

## **Religious Calm In The Concept Of Moderation Viewing The Differences Of Ahmadiyah**

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### **ABSTRACT**

The research aims to see the difference between Ahmadiyya, Nahdlatul Ulama and Muhammadiyah with moderate concept. As well seeing the impact of the three differences the social, cultural scope. research is supported Prof. Moderation's theory of religion. Ali Ramdhani. "Religious moderation is perspective, attitude and practice of religion public life embodying the essence of religious teachings that protect human dignity and build benefit based on the principles of fairness, balance and obedience to the constitution as a state agreement." Ahmadiyah is Islamic religious movement born in India on March 23, 1889, Mirza Ghulam Ahmad who claims to receive inspiration from Allah SWT. Preaching himself as Imam Mahdi. MUI has stated Ahmadiyah is deviant and deviant, however, its followers survive and live side by side with other mass organizations. This research process uses descriptive qualitative methods, will use data in the form of journals, the internet and online news as studies related research. The results of discussion concluded that there were differences between Ahmadiyah, NU and Muhammadiyah, as well conflicts and a lot of discrimination against the Ahmadiyyah Congregation. Apart that, we should be able to think moderately and embrace them and create harmony between religious communities

Keywords: *Moderation, Religion, Ahmadiyah.*

## **INTRODUCTION**

Religious moderation is an attitude of mutual respect and tolerance among other religions. This concept teaches that everyone has the right to choose and practice their own religion without pressure or intimidation from other parties, respect differences, increase understanding, practice religious values, create inter-religious dialogue, maintain a calm attitude and not be easily provoked (Akhmadi, 2019).

Applying the concept of religious moderation is very important in everyday life because it is in line with the differences between religious communities. Like the difference between Nahdlatul Ulama (NU), Muhammadiyah and Ahmadiyah. Nahdlatul Ulama itself is the largest Islamic organization in Indonesia which provides a major role and contribution in the history and development of Islam in the archipelago. Founded on January 31, 1926 in Surabaya, by KH. Hasyim Ash'ari.

This NU organization emphasizes the teachings of Ahlusunnah Waljamaah which means following the teachings of the Prophet and prioritizing Muslim unity, the importance of tolerance, interfaith dialogue and maintaining interfaith harmony (Farih, 2016). Muhammadiyah was founded on November 18, 1912 in Kauman Village, Yogyakarta. This organization was founded right after the return of Muhammad Darwis, or better known as KH. Ahmad Dahlan from the Holy Land, Mecca. It started with wanting to combat mystical practices and eradicate the poverty of indigenous people due to Dutch colonialism (Rusdi, 1912).

The teachings that are fully adhered to breathe critical reflection on the verses of the Koran which are harmonized with the context and problems of the

times. Combining texts (dalil) and waqi' (context of the times) succeeded in presenting a positive and progressive face of Islamic civilization. As well as the Al-Quran as an inspiration to grow into a reformist and modernist movement (Zarro & Dhita, 2020).

These two organizations are considered as Indonesia's largest organizations. Because of the large number of members and the many branches of the NU organization as well Muhammadiyah which is spread throughout Indonesia (M. Latif & Luthfi, 2019). Both of these organizations also have an important role in political life as well as the democratic process and the state in Indonesia. Nevertheless, both of them have doctrinal differences in practicing worship (Alhidayatillah & Sabiruddin, 2018).

Due to the different viewpoints and ijtihad methods developed by the two, the effect is felt, for example when determining the start of the month of Ramadan, Shawwal, Zulhijjah and so on. Based on the thoughts and experiences of the two founders of the organization, both of them lived in the 19th and 20th centuries where they had different education and experiences that made this organization different (Darajat, 2017).

The difference between the two is also in the influence of education brought by teachers, where NU tends to follow Sunni schools, especially Shafi'i and recognizes three other schools, while Muhammadiyah does not follow schools. And also differences in religious understanding, such as NU reading Qunut in the morning prayers, while Muhammadiyah does not read Qunut (Widodo, Ardi, 2011).

Before the birth of the two NU and Muhammadiyah organizations, Ahmadiyah had already been born and spread its teachings. Ahmadiyya is a sect originating from Qadian India, which was originally one of the Islamic organizations in India. Founded on March 23, 1889, when Mirza Ghulam Ahmad claimed to have received inspiration from Allah.

He pledged 40 people in India, his followers acknowledged that Mirza Ghulam Ahmad was the foundation stone for the establishment of the al-jamaah al-Ahmadiyah organization or the Ahmadiyya Islamic Community. Ahmadiyah also believes that there is a Prophet after the Prophet Muhammad, namely Mirza Ghulam Ahmad as Khataman Naabiyyun or the closing prophet and believes that Imam Mahdi has come in the form of Mirza Ghulam Ahmad. Ahmadiyah also believes that Prophet Isa has died (Malik, 2013).

Broadly speaking, the teachings of Ahmadiyah are the same as those of Islam in general, namely the NU and Muhammadiyah organizations, but the difference lies in the Ahmadiyya's recognition of the existence of a prophet after the Prophet Muhammad and the prophetic status of Mirza Ghulam Ahmad. What is clear is that the Prophet Muhammad is the last prophet that we must believe in.

Ahmadiyyat is literal and peace-loving in nature with the aim of attracting the attention of those who have lost faith in Islam with its old understanding. Some Islamic mass organizations view that Ahmadiyah is a heretical organization because they deny the belief that the Prophet Muhammad is the last prophet. Whereas Ahmadiyah claims to be part of the Muslim community who continue the practice of Islamic law (Mustamin & Rahman, Ghazali, 2018).

The two views above have no meeting point, thus causing conflict and violence to this day. Violence against Ahmadiyah does not only occur in Indonesia, but also in a number of Muslim countries. In Indonesia, violence against Ahmadiyah occurred in several areas, including on the island of Lombok, West Nusa Tenggara (Nurhikmah, 2018).

Discrimination against the Indonesian Ahmadiyya Congregation (JAI) occurred in Sintang District, West Kalimantan, on Friday, September 5, 2021. The destruction of Ahmadiyah houses of worship was triggered by residents'

disappointment with the Sintang Regency government which only stopped operations at Ahmadiyah places of worship.

This act of violence was triggered by an MUI fatwaa which declared the heresy of the Ahmadiyya sect. The MUI fatwa in 1980 stated that the Ahmadiyya sect was a group that was outside Islam, misguided and misleading, and those who followed it were apostates (Subakir et al., 2007). With the existence of the apostasy law, the MUI calls on those who have already followed the Ahmadiyah sect to return to Islamic teachings that are in line with the Al-Quran and Hadith (Nurdin, 2021).

The presence of the Ahmadiyya congregation weakened with the issuance of the Joint Ministerial Decrees for the Minister of Religion, the Attorney General, and the Minister of Home Affairs in 2008. Although it did not clearly mention the dissolution of the Ahmadiyya congregation in Indonesia, the SKB emphasized the prohibition on activities in broadcasting Ahmadiyya teachings or teachings in Indonesia (Rahmat, 2019).

Without realizing it, religious calm in Indonesia is spiced up by conflicts caused by disagreements with other mass organizations by debating and indulging hatred towards one of them. In fact, as we know, one of the concepts in religious moderation is maintaining inter-religious harmony.

Therefore, the layout of this journal wants to take a moderation position or act in the middle so that the integrity and peace of religion is maintained.

## **RESEARCH METHODS**

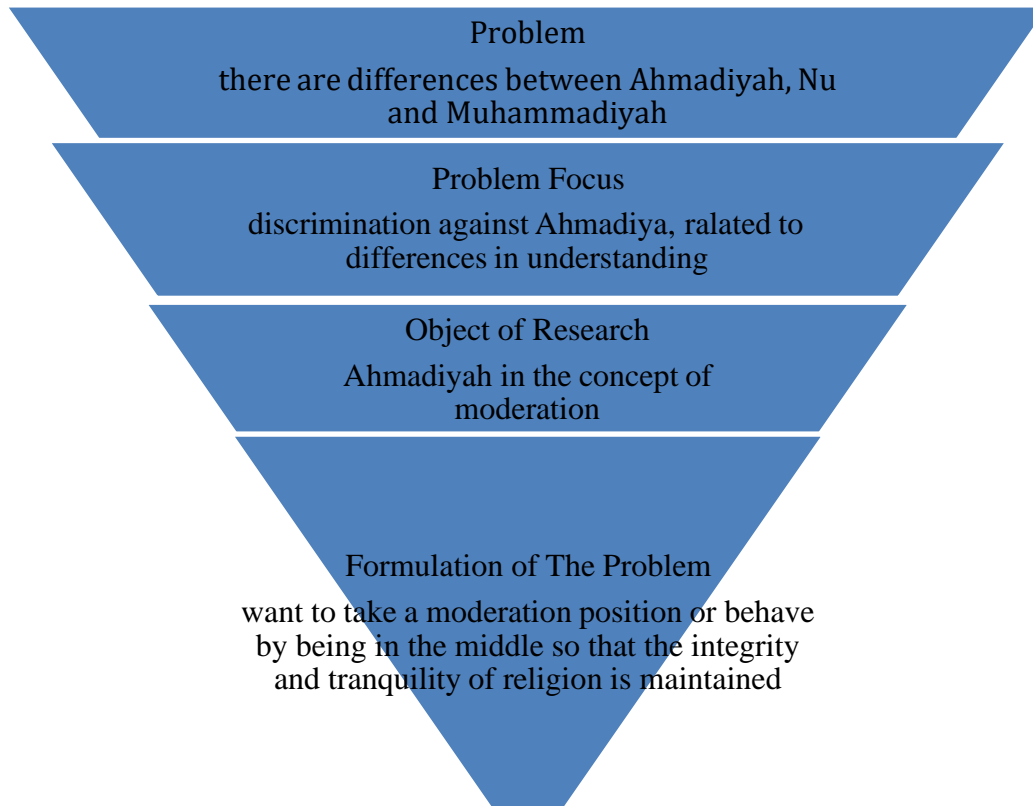
This study uses a qualitative method with a descriptive research approach. The qualitative research method is a research used to examine natural objects where the researcher is the key instrument. In this study using data sources, namely Primary and Secondary, where the primary data is the result of

interviews with EA while Secondary data is all data related to Ahmadiyah, for example journals, online news and content related to Ahmadiyah.

Data collection techniques are carried out by observation, interviews and documentation. Observation is an observation or test on a particular object to collect facts, data to the value of the object, is an interview data collection techniques carried out by way of question and answer which met directly or face to face between researchers and sources to obtain information.

While Documentation is a type of data collection that is intended to obtain data directly from the research site including: relevant books, activity reports, photos regarding the implementation during interviews. Data analysis techniques were carried out by data reduction in this case collecting data from observations, interviews and documentation, Display also in this case matching data from observations, interviews and documentation. Conclusion, namely matching the results of data obtained from conducting observations, interviews and documentation.

The framework of thinking with an inverted pyramid in this study is the problem of differences between Ahmadiyya, NU and Muhammadiyah. The focus of the problem is in the form of discrimination against the Ahmadiyya Congregation due to differences in understanding. The research object is Ahmadiyah in the concept of moderation. The formulation and objectives to be sought in this study are to take a moderation position or act in the middle so that religious integrity and tranquility are maintained.



## RESULT AND DISCUSSION

Ahmadiyya officially named the Ahmadiyya Muslim Community in Arabic al-Jama'ah al-Islamiyah al-Ahmadiyah is an Islamic revival organization that originated in Pujab, British India, in the late 19th century. Then this organization was opposed by Lahore Ahmadiyah due to ideological differences regarding the prophethood of Mirza Ghulam Ahmad.

Where this organization was founded by Mirza Ghulam Ahmad, who claims to have been divinely appointed as the Mahdi and Isa whom Muslims hope to emerge towards the end of time in a peaceful way as the final victory of Muslims. As well as the expected eschatological figure from other major religious traditions. Ahmadiyya adherents are known as Ahmadi Muslims (Ramadani, Febi, 2020)

The Ahmadiyya Congregation was founded by Mirza Ghulam Ahmad on March 23, 1889. On the instructions and orders of Allah SWT, he claimed himself as Imam Mahdi and also Jesus who was promised to be among Muslims in the end times whose main task is to live religion and uphold Islamic law. In the city of Ludhiana, India, for the first time he received the “pledge of allegiance” from his followers, and it was from here that the seeds of the Ahmadiyya Community were first sown and then spread throughout the world (Maliki, 2010).

In the course of more than one hundred years, the seed has thrived and developed into a giant tree whose shoots soar high into the sky and its roots penetrate deep into the bowels of the earth, so that no tempests and typhoons can uproot and uproot it. That tree now flowers and bears fruit all the time without ceasing, whose seeds were blown away by a strong wind so that they spread far into all corners of the world. “I will convey your tabligh to all corners of the world”, said Allah's revelation to Mirza Ghulam Ahmad which Ahmadis believe is a promise of victory from God to him and his followers (Sharif et al., 2022).

One of the seeds that the wind flew by divine destiny was scattered in the fertile and prosperous Archipelago located along the equator. The arrival of the first Ahmadiyah preacher to the archipelago was preceded by the story of the departure of three Indonesian youths to India. The three young men were Abubakar Ayyub, Ahmad Nuruddin and Zaini Dahlan, all three of whom were from West Sumatra Padang Panjang (Ramadani, Febi, 2020).

Abubakar Ayyub and Ahmad Nuruddin graduated from Sumatra Thawalib, while Zaini Dahlan graduated from Madrasah Darun Nabwah. In December 1922, Abubakar Ayyub and Ahmad Nuruddin left their country of birth to continue their religious education, while Zaini Dahlan encountered obstacles so he could not leave together and went later. They were very young



when they went abroad, the oldest was only twenty years old while the youngest was sixteen .

At first they planned to go to Egypt, because Egypt has long been known as the center of Islamic studies, but their teachers in Sumatra Thawalib advised them to go to India, because India became the center of modern Islamic thought. As previously explained, Abubakar Ayyub left with Ahmad Nuruddin, while Zaini Dahlam followed later.

The three youths reunited in Lucknow, India. At that time, none of the three of them thought that according to divine destiny, that their departure would become the most important monumental event in the development of Islam in the archipelago, especially for Ahmadiyah. When the three Indonesian youths arrived in Lahore, they remembered a man named Kwaja Kamaluddin.

They had previously read the Cahaya Sumatra newspaper when they were in their homeland, that kwaja Kamaluddin was a person who had been the Imam of a mosque in London, England. After asking around, they managed to find the address of the Islamic College in the city of Lahore, next door to which Kwaja Kamaluddin lived. They did not have the chance to meet Kwaja Kamaluddin because he was in London at the time, but they were received by his representative, Maulana Abdussatar, an old man who is pious and hafiz of the Quran.

Ahmadiyah is divided into two groups, both of them believe that Mirza Ghulam Ahmad is Isa al-Masih promised by Prophet Muhammad SAW. However, the two groups have different principles (Ahyar, 2015):

1. Ahmadiyah Qadian, known in Indonesia as the Indonesian Ahmadiyya Congregation (Headed in Bogor), namely a group that believes that Mirza Ghulam Ahmad is a mujaddid (reformer) and a prophet who did not bring a new sharia.

The main contents of Ahmadiyah Qadian teachings are as follows:

- a. Hadhrat Mirza Ghulam Ahmad, a man born in Qadian, India for Imam Mahdi and Al-Masih whose arrival was promised at the end of the ages by Allah SWT.
  - b. Have faith and believe that the Quran is the only holy book.
  - c. Having faith and believing that revelation and prophecy are not interrupted by the sending of the Prophet Muhammad SAW. they think that the treatise is prophetic (prophet ummati / prophet follower of Rasulullah SAW). who only follow Islamic law will continue until the Day of Resurrection.
  - d. Have faith and believe that Mecca and Medina are holy places like Muslims in general.
  - e. Ahmadiyya women are encouraged to marry Ahmadi men in order to protect and continue their spiritual descent, however Ahmadi men may marry women outside of Ahmadiyya.
2. Ahmadiyya Lahore, known in Indonesia as the Indonesian Ahmadiyya Movement (headquartered in Yogyakarta). In general, this group does not consider Mirza Ghulam Ahmad to be a prophet, but only a mujaddid of Islamic teachings.

Ahmadiyya Lahore has the belief that they:

- a. Believe in all creeds and laws contained in the Qur'an and Hadith, and believe in all religious matters that have been approved by the salaf scholars and Ahlus-Sunnah wal Jama'ah and believe that the Prophet Muhammad SAW is the last prophet.
- b. Prophet Muhammad SAW is khatamun nabiyyin after that there will be no more prophets, both old prophets and new prophets.

- c. After the Prophet Muhammad SAW, the angel Gabriel will not bring prophetic revelations to anyone.
- d. If the angel Gabriel brings a single word of prophetic revelation (revelation of the treatise) to someone, it will contradict the verse: *walakin rasillah wa khatamun nabiyyin* (Qs 33:40), and has the function of opening the door of *khatamun-nubuwwat*.
- e. After the Prophet Muhammad SAW, the genealogy of the revelation of *nubuwwat* was closed, but the genealogy of the revelation of *walayah* remained open, so that the faith and good character of the people would remain bright and fresh.
- f. In accordance with the words of the Prophet Muhammad SAW, that in this priesthood there will still be *auliyah Allah*, *mujaddids* and *muhaddats*, but no prophet will come.
- g. Mirza Ghulam Ahmad is a 14 H *mujaddid*. And according to the Hadith, *mujaddid* will still be different. And our belief is that Mirza Ghulam Ahmad is not a prophet but is headquartered as a *mujaddid*.
- h. Believing in Mirza Ghulam Ahmad is not a member of the Pillars of Islam and the Pillars of Faith, therefore a person who does not believe in Mirza Ghulam Ahmad cannot be said to be an infidel.
- i. A Muslim when saying the sentence *thayyibah* he should not be said to be an infidel. Maybe he can be wrong, but someone with a cause of guilt and immorality cannot be said to be an infidel.
- j. Ahmadiyya Lahore is of the opinion that Mirza Ghulam Ahmad is a servant and bearer of the mission of the Prophet Muhammad SAW.

The theory of religiosity, derived from the word religion, gets the prefix 'ke' and the ending 'an'. The word religion itself means "to embrace" or practice

religion. Religiousness is a condition that exists within a person that encourages him to behave in accordance with the level of obedience to religion. This diversity is due to the consistency between belief in religion as a conative element (Fitriani, 2020).

The concept of this diversity is to teach that everyone has the right to choose, and practice their own religion without pressure or intimidation from other parties, respect differences, increase understanding, practice religious values, create dialogue between religious communities, maintain attitudes Calm and not easily provoked. In terms of religion, moderation is needed (Akhmadi, 2019).

Where moderation comes from the Latin *Moderatio*, which means moderation (no excess and no shortage). The word also means self-mastery (from an attitude of very strengths and weaknesses). Whereas in Arabic, moderation is known as the word *wasatah* or *wasathiyah* which has the equivalent meaning of the word *tawassuth* (in the middle), *I'tidal* (fair), and *tawazun* (balanced).

There are six principles of moderation, namely: first, *Tawasuth*, namely, taking the middle way from the extreme reality that exists in our lives, both the right and left extremities. Second, *Tawazun*, namely upholding justice, not taking sides with one group and discriminating against other groups (Hasan, 2021).

Third, *I'tidal*, namely a straight and firm attitude in responding to every goodness in our life. Fourth, *Tasamuh* or tolerance where we are born in diversity that is extraordinarily diverse, so tolerance becomes one of the principles of moderate religion. Fifth, *Musawah* or egalitarian (equal) in this life we must develop ideas and views that are egalitarianism.

The Sixth Deliberation is that there is nothing that cannot be overcome and there are no problems that cannot be handled, when we put forward the principles and spirit of deliberation in life.

The current figure of Moderation, namely Lukman Hakim Saifuddin, said that a religious, religious nation has big challenges. The challenge for a religious nation is to be responsible for how to maintain, care for, organize this very diverse shared life within the framework of religious moderation. So according to the man who was born in Jakarta, 25 November 1962, religious moderation is not only the responsibility of the Ministry of Religion but also a shared responsibility. The Ministry of Religion is at the forefront of mainstreaming religious moderation (Saifuddin, 2019).

The results of this research will be presented in interviews which show that the concept of moderation is related to differences in Ahmadiyya. Based on interviews with some Ahmadiyya followers, about what the concept of religion in Ahmadiyya is like, according to some of their followers, this Ahmadiyya teaching is a creative teaching and has freedom of understanding, so that in that freedom the Ahmadiyya congregation can make choices and beliefs, because that is part of the human creativity in a religious context.

In the interview they answered that Ahmadiyya is an organization that exists in Islam such as Sunni and Shia, and the same as in general. It's just that there are some very simple differences, differences that are not related to the principles of Islamic teachings, such as the pillars of Islam.

The differences that exist are related to interpretation, how to understand the same problem but different in understanding and interpreting it. As is the case with the connection between the Prophet Muhammad SAW, and the prophet Isa as, and Imam Mahdi will come at the time of the end of time and will be a sign of the last day. Whereas in Ahmadiyya they believe that this has

come, its arrival is in accordance with the signs and words of the Prophet Muhammad.

The researcher also conducted interviews with people who are not members of the Ahmadiyya congregation regarding how they (who are not followers) respond to Ahmadiyya in the social environment. PJ, a resident of South Bengkulu, stated that as a multicultural society, including the diversity of religions, we must respond with tolerance, not to discriminate against it.

As a community that is not an Ahmadiyah congregation, we must be careful with what we see, hear and what we receive. Research it first, look for the truth, don't swallow it whole. However, now there are many teachings that deviate, but apart from that, however, they are still our brothers.

According to data from the ministry of religion there are around 30,000 to 50,000 Indonesian Ahmadiyya Muslim congregations and this is still increasing every day. In this observation, it turns out that there is still a lot of discrimination against the Ahmadiyyah congregation. One of the discriminations that occurs in society is the frequent mention of the Ahmadiyya congregation as infidel, heretical and even the sealing of the mosque in Depok, West Java.

In a broadcast on the Narasi Newsroom youtube channel, which shows how the conditions of discrimination against the Ahmadiyya congregation in Lombok, where their house was burned and destroyed 8 times, then expelled from their place of residence, and the children of the Ahmadiyya congregation were judged as heretics, not infrequently even at school they get treatment that they shouldn't, such as bullying, and so on.

Based on the results of the documentation, we obtained photo data which showed the presence of Ahmadiyya and discrimination against the Ahmadiyya community.



Mirza Ghulam Ahmad as the founder and foundation stone of the establishment of Ahmadiyya teachings, was born in Qadian India on February 13, 1835,



We can see in the first photo that the Indonesian Ahmadiyya Muslim Congregation in Depok, West Java, is praying together in the courtyard of the mosque because the Al Hidayah mosque was sealed by the government. In the second photo, there was damage to a mosque in Sintang, West Kalimantan, not only the mosque was damaged, the building next to the mosque was also burnt down by the mob.

In interviews with followers and people who are not followers of the Indonesian Ahmadiyya Muslim Community, regarding what the concept of religion is like in Ahmadiyah and how people who are not followers of Ahmadiyah respond to Ahmadiyah in the social environment, after being matched with observations it turns out that there is still a lot of discrimination against the Indonesian Ahmadiyya Muslim Community.

As happened in Sintang, the people flocked to burn the mosque, sealing the mosque in Depok, so that the Ahmadiyya congregation worshiped outside the mosque. and experienced incidents of being stoned while praying. In theory it says that the concept of religious moderation teaches that everyone has the right to choose and practice their own religion without pressure or intimidation from other parties, respect differences, increase understanding, maintain a calm attitude and not be easily provoked and maintain peace between religious communities.

In reality, on the ground, there is still pressure, discrimination and intimidation against people who adhere to a belief. This is shown based on observational data and interviews with the Ahmadiyya congregation and non-Ahmadiyah congregations. The documentation also confirms that discrimination against the Ahmadiyya Congregation still exists today.

From the whole presentation of the discussion, we should be able to be moderate by not intimidating the beliefs of other people. As well as embracing if the things that are done do not interfere and are in the middle way if the things that are done interfere with daily life then they are resolved by not using violence and not discriminating.

## **CLOSING**

In this study it can be concluded from the results of interviews with the Ahmadiyya Congregation and people who are not the Ahmadiyya Congregation as well as from the results of observational data, interviews and documentation on how the Ahmadiyya Congregation and how the community responds to Ahmadiyya in the social environment. It turns out that there is still a lot of discrimination against the Ahmadiyya Muslim Community in Indonesia.

As stated in the concept of religious moderation, where the attitude of tolerance and maintaining inter-religious harmony in Indonesia has not been



seen in reality. There are still many Indonesian people who take justice into their own hands with each other. which should have these differences make us understand each other and embrace inter-religious communities instead of creating more conflict that leads to divisions.

It is hoped that with this research, religious readers or observers can better embrace and understand the beliefs of other people and if things happen outside the principles of belief, people can be neutral and think in moderation without violence, and people can choose carefully which teachings are good and true.

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