



## Courtesy Beyond Stereotypes: Sociological and Legal Sociological Insights into Iranian Society

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**Abstract.** *This study examines the social realities of Iranian society, often misrepresented in international media that focus on politics, conflict, or conservatism. Using a sociological and humanistic perspective, it highlights everyday practices of courtesy, social norms, and traditions. The taarof ritual a unique form of politeness is discussed as a vivid example of how Iranians foster social harmony, respect guests, and demonstrate solidarity. The article also considers the impact of formal and customary law on social behavior, alongside the interplay between tradition and modernity in urban and rural contexts. Field observations and literature review suggest that Iranian society maintains high levels of courtesy and social cohesion, challenging common stereotypes. This research aims to enrich cross-cultural understanding and provide a more nuanced view of social life in Iran. Furthermore, the study emphasizes the importance of recognizing cultural values in interpreting social interactions within Iranian communities.*

**Keywords:** *Cultural Sociology; Hospitality; Social Interaction; Social Norms; Taarof.*

### 1. INTRODUCTION

Iran is frequently portrayed in international media through the lens of politics, conflict, and controversial issues, resulting in a public perception of its society as rigid, conservative, or even intimidating. Coverage often focuses on government policies, regional conflicts, or security concerns, leaving the everyday social experiences of ordinary citizens largely unexplored. Consequently, many outsiders form negative stereotypes that generalize Iranian behavior. This article aims to reveal the reality of Iranian hospitality, which contrasts with common assumptions or prejudices frequently perpetuated by media and external viewpoints. Here, “beyond stereotypes” refers to moving past such generalized preconceptions.

Field observations and direct interactions with Iranian society, however, reveal a rarely seen side: Iran is a warm, welcoming society that highly values guests. This hospitality is not merely a social behavior but is embedded in norms, customs, and unwritten rules governing interpersonal interactions. For example, guests even foreigners are often greeted with smiles, salutations, and offers of tea or snacks without any request, reflecting social values of respect, solidarity, and mutual regard (Gohari Sadr, N et. Al, 2025).

This article seeks to highlight the dimension of Iranian hospitality from two perspectives: sociology, which examines social interactions, cultural structures, and norms governing daily life; and legal sociology, which emphasizes how social norms, formal law, and customary law complement each other in shaping social behavior. Émile Durkheim stated that “Law reflects the social solidarity of a society; legal norms are not merely formal rules, but expressions of shared values and beliefs held by a community.” By combining these

perspectives, this article demonstrates how Iranians consistently express hospitality while transcending commonly held stereotypes. Max Weber also emphasized that “Modern law serves as a support for rational social action, yet everyday actions guided by cultural norms often operate outside the formal legal framework.” This insight is relevant when observing Iranian hospitality, which is frequently guided by cultural customs and social etiquette more than formal legislation (Karimi, P., 2017).

Furthermore, this research is significant for cross-cultural studies, as it illustrates how social norms and unwritten laws can foster strong social cohesion while challenging common perceptions of a society considered “closed” or “rigid.” The approach underscores the importance of understanding society in a multidimensional manner, beyond the political narratives that often dominate international discourse.

## 2. RESEARCH METHODOLOGY

This study is designed to explore the social and cultural dimensions of Iranian hospitality, which often differ from international media perceptions. Focusing on daily interactions, social norms, and local traditions, the methodology emphasizes a qualitative sociological-humanistic approach capable of capturing the social meaning behind individual and group behaviors. The research integrates field observations, in-depth interviews, and literature analysis to provide a comprehensive understanding of hospitality practices, the mechanisms of *taarof*, and the relationship between customary law and social norms in Iranian society.

This study employs a qualitative sociological-humanistic approach to examine social interactions and hospitality norms in Iranian society. Research was conducted in urban centers such as Tehran and Isfahan, as well as surrounding rural communities. Participants included residents of diverse ages, genders, occupations, and social classes.

Data were collected through a combination of participant observation, in-depth interviews, and literature analysis. Observations focused on daily social interactions, public spaces, markets, and family settings to capture hospitality practices and cultural etiquette. Interviews provided personal narratives on social norms, traditions, and the practice of *taarof*. Documentary and literature sources including books, academic articles, legal journals, and historical records were used to contextualize and triangulate findings.

Data analysis employed thematic analysis to identify patterns in social behavior, hospitality expressions, and interactions reflecting cultural norms, validated against literature on sociology and customary law. Ethical considerations included obtaining informed consent, ensuring participant confidentiality, and presenting findings objectively.

Limitations involve potential researcher bias and language constraints, though these also allowed for a focus on lived experiences and embodied social values beyond verbal expressions.

### **Analysis**

Studies on Iran in international literature have been predominantly dominated by political, security, and international relations approaches. Research often frames Iran as an object of geopolitical analysis, state ideology, or regional conflict. As a result, the social dimensions of Iranian life particularly everyday practices such as hospitality, social etiquette, and norms of interpersonal relations are frequently marginalized or treated as secondary aspects (Yarbakhsh, E., 2021).

Conversely, sociological studies of Iranian society tend to focus on structural issues such as modernization, state-religion relations, or post-revolutionary social change. These studies rarely address hospitality as a significant social phenomenon, let alone analyze it as part of a system of living social norms and law. Consequently, there is a limited understanding of how Persian cultural values and ethical traditions influence contemporary social behavior in Iran.

Furthermore, legal sociology research on Iran often emphasizes formal state law, the judicial system, and public policy, while giving insufficient attention to unwritten laws, customary norms, and informal social mechanisms that actually govern everyday social interactions. This gap results in a lack of insight into how social norms such as respect for guests and practices of hospitality function as effective instruments of social regulation outside formal legal frameworks.

Additionally, few studies link global stereotypes of Iranian society with the tangible impacts experienced by Iranian individuals at the international level, particularly in professional, academic, and occupational mobility contexts. Negative global framing is often treated as merely a perceptual issue, without analyzing it as a form of symbolic injustice that carries real social and legal implications for Iranian citizens (Koutlaki, S. A., 2002).

This article addresses these gaps by combining sociological and legal-sociological perspectives to analyze Iranian hospitality as a product of social structures, Persian cultural heritage, and unwritten social laws. Unlike previous studies, this article foregrounds field

experiences and social reflections as primary sources of analysis, while connecting them to the effects of global stereotypes on social recognition and professional opportunities for Iranians internationally.

Thus, this study not only expands research on Iranian society beyond political narratives but also offers an alternative approach to understanding the interplay between culture, social law, and symbolic justice in a global context.

### **Persian Civilization Heritage and the Formation of Contemporary Social Identity**

Visiting several museums in Iran feels like traversing the corridors of a long-standing civilization. Neatly carved stone reliefs, ancient inscriptions, and administrative artifacts from the Persian Empire are not merely historical objects but representations of the noble values that once sustained a great civilization. Behind the quiet of the exhibition halls lies a strong message of order, tolerance, and respect for human dignity values that continue to resonate in the social interactions of contemporary Iranian society (Ahmady, K., et al., 2022).

#### ***National Museum of Iran (Muze-ye Melli-ye Iran).***

The National Museum of Iran is the most important and representative institution illustrating the long history of Persian civilization. Its collections span artifacts from the prehistoric period, the Achaemenid, Parthian, and Sassanid eras, to the Islamic period. The museum demonstrates the advanced administration, legal systems, and cultural achievements of ancient Persia, while symbolizing the continuity of civilization that has shaped modern Iranian social identity.

#### **Sociological Relevance:**

The museum functions as a center of collective memory, reinforcing Iranian society's awareness of its civilizational roots.

#### ***Abgineh Museum of Tehran (Iranian Glass and Ceramics Museum).***

The Abgineh Museum showcases glass, ceramics, and artistic artifacts from various periods of Iranian history. The museum building itself, dating from the Qajar and Pahlavi eras, possesses significant architectural value.

#### **Socio-Cultural Relevance:**

The museum reflects the aesthetic refinement and technological sophistication of Persian society, demonstrating that art and order have long been integral to social life.

#### ***Carpet Museum of Iran***

This museum exhibits Persian carpets from different regions and historical periods. Persian carpets are not only works of art but also mediums of social narrative, status symbols, and cultural identity.

Sociological Relevance:

Persian carpets reflect values of patience, diligence, and symbolic meaning in Iranian life, representing the intersection of art, economy, and culture (Axworthy, M., 2007).

***Sa'dabad Palace Museum Complex***

The Sa'dabad Complex, originally the palaces of the Qajar and Pahlavi dynasties, houses art, historical documents, and state artifacts.

Historical and Legal Relevance:

The museum reflects the development of governance, state administration, and Iran's sociopolitical transition toward modernity.

***Golestan Palace***

Golestan Palace, a UNESCO World Heritage Site in Tehran, embodies the grandeur of art, architecture, and courtly social order during the Qajar dynasty.

Civilizational Relevance:

The palace demonstrates how aesthetics, court etiquette, and elite social structures helped shape norms of respect and social ethics that continue to influence contemporary society.

***Tehran Museum of Contemporary Art (TMoCA)***

TMoCA preserves collections of modern Iranian and international art, including works by prominent Western artists.

Sociological Relevance:

The museum illustrates the dynamic identity of modern Iran, maintaining continuity with global cultural currents, challenging stereotypes of Iran as culturally closed.

These institutions demonstrate that contemporary Iranian hospitality, social ethics, and societal cohesion do not emerge spontaneously but are rooted in the deep historical foundations of Persian civilization. Museums and historical heritage serve as bridges between past and present, reflecting the continuity of values that shape modern Iranian social identity (Amanat, A., 2017).

**Persia as a Great Civilization: Foundations of Social Ethics and Law.**

The Persian nation holds a prominent place in world history as one of the most advanced empires in administration, law, and social ethics. Since the Achaemenid Empire, Persia has been recognized not only for its military power but especially for its ability to govern multiethnic and multicultural territories with principles of tolerance, order, and respect for human dignity.

Governance concepts that valued cultural, religious, and customary differences were evident in early imperial policies (Beeman, W. O., 2004). These values laid the foundations for social ethics that regard humans, including foreigners and guests, as deserving of respect. Hospitality, in this context, is inseparable from Persia's long-standing tradition of upholding human dignity and social order.

### **Museums as Representations of Collective Civilizational Memory.**

The grandeur of Persian civilization is not only documented in historical literature but also manifests tangibly in museums and heritage sites across Iran. National and archaeological museums, as well as artifacts such as reliefs and inscriptions, provide visual and material evidence of the civilization's achievements.

From a sociological perspective, museums function as spaces for producing collective memory. They do not merely store inanimate objects but shape societal awareness of identity as heirs of a great civilization. This awareness influences how Iranians perceive themselves and others, including in practices of hospitality, social etiquette, and respect for guests.

### **Continuity of Civilizational Values in Modern Social Practices.**

Persian civilization's core values persist beyond historical artifacts, undergoing transformation and continuity in contemporary Iranian social life. Respect for guests, empathy in social interactions, and politeness can be understood as modern expressions of ancient civilizational values adapted to contemporary contexts.

Sociologically, this demonstrates continuity between past cultural structures and present social practices (Golkar, S., 2015). Iranian hospitality is not spontaneous behavior without roots but a reflection of internalized civilizational values transmitted across generations. These traditions reinforce social cohesion and cultivate moral responsibility among individuals.

### **Legal-Sociological Dimension: Civilizational Ethics as Social Law.**

From a legal-sociological perspective, the heritage of Persian civilization is also reflected in social norms functioning as unwritten law. Values such as respecting guests, maintaining family honor, and treating others with dignity constitute binding social rules, even without codification in formal state law.

These norms operate through social mechanisms such as shame, honor, and legitimacy. Civilizational ethics can thus be understood as a form of living law, governing everyday social interactions. In this context, hospitality serves as a social-legal instrument maintaining order, harmony, and community stability.

### **Contradictions between Civilizational Grandeur and Contemporary Global Framing.**

Irony arises when a nation with a rich civilizational heritage is reduced in modern global narratives to narrow political and conflict-oriented frames (Kian, A., 2023). International discourse often neglects the depth of Iran's history, culture, and social ethics.

This contradiction produces symbolic inequality: a society with sophisticated legal and civilizational traditions experiences social delegitimization at the global level. From a legal-sociological standpoint, this affects social recognition of Iranians abroad, including in professional, academic, and international relations.

### **Persian Heritage as Global Social and Cultural Capital.**

Persian civilizational heritage constitutes a powerful form of social and cultural capital. Museums, historical sites, and enduring social practices provide evidence that hospitality, ethics, and respect for human dignity are universal values long upheld by the Persian nation.

Understanding this historical foundation renders negative stereotypes of Iranians irrelevant. Contemporary Iranian hospitality is not incompatible with modernity but represents a mature civilization tested by centuries of historical continuity (Matthee, R. P., 2005).

### **Stereotypes and Global Perceptions**

Iranian society is frequently misunderstood by the international public due to media-generated images. Coverage dominated by political issues, government policies, regional conflicts, or international tensions often emphasizes rigidity or conservatism, portraying everyday social life as formal, closed, or even intimidating. These stereotypes lead many outsiders to assume that Iranians are unfriendly or difficult to interact with.

Field experiences, however, tell a different story. The hospitality and social attentiveness exhibited by Iranian citizens far exceed global expectations. For instance, a foreign researcher visiting a small Iranian town for the first time may receive a warm welcome from locals, be offered food or drinks, or even be invited to participate in family gatherings. Such behaviors demonstrate that Iranians prioritize human relationships over social distance or formalities (Pollack, K., 2012).

These stereotypes affect not only individual perceptions but also cross-cultural social and professional interactions. Outsiders may hesitate to engage or build personal relationships due to assumptions about Iranian rigidity, whereas local citizens are often open to genuine interaction. This creates a gap between perception and reality, which can only be bridged through direct experience and sociological understanding.

From a sociological perspective, such stereotypes illustrate how media representation shapes global public opinion and influences intercultural interactions. In reality, social norms

and daily practices such as hospitality, communal cooperation, and respect for guests play a far more significant role in guiding social behavior in Iran than politically charged images promoted internationally.

From a legal-sociological standpoint, these stereotypes underscore the importance of distinguishing between formal law and social practice. While state law may attract international attention, social behavior governed by unwritten norms or local customs more accurately reflects everyday societal values. Hospitality, attentiveness to guests, and community solidarity exemplify how social norms and customary law remain active, shaping harmonious interactions and transcending the negative images perpetuated by global stereotypes (Nafisi, A., 2003).

Consequently, understanding Iranian society solely through the lens of politics or international media inevitably results in an incomplete picture. A sociological and legal-sociological approach allows for a more holistic understanding, emphasizing the tangible values of hospitality and social cohesion.

### **Sociological Perspective: Social and Cultural Structures**

From a sociological perspective, Iranian hospitality can be understood as the outcome of complex interactions among culture, religion, and social structure. Iranian culture emphasizes values such as respect for guests, community solidarity, and intergenerational bonds, which serve as pillars of daily social life.

One prominent concept is *mehmani*, an ancient tradition in which guests are considered symbols of honor and morally entitled to special treatment. This practice extends beyond formality and manifests in concrete behaviors: guests are often welcomed with tea, food, and warm conversation, even during brief interactions. Such practices reflect social norms that place interpersonal relationships and honor at the center of social interaction.

Family and community structures also play a crucial role in shaping hospitality. Extended families remain central social units, and intergenerational ties are strong. Children are taught to respect guests and elders, while adults and elders uphold family reputation through polite and considerate behavior (Mottahedeh, R., 2009). Solidarity extends to the broader community, with neighbors assisting each other in daily tasks and participating collectively in religious or communal events.

Islam, as the foundation of Iranian ethical and moral life, also strongly influences social behavior. Islamic teachings emphasize care for others, empathy, and justice, directly shaping interpersonal interactions. Inviting guests, sharing food, and assisting strangers are not only considered polite but also carry religious significance.

These phenomena illustrate how social norms, cultural values, and community structures produce consistent and harmonious behavior. Hospitality is not merely an individual expression but a reflection of broad social networks and strong community cohesion. Even in large, modern, and densely populated cities, these traditional values persist, demonstrating that culture and social structure are more determinative of daily behavior than global stereotypes about Iranian society (Nejad, S. A. H., 2015).

Overall, the sociological perspective highlights hospitality as a product of a complex social system: individual interactions, family norms, cultural traditions, and religious values converge to produce warm, empathetic social behavior. This provides critical insight into how Iranians maintain social harmony despite modernization and social change.

### **Legal-Sociological Perspective: Norms, Rules, and Unwritten Law**

Beyond social and cultural dimensions, Iranian behavior can also be analyzed from a legal-sociological perspective, which emphasizes the relationship between social norms, formal law, and unwritten (customary) law. Hospitality and respect for guests, for example, are not only cultural phenomena but also reflected in socially binding rules that implicitly govern community members.

In Iran, there is a key distinction between formal law (state law) and unwritten social law. Formal law regulates public life, from civil rights to civic duties. However, in everyday interactions, social norms and customary law often exert greater influence. For example, the *mehmani* tradition or the obligation to respect guests is not formally codified, yet violations may provoke social pressure, stigma, or shame. In this sense, these norms function as “social law” guiding behavior and maintaining community cohesion.

Hospitality and attentiveness toward others often represent the internalization of social law. Iranians typically offer assistance to guests or strangers because they understand that courteous and caring behavior is a moral and social obligation. Conversely, failure to observe these norms, such as ignoring a guest, may invite social censure, ensuring informal enforcement.

Legal sociology also highlights how social norms interact with formal law. Certain rules concerning public ethics, guest rights, or social obligations may be reflected in formal regulations, yet their implementation is often shaped by cultural practices and local customs.

This demonstrates that formal law and social norms are not necessarily contradictory but complementary, creating a living and flexible social-legal framework (Saffari, H., Shafiei, M., & Pierri, F., 2024).

However, negative international stereotypes portraying Iranians as rigid or closed have real-world consequences in professional contexts. Iranian workers entering global labor markets often encounter prejudice or skepticism, even when highly competent. Misperceptions can limit employment opportunities, reduce trust, and compel Iranian professionals to “prove themselves” more rigorously than candidates from other countries. Ironically, despite being known as hospitable and professional, global stereotypes act as barriers to social mobility and international careers.

Thus, from a legal-sociological perspective, Iranian hospitality is not merely an individual or traditional practice but part of a social-legal system that governs interactions, reinforces solidarity, and maintains community harmony. Meanwhile, erroneous global stereotypes create new challenges at the international level, particularly for Iranians seeking to build careers or professional networks abroad (Islamic beliefs and host-guest relationships in Iran (2020).

### 3. DISCUSSION AND RESEARCH RESULT

Based on the foregoing analysis, Iranian hospitality cannot be understood as incidental individual behavior. Sociologically, hospitality forms part of a social structure shaped by cultural norms, religious values, and the historical memory of Persian civilization. Welcoming guests and strangers reflects a collective value system that dictates appropriate social conduct.

Field experiences indicate that this hospitality is consistently present across households, public spaces, and institutions, suggesting that it has been socially institutionalized. In this framework, hospitality functions as a mechanism of social integration, strengthening cohesion and trust among individuals.

#### Hospitality as “Living Social Law”

From a legal-sociological perspective, Eugen Ehrlich argued that the law that genuinely regulates societal life is not only codified state law but also *living law* social norms, customs, and practices actively observed and followed by society on a daily basis. Hospitality in Iran can be understood as a form of *living law*, operating outside the formal legal text. Norms such as respecting guests, maintaining the honor of interpersonal interactions, and demonstrating social empathy carry strong binding force, even though they are not codified in state legislation. Compliance with these norms is reinforced through social mechanisms such as shame, honor,

and moral legitimacy. In this sense, hospitality functions as an effective instrument of social regulation, maintaining order and stability without formal legal intervention. This illustrates that law in Iranian society originates not only from the state but also from enduring traditions and civilizational ethics that remain alive in daily life.

Iranian social behavior is not merely politeness or formal decorum but constitutes an intrinsic aspect of social identity, upheld in everyday life across households, workplaces, schools, and communities. This value is evident in interpersonal interactions, both in public spaces and private settings. For example, when a guest visits a home, they are typically greeted with a warm smile, an extended salutation, and offered tea or snacks often before requesting them. As Durkheim emphasized, norms and law are rooted in collective consciousness, which preserves social solidarity. In this framework, hospitality is not merely a symbol of politeness but a tangible expression of respect for others and a social commitment to maintaining harmonious relationships.

Direct field experiences further reveal that Iranians frequently demonstrate additional attentiveness toward foreigners, such as offering directions, explaining local traditions, or engaging in casual conversation. Even brief encounters in markets or public transportation are marked by smiles and friendly greetings, signaling respect and openness. Hospitality is also reinforced by cultural and religious values. Islamic principles emphasizing care for others and the moral importance of honoring guests provide a strong ethical foundation. Ancient traditions, such as *mehmani*, wherein guests receive special treatment, continue to be observed despite pressures from modernization and urbanization. This demonstrates that hospitality is not a mere formal ritual but a living social norm, transmitted across generations (Özalp, A., 2024: 14–36).

Furthermore, Iranian hospitality is often spontaneous and sincere. Locals frequently invite strangers to share meals or join family gatherings simply because they value human connection. Such behavior reflects a social philosophy emphasizing solidarity, respect, and empathy, and demonstrates that social interactions in Iran are far warmer than the rigid or intimidating image often portrayed by international media.

Overall, hospitality functions as a social bridge facilitating harmonious interaction, reinforcing community cohesion, and transcending class, age, or background differences. Sociologically, this phenomenon illustrates that social and cultural norms play a central role in shaping daily behavior, even within contexts of rapid modernization.

### **Discrepancy between Social Reality and Global Framing**

This analysis reveals a sharp gap between the social reality of Iranian society and the global framing propagated by international media. Stereotypes portraying Iranians as rigid or closed contrast starkly with everyday social practices characterized by hospitality and empathy. This discrepancy constitutes a form of *symbolic injustice*, wherein the social identity of a nation is disproportionately reduced and oversimplified. The effects are tangible, especially for Iranians interacting in international contexts as professionals, academics, or migrant workers who frequently encounter prejudice before their competence is recognized.

### **Persian Civilizational Heritage as a Sociological Explanation**

Max Weber viewed law and norms as outcomes of meaningful social action (*social action*) understood through the subjective interpretation of actors. The continuity of hospitality and social ethics in modern Iran can be explained through the long heritage of Persian civilization. Historical consciousness, maintained through museums, education, and oral traditions, shapes a strong collective identity. Values such as respect for human dignity, social order, and tolerance are not new but constitute a civilizational memory continuously reproduced in daily life. Sociologically, this heritage functions as both *cultural capital* and *symbolic capital*, reinforcing social legitimacy in Iranian society. Yet, this cultural capital often goes unrecognized in international relations dominated by political and conflict-oriented narratives.

### **Implications for Cross-Cultural Studies and Legal Sociology**

The findings of this study have important implications for cross-cultural studies and legal sociology. First, they emphasize the need to distinguish between a nation's political image and its social reality. Second, they demonstrate that unwritten norms and laws can play a far more significant role in shaping social behavior than formal legislation. In the context of globalization, a more just and multidimensional understanding of societies such as Iran is crucial not only for academic purposes but also for fostering equitable social, professional, and legal interactions internationally.

### **Synthesis: Hospitality as Resistance to Stereotypes**

Overall, Iranian hospitality can be understood as a form of cultural resistance to global stereotypes. Without political slogans or defensive narratives, Iranians maintain their social identity through daily humanistic and dignified practices. Santos emphasizes legal pluralism and the unequal recognition of non-Western legal and cultural systems in the global order. In this synthesis, hospitality is not merely a social phenomenon but also a civilizational statement: a nation with a long history, robust value systems, and mature social ethics cannot be reduced

by narrow framing. Hospitality becomes a universal language, transcending political boundaries and affirming shared humanity.

#### **4. CONCLUSION**

This study demonstrates that everyday life in Iranian society constitutes a social reality that cannot be reduced to global stereotypes dominated by political and conflict-oriented narratives. Through sociological and legal-sociological approaches, hospitality is understood not as sporadic individual behavior but as an integral component of social structures, cultural norms, and living unwritten laws within Iranian society.

- a. Analysis of everyday social interactions shows that respect for guests, empathy, and courtesy are socially institutionalized values reinforced by religious teachings and cultural traditions. These values serve as mechanisms of social integration, preserving community cohesion and stability even amid modernization and social change. Moreover, the study highlights that Iranian hospitality has deep historical roots in Persian civilizational heritage. Through collective memory preserved in museums, historical sites, and social traditions, the values of ancient civilization continue to be reproduced in contemporary life. Hospitality, in this context, represents a continuation of a civilization that upholds human dignity and social order.
- b. Conversely, negative international framing generates symbolic inequality with tangible impacts on Iranian individuals, particularly in professional and global mobility contexts. The gap between social reality and global perception underscores the importance of a multidimensional approach in understanding a society, ensuring that the extraordinary social identity of Iranians is not reduced by narrow or inaccurate narratives.

In sum, this article contributes to the enrichment of sociological and legal-sociological studies by offering an alternative perspective on Iranian society a society whose hospitality and social ethics reflect a deep historical legacy, strong social norms, and mature civilizational values. A more equitable and comprehensive understanding of this reality can foster more humane and balanced cross-cultural dialogue at the global level.

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