

## **Sahih Bukhari Hadith's View of Social Justice in Multiethnic Nation**

Latifah Abdul Majid

Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan  
Malaysia, 43600 Bangi, Selangor, Malaysia  
Tel: +6019-2424799 E-mail: [umilm@ukm.edu.my](mailto:umilm@ukm.edu.my)

Wan Siti Norjannah W Sulong (Corresponding author)

Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan  
Malaysia, 43600 Bangi, Selangor, Malaysia  
Tel: +6013-9213112 E-mail: [p137992@siswa.ukm.edu.my](mailto:p137992@siswa.ukm.edu.my)

Mohd Farhan Md Ariffin

Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan  
Malaysia, 43600 Bangi, Selangor, Malaysia  
Tel: +6019-2169194 E-mail: [farhan.ariffin@ukm.edu.my](mailto:farhan.ariffin@ukm.edu.my)

Mohd Faizulamri Mohd Saad

Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan  
Malaysia, 43600 Bangi, Selangor, Malaysia  
Tel: +6017-2679035 E-mail: [faizam@ukm.edu.my](mailto:faizam@ukm.edu.my)

Fadlan Mohd Othman

Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan  
Malaysia, 43600 Bangi, Selangor, Malaysia  
Tel: +6019-2233754 E-mail: [fadlan@ukm.edu.my](mailto:fadlan@ukm.edu.my)

### **Abstract**

Malaysia, a multiethnic nation with a diverse population of races, faiths, and political beliefs, requires an effective and contemporary strategy to maintain social stability. Political competition, however, is often racialized due to conflicting ethnic interests and social injustices. To ensure national security in the face of racial tensions and promote multiethnic social justice, certain principles are fundamental. The primary aim of this article is to highlight the principle of social justice in the community, as derived from Sahih Bukhari. The study employs qualitative methodologies to collect and analyze documentary data. Textual data is thematically analyzed using the ATLAS.ti version 9 application.

The data collection method focuses on qualitative analysis of documents. The findings reveal the social justice principles in multiethnic societies as outlined in Sahih Bukhari. The study identifies five key principles emphasized in the book: religion, justice, peace, harmony, and stability. It also examines multiethnic issues related to politics, culture, and economics within the context of social justice. The eight hadiths in Sahih Bukhari on social justice in a multiethnic nation are categorized into five principles. The research suggests that the teachings of the Prophet Muhammad (peace be upon him) establish a framework for justice within the Madani culture. The concepts of religion, justice, peace, harmony, and stability are essential components of multiethnic social justice

and are fundamental to building a civilized society.

**Keywords:** Principles, Hadith, Social justice, Multiethnic, Sahih Bukhari

## Introduction

Sahih Bukhari is regarded as one of the most authentic collections of hadith (sayings and actions of Prophet Muhammad) in Islam (Maragha, 2024). While the compilation primarily focuses on matters of faith, worship, and social conduct, it does not explicitly address the concept of multiethnic social justice in the way contemporary discussions often do (Junaidi et al., 2023). However, certain principles and teachings within Sahih Bukhari can be interpreted in ways that align with the values of social justice and inclusivity. A multiethnic society, often referred to by the Malay term "masyarakat majmuk," describes a multicultural or pluralistic society composed of multiple racial or ethnic societies living together under a single administration. These societies, however, remain distinct from one another, each adhering to different traditions, lifestyles, and belief systems. In other words, it is a society where various ethnic groups coexist harmoniously while preserving their unique cultural identities (Latifah et al., 2024; Abdul Aziz, 2024).

Thus, the diversity of the political landscape in Malaysia is shaped by racial struggles, and its potential is constrained unless approached in a rational and transparent manner. Malays and non-Malays collaborated to establish interracial political harmony following World War II, leading up to Malaya's independence. However, racial tensions culminated in the events of May 13, 1969, which resulted in widespread chaos and exacerbated racial issues. In this context, the principle of social justice must be applied to safeguard the welfare of Malaysia's multiracial

population. Consequently, in response to the racial instability of 1969, the Malaysian government introduced the New Economic Policy (NEP) in 1971 (Talib & Amri, 2020).

Malaysia is a democratic nation, and its development has been facilitated by its pluralistic society (Kasimon, 2020; Chang, 2020). Notably, movements such as Bersih 1.0 to 4.0 and the Reformasi movement of 1998 did not escalate into a coup d'état. The country has experienced consistent economic growth, high levels of social mobility, equitable access to public services and education, as well as the protection of human rights (Baharuddin, 2020).

The formation of a multiethnic society requires the development of policies that promote social peace and ensure national harmony. A closer examination reveals that the establishment of a multiethnic society, in alignment with Shari'a principles, encompasses key elements that contribute to the creation of a secure state across various domains, including religion, politics, and economics. This paper aims to explore the principles of justice to be applied in society, particularly through the lens of the Sunnah Nabawi. The discussion centers on the principles of social justice, their importance in addressing the challenges of a diverse society, and the conclusions drawn from the study—specifically, the application of the hadith on justice to multiethnic society. This study contributes to the promotion of justice principles, emphasizing their importance in fostering unity among diverse communities and their practical application to various ethnic groups.

## The Method of Principles for Social Justice

This article examines the concept of justice from the perspective of hadith, drawing insights from the texts of the hadith, which are supported by the principle of social justice. The hadith texts are categorized according to the theme of the title and are selectively analyzed, with a specific focus on the hadiths found in Sahih Bukhari. The analysis of the hadith texts is informed by the discussions presented in works such as *Sharh al-Hadith* (2017) and other texts that address the concept of justice. This study adopts a qualitative methodology, utilizing document analysis for data collection and content analysis for data interpretation, in order to identify the principles of social justice as taught in the hadith. The primary document for this study is the sahih hadith selected from Sahih Bukhari. Key texts referenced include al-Banna's (1995) *Theory of Justice in European and Islamic Thought* and Syed Qutb's (2000) *Social Justice in Islam*. Additionally, the study incorporates the journal article by Al-Mogtaba (2016) entitled "Al-Adālah al-Ijtīmāiyyah Ḍawābiṭ wa Ma'ālim Dirāsah Maqāṣidiyyah Fi Ḍaw al-Sunnah" (*Principles and Features of Social Justice: A Study of Maqāṣid in the Sunnah Perspective*).

The model of the Charter of Medina (Ṣaḥīfah Madīnah), established by the Prophet Muhammad (PBUH), successfully united diverse society, including the Muslims of Medina, Jews, and Christians, into a cohesive nation. This model granted freedom and shared rights and responsibilities in defending Madīnah. The actions of the Prophet (PBUH) demonstrate that one of the core principles of the Qur'an is the equality of all humans, regardless of social background, race, color, or economic status. Under his leadership, all individuals were treated fairly, a principle that forms the foundational framework for Syed Qutb's (2000) theoretical model in *Social Justice in Islam* and is further

supported by Suleiman's (2021) book *40 on Justice: The Prophetic Voice on Social Reform*. The data analysis methods employed in this study are descriptive and thematic, utilizing ATLAS.ti version 9 software to identify and analyze the themes within Sahih Bukhari, particularly in relation to the principles of multiethnic social justice in Malaysia.

### **Multiethnic Challenges in Social Justice**

#### *How does Multiethnic affect Malaysian Politics?*

The influence of multiethnicity on Malaysian politics, often referred to as Masyarakat Majmuk or a multicultural society, significantly shapes the political landscape. The complex dynamics of interaction among diverse ethnic and religious groups play a crucial role in influencing the broader national context (Segal, 2019). These interactions give rise to various challenges, including issues related to prejudice, ethnic identity, and intergroup tensions, which are central to the discourse surrounding Malaysia's multicultural society (Chia, 2023).

These issues may hinder efforts to foster harmony within Malaysia's multi-religious and multi-ethnic society. Currently, the country's primary policy framework is the concept of "Malaysia Madani," which emphasizes the principles of harmony and unity (Widigdo & Wang Pawi, 2023). "Malaysia Madani" is built upon six pillars: sustainability, welfare, creativity, respect, trust, and excellence. The overarching goal of the Malaysia Madani approach is to adopt a holistic strategy by implementing reforms aimed at addressing the country's development needs (Musa, 2023).

The evolving discourse on social justice in Malaysia attracts significant attention from a wide range of political actors. This is

primarily because social justice remains a critical issue within the context of a multiethnic society. Given the diverse interpretations of social justice, it is essential to carefully examine these issues to prevent disparities in the discourse surrounding social justice. Approaches to matters involving a multiethnic society must consider the underlying factors and contextual influences to ensure that solutions are both relevant and applicable to the current socio-political landscape of Malaysia. In conclusion, the multiethnic composition of Malaysia plays a pivotal role in shaping the country's political environment, with a primary focus on promoting harmony, unity, and social justice among its diverse ethnic and religious communities (Shamsuddin & Ramli, 2021).

#### *How does Religion Influence Politics in Malaysia?*

Islam, as the official religion, significantly influences the political landscape of Malaysia. One notable way in which religion shapes politics is through the Islamic policy, which impacts the country's political framework (Wan Mansor, 2016). At the same time, Malaysia places considerable emphasis on maintaining religious harmony and ensuring freedom of worship for all its citizens. However, racial and religious sentiments often play a pivotal role in elections, as politicians seek to garner public attention and support. Extreme expressions of these sentiments, though, can hinder the nation's progress. Political and racial polarization, alongside religious tensions and calls for reform, have plagued Malaysia for decades, exerting a profound influence on electoral politics (Hamayotsu, 2018). As a result, the political elite exploit these divisions to mobilize their supporters, occasionally resorting to tactics that disparage one or more groups in an effort to secure the

"middle ground" and gain power. Although this polarization is primarily evident at the elite level, it increasingly permeates Malaysian society, posing a threat to racial harmony and eroding social cohesion. This situation necessitates a strategic approach to fostering social cohesion. Islam exerts a profound influence on Malaysian culture, particularly among the Malay community, as noted by Nurul Huda et al. (2022). This influence is evident in various aspects, including religious practices, language, social structure, cultural identity, the arts, and education. In conclusion, religion plays a crucial role in shaping Malaysian politics, with a primary focus on maintaining harmony, unity, and social justice among the country's multiethnic and multi-religious communities (Shamsuddin & Ramli, 2021).

#### *How does Social Justice Affect Islamic Finance?*

Social justice is a fundamental principle in Islamic finance, significantly shaping its practices and policies. Key aspects such as justice and equality are integral to the functioning of Islamic finance. This is because Islamic finance is developed in accordance with Shariah principles, which emphasize socioeconomic justice, equality, and collective prosperity (Muhamed, 2023). These principles ensure that financial transactions are conducted in a manner that is fair and equitable to all parties involved. Unlike conventional finance, which is based on risk transfer, Islamic finance is built on the concept of risk sharing, fostering a more collaborative and balanced approach to financial dealings. According to Hamed (2020), the principle of social justice in Islamic finance promotes fairness by ensuring that all parties share both risks and rewards in financial transactions. Additionally, the prohibition of exploitative practices, such as usury (the

imposition of excessive interest) and gharar (uncertainty or ambiguity), aligns with the tenets of social justice by safeguarding individuals from unfair financial practices. Islamic finance also incorporates elements of social welfare, such as the obligation of zakat (alms) and the encouragement of sadaqah (voluntary charity). These practices help to redistribute wealth within society, alleviate poverty, and reflect the principles of social justice while contributing to sustainable development. Islamic financial instruments, such as zakat, wakaf (endowment), and sadaqah, can be efficiently managed to support specific sustainable development goals (Kuanova et al., 2021). This further supports the principles of social justice by promoting economic development that benefits all members of society. In conclusion, the principles of social justice are deeply embedded within Islamic finance, shaping its practices and policies to foster justice, equality, and socioeconomic development (Rahim & Mohd Yusof, 2023).

### **The Principle of Social Justice in Multiethnic Societies in Hadiths**

In general, the philosophy of coexistence within a community is governed by shared laws, traditions, and values. Multiethnicity, or pluralism, refers to a community characterized by diverse religions, languages, cultures, values, customs, and origins (Reddy & Selvanathan, 2020). One of the challenges arising from such diversity is community disunity, exemplified by the debate surrounding the Hudud law. Non-Muslims often perceive the implementation of Hudud law as having potential implications for their community. This has led to opposition from certain groups who oppose the adoption of the legislation (Shukri, 2023).

Malaysia, a country with a multiracial and religiously diverse population, necessitates the qualities of balance, unity, and justice to maintain social harmony. The concept of social justice is grounded in the teachings of the Prophet Muhammad (PBUH), which serve as a framework for applying social justice principles in a pluralistic society (Junaidi et al., 2023; Azid & Sunar, 2019). Achieving social justice requires the application of key principles that promote societal goals such as balance, stability, harmony, and interracial peace. These principles are essential in addressing issues related to racial relations, cultural and linguistic diversity, and economic disparities (Hamdanieh, 2024). Political parties and coalitions are evaluated based on the effectiveness of their sociopolitical efforts, which suggests that the methods employed must be appropriate for the current context and aligned with the political objectives. These methods should be rational, relevant, and consistent with Shari'a principles, as sociopolitical dynamics can be interpreted differently depending on ideological perspectives. This highlights the importance of political ideologies in shaping the strategies of political parties, urging them to foster cooperation, agreement, or negotiation that ultimately contributes to the country's political stability. The guiding ideals of freedom, equality, and fraternity form the foundation for promoting social justice in this context (Junaidi et al., 2023).

The objective of justice is to establish peace within a nation. However, negative beliefs and misconceptions about Islam often associate it with conflict and hostility. Some political propaganda deliberately distorts the true essence of Islam by misrepresenting its core teachings. A comprehensive examination of maqasid reveals that Islam fundamentally promotes compassion for

all creation (rahmah li al-'alamin) and seeks to foster peace through the principles of social justice. Self-defense is emphasized in Islam, as stated by Allah (SWT) in the Q. 8:61. At the heart of peace lies the achievement of justice, in accordance with Islamic policies that advocate for peace resolutions and the establishment of peace accords between nations to ensure global security (Wardi et al., 2023). Therefore, the development of a social justice model for a plural society based on maqasid al-sunnah is essential for addressing social justice issues. This aligns with Abbott's study (Abbott, 2014), which concluded that the effective management of social justice issues requires the creation of a comprehensive theory of social justice. In political science, the concept of humanity is inherently linked to the concept of justice. Its significance in society is inextricably tied to the pursuit of justice, positioning it as the primary objective of political thought in shaping a just society (Sulieman, 2021; Sulieman, 2019).

Suleiman (2021) authored a book titled "40 on Justice: The Prophetic Voice on Social Reform", in which he compiled 40 hadiths related to justice. These hadiths cover a wide array of topics, including racism, oppression, discrimination, the rights of various individuals such as neighbors, employers, and employees, as well as issues related to favoritism, refugees, gender equality, disability, mental health, and the environment. This work serves as a valuable resource for understanding the prophetic approach to addressing societal injustices during the Prophet's time. By analyzing these hadiths, one can demonstrate how the Messenger of Allah embodies the principles of justice outlined in the Quran.

Social justice in Islam encompasses core values such as freedom and equality. It

extends across all aspects of human existence, including economic considerations, and aims to promote the development of a thriving society. However, the increasing challenges in achieving social justice have led to instances of its misapplication. The role of social justice in Islam is often seen as crucial for establishing a pluralistic society. The framework for sustaining social justice in such societies relies on the rulings of Allah (SWT), as reinforced by both the Quran and the Sunnah. These divine guidelines are instrumental in the establishment of a plural society founded on the principles of social equity and fairness (Sofi, 2016).

The concept of justice is fundamental to the creation of a harmonious society, promoting balance, stability, and unity (Shamsuddin and Ramli, 2021; Baharom, 2019). In the context of Islam, social justice is a core principle, with welfare playing a key role within the framework of Islamic political ethics (Orman, 2008). Al-Moghtaba (2016) authored a journal article titled "*Al-Adālah al-Ijtimā'iyah Dawābiḥ wa Ma'ālim Dirāsah Maqāṣidiyyah Fi Ḍaw al-Sunnah*" (Principles and Features of Social Justice: A Study of Maqāṣid in the Sunnah Perspective). This qualitative research defines social justice, highlighting its foundational principles and objectives during the Prophet's lifetime. The study employs an inductive approach to analyze social justice issues, aiming to evoke a profound spiritual understanding embodied in bonds of affection, unity, brotherhood, and compassion.

Among the key elements of maqasid shariah that advance the foundation of social justice are faith (aqidah) and fair social responsibility. Social justice in Islam encompasses rights and responsibilities, social solidarity, freedom, and equality. Although this study offers valuable insights

into the concepts, fundamentals, characteristics, and components of social justice, its maqasid approach does not delve deeply into the background of specific hadiths. Rather, it provides a broader invocation of social justice through the lens of maqasid al-sunnah.

In this regard, the issue of social justice needs to be implemented with elements that help shape society. The application of this element solves the problem and develops a theory to ensure life in the country. The challenge of managing social plurality, because it wants to create harmony, peace, and positive interaction between races, requires a framework of

justice and tolerance between communities. Thus, the sociopolitical model of justice is a fundamental framework for ensuring the plurality of society. That justice from traditional dement and prophetic Sunnah is a moral compass for Muslims to encompass in various aspects of life. Like justice in family institutions, the relationship between neighbours, and the dynamics of government with civil society (Junaidi et al., 2023). The discussion of the hadith of justice is traced in the book Sahih Bukhari. The search for hadith using a theoretical approach by scholars with a thematic analysis of the following themes which are religion, justice, peace and harmony, and stability in Figure 1.

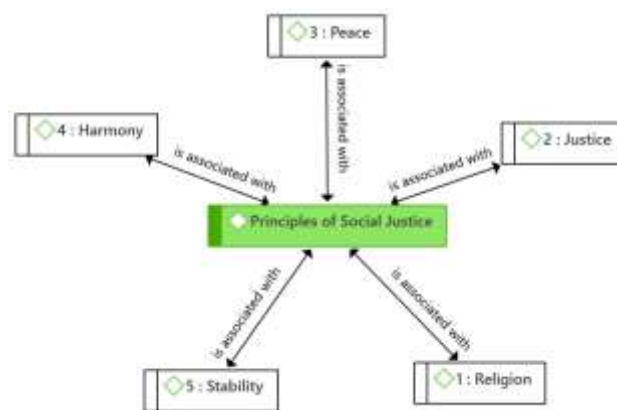


Figure 1: The thematic analysis of the hadiths social justice in ATLAS.ti 9

The above description explains the principles of multiethnic social justice. Here, the theme is presented according to the hadith of Nabawi. Hadith is the words or actions of the Prophet Muhammad PBUH who issued valuable opinions on the principles of social justice in a multiethnic society.

### Religion

Islam, as emphasized in Sahih Bukhari, upholds the principle of equality among all

believers. The Prophet Muhammad is reported to have stated, "All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; likewise, a white has no superiority over a black, nor does a black have any superiority over a white—except by piety and good deeds" (Sahih Bukhari, v. 1, h. 37) (al-Bukhari, 2008). Islam practices universal values in human life such as tolerance or tolerance towards people in various situations and circumstances.

Efforts to resist tyranny and oppression or coercion in religion. This is because tolerance can often confuse the community to the point of raising questions to give in to "rejection" (Bialasiewicz, 2021). The debate on tolerance is refined with the understanding and perception of society in life as practiced by the Prophet Muhammad PBUH based on the universal principle in the hadith "From Abdullah bin Abbas, the Prophet PBUH said: "The most preferred religion of Allah is straight and tolerant." (Isnin, 2021). According to Yusof and Ab Majid (2012), research indicates that dialogue programs frequently implemented in Malaysia represent a pedagogical approach that emphasizes the examination of inter-religious similarities and differences. These programs are structured to enhance understanding and promote meaningful engagement among individuals from diverse ethnic and religious backgrounds within the nation. This method of dialogue is distinguishable from conflict resolution dialogues, which focus on identifying issues and developing a strategic framework for addressing conflicts or disputes, thereby ultimately promoting the principle of fairness. The preservation of an ethnic minority language is crucial for the maintenance of ethnic identity, cultural heritage, and religious practices within diverse communities (Munirah, 2018).

### *Justice*

Social justice encompasses aspects of human life encompassing religion, politics, and economics. Social justice aspires to create the formation of a prosperous society. However, the emergence of issues in social justice led to the impropriety of justice itself. The role of social justice in Islam is considered

irrelevant in shaping a plural society. The existence of principles in upholding social justice to the plural society depends on the ruling set by Allah SWT supported by al-Quran and al-Sunnah. Support guided by the Quran and al-Sunnah is the basis for the establishment of a plural society with the pillar of social justice (Suleiman, 2021). What's more, the declaration of social justice is based on the teachings of the Prophet PBUH as a mechanism for conducting a social justice approach in a plural society (Junaidi et al., 2023). The Islamic social justice element of priority and welfare is one of the main pillars of the Islamic political ethics system (Baharom, 2019). The concept of justice is a fundamental principle in Islam. The Prophet Muhammad stated, "Help your brother, whether he is an oppressor or he is oppressed. People asked, 'O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?' The Prophet said, 'By preventing him from oppressing others'" (*Sahih Bukhari*, v. 78, h. 23). It is also included in social justice is a fundamental principle in Islamic finance and it greatly influences its practices and policies. Here are some of the ways that social justice affects Islamic finance such as justice and equality. This is because, Islamic finance is developed in compliance with the Shariah principles of socioeconomic justice, equality, and collective prosperity. This study attempts to examine current Shariah governance practices and propose a Shariah governance framework for Islamic donation-based crowdfunding (DCF) platforms in Malaysia (Muhamed, 2023).

The concept of humanity in political science is the concept of justice. Its importance and determination in society do not run away from the concept of justice. The purpose is that the element of justice is the main goal in the political intellectual



system in shaping society (Suleiman, 2021). The hadith is "From Abu Hurairah RA, the Prophet PBUH said: "Whoever has (committed) tyranny to his caudal, let him free himself from the tyranny (apologies) for indeed (on the Day of Resurrection) dinar and dirham will not benefit him in the least before his good deeds are taken for his brother (to redeem the wrongdoing done). If he has no better then he will be taken the evil that his brother has and thrown upon him. Sahih Bukhari includes teachings against discrimination based on ethnicity or race. The Prophet is reported to have said, "Do not injure the Muslims, and do not revile them, nor pursue their imperfections. For verily, he who follows the imperfections of his brother, Allah will follow his imperfections" (*Sahih Bukhari*, v. 78, h. 125) (Orman, 2018).

#### *Peace and Harmony*

The goal of justice is the realization of peace in a country. Efforts to achieve peace through social justice. Justice is a fundamental prerequisite of peaceful societies (Toffuor, 2023). Islam emphasizes self-preservation as Allah Almighty says in the Qur'an, al-Anfal:61. The essence of peace lies in the awareness of doing justice in conjunction with Islam's recommendation to hold peace resolutions and promote peace agreements between countries to ensure universal security (Wardi et al., 2023). Society forms one community identity through security. This shows that understanding the relationship of each race increases the principle of security. Relief assistance to people who are in any emergency or problem regardless of race and skin colour. Understanding and relations between races increase security in public relations (Awang Ahmad, 2022). What is the hadith "The Parable of the believers in their relationships, loving love and helping between like one body, if one member

complains the whole body complains then the whole body will complain of sleeplessness and fever". The basis of philosophy in the preaching of the Messenger of Allah is security and justice (Mir and Ahad, 2019). Therefore, Malaysia may serve as a model for harmonious integration with other multiethnic societies (Hajimin, 2021). The study concludes that, despite challenges related to identity, multiethnic individuals play a significant role in promoting inter-communal understanding. This finding is crucial, as their efforts align with the Islamic concept of *Fiqh al-Ta'ayush* (peaceful coexistence), which fosters social harmony (Abdullah et al., 2024).

#### *Stability*

The guarantee of peace and harmony in the life of society depends on political stability. This is because, if the politics of a country are disproportionately causing various problems in a country such as the disintegration of society leads to riots and wars. Society is one of the forms of guarantee that leads to the political stability of the country (Hassan, 2021). Thus, cooperation with various parties triggers political stability. The value of cooperation is driving political stability. Referring to the idea of the Prophet PBUH and the implementation built by him in Medina for a plural society by creating cooperation between all parties of races and religions (Yusuf, 1993). Muslim and non-Muslim cooperation brings together the unity of the ummah based on the community of Medina with the implementation of the Medina Charter (Shah et al., 2013). Medina Charter for Reference as Position of Islam as a Federal Religion and a Determinant of Stable Socio-Religious Relations in Malaysia (Khasasi et al., 2020). The concept of cooperation is based on kindness on the condition of respecting Islam as a federal

religion and the rights of other plural societies by maintaining unity and cooperation agreement (Ationg, 2020). The political principles are based on the al-Quran and al-sunnah according to the implementation of the concept of justice, upholding the truth of removing disobedience, realizing the Shari'a, and creating a peaceful society (Bahrom, 2011). According to the hadith: "From Abdullah Ibn Amr from the Prophet PBUH, he said: Whoever kills those who have entered into a covenant (with Muslim rule) then he will not kiss the scent of heaven, for indeed, the fragrance of heaven can be kissed from a distance of ten years of travel". Rahman and Saleh (2023) affirm the expectations of the Malaysian community through the implementation of unity and harmony principles will secure the stability of society and the country.

Sahih Bukhari (2008) encourages Muslims to be inclusive in their communities. The Prophet Muhammad is reported to have said, "Whoever invites to guidance, his reward will be like the reward of those who follow him, without their reward being diminished in any respect, and whoever invites to misguidance, his sin will be like the sin of those who follow him, without their sins being diminished in any respect" (*Sahih Bukhari*, v. 92, h. 422).

Social justice is a fundamental concept in Islam and is stated in the hadith, words, and actions of the Prophet Muhammad PBUH. Here are some examples as follows: (1) social disparity i.e. injustice in life. The Prophet PBUH emphasized injustice in various aspects by asserting that the oppressors of justice will face punishment on the Day of Resurrection. (2) Islam teaches a form of justice and equality to all individuals regardless of race, religion, or social status in life (Zia, 2024). The reason is, that humans are the creation of Allah SWT so there is no difference from each

other. This principle is reflected in the Hadith of Nabawi which emphasizes the importance of treating all people with fairness and respect. (3) the rights of the weak, there is a hadith that highlights the rights of weak individuals such as the poor, the elderly, and the disabled. The hadith teaches us to be responsible individuals to the community to protect assist and care for these people. This also includes (Hernandez et al., 2023). Social justice in community multiculturalism is in the family system including children (4) the attitude of responsibility is the responsibility of a person towards their actions and will be held accountable in the hereafter. Islam emphasizes this principle through the hadith to safeguard the importance of honesty, integrity, and even responsibility in accountability. (5) Peace and harmony, Islam encourages individuals and communities to be responsible in forming an attitude to maintain peace and avoid conflict and competition in life (Sulaiman, 2021; Suleiman, 2019).

## Conclusion

Upon examining the teachings of Sahih Bukhari, it becomes evident that this compilation of Hadiths offers profound insights into the principles of multiethnic social justice. These principles underscore the significance of equality, fairness, and inclusivity within society. One of the core teachings in Sahih Bukhari stresses the equal treatment of all individuals, irrespective of their ethnicity where every individual is valued and respected, regardless of their racial or cultural background, emphasizing fairness and justice in human interactions. Additionally, Sahih Bukhari encourages the eradication of discrimination and prejudice based on ethnicity, advocating for the rejection of racism, bigotry, and bias in all forms. By promoting

understanding, tolerance, acceptance and economic fairness, this collection of Hadiths seeks to cultivate a society that honors diversity and embraces multiculturalism. The teachings advocate for the equitable distribution of wealth and resources, ensuring that individuals from all ethnic backgrounds have equal opportunities for prosperity. This analysis of Sahih Bukhari, one of the most significant collections of Hadiths in Islam, focuses on identifying the principles of social justice involving diverse ethnicities. It explores the values and principles related to justice, equality, and interethnic relations, presenting an Islamic vision for unity and social cohesion across various ethnic groups.

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