entry, citing ritual impurity. The Malaysian Mufti concludes non-Muslims can enter mosques (excluding al-Haram) with permission, provided they behave respectfully, and refrain from worship inside. This approach promotes harmony, aligns with Malaysia's multicultural values, and is supported by the National Fatwa Council's 2010 ruling.
- (b) The Perak state fatwa gazetted on September 29, 2014, regarding the ruling on non-Muslim tourists entering mosques and the main prayer areas within mosques, states that non-Muslim tourists are permitted to enter mosques and prayer areas with the condition of obtaining permission from the mosque management. Their actions and demeanour, which are usually restrained and polite, do not compromise the mosque's sacredness. It is forbidden for non-Muslim tourists to pray or meditate in the mosque in a way that could stir up controversy, though, in accordance with their religious customs.
- (c) Selangor's Guidelines for the Use of Mosques and Surau, approved by the Islamic Religious Council, outline proper conduct, restrictions, and purposes for entering mosques (*Sistem Pengurusan Masjid*, 2017). The Sultan of Selangor, on August 28, 2010, prohibited non-Muslims from entering or holding events in main prayer halls, with violations punishable by fines or imprisonment under the Syariah Criminal Enactment 1995. The 90th National Fatwa Council allows non-Muslim tourists to enter mosques with permission, provided they behave respectfully and do not desecrate the sanctity of the mosque. Muslims perform prayers and participate in religious activities in mosques and prayer rooms. To prevent any miscommunications, non-Muslims must adhere to the following guidelines when entering mosques and surau:
 1. Location Limit / Mosque and Surau Space Limit Location
 - i) Non-Muslims are not allowed to enter the main prayer area. The meaning of the main prayer area is the prayer hall that, by common understanding, is the area for congregational prayers five times a day, which includes the imam's mihrab.
 2. Adab When Entering a Mosque and Prayer Room
 - i) Verify that you are clean and devoid of any impurities.

- ii) Must dress modestly and cover the body; apparel linked with other religions is not permitted.
 - iii) They must act civilly and refrain from speaking loudly.
 - iv) Avoid performing rituals or practices that are incompatible with Islam, such as meditation.
- (d) The 2011 Fatwa by the Kelantan State Mufti Department addresses non-Muslims entering mosques, particularly as mosques like Masjid Muhammadi, Masjid Jubli Perak, and Masjid Kampong Laut have become popular tourist attractions. Non-Muslims visit to admire the architecture and carvings, but their entry is regulated. Outside of sacred sites like the Al-Haram Mosque in Makkah, non-Muslims are allowed entry if they have a valid reason and obtain permission from Islamic authorities. Conditions for entry include: obtaining approval from mosque leadership, visiting for a noble purpose, respecting the mosque's sanctity, and ensuring modesty by covering private areas. These guidelines aim to balance tourism with the reverence of the mosque's sacredness.
- (e) According to the 2019 Fatwa by The Perlis State Mufti Department states that non-Muslims are allowed to enter mosques for permissible reasons in accordance with Shariah, such as studying religious matters or other lawful activities (Portal, 2019). However, they must follow specific guidelines: they should have a valid purpose, wear modest clothing suitable for the mosque or provided attire, refrain from polluting or damaging the mosque's cleanliness, and avoid disturbing Muslims during worship. These regulations aim to ensure respect and dignity within the mosque environment. Moreover, Muslims are encouraged to exemplify good conduct as a form of dawah (invitation), showcasing the beauty of Islam and making it easier for non-Muslims to approach and understand the faith. Overall, the policy promotes respectful interfaith interactions while upholding the sanctity of the mosque.

Methodology of the Study

This research uses a case study design and is qualitative in nature. The goal of the case study is to investigate in detail the phenomenon associated with the IPSI's *da'wah* initiatives through the Awareness Through Mosque Tour (ATMT) Program. Data was gathered by means of semi-structured interviews with the President of IPSI, direct observation of the ATMT outreach program at Masjid Kapitan Kling, Penang, and analysis of relevant materials, including IPSI-published books and brochures and articles about the outreach IPSI conducts through the ATMT program. The interview instrument is constructed based on the established goals, using the data gathered from the literature research and arranged in accordance with particular themes that support the goals of the study. In-person interviews with the IPSI President took place in the IPSI headquarters. Meanwhile, in order to obtain a comprehensive grasp of the ATMT programme by IPSI tour guide, the researcher employed direct observation, in which they did not actively engage but instead watched and methodically documented every individual. The researcher used field notes and video to document the research activities, utilising an unstructured observation approach to gather data. The process of data analysis is conducted in accordance with the chosen methodology. In order to analyse the data for the unstructured observation approach, it is presented narratively by summarising the information discovered in the field notes of direct observations and video recordings, as well as quoting discussions with the IPSI tour guide. Concurrently, the thematic analysis approach was used to examine the interview data as well as document data in order to determine the primary themes pertaining to ATMT program organized by IPSI. Thematic analysis enables researchers to find important

patterns in the data and conduct in-depth examination of them in order to comprehend the role of the IPSI in guiding effective mosque tours, focusing on the implementation of Islamic *da'wah* through interpersonal communication with non-Muslim tourists.

Finding of Study and Discussion

This study emphasizes the role of the Islamic Propagation Society International (IPSI) in guiding effective mosque tours, focusing on the implementation of Islamic *da'wah* through interpersonal communication with non-Muslim tourists. According to Kamarudin (2025; nd), there are essentially four stages of mosque tour namely (1) before the tour, (2) start of the tour, (3) during the tour, and (4) after the tour.

Before the Tour

Before a mosque tour targeting non-Muslim tourists, the guide should prepare a personal checklist to ensure readiness. Key steps include approaching the task with sincere or *ikhlas*—doing it solely for Allah's sake without expectation of reward—along with displaying good manners, humility, and patience. Adhering to the IPSI dress code is essential; guides wear designated vests to project authority and confidence. For women guides, modest and comfortable attire is crucial, especially as they are often the focal point. The guide should supplicate to Allah for *barakah* (blessing), often reciting the Prophet Musa's prayer (surah Taha 20:25-28) to ease communication. Before starting, taking a deep breath, smiling, and greeting guests warmly helps establish a welcoming atmosphere. Beginning with "Bismillah al-Rahman al-Rahim" invokes Allah's blessings, setting a respectful tone for the interaction and fostering effective interpersonal communication rooted in sincerity and humility.

Islamic interpersonal communication concepts are strongly aligned with this preparation process, which emphasises *ikhlas* (sincerity), *adab* (manners), humility, and respect—fundamental characteristics that support genuine and courteous relationships. A guide's sincerity is guaranteed when they approach the tour with *ikhlas*, which promotes openness and trust among non-Muslim visitors—two qualities that are crucial for *da'wah*. Recent research on Islamic communication ethics have shown that modesty and respect for the sacred place are demonstrated by correctly dressed people, which reinforces mutual respect and cultural sensitivity (Nidzom & Pradana, 2022). As a spiritual anchor, reciting prayers like those of Prophet Musa promotes serenity and *tawadhu'* (humility), both of which have a favourable impact on interpersonal relationships. Warm greetings, smiles, and openings like "Bismillah" are examples of nonverbal and vocal cues based in *adab* that foster a friendly environment that promotes participation and openness. Recent studies have shown that these activities are an example of purposeful, sincere communication that is in line with Islamic teachings—creating bridges of respect and understanding in intercultural and interfaith contexts (Yousefzadeh, 2018).

Start of the Tour

To begin the tour, the tour guide should know how to greet and introduce themselves, break the ice, get to know the passengers, establish ground rules, describe the itinerary, and use basic language. Making a good first impression, creating a welcoming atmosphere, and creating the conditions for an unforgettable encounter all depend on giving guests a warm and sincere greeting. Additionally, it fosters trust, makes people feel appreciated and at ease, and demonstrates respect and gratitude. Furthermore, greetings initiate continuous conversation and are one of the fundamental purposes of interpersonal communication. The typical

salutations used by IPSI tour guides include "“Hello! Welcome to Malaysia and to this beautiful mosque”. However, it would be ideal if the guide tour could convert that into the majority of the visitors' local tongue. For example, "Bon Jour" to a French person, "Guten Tag" to a German, and "Ni Hau Ma" to a Chinese person. It is a great greeting a long way in getting the attention of the guests. It is important that the tour guide introduces themselves to the visitors. Simply because the tour guide will be the focus of attention for the next few minutes and the guests will want to learn more about them, it should be taken seriously. The tour guide introduces themselves by sharing their name, profession, and relationship to the mosque. "Hello!" is an example of the greetings and introductory message. Good morning! Welcome to Malaysia and this magnificent Masjid Kapitan Keling. Ahmad is my name. In addition to my job as a teacher, I volunteer at this mosque on the weekends. I appreciate you being here. I'll be your tour guide in a few minutes. So let's get started!. The second step is to spend a minute getting to know the guests in order to break the ice. The tour guide ought to enquire about their origins and establish a rapport with them. Say something like, "Oh, I heard that's a beautiful country," if they're from Germany. If the tour guide has visited their nation, mention it and speak well of it. "I hope I will have the chance to go there someday," they say if the tour guide hasn't been there. In this manner, the visitors will feel valued. The tour guide could also enquire as to whether they have previously visited a mosque. This data will be used to help the tour guide decide how quickly to explain things to them. The guiding tour is advised to occasionally try incorporating some humour. To prevent unpleasant situations later in the tour, the tour guide must explain all the rules up front. For instance, it is a good moment to ask people to remove their shoes (if they haven't already), to refrain from taking pictures of worshippers in the prayer hall while they are performing *solat* (prayer), and to ask the women to put on the robes that are provided for them. The tour guide must explain the rationale behind these regulations. The tour guide should give a thorough explanation and simply remind the participants with a huge smile if they break any of the rules throughout the tour, with the exception of the shoes requirement. This is important because it should give the visitors the idea that Islam is solely about following the rules, as is typically shown in the media. The guests are then given an explanation of the tour schedule, including the approximate duration of the tour. This is significant because visitors typically aim to make the most of their time there. Moreover, providing them with a schedule of the tour will allow them to approximate their future itinerary, and they will undoubtedly be grateful for the gift. The opportunity to discuss the brochures and other materials that are accessible for them to consult at any point after the tour should be taken advantage of by the tour guide. When interacting with the tourists, the tour guide should speak in plain, unobtrusive terms. It is significant since the visitors have a variety of backgrounds. It is tempting to employ "common" phrases like "solat, taqwa, iman," but the tour guide should either avoid using them altogether or use them sparingly if necessary. The guests will become bored if they are exposed to unfamiliar language, so they should switch to the English translation. Due to their initial lack of knowledge about Islam, they will feel even less deserving of the tour.

A mosque tour is a perfect example of Islamic interpersonal communication, which emphasises sincerity (*ikhlas*), empathy (*rahmah*), and respect (*adab*). Sincere regard for people and the Islamic principle of *husn al-dhikr* (excellent manners) are demonstrated by warm greets and self-introductions. Enquiring about the backgrounds of visitors fosters understanding and connection and represents the Islamic ideal of *muraqabah*, or mindfulness of others. Establishing a friendly atmosphere by demonstrating *adab* and *ihsan*—behaviours based on humility and compassion—by striking up a discussion and outlining the guidelines. Clear

language promotes inclusivity and aligns with the Islamic principle of mutual aid via understanding, or *tawassul*. Clarifying the tour itinerary indicates professionalism and care, which is consistent with the prophetic tradition of honest and straightforward communication. Recent study indicates that honesty, humility, and active listening are essential components of effective interpersonal communication in Islamic environments in order to foster mutual respect and trust (Purwanto, Wafa & Sanjani, 2023). The guide's empathic and courteous environment, which is essential to Islamic interpersonal interaction, is fostered by emulating these qualities.

During the Tour

Throughout the tour, the guide should introduce certain topics, including the history and construction of Masjid Kapitan Keling, the divinity of Allah, Prophet Muhammad, the essence of Islam, the Holy Al-Quran, the *syahadah* (the Islamic declaration of faith, that is: "I bear witness that there is no god but Allah, and I bear witness that Muhammad is the messenger of Allah"), the *azan* (Islamic call to prayer), the ablution and the *solat* (prayer). Information about these topics should be obtained from the reliable source for the guiding tour. Specifically based on the researchers' first hand observations during the tour of Masjid Kapitan Kling, we quickly came to the conclusion that the tour's operations are based on a number of steps, as illustrated in the following illustration:

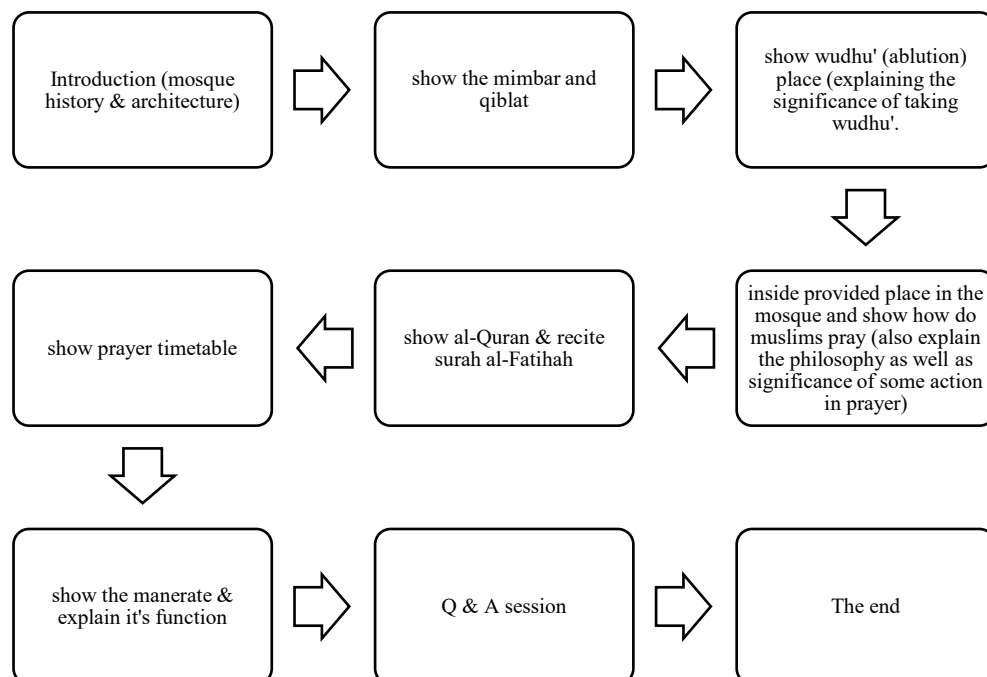


Illustration 1: Steps of Tour's Operation by IPSI

Source: Kamarudin (n.d), Invitation to Jannah: Guide to Effective Mosque Tour (ATMT).

Based on the eight steps outlined, we found that IPSI's tour guide fully employed interpersonal communication techniques when explaining the principles and teachings of Islam practiced by Muslims within the mosque setting. Furthermore, the tour guide demonstrated the use of positive non-verbal cues such as smiling, provided clear explanations, and embraced diversity of opinions and beliefs during their dissemination of Islamic principles and teachings. This statement aligns with the views of Dr. Zulkefli and Dr. Abdul Ghafar (2022), who emphasize that one of the skills required of a *da'wah* worker is the ability to express an idea and relay the

da'wah message to the *mad'u* (audience) consisting of people in the most clear, effective, and confident manner through a certain medium, whether spoken or written.

After the Tour

When the tour is coming to an end, the guide should often focus on a few things, like inviting questions and answers, signing the guest book, offering light refreshments, and presenting presents to the visitors. Consequently, there will likely be a lot of questions from the visitors during the trip. Typically, the tour concludes with a special Q&A session. Keep the guests who don't seem interested in learning more and ask them to stay if the tour guide needs more time to answer some of their enquiries. An invaluable record is a visitor book. It is a forum where visitors can briefly share their thoughts regarding the tour. Some might wish to offer recommendations on how to make the program better. Each response should therefore be interpreted favourably by the guide tour. Guests must provide their contact details, including phone number and email address, to the tour guide. This method allows the guide tour to thank the visitors and possibly ask if they would like to follow the mosque's Facebook page by sending an email to each of the addresses provided. At the conclusion of the tour, the guests may receive some refreshments and light fare from the guide. Additionally, depending on their apparent needs, the guide tour may provide the guests with books, leaflets, or brochures on Islam before they depart. Among the books offered are "Jesus in Islam" and "Muhammad in the Bible," which are most suited for Christian tourists. A copy of the Holy Quran ought to be distributed to a few extremely curious guests.

This last phase demonstrates how the guide's interpersonal communication promotes constructive encounters by adhering to Islamic values of deference, honesty, and attentiveness. The Islamic principle of *mushawarah* (mutual consultation), which promotes candid communication and understanding, is reflected in the invitation to enquire and provide comments (Al-Qaradawi, 2004). The qualities of patience and humility, which are fundamental to Islamic interpersonal behaviour, are demonstrated by paying attention to those who are less engaged. As a tool for *suluk* (moral character), the guest book records reflections that encourage open dialogue and ongoing development. Gathering contact information and exchanging resources is in line with the Islamic focus on *silah al-rahim*, or preserving kinship or ties, which broadens the relationship beyond the initial exchange. In keeping with the prophetic traditions of *hilm* (forbearance) and *ihsan* (benevolence), which promote trust and goodwill, small refreshments and tokens are offered. The Islamic practice of *da'wah*, which emphasises the polite and courteous sharing of information, is best illustrated by giving copies of the Holy Quran to interested guests. According to Kamaruddin, Abdullah and Ahyar (2023) these activities, taken together, create a friendly atmosphere that promotes understanding and deep connections by embodying the Islamic ethic of interpersonal communication, which is based on respect, sincerity, patience, and compassion.

There are some do's and don'ts in order to develop an effective mosque tour (Kamarudin, personal communication, 2025; Kamarudin, n.d):

- (i) Do develop skills of a good tour guide. To be an effective tour guide, a person must have strong language abilities, particularly in English, a kind personality, an open-minded outlook, and solid theological knowledge. This is essential since visitors need to feel at home and get warm treatment.
- (ii) Do answer questions well. Typically, people ask questions to learn more about something they don't know or to clarify what they already know. They occasionally have evil intentions, such as proving a point or merely assessing tour guides'

expertise. The tour guide should so acknowledge each of these motivations and respond to them as positively as possible.

- (iii) To prevent boredom, tour guides should not linger too long on each question. It is therefore advised that tour guides respond to enquiries with clear, concise language, a professional manner, and sometimes humour. Furthermore, each response's length and level of detail should be modified according on the time allotted, the questioner's background, and the level of interest displayed.
- (iv) Do learn as much as tour guide can about guests' faith. The other major religions in the world, outside Islam, are Buddhism, Christianity, Hinduism, Taoism, and atheism. The tour guide should study these religions as a result. For example, if the majority of the tourists are Christians, the tour guide might discuss Jesus Christ and the similarities between Islam and Christianity more.
- (v) Don't talk about politics. Some tourists frequently enquire about the opinions of tour guides regarding the state of some Muslim affairs, such as those in Palestine, Syria, and other places. Eventually, they will link Muslims to terrorism. Therefore, unless they are well educated about certain topics, it is advised that tour guides should respectfully avoid them. Let's politely remark to the guests things like "Yes, I completely agree with you" or "While the topic is interesting and should be discussed more, unfortunately, given the small amount of time available during this tour, it is better to focus on Islam rather than on Muslims." Many Muslims appear to be engaging in inappropriate behaviour. I wish we had more time to talk about this in greater detail. However, because this tour only lasts 30 minutes, let's put that subject on KIV (keep in view) for the time being. Perhaps later, when time permits, we can return to it". The tour guide should exercise caution, though, as doing so could offend them.
- (vi) Don't lie. If the tour guide cannot provide an answer to a question, they should not make one up. Creating such an answer is a complete fabrication. Otherwise, simply state "you don't know." In order to obtain the solution, the tour guide should do it later and get back to the questioner if it is simple.
- (vii) Don't criticize guests' beliefs, habits or practices. It is not appropriate for the tour guide to criticise the beliefs, customs, or behaviours of the guests. Additionally, he or she shouldn't remark, "I am right, you are wrong." On the other hand, accept their opinion regardless of how strongly the tour guide disagrees with it. Also, the tour guide should steer clear of anything that would suggest that he or she is trying to force their opinions on travellers. Additionally, the tour guide is advised to maintain composure at all times and does not respond unpleasantly or angrily to anything that the tourists say.

Conclusion

The study's results suggest that mosque tours are useful for improving tourists' comprehension of Islam by utilising Islamic da'wah interpersonal communication in a strategic manner. Creating a friendly atmosphere through courteous, interesting, and educational encounters helps non-Muslim visitors have a more favourable impression of Islam. According to the findings, promoting understanding and favourable opinions among non-Muslim tourists requires tailored interactions, cultural sensitivity, and the unambiguous communication of Islamic principles. So, using these methods not only helps people become more religious and culturally conscious, but it also encourages respect for one another and cross-cultural communication. Mosque tours should continue to be effective in communicating genuine

Islamic ideals to a variety of audiences, hence it is advised that guides receive continual training and that customised communication techniques be developed in order to optimise these effects. In term of implications for theory, the study suggests that integrating interpersonal communication frameworks within Islamic *da'wah* practices can improve engagement strategies, making religious outreach more impactful and relatable. Conceptually, the study advocates for structured training programs for guides to develop interpersonal skills and cultural awareness, thereby optimizing the preaching of Islam to non-Muslims in diverse contexts. For further research, it is recommended to explore longitudinal impacts of mosque tours on non-Muslim perceptions, the role of digital media in complementing face-to-face *da'wah*, and comparative studies across different cultural settings to generalize the effectiveness of such outreach methods. Overall, the study underscores the importance of interpersonal communication as a vital tool in Islamic *da'wah* efforts aimed at fostering mutual understanding and respect.

Acknowledgement

The authors would like to thank the Islamic Propagation Society International (IPSI) for all the amenities provided in the grant provided for the code PP-2024-011 that registered in Universiti Kebangsaan Malaysia.

References

- Ab. Aziz, M. Z., Faisal, A. S., Mariam, A. M. & Mohd, M. b. A. (2008). Perasaan Orang Bukan Islam Terhadap Laungan Suara Bacaan dan Aktiviti Masjid Di Negeri Selangor Darul Ehsan, *Jurnal Usuluddin*, (27), 109-119.
- Abd Hadi, B., Mohamad, M. A. R., & Wahyu, H. A. (2017). Faktor-Faktor Tarikan Dalam Metod Dakwah: Satu Sorotan Literatur. E-Proceeding Book 4th International Conference on Human Sustainability, 1-2 November 2017 at Muzaffar Hotel Melaka.
- Abdullah, M. Z. (2023). *Islamic Da'wah (Mission): The Definition, Conception and Foundation*. Third Reprint. Kajang Selangor: Yayasan al-Iman.
- Abdullah, N. 'U. (1988). *Akhlak Para Pendakwah*. Kuala Lumpur: Dewan Pustaka Fajar.
- Abu Hasan, N. N., Mohd Sofian, M. R., Mior Kamarulbaid, A., & Md. Ithnan, I. H. (2022). Hello, Selamat Datang!; A preliminary proposed model of Tourism interpersonal communication from an Islamic perspective amongst frontliners. *Al-i'lam - Journal of Contemporary Islamic Communication and Media*, 2(1). 125-139. <https://doi.org/10.33102/jcicom.vol2no1.45>
- Afifi, S., & Kurniawan, I. N. (2021). Ragam komunikasi Verbal dalam al-Qur'an. *Jurnal Komunikasi*, 15(2), 153–170. <https://doi.org/10.20885/komunikasi.vol15.iss2.art6>
- Al-Bayanuni, M. A. F. (1995). *Al-Madkhal Ila 'Ilm al-Da'wah*. Third Print. Beirut: Mu'assasah al-Risalah.
- Al-Qaradawi, Y. (1986). *Thaqafat al-Da'iyah*. Cetakan ke 8. Al-Qahirah: Maktabah Wahbah.
- Al-Qaradawi, Y. (2004). *The Lawful and the Prohibited in Islam*. Islamic Book Trust.
- Al-Zuhaili, W. (2006). *al-Fiqh al-Islam wa Adil la tuhu*, juz 1, Damascus: Dar al-Fikr.
- Anon. (2018). *Pejabat Mufti Wilayah Persekutuan - IRSYAD AL-FATWA 271: THE RULING FOR NON-MUSLIMS ENTERING THE MOSQUE*. (2018, November 22). Muftiwp.gov.my. <https://muftiwp.gov.my/en/artikel/irsyad-fatwa/irsyad-fatwa-umum-cat/2793-irsyad-al-fatwa-271-hukum-non-muslim-masuk-ke-dalam-masjid>
- Anon. (2014). Pejabat Mufti Perak. https://mufti.perak.gov.my/images/perkhidmatan/koleksi_umum/warta_kerajaan/pelancong.pdf

- Azarudin, A. Azman, C.M Che Zuina, I. Wan Noor Hazlina, W.J. Norhana, N.A. 2019. Dakwah Melalui Program Mosque Tour Guide Berasaskan Ilmu Perbandingan Agama di Masjid Kristal. *Online Journal of Research in Islamic Studies*. 6(Special Issue), 55-65.
- Bani Amir, M. A. H. M. (1999). *Asalib al-Da'wah wa al-Irshad*. Yarmuk: Jami'at al-Yarmuk.
- Berhanundin, A. 2017. Dakwah ke luar masyarakat non-Muslim. Dlm. Abdul Ghafar Haji Don & Zulkiple Abd. Ghani (pnyt.). *Dakwah kepada Non-Muslim di Malaysia Konsep Metode dan Pengalaman*, Bangi: Penerbit UKM, 64-72
- Dafrizal, D., Rohanis, R., Alfriani, R. D., Faizah, T., Yanderi, I. (2023). Interpersonal Communication in the Character Building of Students in Islamic Boarding Schools. *Suluah Pasaman*, 1(2), 66-74.
- Dr. Zulkefli, A. & Dr. Abdul Ghafar, D. (2022). The Implementation of Communication Skills in Da'wah. *Hamdard Islamicus*. 45(1), 81-102. <https://doi.org/10.57144/hi.v45i1.276>
- Doan, C.V.T.A. & Nguyen, T.X.Q. (2025). Ethical Communication in Tourist Guiding: The Role of Right Speech in Enhancing Visitor Experience. *International Journal of Innovative Science and Research Technology*, 10(6), 808-815. <https://doi.org/10.38124/ijisrt/25jun502>
- Fikri, I. (2022). Da'wah bi al-Rihlah: A methodological concept of da'wah based on travel and tourism. *Jurnal Ilmu Dakwah*. 42(2). 160-173. <https://doi.org/10.2158/jid.42.2.13591>.
- Ghazali, D. (1996). *Dinamika Ilmu Dakwah Islamiah*. Kuala Lumpur: Utusan Publication & Distribution Sdn. Bhd.
- Hashim, F. Y. (2002). *Komunikasi Antara Manusia*. Skudai: Penerbit Universiti Teknologi Malaysia.
- Kamarudin, A. (n.d) *Invitation to Jannah: Guide to Effective Mosque Tour (ATMT)*. Penang: IPSI.
- Kamarudin, A. (2025). *The role of IPSI in preaching to non-Muslims tourists through Mosque tour program* (Z. Aini & A. G. Don, Interviewers) [Review of *the role of IPSI in preaching to non-Muslims tourists through Mosque tour program*].
- Kamaruddin, H., Abdullah & Ahyar (2023). Islamic Communication Ethics; Concepts and Applications in the Digital Era. *Jurnal Al-Fikrah*, 13(1), 97-111.
- Khalid, N. H., & Ahmad, F. A. (2021). Islamic-Based Art of Communication Framework. *International Journal of Academic Research in Business and Social Sciences*, 11(7), 24-34.
- Khalil, A. I. A. E-F. (2016). The Islamic Perspective of Interpersonal Communication. *Journal of Islamic Studies and Culture*. 4 (2), 22-37.
- Kim, B. & Kim, S.S. (2019). The Effect of Religious Tourism Experiences on Personal Values. *International Journal of The Religious Tourism and Pilgrimage*, 7(ii), 85-93.
- Kessler, K. (2016). Conceptualizing Mosque Tourism: A Central Feature of Islamic and Religious Tourism. *International Journal of Religious Tourism and Pilgrimage*. 3(2), 11-32. doi: <https://doi.org/10.21427/D7RB0G>
- Mariam, A. M., Nurulbahiah, A., Zulkefli, H. A., & Hajar, O. (2021). Pelan Strategik Pengupayaan Peranan Institusi Masjid Sebagai Pusat Tumpuan Komuniti. *Jurnal YADIM*. 1(2), 21-37.
- Mina, K. & Lori, P.-G. (2025). Enhancing pro-environmental behaviors in tourism: Communication strategies rooted in elaboration factors. *Journal of Hospitality and Tourism Management*, 1-12. <https://doi.org/10.1016/j.jhtm.2025.101317>
- Mohd, R., Muhd, N., Fadlan & Siti, A. (2019). Prinsip Al-Imarah Dalam Kalangan AJK Masjid Kearah Mengimarahkan Institusi Masjid. *Jurnal al-Turath* 4(2). 28-36.

- Muhammad, Y. K., Panji, H. M., Nur, H. M. H., Ahmad, N. H. M., Khairunneezam, M. N., & Muhamad, Z. M. (2015). The Role of Islamic Propagation Society International (IPSI) And Its Implementation of Interfaith Dialogue in Mosque Penang, Malaysia. *Al- 'Abqari Journal*. (6), 101-126.
- Nadvi, M. J. (2014). Understanding the Islamic Perspective of Interpersonal Communication. *Ma'arif Research Journal*, July – Dec, 37-51.
- Nidzom, M. F., & Pradana, A. W. (2022). Islamic Communication Ethics: A General Principles. *Proceeding International Conference on Religion, Science and Education, 1*, 743–750. Retrieved from <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/863>
- Nur, S. S. & Khazri, O. (2022) Dakwah Kepada Non-Muslim: Kaedah & Cabaran. Seminar Dakwah & Wahdah Al-Ummah. Interaksi Dakwah di Malaysia Merentas Zaman, 14-15 Julai 2022, Fakulti Pengajian Islam, UKM.
- Nurul, I. C. Z. & Razaleigh, M. (2020). Personaliti Pendakwah Dalam Menyantuni Masyarakat Non-muslim. *Al-Hikmah* 12(1), 19-36.
- Portal, P. (2019, December 3). *Hukum Dan Panduan Orang Bukan Islam Masuk Ke Dalam Masjid*. Jabatan Mufti Negeri Perlis. <https://muftiperlis.gov.my/index.php/en/himpunan-fatwa-negeri/97-hukum-dan-panduan-orang-bukan-islam-masuk-ke-dalam-masjid>
- Purwanto, A., Wafa, A., & Sanjani, M. A. F. (2023). Interpersonal Communication Strategies in Building an Image of Contingency Perspective of Accommodation. *Managere: Indonesian Journal of Educational Management*, 5(3), 267–279. doi.org/10.52627/managere.v5i3.281
- Sistem Pengurusan Masjid*. (2017). Jais.gov.my. <https://e-masjid.jais.gov.my/dashboard/listpekeliling>
- Sohirin, M.S. (2008). *Islamic Da'wah: Theory and Practice*. Gombak Kuala Lumpur: International Islamic University Malaysia Press.
- Subhan, A. & Basuki, A. S. (2023). Principles of Interpersonal Communication in Islam: A Theoretical Framework. *Proceedings of the International Conference on Islamic Social Sciences and Humanities (ICONISH) Volume 1*. Page 121-134.
- Yousefzadeh, H. (2018). The Islamic basis for mutual understanding in intercultural communication. *Kom: casopis za religijske nauke*, 7(2), 47-67.
- Zaydan, 'A. K. (1993). *Usul al-Da'wah*. Third Reprint. Beirut: Mu'assasah al-Risalah.