

Hadith on Diversity: Prophetic Teachings and Their Implications for Multicultural Education

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Abstract

Cultural and religious diversity presents both opportunities and challenges for contemporary education, particularly in developing learning environments that promote respect, inclusion, and social cohesion. Multicultural education provides an important framework for addressing such diversity, while Islamic educational thought offers ethical resources that can contribute to discussions of human relationships and educational practice. This study examines selected Prophetic Hadith concerning human dignity, religious difference, and social relationships and explores their implications for contemporary multicultural education. The study employed a qualitative textual design using thematic analysis. Selected Hadith from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim were purposively selected based on their relevance to human dignity, respect for religious difference, and mutual support. The analysis identified three interconnected themes: (1) human dignity across religious differences, (2) recognition and respect for religious difference, and (3) social cohesion and mutual support. The findings indicate that the selected Hadith provide ethical principles that can be brought into dialogue with contemporary multicultural education. Human dignity provides a foundation for respectful engagement, recognition of religious difference supports constructive interpersonal relationships, and mutual support contributes to the development of cohesive educational communities. The study concludes that Prophetic teachings can provide an Islamic ethical perspective for reflecting on diversity in education, not by reproducing historical practices directly, but by interpreting their underlying principles within contemporary educational contexts.

Keywords: Hadith; multicultural education; human dignity; religious diversity; social cohesion; Islamic education

INTRODUCTION

Contemporary societies are characterized by increasing cultural, linguistic, ethnic, and religious diversity¹. Educational institutions consequently bring together learners who may differ in their cultural backgrounds, identities, beliefs, languages, and social experiences. Such diversity provides opportunities for interaction and learning, but it can also create challenges when differences are ignored, stereotyped, or treated as barriers to participation. Education therefore has an important role in developing learning environments in which differences are recognized,

¹ Szerlag, A. (2021). Multiculturalism and Educational Change. An Attempt at a Model Approach. *Czech-Polish Historical and Pedagogical Journal*, 12(2), 3–16. <https://doi.org/10.5817/cphpi-2020-018>

respected, and incorporated into meaningful social and educational relationships².

Multicultural education emerged partly in response to these challenges by emphasizing the recognition of cultural diversity and the creation of more equitable educational opportunities³. Banks explains multicultural education as an approach that requires schools to examine how culture, race, ethnicity, and other forms of diversity influence teaching, learning, curriculum, and students' experiences⁴. Multicultural education is therefore not limited to adding cultural content to the curriculum. It also concerns the ways teachers interact with students, how differences are represented, and how educational institutions create opportunities for students from diverse backgrounds to participate in learning. In this respect, multicultural education has both pedagogical and ethical dimensions.

The relevance of multicultural education is particularly evident in classrooms where religious and cultural differences are part of everyday interaction. Teachers are expected not only to deliver academic content but also to establish relationships that allow students to feel respected and included. Gay argues that culturally responsive teaching requires educators to recognize the cultural experiences of learners and use these experiences as meaningful resources for teaching and learning. Such an orientation places respect for learners' identities and experiences at the center of educational interaction⁵. Consequently, the development of multicultural education requires not only pedagogical strategies but also ethical principles concerning dignity, respect, recognition, and social relationships.

Within Islamic educational thought, questions of human relationships and social diversity can also be examined through the Qur'an and Hadith⁶. Hadith occupy an important position in Islamic scholarship as records of the Prophet Muhammad's sayings, actions, approvals, and practices. Beyond their role in religious instruction, Prophetic traditions have been examined as sources of ethical guidance concerning interpersonal relationships, communication, education, and social conduct. Studies of Prophetic educational values have demonstrated the relevance of Hadith for understanding character formation

² Ferreira, M. (2022). A Theoretical Essay about Inclusion and the Role of Teachers in Building an Inclusive Education. *European Journal of Education and Pedagogy*, 3(3), 97–104. <https://doi.org/10.24018/ejedu.2022.3.3.353>

³ Eshabil, E. P., & Sabri, Ç. (2019). Readiness of Turkish Education system for Multicultural education. *Educational Research and Reviews*, 14(8), 274–281. <https://doi.org/10.5897/err2017.3171>

⁴ Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge.

⁵ Gay, G. (2015). The what, why, and how of culturally responsive teaching: International mandates, challenges, and opportunities. *Multicultural Education Review*, 7(3), 123–139. <https://doi.org/10.1080/2005615X.2015.1072079>

⁶ Qotadah, H. A., Achmad, A. D., Syafri, I., Al-Anshary, A. A., & Syarifah, M. (2022). Developing Student-Inclusive Characters Through Al-Quran and Ḥadīth. *Khazanah Pendidikan Islam*, 4(3), 111–118. <https://doi.org/10.15575/kp.v4i3.20111>

and educational practice⁷⁸. This suggests that Hadith can also provide a meaningful source for examining how Islamic teachings address relationships among people who differ in identity and background.

Several Prophetic traditions contain practices and statements that are relevant to questions of human dignity, respectful interaction, and social relations across differences. For example, the Prophet's response to a Jewish funeral procession in Ṣaḥīḥ Muslim illustrates recognition of human dignity regardless of religious identity. Another narration concerning Asmā' bint Abī Bakr and her non-Muslim mother illustrates the continuation of familial and social relations across religious difference. Other Prophetic traditions emphasize cooperation, mutual support, and solidarity among members of society. These narrations provide a textual basis for exploring how Prophetic teachings may be interpreted in relation to contemporary educational concerns about diversity and inclusion.

Previous studies have discussed Islamic education, Prophetic pedagogy, and character education from different perspectives. Some studies have focused on the role of Prophetic values in developing students' character and moral conduct, while others have examined Prophetic instructional strategies and their relevance to contemporary education, for example, identified prophetic educational values related to humanization, liberation, tolerance, politeness, mutual help, and character education. Such studies demonstrate the educational significance of Prophetic teachings, but they do not specifically examine how Hadith concerning human dignity, religious difference, and social cohesion can be brought into dialogue with the conceptual framework of multicultural education.

This gap is important because multicultural education is often discussed primarily through contemporary educational theories, while Islamic educational discussions may focus more heavily on moral and religious formation. Bringing these perspectives into dialogue can provide a broader understanding of how ethical principles concerning human dignity, respect for difference, and mutual support can inform educational relationships in diverse contexts. Such an approach does not require treating seventh-century Prophetic practices as direct pedagogical models for contemporary classrooms. Rather, it involves identifying the ethical principles represented in selected Hadith and considering their relevance to contemporary multicultural educational contexts.

Accordingly, this study examines selected Prophetic Hadith concerning human dignity, recognition of difference, and social relationships and

⁷ Fatima, T., & Tasgheer, A. (2022). Prophetic instructional strategies: A pedagogical framework for the contemporary academics. *Journal of Islamic and Religious Studies*, 7(1), 17–34. <https://doi.org/10.36476/JIRS.7:1.06.2022.15>

⁸ Prayitno, H. J., Markhamah, M., Nasucha, Y., Huda, M., Ratih, K., Ubaidullah, U., Rohmadi, M., Boeriswati, E., & Thambu, N. (2022). Prophetic educational values in the Indonesian language textbook: Pillars of positive politeness and character education. *Heliyon*, 8(8), e10016. <https://doi.org/10.1016/j.heliyon.2022.e10016>

discusses their implications for multicultural education. The study addresses three questions: (1) How do selected Hadith represent human dignity and respect across religious and cultural differences? (2) What principles of social interaction and recognition of diversity can be identified from these Hadith? and (3) How can these Prophetic principles contribute to contemporary discussions of multicultural education? By connecting Hadith studies with multicultural education, this study seeks to contribute an Islamic ethical perspective to the discussion of education in culturally and religiously diverse contexts.

METHODOLOGY

Research Design

This study employed a qualitative research design using thematic analysis to examine selected Prophetic Hadith concerning human dignity, recognition of diversity, and social relationships and to interpret their implications for contemporary multicultural education. A qualitative approach was considered appropriate because the study focused on the meanings, values, and principles represented in the Hadith rather than on numerical measurement or statistical generalization. The study was designed as a textual and interpretive inquiry in which Hadith served as the primary source of data, while relevant scholarship on multicultural education and Islamic education was used to contextualize the interpretation.

The study adopted a thematic approach because the purpose was to identify recurring patterns of meaning across selected Hadith and organize them into broader conceptual themes. The analysis did not assume that the Hadith constituted a direct contemporary model of multicultural education. Instead, it sought to identify ethical principles represented in the Prophetic traditions and subsequently examine their relevance to contemporary educational discussions concerning diversity, respect, inclusion, and social cohesion. This approach allowed the study to maintain a distinction between the original textual context of the Hadith and their contemporary educational interpretation.

Hadith Corpus and Data Sources

The primary data consisted of selected Prophetic Hadith obtained principally from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. These two collections were selected because of their canonical status and their extensive use in Islamic scholarship. The study employed purposive selection rather than attempting to analyze all Hadith dealing with social relations or diversity. Hadith were included when their content directly or contextually addressed human dignity, relations across religious difference, respect for others, cooperation, mutual support, or related forms of social interaction.

Three principal groups of Hadith formed the analytical corpus. The first concerned the Prophet's recognition of human dignity across religious difference, represented by the narration of the Jewish funeral procession in

Ṣaḥīḥ Muslim 961a–b. The second concerned social and familial relations across religious difference, represented by the narration concerning Asmā' bint Abī Bakr and her non-Muslim mother in *Ṣaḥīḥ al-Bukhārī* 2620. The third concerned mutual support and social cohesion, represented by the Prophetic description of believers as parts of a building that support one another in *Ṣaḥīḥ al-Bukhārī* 481 and *Ṣaḥīḥ Muslim* 2585.

Secondary sources included scholarly works on multicultural education, culturally responsive teaching, Islamic education, and Prophetic educational values. These sources were used not as primary evidence for the Hadith findings but to establish the conceptual framework through which the identified Prophetic principles could be discussed in relation to contemporary educational contexts.

Data Collection Procedure

Data collection was conducted through systematic identification, selection, and documentation of relevant Hadith and supporting academic literature. First, the researchers identified Hadith in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* that contained explicit or contextual references to human dignity, religious difference, social relations, mutual respect, and cooperation. Second, the selected narrations were reviewed in their textual and contextual forms to ensure that the interpretation was based on the actual content of the reports rather than isolated phrases.

Third, relevant secondary literature was identified to support the interpretation of the Hadith within the field of multicultural education. Particular attention was given to scholarship addressing cultural diversity, culturally responsive teaching, inclusion, and educational relationships. The selected Hadith and relevant literature were then organized in an analytical matrix containing the Hadith reference, central message, contextual meaning, preliminary code, emerging theme, and potential relevance to multicultural education.

The data collection process therefore involved two interconnected sources: primary textual data from selected Prophetic traditions and secondary conceptual data from relevant academic literature. The two sources were kept analytically distinct so that contemporary educational concepts would not be presented as if they were explicit categories contained in the original Hadith.

Data Analysis

The analysis followed the thematic analysis procedure proposed by Braun and Clarke⁹. The process began with repeated reading of the selected Hadith to develop familiarity with their content and contextual meanings. Initial codes were then generated from significant concepts and actions represented in the narrations. These codes included, among others, human dignity, recognition of difference, respectful interaction, familial relations, cooperation, mutual

⁹ Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>

support, and social cohesion.

The initial codes were subsequently examined for conceptual relationships and grouped into broader themes. Through an iterative process of reviewing, comparing, and refining the codes, three principal themes were established: (1) human dignity and equality across religious differences, (2) recognition and respect for religious and cultural diversity, and (3) social cohesion and mutual support. The themes were then interpreted in relation to contemporary multicultural education literature.

The final stage involved developing an interpretive connection between the Hadith-based themes and educational principles. At this stage, the analysis distinguished between textual evidence and contemporary interpretation. Statements directly supported by the Hadith were treated as textual findings, whereas connections to multicultural education were presented as interpretive implications. This distinction was maintained to avoid attributing contemporary educational concepts directly to the Prophet when such concepts were not explicitly represented in the original narrations.

The analysis consequently aimed not to demonstrate that the selected Hadith constitute a complete theory of multicultural education, but to show how specific Prophetic ethical principles may contribute to contemporary reflection on diversity, respect, inclusion, and social cohesion in educational settings.

RESULT

Human Dignity Across Religious Differences

The first theme identified from the analysis concerns the recognition of human dignity across religious differences. This theme emerged from the Prophetic narration concerning a Jewish funeral recorded in *Ṣaḥīḥ Muslim* 961a–b. The narration describes an occasion when a funeral procession passed before the Prophet Muhammad (peace be upon him), and he stood up. When he was informed that the deceased was Jewish, the Prophet responded:

أَلَيْسَتْ نَفْسًا

"Is it not a human soul?"

(*Ṣaḥīḥ Muslim*, 961a–b)

The full narration is reported as follows:

أَنَّ قَيْسَ بْنَ سَعْدٍ، وَسَهْلَ بْنَ حَنْفٍ، كَانَا بِالْقَادِسِيَّةِ فَمَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَا فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، فَقَالَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ إِنَّهُ يَهُودِيٌّ، فَقَالَ: أَلَيْسَتْ نَفْسًا.

This narration records a sequence of events in which the Prophet's physical response of standing for the funeral was followed by a clarification concerning the religious identity of the deceased. The response أَلَيْسَتْ نَفْسًا places emphasis on the deceased as a *nafs* (a human soul/person), rather than on his religious identity. The immediate textual emphasis is therefore the recognition of human status in a situation involving religious difference.

The finding indicates that the selected Hadith represents respect for

human dignity as a principle that transcends religious identity. The Prophet's response does not erase the distinction between Muslims and non-Muslims; rather, it demonstrates that religious difference does not remove recognition of another person's humanity. The analysis therefore identifies human dignity across religious differences as the first major theme emerging from the selected Hadith.

This theme is particularly relevant to the study because multicultural education concerns educational relationships in contexts where individuals may possess different religious, cultural, ethnic, or social identities. The Hadith provides a textual example in which difference is acknowledged without negating the basic human status of the other person. In the context of the present study, this finding establishes the ethical foundation for examining the relationship between Prophetic teachings and multicultural education.

Recognition and Respect for Religious Difference

The second theme identified from the selected Hadith concerns recognition and respect for religious difference in interpersonal and familial relationships. This theme emerges from the narration of Asmā' bint Abī Bakr concerning her non-Muslim mother, recorded in *Ṣaḥīḥ al-Bukhārī* 2620. In the narration, Asmā' asked the Prophet Muhammad (peace be upon him) whether she should maintain a relationship with her mother, who was a polytheist. The Prophet instructed her to maintain the relationship:

قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قُلْتُ: وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكَ.

"My mother came to me during the lifetime of Allah's Messenger while she was a polytheist. I asked Allah's Messenger for his guidance, saying, 'My mother has come to me and desires [my kindness]. Shall I maintain relations with my mother?' He said, 'Yes, maintain relations with your mother.'"

(*Ṣaḥīḥ al-Bukhārī*, 2620).

The narration presents a clear distinction between religious identity and interpersonal responsibility. Asmā's mother is explicitly described as *مُشْرِكَةٌ* (*mushrikah*), indicating that she did not share Asmā's religious identity. Nevertheless, the Prophet did not instruct Asmā' to sever the familial relationship. Instead, his response, *نَعَمْ، صِلِي أُمَّكَ* ("Yes, maintain relations with your mother"), affirms the continuation of the relationship despite the difference in religious belief.

The finding therefore indicates that religious difference does not necessarily constitute a barrier to respectful interpersonal relationships. The Hadith recognizes the existence of religious difference while simultaneously affirming the importance of maintaining positive social and familial relations. The principle identified here is not the elimination of religious differences, but the possibility of maintaining respectful relationships while such differences remain.

The narration also demonstrates that respect for difference can be expressed through concrete social behavior. The Prophet's response is practical rather than merely abstract: Asmā' is instructed to continue her relationship with her mother. The Hadith therefore provides evidence of an ethical orientation in which difference in religious identity is acknowledged without automatically resulting in social exclusion or the abandonment of interpersonal responsibility.

Within the analytical framework of this study, this finding is categorized as recognition and respect for religious difference. Together with the first theme concerning human dignity, it indicates that the selected Prophetic traditions represent diversity not simply as a difference to be acknowledged but as a social reality within which respectful interaction remains possible. This provides a second textual foundation for examining the relevance of Prophetic teachings to multicultural educational contexts.

Social Cohesion and Mutual Support

The third theme identified from the selected Hadith concerns social cohesion and mutual support. This theme emerges from the Prophetic analogy comparing believers to a building whose individual parts strengthen and support one another. The narration is reported by Abū Mūsā al-Ash'arī in both *Ṣaḥīḥ al-Bukhārī* 481 and *Ṣaḥīḥ Muslim* 2585. The version in *Ṣaḥīḥ Muslim* states:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ
بَعْضًا

"A believer is like a building for another believer, each part supporting and strengthening the other."
(*Ṣaḥīḥ Muslim*, 2585).

A parallel narration in *Ṣaḥīḥ al-Bukhārī* includes the same statement and records an accompanying gesture by the Prophet:

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا، وَشَبَّكَ أَصَابِعَهُ

"Indeed, a believer to another believer is like a building; each part strengthens the other." The Prophet then interlaced his fingers. (*Ṣaḥīḥ al-Bukhārī*, 481).

The central image in this narration is **al-bunyān** (البنيان), or a building, in which individual components are interconnected and mutually reinforcing. The Prophet's accompanying gesture of interlacing his fingers further illustrates the relationship expressed in the verbal statement. Thus, the narration presents social relations through the concepts of connection, mutual dependence, and reinforcement rather than isolation.

The finding indicates that mutual support constitutes an important dimension of Prophetic teaching concerning social relationships. The metaphor does not describe individuals as independent units but as parts of a larger structure whose strength depends partly on the relationship between its components. The expression **يَشُدُّ بَعْضُهُ بَعْضًا** emphasizes reciprocal

strengthening, suggesting that social relationships involve responsibility toward others as well as the receipt of support from them.

The narration therefore provides evidence for a conception of social cohesion based on cooperation and mutual support. Although the immediate wording of the Hadith refers specifically to believers, the ethical principle identified in this analysis concerns the importance of constructive relationships, cooperation, and mutual assistance within a community. In the context of the present study, these principles are relevant to understanding how educational communities can develop relationships in which individuals contribute to and support one another.

The finding also complements the first two themes identified in the analysis. The first theme emphasizes recognition of human dignity across religious differences, while the second highlights the possibility of maintaining respectful relationships despite religious differences. The third theme adds a relational dimension by emphasizing the importance of mutual support and collective cohesion. Taken together, the three themes indicate that the selected Hadith represent diversity and social relations through three interconnected principles: recognizing human dignity, respecting difference, and strengthening social relationships.

Discussion

Human Dignity as a Foundation for Multicultural Education

The first finding demonstrates that recognition of human dignity provides an important ethical principle for understanding relationships across religious differences. The narration in *Ṣaḥīḥ Muslim* 961a–b, in which the Prophet Muhammad (peace be upon him) responded to the passage of a Jewish funeral by recognizing the deceased as a human being, indicates that religious identity did not negate recognition of human dignity. The significance of this finding lies in the distinction between acknowledging difference and allowing difference to become a basis for diminishing the humanity of others.

This *principle* has a close conceptual relationship with multicultural education. Banks argues that multicultural education requires educational institutions to recognize diversity and address the ways in which cultural and group differences influence educational experiences¹⁰. From this perspective, diversity cannot be treated merely as a demographic characteristic. It also affects relationships, participation, representation, and students' experiences within educational institutions¹¹. The Prophetic principle identified in the present study adds an ethical dimension to this discussion by placing respect for the human person at the foundation of interaction.

The *finding* is also relevant to culturally responsive teaching. Gay

¹⁰ Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge.

¹¹ Pineda, P., & Mishra, S. (2022). The semantics of diversity in higher education: differences between the Global North and Global South. *Higher Education*, 85(4), 865–886. <https://doi.org/10.1007/s10734-022-00870-4>

emphasizes the importance of recognizing students' cultural experiences and identities as meaningful resources within teaching and learning¹². Although the Hadith does not formulate the contemporary concept of culturally responsive teaching, the ethical orientation represented in the narration is compatible with the principle that learners should not be reduced to stereotypes or predefined group identities. In educational settings, recognizing human dignity can therefore provide a basis for teachers to approach differences with respect rather than prejudice.

An important implication is that multicultural education should not be reduced to the inclusion of cultural content in teaching materials. It also involves the ethical quality of relationships between teachers and learners and among learners themselves. A curriculum may contain information about different cultures while classroom interaction remains discriminatory or exclusionary. The Hadith examined in this study suggests a more fundamental starting point: before diversity can be meaningfully incorporated into educational practice, the dignity of individuals who embody that diversity must be recognized.

At the same time, the finding should not be overstated. The narration does not provide a complete theory of equality, human rights, or multicultural education in the contemporary sense. Rather, it provides a specific Prophetic example of recognizing human dignity in a context of religious difference. Its relevance to multicultural education therefore emerges through interpretation and conceptual dialogue rather than through a claim that the Hadith directly anticipated modern multicultural education theory.

Respect for Religious Difference and Culturally Responsive Education

The second finding concerns the Prophet's instruction to Asmā' bint Abī Bakr to maintain her relationship with her non-Muslim mother. The statement نَعَمْ، صِلِي أُمَّكَ ("Yes, maintain relations with your mother") in *Ṣaḥīḥ al-Bukhārī* 2620 demonstrates that religious difference did not automatically require the termination of interpersonal or familial relations. The significance of this finding for education lies in the possibility of maintaining respectful relationships while recognizing that individuals may hold different religious identities and beliefs.

This finding is particularly relevant to the concept of culturally responsive education. Gay emphasizes that culturally responsive teaching requires teachers to recognize and respond to students' cultural identities, experiences, and ways of understanding¹³. Such responsiveness requires more than superficial acknowledgment of difference. It involves creating classroom

¹² Gay, G. (2015). The what, why, and how of culturally responsive teaching: International mandates, challenges, and opportunities. *Multicultural Education Review*, 7(3), 123–139. <https://doi.org/10.1080/2005615X.2015.1072079>

¹³ Gay, G. (2015). The what, why, and how of culturally responsive teaching: International mandates, challenges, and opportunities. *Multicultural Education Review*, 7(3), 123–139. <https://doi.org/10.1080/2005615X.2015.1072079>

interactions in which students' identities are treated as legitimate dimensions of their educational experiences¹⁴. The Prophetic example provides an ethical principle that supports this orientation: difference can be acknowledged without becoming a reason for social exclusion.

Banks similarly emphasizes that multicultural education involves transforming educational practices so that diversity becomes part of the educational experience rather than something external to it¹⁵. The Hadith concerning Asmā' and her mother offers a complementary ethical perspective. It demonstrates that maintaining relationships across religious boundaries is possible without requiring the elimination of religious differences. Applied cautiously to educational settings, this principle suggests that teachers can acknowledge religious differences while maintaining respectful and constructive relationships among students.

The finding also has implications for the way teachers address religious and cultural diversity in classroom interaction. Teachers may encounter students whose beliefs, family backgrounds, cultural practices, or identities differ from their own or from those of other students. The Prophetic principle identified here suggests that difference should be managed through respectful interaction rather than social distancing. In practice, this may involve encouraging respectful dialogue, preventing derogatory treatment, allowing students to express their backgrounds appropriately, and establishing classroom norms that protect interpersonal respect.

The educational implication should nevertheless be interpreted within the specific context of the Hadith. The narration concerns a mother–daughter relationship and a particular question about maintaining familial ties. It should not be treated as a direct pedagogical prescription for all forms of contemporary religious diversity. Its contribution to multicultural education is more appropriately understood at the level of an ethical principle: religious difference does not necessarily invalidate the possibility of respectful social relationships. This distinction strengthens rather than weakens the relevance of the finding because it avoids imposing contemporary educational categories directly onto the original Prophetic narration.

Social Cohesion and Inclusive Educational Relationships

The third finding identifies mutual support and social cohesion as another important principle represented in the selected Hadith. The Prophet's description of believers as a building in which one part strengthens another—**الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا**—emphasizes interconnectedness, cooperation, and mutual responsibility. Although the immediate referent of the narration is the relationship among believers, its emphasis on mutual

¹⁴ Brown, J. C., & Crippen, K. J. (2016). The Knowledge and Practices of High School Science Teachers in Pursuit of Cultural Responsiveness. *Science Education*, 101(1), 99–133. <https://doi.org/10.1002/sce.21250>

¹⁵ Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge.

support provides a useful ethical principle for considering relationships within educational communities.

This finding extends the discussion beyond recognition and respect toward participation and social connectedness. Multicultural education is concerned not only with acknowledging differences but also with creating educational environments in which students from diverse backgrounds can participate meaningfully. Kaur et al. emphasize that intercultural education can help schools foster social integration and social cohesion among students from different ethnic, social, and cultural backgrounds¹⁶. From this perspective, a multicultural classroom should not merely place different groups alongside one another; it should also provide opportunities for constructive interaction and shared participation.

The principle of mutual support can also be connected to culturally responsive approaches that value students' diverse experiences and encourage meaningful classroom participation. Kalu and Kurowski emphasize the importance of culturally responsive teaching in accommodating learner diversity and fostering culturally sensitive and inclusive learning environments¹⁷. When recognition of diversity is combined with cooperative interaction, differences can become a resource for learning rather than simply a characteristic of the classroom population. In this context, the Prophetic metaphor of interconnected parts provides an ethical image of relationships in which the strength of the collective is connected to the contribution and support of its members.

The three findings therefore form an interconnected ethical framework. Human dignity provides the foundation for how individuals are regarded; respect for religious difference shapes how relationships are maintained; and mutual support concerns how members of a community interact and contribute to one another. These dimensions correspond to three complementary aspects of multicultural educational practice: recognition, respect, and participation.

The contribution of the present study is consequently not to propose that Hadith constitute a complete alternative to contemporary multicultural education theory. Rather, the findings demonstrate that selected Prophetic traditions contain ethical principles that can enter into dialogue with contemporary multicultural educational thought. Such a dialogue can broaden discussions of multicultural education by introducing an Islamic ethical perspective grounded in Prophetic traditions. It can also provide Islamic educators with a framework for reflecting on diversity not merely as a curricular issue but as a matter of human dignity, interpersonal respect, and social responsibility.

¹⁶ Kaur, A., Awang-Hashim, R., & Noman, M. (2017). Defining intercultural education for social cohesion in Malaysian context. *International Journal of Multicultural Education*, 19(2), 44–60. <https://doi.org/10.18251/ijme.v19i2.1337>

¹⁷ Kalu, N. O., & Kurowski, M. (2021). Culturally responsive teaching for learner diversity in Czech schools: A literature review. *European Journal of Education and Pedagogy*, 2(6). <https://doi.org/10.24018/ejedu.2021.2.6.202>

CONCLUSION

This study examined selected Prophetic Hadith concerning human dignity, religious difference, and social relationships and explored their relevance to contemporary multicultural education. Through a thematic analysis of selected narrations from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, three interconnected themes were identified: human dignity across religious differences, recognition and respect for religious difference, and social cohesion through mutual support.

The first theme demonstrates that recognition of human dignity provides an important ethical foundation for relationships across religious differences. The second shows that religious difference does not necessarily prevent respectful interpersonal relationships, as illustrated by the Prophet's instruction to Asmā' bint Abī Bakr to maintain relations with her non-Muslim mother. The third highlights the importance of mutual support and interconnectedness in social relationships through the Prophetic metaphor of believers as parts of a building that strengthen one another. Taken together, these findings suggest that the selected Hadith represent an ethical orientation toward diversity based on dignity, respect, and social responsibility.

The study further demonstrates that these Prophetic principles can be meaningfully brought into dialogue with contemporary multicultural education. Human dignity provides an ethical basis for recognizing learners as individuals rather than reducing them to group identities; respect for religious difference supports constructive relationships across diverse backgrounds; and mutual support provides a basis for developing inclusive and cooperative educational communities. These connections should be understood as interpretive implications rather than as evidence that the Hadith explicitly formulate the modern theory of multicultural education.

The contribution of this study lies in connecting Hadith-based ethical reflection with contemporary discussions of multicultural education. Rather than treating Prophetic traditions simply as sources of religious instruction, the study demonstrates how selected Hadith can provide ethical resources for reflecting on diversity, interpersonal respect, and social cohesion in educational contexts. This perspective may be particularly relevant to Islamic education, where educational practice involves not only the transmission of knowledge but also the cultivation of ethical relationships and social responsibility.

This study is limited by its reliance on a purposively selected corpus of Hadith, primarily from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. The findings therefore do not represent an exhaustive account of all Prophetic teachings concerning diversity and social relations. In addition, the connection between the Hadith and contemporary multicultural education is interpretive and requires careful contextualization. Future research could expand the Hadith corpus, examine classical *sharḥ* literature to provide deeper contextual

interpretation, and investigate how the ethical principles identified in this study can be translated into and evaluated within contemporary Islamic educational practices.

Overall, the study concludes that selected Prophetic traditions offer a meaningful ethical perspective for engaging with diversity in education. The principles of human dignity, respect for difference, and mutual support provide complementary foundations for thinking about educational relationships in culturally and religiously diverse contexts. Their contemporary relevance lies not in reproducing historical practices literally, but in interpreting their underlying ethical principles within the realities of present-day education.

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