The Model of Managing Cultural Diversity in Educational Organizations Based on Islamic Teachings

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Abstract

Today, educational organizations in Islamic societies are facing an unprecedented challenge in managing cultural diversity. Increased migration, globalization, and intercultural interactions have significantly diversified the demographic composition of students, teachers, and staff. Although diversity in itself represents an opportunity for cultural enrichment and mutual learning, in practice—due to the absence of indigenous management models aligned with Islamic values—it has evolved into profound challenges. Issues such as cultural conflicts arising from linguistic, religious, and ethnic differences are among the consequences of this situation. This theoretical and practical gap has placed educational organizations in Islamic countries at serious risk. The primary objective of this research is to design a model for managing cultural diversity in educational organizations based on Islamic teachings, in a way that responds to key needs. Employing a qualitative approach and using an ijtihadi method in Islamic texts (the Quran, hadiths, and interpretations by Muslim scholars), along with a documentary study of existing management models, this research extracts and integrates key components such as dignity and respect, justice and fairness, cultural dialogue, individual-organization alignment, leadership, and participatory management. The findings indicate that Islamic teachings not only reinforce diversity as an opportunity but also prevent cultural confrontation while preserving and strengthening Islamic identity within educational organizations.

Keywords: *Cultural Diversity, Cultural Diversity Management, Islamic Approach, Foundations of Cultural Diversity, Components of Cultural Diversity*

Introduction

In today's complex and interconnected world, cultural diversity has become an inevitable reality and, at the same time, a factor that presents countless challenges and opportunities for organizations, especially educational institutions. Educational organizations, as the main centers of teaching, training, and socialization, face this diversity more than other institutions. Culture, understood as a set of traditions, customs, rituals, beliefs, and behaviors of a nation, plays a significant role in shaping human behavior.

Effective management of this cultural diversity requires intelligent models and strategies that not only prevent potential conflicts but also harness this variety as a driving force for growth, creativity, and collective learning. In this regard, drawing upon the valuable teachings of Islam—which emphasize the inherent dignity of human beings, justice, mutual respect, and positive interaction—can provide a solid foundation for designing a "Cultural Diversity Management Model." Through coherent and fair planning, this model helps educational managers create a peaceful, collaborative, and respectful environment; a space in which all individuals, regardless of their diverse cultural backgrounds, feel a sense of belonging and worth, and can contribute to achieving higher educational and organizational goals.

1. Theoretical Literature of the Research

Cultural diversity, as one of the most important characteristics of human societies, reflects differences. Religion and various approaches exist that can assist in analyzing and better understanding this diversity. Among these, four main approaches can be highlighted: the assimilation approach, the pluralism approach, the homogenization approach, and the unity-in-diversity approach.

1-1. Definition of Management

Management is the process of effectively and efficiently utilizing material and human resources based on an accepted value system, through planning, organizing, mobilizing resources and facilities, directing, and controlling operations, in order to achieve predetermined objectives (Carlisle, 1976: 5).

1-2. Educational Organization

An organization is considered a social phenomenon that is consciously coordinated and operates within relatively defined boundaries to achieve one or more common goals (Robbins, 1987, p.3). The most comprehensive definition provided regarding education is that of Hilgard and Marquis. These two psychologists defined learning as follows: learning is the process of relatively permanent changes in an individual's potential behavior as a result of experience. This definition is superior to other definitions because it offers a new perspective on the learning process. This new perspective can be traced in concepts such as process of change, relative permanence, potential behavior, and experience (Shabani, 2005, p.11).

1-3. Theories of Cultural Diversity

Cultural diversity in sociological literature refers to a society in which more than one ethnicity, race, religion, denomination, language, and culture exist. Such societies are called multicultural or culturally plural societies that live within a single domain. Cultural diversity has become a subject of attention in recent years following the emergence of globalization. It is regarded as a shared heritage of humanity, and its preservation and protection are considered a moral necessity (Ahmadi, 2011, p.34).

a. Assimilation

In this model, minorities continue to maintain their customs and traditions, yet their behavior is shaped under the influence of prevailing values and norms. Immigrant generations face pressures that push them toward similarity with the dominant culture, and consequently, their children become broadly assimilated into the mainstream culture. This concept refers to a process in which ethnic and racial differences among

groups disappear. A similar policy is applied by many governments toward the demands of minorities—a policy that requires minorities to abandon their specific customs, traditions, and moral beliefs and adopt the general culture. In other words, cultural assimilation is considered a form of passivity and dissolution that emphasizes cultural integration and the reduction of cultural diversity.

From the perspective of Ernest Barth and Donald Noel, assimilation policy is perceived as cultural integration toward which multi-ethnic societies move. Government policies and ideologies are founded on this basis, and the aim of assimilation policy is to combine the cultural, social, and psychological elements of distinct and independent groups in order to create a society without ethnic differences (Barth & Noel, 1972, p.336).

b. Cultural Pluralism

The concept of pluralism was first introduced by J. S. Furnivall. He explained the issue in societies with different ethnic backgrounds that only had economic contact with one another, functioning like a puzzle that holds different groups together like pieces of a mosaic. Pluralism means recognizing the legitimacy of different cultures, races, nationalities, languages, and so forth. The cultural pluralism model emerges alongside the growth and expansion of subcultures existing side by side. In this model, the subcultures within society are acknowledged, enabling the society to survive and grow, thereby creating the conditions for dynamism. In societies that embrace pluralism, a kind of cultural relativism prevails, and values and principles that are considered absolute and sacred do not exist. Instead, values are relative and parallel, and society does not assign superior importance to any particular subculture or principle. However, in reality, adopting such a model is very difficult and entails numerous consequences. Even in highly developed Western societies, it is rare to find a society that has fully adopted this model in its cultural policies.

c. Cultural Homogenization

As the name suggests, this model seeks cultural unification within society. Based on this model, there are certain sacred principles and values that others must accept. In other words, this model carries a lofty and spiritual conception of culture, upon which a geometric design of values, norms, and behaviors is constructed in the social sphere to demonstrate which norms and values are superior, which ones serve as prerequisites for attaining these higher values and norms, which ones are negligible due to their lack of connection to higher values, and finally, which ones are considered anti-values or obstacles to achieving them.

This geometric design of cultural values adopts a central point of norms, from which it organizes distinctions in a self-regulated manner. By outlining this geometric design, a cohesive society is created, founded upon a constellation of consensual values. A society that pursues the path of unification seeks a lofty destination on the horizon and distances itself from the corruption of contemporary society. In other words, it aims at a form of goodness and a higher rational goal. Those who pioneer this path are individuals who embody higher values earlier than others and act in accordance with such values in practice. Consequently, as society advances, a hierarchical and geometric community based on higher values is realized in tangible form (Kashi, 2000, p.57).

d. Unity in Cultural Diversity

This model, while emphasizing cultural commonalities, allows for the coexistence of diverse subcultures within four shared symbolic frameworks. In other words, in every society, a set of fundamental questions arises concerning the world, humanity, God, ultimate purpose, human duty, and their value and sanctity. The answers that each society provides to these questions must be general enough to form a symbolic unity or, in other words, a meta-discursive framework through a common national language.

This meta-discursive framework must be capable of encompassing various subcultures—ethnic, linguistic, professional, cognitive, normative, and value-based. Societies, in responding to these fundamental questions, can draw upon their beliefs, traditions, religious and national customs, particularly by referring to human commonalities that most members of society recognize as the highest shared rational and emotional ground. Emphasizing these commonalities, highlighting them, and at the same time acknowledging cultural diversity and multiplicity are the distinctive features of the unity-in-diversity model.

At present, in developing Third World countries that are vulnerable in the four dimensions of social, economic, political, and cultural life, emphasis on human commonalities within society is essential. In this way, the collective identity of the majority of individuals stands above other group identities, and most people gather under the umbrella of cultural understanding (Chelbi, 2005, p.145).

2. Research Background

A review of previous studies shows that, so far, no comprehensive research has been conducted on the components of managing cultural diversity models in educational organizations based on Islamic teachings. Nevertheless, in this field, some studies with related titles have been carried out. For example, books such as *National Cohesion and Cultural Diversity* by Seyed Reza Salehi and *Political Cohesion in Multicultural Societies* have examined issues such as cultural identity, cohesion, and cultural policies. Likewise, the book *Cultural Pluralism* by C. W. Watson addresses topics such as cultural nationalism and media.

However, the subject emphasized in this research is the model of cultural diversity in educational organizations based on religious teachings. As an emerging topic, it requires further exploration and investigation. Cultural diversity in educational organizations leads to the recognition of individuals' cultural identity and highlights the importance of a culture of mutual acceptance.

3. Research Method

In this research, data have been collected through the library method. Every researcher, before beginning a study and when interested in a specific subject, is inevitably required to refer to the library. By studying books, articles, and other research related to the area of interest, the researcher can better understand the research topic, perceive its dimensions, and refine and clarify the objectives of the study.

Sometimes research is conducted within books, documents, sources, opinions, and theories in the limited space of the library. This type is called "library research" and relies on written sources. However, the outcome of either method is presented in the form of an article or book, and the principles of academic writing govern the product of the research. In this method, also referred to as "documentary study," the researcher conducts the study by examining various sources (Dehnavi, 1997, p.20).

In this research, data analysis has been carried out based on the principles of Islamic jurisprudence (Usul al-Fiqh) and juristic rules. In the science of Usul, for the purpose of analysis and achieving the desired results, concepts such as general and particular, absolute and restricted, analogy, as well as different types of indications—explicit, implicit, and inclusive—are employed to make it possible to reach the intended conclusions. This represents an Islamic approach to solving managerial issues by deriving from religious sources (Qur'an, Sunnah, reason, and consensus) and adapting them to the changing organizational conditions.

The stages of data analysis based on the ijtihadi method are as follows:

a. First Stage: Problem Identification

Cultural diversity in today's educational environments is regarded not merely as a transient phenomenon but as a permanent and structural reality that can create unique capacities for improving the quality of education, enriching learning, and strengthening social cohesion. However, this diversity becomes a challenge when educational systems lack appropriate theoretical and practical frameworks to organize, guide, and constructively utilize this potential. The absence of effective management models in this area can intensify identity conflicts, reinforce cultural stereotypes, perpetuate educational inequalities, and ultimately weaken social solidarity.

In this context, Islamic teachings, with their rich foundation of anthropological, ethical, and social concepts, provide a comprehensive and systematic framework for constructive engagement with the issue of cultural diversity. This intellectual system, emphasizing fundamental principles such as the inherent dignity of human beings, respect for cultural differences as divine tradition, justice as the core of social relations, fairness as the standard of individual and organizational behavior, intercultural dialogue as a method of constructive interaction, universal education as a strategy for raising awareness, and participatory leadership as a model of desirable governance, can provide a strong theoretical basis for designing cultural diversity management models. The Holy Qur'an explicitly, in numerous verses such as verse 13 of Surah al-Hujurat (Indeed, We created you from male and female and made you into nations and tribes so that you may know one another) introduces cultural diversity not only as an unavoidable reality but also as a basis for interaction and mutual recognition.

b. Second Stage: Vocabulary Collection

One of the important stages of the ijtihadi method is the collection and use of research-related vocabulary. At this stage, the terms related to the research topic are first identified and then evaluated. The extracted terms are: dignity, justice and fairness, interaction, teaching and learning, consultation, mutual recognition, trust, accountability and evaluation, mercy and kindness, cooperation, equity, and unity.

c. Third Stage: Source Collection

In the third stage, the extracted terms are evaluated and examined in relation to the Qur'an and Sunnah to obtain Qur'anic and Hadith evidence and documentation for them.

Keyword	Verses and Traditions	Source
Dignity	[Whoever believes in Allah and the Last Day, let him honor his neighbor] "And We have certainly honored the children of Adam" (Qur'an, Surah al-Isra, 17:70)	*Sahih al-Bukhari*, Vol. 7, Hadith 7561
Justice & Fairness	[Fill your heart with mercy for the people… for they are either your brothers in religion or your equals in creation] "Indeed, Allah commands justice and excellence"	*Nahj al-Balagha*, Letter 53; Qur'an, Surah al-Nahl, 16:90
Interaction	"O mankind, indeed We created you from male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you"	Qur'an, Surah al-Hujurat, 49:13
Teaching & Learning	"As We have sent among you a Messenger from yourselves… teaching you the Book and wisdom and teaching you that which you did not know" (Qur'an, Surah al-Baqarah, 2:151) [Seeking knowledge is an obligation upon every Muslim]	Qur'an, Surah al-Baqarah, 2:151; *Al-Kafi*, al-Kulayni, Vol. 1, p.30, Hadith 1

Keyword	Verses and Traditions	Source
Consultation	"And consult them in the matter…" "O people, I have rights over you and you have rights over me… your right over me is sincere advice and provision of your share…" "Include in consultation those of opinion and intellect"	Qur'an, Surah Al-Imran, 3:159; *Nahj al-Balagha*, Sermon 216; Letter 53
Mutual Recognition	"And We made you nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you"	Qur'an, Surah al-Hujurat, 49:13
Trust	"Trusting everyone before testing is weakness"	*Nahj al-Balagha*, Wisdom 43
Accountability & Evaluation	"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow"	Qur'an, Surah al-Hashr, 59:18
Mercy & Kindness	"So, by mercy from Allah, you were lenient with them. And if you had been rude and harsh in heart, they would have disbanded from about you"	Qur'an, Surah Al-Imran, 3:159
Cooperation	"And cooperate in righteousness and piety, but do not cooperate in sin and aggression"	Qur'an, Surah al-Ma'idah, 5:2
Equity	"And deal justly with them" "O you who have believed, be persistently standing firm in justice"	Qur'an, Surah al-Mumtahanah, 60:8; Qur'an, Surah al-Nisa, 4:135

d. Fourth Stage: Interpretation of Verses

In the fourth stage, after collecting the Qur'anic verses and Hadiths related to the subject, their indications are evaluated to determine whether these verses are connected to the research topic or not.

4. Components of Cultural Diversity in Educational Organizations

Managing cultural diversity as a model in multicultural societies requires a deep understanding of its foundations and various substantive components, which can facilitate peaceful coexistence and enhance productivity. Based on the framework under discussion, cultural diversity management comprises several components that are introduced below, derived from Qur'anic verses, traditions, and relevant foundations.

4-1. Respect and Recognition of Differences

Cultural diversity management in educational organizations, grounded in human dignity, is an approach shaped by respect for the intrinsic value of human beings, justice, and acceptance of differences. This concept is rooted in ethical and philosophical teachings that regard every human being—regardless of ethnic, linguistic, religious, or cultural characteristics—as deserving of respect and equality. In educational environments, this approach not only contributes to creating an inclusive learning space but also fosters personal and social growth among all stakeholders (students, teachers, and staff). Respect for cultural differences in educational organizations is one of the fundamental principles for establishing a healthy, dynamic, and inclusive environment. This respect is not only an ethical value but also a necessity for progress and effective cooperation in multicultural societies. Educational organizations are meeting points of diverse ideas, beliefs, and lifestyles, and attention to these differences can enrich learning experiences and strengthen collaborative spirit among individuals. As the Prophet Muhammad stated: *"Whoever believes in Allah and the Last Day, let him honor his neighbor"* (*Sahih al-Bukhari*, Vol. 7, Hadith 7561). The Qur'an also declares: *"And We have certainly honored the children of Adam"* (Surah al-Isra, 17:70).

4-2. Justice and Fairness

Justice and fairness in managing cultural diversity mean creating an environment in which all individuals, regardless of ethnic, religious, linguistic, or national background, feel valued, respected, and a sense of belonging. This is not achieved merely through formal equality but requires recognizing differences and meeting the specific needs of each group to attain genuine equality. Imam Ali (peace be upon him), addressing Malik al-Ashtar, the governor of Egypt, said: *"Fill your heart with mercy for the people… for they are of two kinds: either your brothers in religion or your equals in creation"* (*Nahj al-Balagha*, Letter 53).

4-3. Equitable Distribution of Opportunities

Equitable distribution of opportunities in educational organizations is considered one of the fundamental principles of social and economic justice. Based on the mission of the Prophets, who sought to establish divine justice and equity, it is necessary that this justice be realized and safeguarded by the people themselves (Naghipourfar, 2002, p.135). The Qur'an emphasizes this matter: *"We sent Our messengers with clear proofs and sent down with them the Scripture and the Balance that the people may uphold justice"* (Surah al-Hadid, 57:25).

In educational organizations, equitable distribution of opportunities means ensuring that all individuals have access to educational resources, information, and learning facilities. This access not only promotes social justice but also enhances solidarity and improves quality of life across diverse communities. In the modern world, economic and cultural inequalities pose serious challenges that require urgent attention in educational planning. Such inequalities can weaken cultural diversity and harm the unique characteristics of each culture. Therefore, it is essential that educational and economic policies be designed to provide equal opportunities for all groups.

Cultural diversity management in educational organizations must address the needs and aspirations of all segments of society. Empowering disadvantaged groups and creating equal opportunities for education and employment can provide a suitable foundation for reducing inequalities. Improving the distribution of opportunities in educational organizations not only contributes to economic progress but also enriches culture and strengthens cultural diversity.

This issue is particularly important in multicultural societies, as it positively influences peaceful and sustainable coexistence among diverse cultural groups. Thus, achieving justice and equity in education as the main platform for equal access to opportunities plays a fundamental role in advancing social, economic, and cultural objectives.

Equitable distribution of opportunities in the model of cultural diversity management in educational organizations, from an Islamic perspective, is one of the essential principles of the Islamic value system. It is based on justice, equality, and respect for cultural differences. The main goal of this approach is to create an environment in which all individuals, regardless of cultural, ethnic, religious, or gender background, can benefit from equal opportunities for growth and advancement. As the Qur'an states: *"Indeed, Allah commands justice and excellence"* (Surah al-Nahl, 16:90).

4-4. Intercultural Dialogue

Intercultural dialogue is not merely about speaking; rather, it is about reducing stereotypes and prejudices, as many cultural conflicts and misunderstandings stem from ignorance and preconceived notions. Direct and honest dialogue provides individuals with the opportunity to move beyond false assumptions and to become familiar with the reality and complexity of another culture. It also strengthens empathy and trust. When people listen to each other's stories, they become acquainted with one another's values, fears, and aspirations. This sharing builds a bridge of understanding and empathy, which forms the foundation of cooperation and trust. Imam Ali (peace be upon him) emphasized: *"Include in consultation those of opinion and intellect"* (*Nahj al-Balagha*, Letter 53).

4-5. Encouragement of Cultural Interactions

Cultural interactions in educational organizations are of great importance and can significantly contribute to improving the quality of teaching and learning. These interactions lead to the exchange of ideas, beliefs, and experiences among individuals from diverse cultural backgrounds, thereby opening new horizons in mutual understanding and recognition. Educational organizations are environments where not only knowledge is transmitted but also diverse cultures and values are shared. Such cultural interactions can strengthen social cohesion and mutual respect among students and teachers. Moreover, greater familiarity with different cultures and traditions fosters critical thinking and creativity among learners.

Nevertheless, challenges exist in this process, and cultural conflicts or misunderstandings may hinder the creation of a healthy educational environment. Therefore, educational organizations must actively promote intercultural dialogue and communication skills training to provide an educational space in which cultural diversity is recognized as a valuable asset. Consequently, cultural interactions in educational organizations not only contribute to individual growth but also have a profound impact on society. By strengthening cultural exchanges, a better world can be built in which differences are used as tools for learning and progress (Valaei, 1998, p.312).

Human life derives meaning from its inseparable connection with human communication. In the realm of cultural interactions, one of the fundamental principles to be considered is human communication skills. These skills can bring together ethnic and cultural groups, and individuals who possess the ability to communicate effectively with others can make constructive use of others' resources and capabilities, thereby fostering productive interactions among diverse cultural groups. Hence, management in educational organizations must pay special attention to the positive aspects of such communication and take steps to develop communication skills. This approach not only improves the educational environment but also creates a suitable space for cultural exchange and balanced learning among members of the educational community. Ultimately, effective communication ability is regarded as a key factor in the success of educational management and in building cultural cohesion among different ethnicities and races (Shafiei, 2006, p.102).

The use of others' experiences is considered a fundamental principle in Islam, particularly in social and organizational matters. This principle not only enriches intercultural dialogue but also attracts and fosters cooperation among diverse individuals. Imam Ali (peace be upon him) highlighted this with a profound teaching: *"One who is ignorant of the diversity of opinions will be confounded in finding solutions"*. According to this noble saying, a person unaware of diverse perspectives will struggle to resolve issues effectively. The Qur'an also states: *"O mankind, indeed We created you from male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you"* (Surah al-Hujurat, 49:13).

5. Indicators for Strengthening and Developing Culture in Educational Organizations

5-1. Individual–Organization Alignment

In today's world, strengthening the alignment between the individual and the organization is considered one of the fundamental goals in teaching communication skills. This alignment not only ensures improved organizational performance but also fosters a culture of understanding and empathy among members. A prominent example of this can be observed in the management of Prophet Joseph (peace be upon him), who, as a managerial model, emphasized the principle of social justice and cooperation. He succeeded in establishing synergy within his society, and his conduct during the years of abundance was based on cooperation and healthy competition. This competition, instead of weakening, reinforced social and economic commonalities. His approach contributed to meeting societal needs and preventing hoarding, monopoly, and profiteering.

In this perspective, a religious government is obliged to always support the interests of both the individual and society, thereby providing the necessary foundation for the emergence and flourishing of communication skills. The economic justice implemented by Prophet Joseph not only distributed wealth within society but also increased trust and social cohesion. Such thinking can serve as a beacon for contemporary organizations and individuals in strengthening communication skills and establishing healthy relationships in workplaces and social environments. Thus, individual–organization alignment leads to the creation of a healthy and humane system for managing resources and talents, ultimately resulting in societal growth and prosperity. If we apply the managerial teachings of Prophet Joseph in the modern era, we can improve social and economic conditions and establish a more just and balanced environment (Mirmoezi, 2011, p.384).

The Holy Qur'an, as an inspirational source, emphasizes the importance of cooperation and interaction among individuals with diverse cultural backgrounds. In this regard, Allah states in Surah al-Hujurat, verse 13: *"O mankind, indeed We created you from male and female and made you peoples and tribes so that you may know one another."* This verse highlights the necessity of mutual recognition and coexistence among different communities. The Prophet of Islam also emphasized solidarity among believers, stating: *"The believers are like one body."* This underscores unity and convergence. Therefore, educational managers must pay special attention to relationships among students and staff. Providing a suitable environment for interaction and cooperation not only strengthens collective spirit but also creates a positive and productive learning atmosphere. Emphasizing the positive effects of cooperation among diverse individuals can significantly contribute to achieving organizational goals and individual development.

5-2. Teaching Islamic Values

Education and awareness-raising are among the most fundamental pillars of social and cultural development. Islamic values such as brotherhood and justice have long been emphasized in Islamic societies as central principles, playing a special role in shaping social identity and characteristics. These values, as intangible concepts, are internalized in individuals' thoughts and behaviors, thereby strengthening unity and cohesion within society. In the educational system, institutions and organizations bear the responsibility of transmitting knowledge and must take steps to reinforce these values. One of the key missions of Islamic education is the promotion of brotherhood and social justice in the process of teaching and training. This not only influences the development of individual identity but also strengthens collective and cultural identity.

Teaching Islamic values in the management model of educational organizations is one of the important approaches to strengthening Islamic culture and enhancing professional ethics in educational environments. This model is based on Islamic principles and values, aiming to create a healthy, justice-oriented, and ethically grounded environment.

5-3. Leadership and Participatory Management

Leadership and participation in managing cultural diversity in educational organizations play a vital role in creating an inclusive, creative, and effective environment. In the era of globalization, educational organizations face a diverse combination of students, faculty, and staff, which requires an intelligent model to harness this capacity. A comprehensive framework for such a model is presented below.

Participatory management, as one of the modern approaches in organizational management—particularly in educational organizations—holds great importance. This model emphasizes the active participation of all members of the organization in the processes of decision-making and implementation. As an effective leadership style, it can lead to improved organizational performance, increased employee satisfaction, and enhanced educational quality. Participation of organizational members in decision-making and planning processes is not only a necessity but also a fundamental value in leadership and participatory management. This concept signifies the recognition of both individual and collective impact in creating desired changes, as well as the realization of self-awareness and personal growth among

organizational members. Participation is a dynamic process that enables individuals to share in achieving common goals and thereby enhance their capabilities in advancing the organization.

The importance of participation for managers and employees is highly significant, as managers, in their role as leaders, need to receive diverse opinions and perspectives to make effective decisions. Imam Ali (peace be upon him), emphasizing the importance of consultation, advised Malik al-Ashtar: *"Consult with just scholars"*, clarifying that self-centeredness can lead to destruction. These statements highlight the necessity of benefiting from collective wisdom and consultation in organizations. In another instance, Imam Ali (peace be upon him) stated: *"O people, I have rights over you and you have rights over me… As for your right over me, it is sincere advice for you and the provision of your due share"* (*Nahj al-Balagha*, Sermon 216).

Participatory management, in which all members of the organization play a role in decision-making, is of particular importance within the framework of cultural diversity. From the perspective of Islam, this approach is not only an efficient managerial method but also a reflection of divine principles such as *shura* (consultation), justice, and respect for differences. Islam, by emphasizing unity within diversity, provides a model that promotes active participation and respect for cultural diversity.

5-4. Justice and Equality in Treatment

The Prophet (peace be upon him) always emphasized fair treatment of all individuals, regardless of their background. He stated: *"People are equal like the teeth of a comb"* (*Sunan al-Bukhari*, Vol. 7, Hadith 7561). The practical application of this principle lies in implementing anti-discrimination policies in student admissions, staff recruitment, and the distribution of teacher training resources, in order to avoid unconscious biases and to pay attention to the specific cultural needs of students.

The Prophet (peace be upon him), instead of imposing views, used dialogue to create understanding (such as his debate with the Christians of Najran). In educational practice, this can be applied through organizing dialogue sessions among students on cultural and social topics, encouraging group research on the history and values of different cultures, and fostering constructive dialogue and mutual learning. Such practices can contribute to establishing justice and equality to some extent.

5-5. Responsibility and Accountability

Allah states in the Holy Qur'an (Surah al-Hashr, 59:18): *"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow."* This verse highlights the necessity of continuous evaluation (accountability) in management. In this regard, the Prophet Muhammad (peace be upon him) also said: *"All of you are shepherds, and all of you are responsible for your flock"* (*Sahih al-Bukhari*, Vol. 3, Hadith 893). Educational managers are therefore responsible for providing a fair and inclusive environment for all cultures.

Conclusion

It can be said that managing cultural diversity is the most essential factor for implementing other dimensions of culture. This management not only contributes to improving educational quality but also institutionalizes the components of cultural diversity in educational organizations, thereby strengthening social cohesion among students from different cultural backgrounds. Respecting diversity and empowering organizational members for positive and constructive interaction in educational settings is the key step toward achieving a comprehensive and holistic culture.

For this reason, cultural diversity management has been presented as a serious topic in organizational management, particularly in educational institutions, with various components that can be used to improve and optimize cultural diversity management. In today's world, faced with globalization and increasing cultural diversity, the ability to effectively manage this diversity has become one of the key

factors for organizational success. Educational organizations, as centers for nurturing future generations, must be able to provide an environment in which all individuals, regardless of cultural, racial, or religious background, feel secure and valued.

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