



TRUTH CLAIM, RELIGIOUS DIVERSITY AND HARMONY: AN INTERDISCIPLINARY STUDY OF QS. AL- MĀ'IDAH 5 VERSE 48

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Abstract

This article examines the relationship between truth claims, religious diversity, and social harmony through an interdisciplinary study of QS. Al- Mā'idah 5: 48. Truth claims constitute an important part of religious identity and belief, however, in pluralistic societies, that may develop into exclusivist attitudes when not accompanied by an awareness of diversity. This study aims to analyze how QS. Al- Mā'idah: 48 provides a Qur'anic framework for understanding and managing truth claims within religious diversity. The study employs a qualitative method using a thematic Qur'anic interpretation approach combined with a socio psychological perspective. The analysis focuses on the concepts of shari'ah, minhāj, religious diversity, and the principle of fastabiqul khairāt in the verse. The findings indicate that QS. Al- Mā'idah: 48 recognizes the existence of diverse paths and forms of religious practice among human communities while directing such differences toward a constructive orientation through competition in goodness. Thus, the Qur'an does not require the elimination of religious truth claims; rather, it encourages their expression within an ethical framework so that they do not develop into exclusivism that undermines social coexistence. The reconstruction of truth claims proposed in this study places religious convictions within an ethical framework that allows faith commitments to remain intact while simultaneously promoting respect for diversity and the cultivation of social harmony.

Keywords *Truth Claims, Religious Diversity, Religious Harmony, QS. Al-Mā'idah 5:48*

INTRODUCTION

Religious diversity is a reality of human life in contemporary society, including in Indonesia. Each group has its own beliefs, doctrines, and understanding of religious truth. On the one hand, such diversity is a social asset; on the other hand, it may potentially generate social tensions when differences in belief are understood exclusively.

This is where the issue of truth claims becomes highly significant. Each religion has its own concept of truth, but the issue is not merely the existence of truth claims; rather, it concerns how such claims are expressed and applied in the life of a plural society.

Simply put, truth claims are claims or beliefs that a particular teaching possesses truth. In religious life, such claims are actually part of religious identity. However, when such claims develop into an attitude that regards other groups as completely wrong, unworthy of respect, or as a threat, exclusivism, intolerance, polarization, and social conflict may emerge.

Modern society increasingly demonstrates intense interreligious interaction. Human mobility, education, social media, and globalization have made interaction among religious groups more open. In such circumstances, understanding religious truth claims requires not only a theological perspective but also social and humanistic perspectives. In other words, religious belief is internal, while the social impact of how a person understands that belief is external.

QS. Al-Mā'idah 48 is highly relevant because the verse contains several ideas at once, including the Qur'an as revelation that confirms and safeguards previous scriptures; the existence of diversity expressed through *syir'ah wa minhāj* among communities; difference as part of God's decree and a test; the command to *fastabiqul khairāt*, or compete in goodness; and the affirmation that Allah will decide concerning matters over which people differ. Here the Qur'an teaches the importance of connecting or communicating religious truth, human diversity, and harmonious life.

Previous studies have extensively discussed religious pluralism, interreligious tolerance, truth claims, QS. Al-Mā'idah 48, and religious moderation. However, this study is positioned differently by connecting three concepts: truth claims—religious diversity—harmony. QS. Al-Mā'idah 48 is then read not only through textual exegesis but also through an interdisciplinary perspective. Therefore, a study integrating the theological dimension of truth claims with the reality of religious diversity and its social consequences for the creation of harmony is needed.

This article examines QS. Al-Mā'idah 48 to explore how the Qur'an views truth claims in the context of religious diversity and how this understanding can be developed into an ethical framework for the creation of social harmony.

This study employs an interdisciplinary approach, with Qur'anic exegesis as the primary foundation and the social sciences and humanities as supporting perspectives.

The Concept of Truth Claims in Religious Studies

Truth claims are one of the fundamental issues in religious studies. Every religious tradition has a set of beliefs concerning God, revelation, salvation, and ways of life that its adherents believe to be true. Therefore, the existence of truth claims is inseparable from religious identity. Problems arise when such claims encounter truth claims from other religious traditions with different theological foundations. In the philosophy of religion, this issue has developed into a debate over how a religion understands its own truth and the position of other religions.

In the study of religions, discussions of truth claims are often associated with three major paradigms: exclusivism, inclusivism, and pluralism. Exclusivism places truth exclusively within one religious tradition. Inclusivism acknowledges values or truth outside one's own religion while maintaining the superiority or fullness of truth within one's own religion. Pluralism, meanwhile, provides greater space for the existence of various religious traditions as paths possessing religious value. This typology is widely used in interreligious studies, although scholars acknowledge that each category contains variations and cannot always capture the full complexity of religious thought.

John Hick, one of the important figures in the philosophy of religion, offers a pluralistic approach by viewing the major religions as different human responses to a transcendent reality. However, John Hick's position does not mean that religions do not have different truth claims. Rather, these differences remain, but they can be understood within the framework of diverse religious experiences.

In the context of this study, the concept of truth claims is not used to determine which religion is the truest through theological comparison. It is used to analyze how

religious truth claims are understood when Muslims live within the reality of a diverse society. Thus, the focus shifts from the question of “who is the most correct?” to the question of “how can belief in truth be expressed ethically in social reality?”

Religious diversity and responses to diversity

Religious diversity refers to the reality of various traditions, beliefs, and religious practices in human life. Such diversity gives rise to epistemological and social questions: if a person believes that their religion is true, how should they understand the existence of others who also hold beliefs about their own religion?

In the philosophy of religion, this issue gives rise to various responses, including exclusivism, inclusivism, and pluralism. Therefore, religious diversity is not merely a matter of the number of religions, but also a matter of how people understand differences in truth claims among religions.

In the Islamic context, human diversity can be examined through a number of Qur’anic verses that discuss human differences, including QS. Al-Mā’idah 48. This verse is particularly interesting because it mentions *syir’ah wa minhāj* for each community while simultaneously directing humanity to *fastabiqul khairāt*, to compete in goodness.

Mun’im Sirry specifically shows that QS. Al-Mā’idah 48 is one of the important verses in contemporary Muslim discourse on religious pluralism. He compares readings of the verse in classical exegesis with modern Muslim thought, including that of Nurcholish Madjid, Asghar Ali Engineer, and Abdulaziz Sachedina.

This shows that QS. Al-Mā’idah 48 has an important interpretive space in discussions of the relationship between Islamic belief and the reality of religious diversity. However, this study does not equate recognition of diversity with theological relativism. Instead, it seeks to examine how the verse can provide a Qur’anic framework for maintaining religious identity while building constructive social relations.

Qs. al- Mā’idah verse 48 as Qur’anic foundation

QS. Al-Mā’idah 48 is the primary foundation of this study. Conceptually, there are at least four important words or ideas in the verse that are relevant to the research theme.

First, the Qur’an as *muhymin* over previous scriptures. In this regard, the Qur’an demonstrates its normative position from the Islamic perspective. Second, *li kullin ja’alnā minkum syir’atan wa minhājan*. Here the Qur’an indicates that rules and paths were given to each community. In Ibn Kathir’s exegesis, *syir’ah* and *minhāj* are explained, among other things, as a path and *sunnah*, while *minhāj* is also understood as a clear path. In this context, M. Quraish Shihab emphasizes that people should not automatically make differences in religious law a reason to negate one another.

Third, *walau syā’a Allāh laja’alakum ummatan wāhidap*. Here the Qur’an indicates that Allah could have made humanity one community, but human reality exists in a condition of diversity. M. Quraish Shihab gives special attention to the word *lau*, indicating that Allah did not make humanity one in opinion, inclination, or belief, although He has the power to do so. According to him, plurality and difference constitute a space in which human beings are tested, as expressed in the phrase:

وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ

“but He intends to test you through what He has given you”.

Furthermore, M. Quraish Shihab does not state that beliefs are automatically theologically identical, because the beginning of the verse affirms the Qur'an as confirming and safeguarding previous scriptures and commands the Prophet to uphold the truth that has come to him. Thus, recognition of plural reality is not the same as relativism of truth. Shihab further explains that people do not need to spend their time debating differences and disputes between themselves and others, because ultimately everyone returns only to Allah. This includes disputes concerning the truth of beliefs and religious practices.

Fourth, *fastabiqul khairāt*. In this context, the Qur'an commands people to compete in goodness. This illustrates the importance of constructing the concept of harmony in this study because the focus of the verse does not stop at the fact of difference but directs humanity toward moral competition in goodness.

Thus, QS. Al-Mā'idah 48 can be understood as having two dimensions simultaneously: a theological dimension concerning revelation and truth, and a social-ethical dimension concerning how human beings respond to diversity.

The concept of harmony in interreligious relations

Harmony, or religious harmony, in this study does not mean eliminating doctrinal differences. Harmony is more appropriately understood as the ability of different groups to live peacefully alongside one another, respect one another, and cooperate on humanitarian issues without having to eliminate their respective religious identities.

This understanding is important because harmony does not have to be built through theological uniformity. Rather, in a plural society, harmony can be built through constructive management of differences.

In the context of truth claims, harmony means that a person can maintain their religious convictions without making those convictions a basis for discrimination or hostility toward followers of other religions. Thus, there is a distinction between truth claims as theological beliefs and truth claims that develop into social exclusivism.

This framework also avoids two extremes: exclusivism, which may close the space for dialogue, and relativism, which assumes that all religious claims must be regarded as equal. Literature on religious diversity shows that differences concerning exclusivism, inclusivism, and pluralism are closely related to the issue of how truth claims are positioned amid diversity.

Interdisciplinary approach

This study uses the term “interdisciplinary study,” and it is necessary to explain explicitly what is meant by this approach. Interdisciplinarity in this study does not mean mixing all theories together, but integrating different perspectives to explain the same problem.

First, the perspective of Qur'anic Studies and Exegesis, which serves as the primary foundation for understanding the linguistic structure, context of the verse, and interpretations of classical and contemporary scholars concerning QS. Al-Mā'idah 48.

Second, the perspective of religious studies, used to explain the concepts of truth claims, exclusivism, inclusivism, and pluralism.

Third, the social perspective, used to understand how truth claims interact with the reality of societal diversity and how such relationships can be directed toward harmony. With this structure, exegesis retains its central position. Instead, social theory is used to help explain the social implications of the Qur'anic message.

Social identity theory, developed by Hendi Tajfel and John Turner, explains that a significant part of an individual's self –concept is derived from their membership in particular social groups. Individual do not perceive themselves only as “I” but also as part of “we”, for example, as Muslims, Hindus, Christians, members of religious organizations, or members of particular social groups. In the context of religion, religious identity can constitute an important component of an individual's social identity. When individuals strongly identify with their religious group, they tend to perceive their own group as the in-group, while other religious groups may be perceived as out-groups.

Group identity can be positive and may contribute to the development of solidarity. However, problems may arise when identification and comparison between groups develop into in-group derogation, stereotyping, prejudice, or discrimination.

From the perspective of *maqāṣid al-sharī'ah* as articulated by Muhammad Ibn 'Asyūr in his work entitled: *maqāṣid al-sharī'ah al- Islāmiyyah*. In brief, one of the objectives of the shariah is to maintain social order. So, shariah aims to preserve the order of the ummah or society and maintain its welfare by improving human beings as the fundamental components of society.

Thus, Ibnu 'Ashur argues that *maqāṣid al-sharī'ah* is not merely concerned with the safety or welfare of individuals, but also with the order of collective life. According to him, *nizām al-ummah* should be understood as the order and organization of social life. From this perspective, such social order is closely related to the improvement of human intellect, human actions and conduct, and human relationships with others and with the environment in which they live.

METHODS

This study employs a qualitative method with library research. The main approach is contextual thematic Qur'anic interpretation through an interdisciplinary perspective integrating Qur'anic Studies and Exegesis, religious studies, and social perspectives. The research sources consist of QS. Al-Mā'idah 48 and a number of classical and contemporary books of exegesis, while secondary sources include books, articles, journals, dissertations, theses, and previous studies related to truth claims, religious pluralism, religious diversity, and harmony. Data were collected through documentation techniques and analyzed descriptively, analytically, and interpretively through stages of textual and exegetical analysis, interdisciplinary analysis, and synthesis. Data validity was established through source triangulation to obtain a comprehensive understanding of the construction of truth claims, religious diversity, and harmony based on QS. Al-Mā'idah 48.

RESULTS

The findings of this study indicate that QS. Al-Ma'idah [5]:48 contains three interconnected findings: recognition of diversity, the constructive management of truth claims, and an orientation toward harmonious social life. The verse acknowledges human diversity through the statement that Allah has prescribed a distinct shir'ah and minhaj for different communities. At the same time, the verse indicates that diversity does not necessarily have to become a source of conflict, as people are encouraged to fastabiquil khairat, or compete in doing good.

The second finding demonstrates that truth claims do not inherently contradict religious harmony. Belief in religious truth is part of religious identity and commitment. The problem arises when truth claims develop into exclusivism and group superiority, which may encourage rejection, delegitimization, or hostility toward other groups. Therefore, QS. Al-Ma'idah [5]:48 provides a normative framework for distinguishing between commitment to religious truth and social behavior resulting from the way such truth claims are understood and expressed.

The third finding is obtained through Social Identity Theory developed by Henri Tajfel and John Turner. From this perspective, social identity may produce distinctions between the in-group and the out-group. When religious identity is accompanied by excessive claims of group superiority, such distinctions may contribute to prejudice, stereotyping, exclusivism, and intergroup tension. Conversely, the interpretation of QS. Al-Ma'idah [5]:48 can direct religious identity toward competition in goodness rather than competition in hostility.

The fourth finding reveals a connection between the Qur'anic principle of fastabiquil khairat and Muhammad al-Tahir Ibn 'Ashur's concept of hifz nizam al-ummah. Diversity is not presented as a reality that must be eliminated, but as a condition of social life that needs to be managed in order to preserve social order and collective welfare. From this perspective, constructive management of differences becomes important for maintaining social order, preventing conflict, and realizing common welfare.

Overall, the findings demonstrate that QS. Al-Ma'idah [5]:48 offers a framework for managing truth claims without requiring individuals to abandon their religious convictions. Rather, it encourages religious convictions to be expressed through constructive social behavior. By integrating Henri Tajfel and John Turner's Social Identity Theory with Ibn 'Ashur's concept of hifz nizam al-ummah, this study finds that recognition of diversity, competition in goodness, and commitment to social order can provide a Qur'anic foundation for building harmony in a plural society.

Key findings

1. QS. Al-Ma'idah [5]:48 recognizes diversity as a social reality.
2. Truth claims do not automatically produce conflict; the problem emerges when they become exclusivist or antagonistic.
3. Social Identity Theory explains how in-group/out-group categorization may intensify religious tension.
4. Fastabiquil khairat redirects group competition toward constructive moral action.

5. Hifz nizam al-ummah provides an Ibn ‘Ashur-based maqashidi orientation toward social order and collective welfare.
6. The interdisciplinary integration of Social Identity Theory and hifz nizam al-ummah strengthens the interpretation of QS. Al-Mā'idah [5]:48 as a framework for religious harmony.

DISCUSSION

Truth claims in the Qs. al- Mā'idah verse 48

QS. Al-Mā'idah 48 is one of the Qur'anic verses that occupies an important position in discussions of religious truth and human diversity. The verse begins by affirming that the Qur'an was revealed with truth and confirms previous scriptures. Allah says:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ

“And We have revealed to you the Book with the truth, confirming the Scriptures that came before it and as a guardian over them.”

The statement bil-haqq indicates that, from the internal perspective of Muslims, the Qur'an holds a normative position as true revelation. Therefore, the discussion of truth claims in this study is not intended to eliminate Islam's theological dimension or to make all religious claims doctrinally identical. Rather, the study begins from the recognition that belief in truth is an important part of religious identity.

Classical exegetes paid attention to the Qur'an's position as muhaymin. Al-Ṭabari explains that the Qur'an confirms previous scriptures while also possessing authority over them. Ibn Kathir likewise positions the Qur'an as a scripture that confirms the truth contained in previous scriptures while serving as a criterion over them. Thus, this verse retains a strong truth-claim dimension from the Qur'anic perspective.

Nevertheless, interestingly, the verse does not stop at affirming the position of the Qur'an. After presenting the truth claim of revelation, the verse proceeds to discuss the reality of human diversity through the expression:

لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِثْلًا

“For every community among you, We have appointed a law and a clear way.”

Here lies the central problem of this study: how can a strong truth claim coexist with recognition of diversity? This verse indicates that recognizing the existence of different communities does not have to be understood as eliminating their respective identities or theological beliefs. Thus, there is a distinction between truth claims at the theological level and social attitudes toward those who are different. A Muslim may theologically believe in the truth of the Qur'an, but such belief does not automatically require hostility toward people of different religions.

In this context, truth claims need to be distinguished from dominative truth claims. The former refers to theological belief in the truth of one's religion, while the latter emerges when such belief is used to deny the dignity, rights, or existence of other groups. This distinction is important so that discussions of religious plurality do not become

trapped between two extremes: social exclusivism on the one hand and theological relativism on the other.

Religious diversity: Recognition of the reality of diversity.

After affirming the Qur'an's position as true revelation, QS. Al-Mā'idah 48 states:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

“Had Allah willed, He could have made you one community.”

This statement has important implications for understanding religious diversity. It shows that human diversity exists within the scope of Allah's will and knowledge. However, it does not mean that all differences in religious doctrine must be regarded as identical or equally true theologically.

Thus, the Qur'an provides room to distinguish recognition of difference from relativization. Recognizing diversity means accepting the reality that human beings live in different conditions, whereas theological relativism is the view that no religious truth has a normative position.

This distinction is important because readings of QS. Al-Mā'idah 48 are often situated within discussions of religious pluralism. Mun'im Sirry shows that this verse is one of the important texts in contemporary Muslim debates on pluralism and interreligious relations. However, the meaning of *fastabiqul khairāt* in the verse indicates that the response to difference is not directed toward eliminating difference, but toward competing in goodness.

Thus, the concept of religious diversity in this article can be formulated as recognition of the reality of human plurality that must be responded to ethically, rather than with hostility.

From diversity to *fastabiqul khairāt*

Allah says in QS. Al-Mā'idah {5}:48:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِثَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

“We have revealed the Scripture to you, O Prophet, with the truth, confirming the Scriptures that came before it and as a guardian over them. So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you. For every community among you We have appointed a law and a clear way. Had Allah willed, He could have made you one community, but He intends to test you through what He has given you. So compete with one another in doing good. To Allah you will all return, then He will inform you of what you differed about. “The most important part of QS. Al-Mā'idah 48 in relation to harmony is Allah's statement in the underlined phrase: “*fastabiqul khairāt*,” meaning “So compete with one another in goodness.”

The command *fastabiqul khairāt* in this verse provides a moral orientation for diversity. If diversity is understood only as a social fact, it does not yet provide direction

for how people should live together. The Qur'an then provides a principle: competition in goodness.

At this point, an important transformation occurs: difference does not have to lead to conflict; rather, it should be directed toward competition in goodness. In other words, religious differences should not become a reason to intensify hostility. Instead, differences can become a space for demonstrating human moral quality through good deeds.

The concept of *fastabiqul khairāt* can also serve as a bridge between truth claims and harmony. A person does not need to abandon their religious beliefs in order to cooperate in goodness. Rather, they can maintain their theological identity while making goodness a space for social encounter.

Thus, the verse offers a relational pattern that may be called "competitive cooperation in goodness," namely competition and cooperation simultaneously in producing goodness. Each group retains its own identity and beliefs, but those identities do not become obstacles to bringing benefits to society.

Truth claims and the potential for social exclusivism

From a socio-psychological perspective, identification with one's own group can form an in-group identity, while different groups may be perceived as out-groups. Group identity is not inherently negative. It can provide a sense of belonging, solidarity, and moral orientation. Problems arise when group identity develops into discrimination or hostility toward other groups.

In this context, religious truth claims may have two possible consequences. First, constructive consequences, when belief in truth encourages a person to improve morally, increase concern for others, and perform more good deeds. Second, destructive consequences, when truth claims are used to justify degrading, judging, discriminating against, or opposing different groups.

QS. Al-Mā'idah 48 provides a more constructive direction. After mentioning the existence of different communities and ways of life, the Qur'an does not command people to destroy one another; instead, it commands them to *fastabiqul khairāt*. Thus, the main issue is not merely whether truth claims exist, but how those truth claims are constructed and embodied in social life.

Ethical religious engagement: from belief to social relations

Based on the reading of QS. Al-Mā'idah 48, a concept connecting truth claims and harmony can be formulated, namely ethical religious engagement.

This concept indicates that religious belief should have ethical consequences in social relations. Individuals are not only expected to hold beliefs, but also to ensure that those beliefs produce behavior reflecting justice and respect for human beings.

At least four principles can be derived from this reading, as follows:

1. Maintaining religious identity. Harmony does not require a person to eliminate their identity and beliefs. Every religion has a belief system that forms the basis of its adherents' identity.

2. Recognizing the reality of difference. The existence of different groups must be understood as a social reality that cannot be eliminated through coercion.
3. Avoiding hostility in the name of belief. Belief in truth must not become a justification for actions that degrade human dignity.
4. Competing in goodness. Difference is directed toward becoming a moral force for bringing goodness to society.
5. These four principles show that the Qur'an does not offer harmony through uniformity, but through ethical engagement amid difference.

Harmony as a social goal

Within this research framework, harmony is not understood as a condition in which all people share the same beliefs. Harmony is more appropriately understood as a condition in which different communities are able to live peacefully alongside one another, uphold justice, respect human dignity, and cooperate in goodness.

This conception is consistent with the structure of QS. Al-Mā'idah 48. The verse recognizes the existence of difference and then provides moral direction through *fastabiqul khairāt*. Thus, harmony is not the elimination of difference, but the ethical management of difference.

In a plural society, this principle is highly relevant. Society cannot always be united by similarity in religion, school of law, culture, or worldview. Therefore, the foundation of shared life needs to be built on values capable of bringing people together, such as justice, goodness, social responsibility, respect for human dignity, and cooperation on humanitarian issues.

Interdisciplinary Synthesis: Truth Claims, Religious Diversity, and Harmony

The analysis reveals a conceptual relationship among the three main elements of this study. First, truth claims provide identity and theological orientation. A Muslim holds beliefs concerning the truth of the Qur'an and Islamic teachings. Second, religious diversity is a reality that must be managed ethically, rather than simply eliminated through uniformity. Third, harmony is an ethical orientation for managing this encounter.

Thus, truth claims do not necessarily have to end in conflict. Conflict is more likely to arise when truth claims are transformed into an exclusive attitude that rejects the dignity and existence of others. Conversely, when truth claims are combined with awareness of diversity and an orientation toward *fastabiqul khairāt*, such claims can produce constructive social engagement.

At this point, the interdisciplinary contribution of the study becomes important. The exegetical perspective explains the normative message of QS. Al-Mā'idah 48, religious studies helps understand the problem of truth claims in the context of diversity, while the social perspective helps explain how such beliefs affect intergroup relations.

These three perspectives converge in the concept of ethical religious engagement, namely a pattern of religious life that maintains theological beliefs while simultaneously developing social behavior that is just, peaceful, and oriented toward the common good.

The Relevance of Qs. al- Mā'idah verse 48 for contemporary society

In the contemporary context, the issue of truth claims is becoming increasingly complex because interreligious interaction occurs not only directly but also through digital media. Social media can expand dialogue, but at the same time it can reinforce polarization when individuals interact only with groups holding similar views.

In such a situation, the message of *fastabiqul khairāt* can be read as an ethical principle for shifting religious orientation and identity competition toward competition in contribution. This means that the measure of religious excellence should not stop at the ability to maintain identity or win debates but should also include the ability to bring goodness into real life.

From this perspective, QS. Al-Mā'idah 48 provides the principle that diversity does not have to be a threat to belief. Difference can become a space for demonstrating moral quality through concrete action. Thus, the relevance of this verse to contemporary society lies in its ability to offer a religious paradigm that is theologically firm while being socially constructive.

CONCLUSION

The study concludes that Qs. Al- Ma'idah :48 provides a significant Qur'anic framework for understanding and managing truth claims within the context of religious diversity and social harmony. The verse acknowledges diversity through the recognition of different religious paths and simultaneously directs human beings toward *fastabiqul khairāt* or competing in goodness. Therefore, religious diversity should not necessarily be understood as a source of conflict, but as a social reality that requires constructive management.

Through the perspective of social identity theory developed by Hendri Tajfel and John Turner, the study demonstrates that truth claims may become closely connected with religious group identity. The distinction between in-group and outgroup can strengthen solidarity within a group, but when accompanied by excessive claims of superiority, it may also contribute to exclusivism, prejudice, delegitimization, and intergroup tension. Qs. Al- Ma'idah :48 offers an alternative orientation by directing group identity and competition toward goodness rather than hostility.

From the perspective of Ibn 'Asyur's *maqāshid al-syarī'ah*, particularly the concept of *hifz nizam al-ummah*, the management of religious diversity is closely related to the preservation of social order and collective welfare. This *maqāshid* perspective strengthens the understanding that religious convictions should contribute to the main tenancy of a harmonious and beneficial social order rather than generate division and conflict.

The interdisciplinary integration of social identity theory and *hifz nizam al-ummah* therefore demonstrates that Qs. Al-Ma'idah: 48 offers more than a theological recognition of diversity. It provides a transformative framework in which truth claims can be maintained as part of religious commitment while their social expression is directed toward constructive engagement, mutual respect, and competition in goodness. In this sense, religious harmony does not require the elimination of those differences within a shared social order.

Ultimately, the study argues that the Qur'anic principle of *fastabiqul khairāt*, when interpreted through social identity theory and Ibn 'Asyur's concept of *hifz nizam al-ummah*, can contribute to preventing the negative consequences of exclusivist truth claims and strengthening harmony in religiously diverse societies.

ACKNOWLEDGMENT

The author would like to express sincere gratitude to the Postgraduate Program of UIN Mataram for its academic support. The author also extends appreciation to the lecturers and colleagues who provided valuable guidance, discussion, and support throughout the preparation of this study.

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