

Criticism of Religious Moderation in Ahmadiyah Recognition (Case Study of Religious Freedom in Indonesia)

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Abstract

Indonesia as a country with a diversity of religions and the highest Muslim population applies freedom of religion (Religious Freedom). One of the minority groups in Indonesia is Ahmadiyah, its existence often faces discrimination and challenges. The rejection of Ahmadiyah was due to a different reformation teaching and the majority of Muslims considered the teachings brought by Ahmadiyah to deviate from Islamic guidelines. Writing this article is to analyze an argument regarding religious moderation in the recognition of Ahmadiyah. This research was conducted on March 28, 2023. In this study, a qualitative descriptive method was used based on a case study of religious freedom. The data written in this study were obtained from relevant sources such as literature, articles and documents related to Ahmadiyah in Indonesia. Criticism of religious moderation in this context refers to criticism of the actions of the government or religious leaders which limit the religious freedom of Ahmadiyah. Religious moderation itself can be interpreted as an approach that seeks harmony between various religions and beliefs, but in some cases, moderation can lead to restrictions on the freedom of religion of minority groups. The research results are expected to provide alternative solutions to achieve interfaith harmony without compromising the religious freedom of minority groups. Based on case studies on religious freedom in Indonesia, there are various views, the best way is to live a life based on one's own beliefs without judging certain groups.

Keywords: *ahmadiyah, moderation, religious freedom*

Abstrak

Indonesia sebagai negara dengan keragaman agama dan populasi umat muslim tertinggi menerapkan kebebasan dalam beragama (*Religious Freedom*). Salah satu kelompok minoritas di Indonesia adalah Ahmadiyah, keberadaannya sering menghadapi diskriminasi dan tantangan. Penolakan terhadap Ahmadiyah karena suatu ajaran pembaruan yang berbeda dan mayoritas umat Islam menganggap ajaran yang dibawa

Ahmadiyah menyimpang dari pedoman Islam. Penulisan artikel ini untuk menganalisis suatu argumen mengenai moderasi beragama dalam rekognisi Ahmadiyah. Penelitian ini dilakukan pada tanggal 28 Maret 2023. Pada penelitian ini menggunakan metode deskriptif berupa kualitatif berdasarkan studi kasus *religious freedom*. Data yang tertulis dalam penelitian ini didapatkan dari sumber-sumber yang relevan seperti literatur, artikel, dan dokumen terkait Ahmadiyah di Indonesia. Kritik moderasi beragama dalam konteks ini merujuk pada kritik terhadap tindakan pemerintah atau pemimpin agama yang membatasi kebebasan beragama Ahmadiyah. Moderasi beragama sendiri dapat diartikan sebagai pendekatan yang mengupayakan harmoni antara berbagai agama dan keyakinan, namun dalam beberapa kasus, tindakan moderasi dapat mengarah pada pembatasan kebebasan beragama kelompok minoritas. Hasil penelitian diharapkan dapat memberikan alternatif solusi untuk mencapai harmoni antar agama tanpa mengorbankan kebebasan beragama kelompok minoritas. Berdasarkan studi kasus *religious freedom* di Indonesia memiliki berbagai pandangan, jalan terbaik adalah menjalani kehidupan berdasarkan keyakinan masing-masing tanpa menghakimi kelompok tertentu.

Kata Kunci: Ahmadiyah, moderasi, *religious freedom*

Introduction

Indonesia is a country with religious diversity and the largest Muslim population in the world. Although Indonesia is known as a country that is tolerant of religious diversity, in reality, there are still some cases that show discrimination against minority religious groups. One of the religious groups that often face discrimination in Indonesia is Ahmadiyah.

Ahmadiyah is an Islamic teaching originating from India and established in the late 19th century. The movement has a unique religious outlook, and is considered by most Islamic scholars in Indonesia as heretical. Although the movement is recognised in some countries, such as the UK and Canada, in Indonesia, it often faces rejection from the majority of Muslims.

The rejection of Ahmadiyya is based on the view that Ahmadiyya has spread the teachings of Islam with a renewal that is different from that delivered by other groups to Muslims. (Saefullah 2016). This rejection occurs because Ahmadiyya is a minority religious group that is often accompanied by discrimination and oppression against followers of the movement.

Mirza Ghulam Ahmad as a reformer of Islamic thought in India. The birth of Ahmadiyya with innovative offers related to the understanding of Islamic teachings received a positive view from the majority of Muslims as a solution to the condition of Muslims at that time. The emergence of Ahmadiyah was generally influenced by social, political and religious factors.

The majority of Muslims have the view that the teachings spread by Ahmadiyya deviate from the guidelines of Islamic teachings. Mirza Ghulam Ahmad, who is regarded as the last prophet, is one of the beliefs espoused. These realities cause Muslims to disagree and become a source of conflict. (Saefullah 2016).

Discriminatory treatment of minority faiths dates back to the founding of the country. The first pillar of Pancasila, Belief in One God, and Article 29 of the 1945 Constitution define Indonesia as not a secular or Islamic state, but a religious monotheistic state. The philosophy behind this is the harmony of religious freedom. Some Muslims are of the view that Ahmadiyah cannot be included in the issue of freedom of religion (Mu'ti, Abdul and Burhani 2019).

Ahmadiyya rights are an issue of concern in Indonesia. There has been overt criticism and threats from human rights organisations in Indonesia, with local regulations and administrative decrees restricting Ahmadiyah activities. (Crouch 2011). Criticism of religious moderation in this context may refer to criticism of the actions of the government or religious leaders who restrict the religious freedom of Ahmadiyah. Religious moderation itself can be defined as an approach that seeks harmony between different religions and beliefs, but in some cases, acts of moderation can lead to restrictions on the religious freedom of minority groups.

The problem formulations that can be used as a reference for this case include: 1) How is Ahmadiyah recognised or rejected in Indonesia and what factors influence the recognition of Ahmadiyah as a religious group in Indonesia?, 2) How can religious moderation affect the recognition of Ahmadiyah as a religious group in Indonesia?, 3) How is the criticism of religious moderation in the context of the recognition of Ahmadiyah in Indonesia as a case study of religious freedom?, and 4) How is the alternative solution to achieve harmony between various religions and beliefs in Indonesian society?

The purpose of writing this article is as follows: 1) Understand whether Ahmadiyah is recognised or rejected in Indonesia and the factors that influence the recognition of Ahmadiyah as a religious group in Indonesia, 2) Knowing the act of religious moderation can affect the recognition of Ahmadiyah as a religious group in Indonesia, 3) Examine the impact of the act of religious moderation on the recognition of Ahmadiyah as a religious group in Indonesia, and 4) Identify alternative solutions to achieve harmony between various religions and beliefs in Indonesian society.

This research was conducted on 28 March 2023. This research uses descriptive qualitative method based on case study of *religious freedom* in Indonesia. The data written in this research is obtained from relevant sources such as literature, articles, and documents related to Ahmadiyah in Indonesia. The data collected is then analysed and associated with related theories and concepts, then the data is used to describe the phenomenon of Ahmadiyah in Indonesia and criticism of religious moderation in the context of religious freedom.

Based on the case study that becomes the source of facts, there are new things that can be written that *religious freedom* becomes a mediator for the Ahmadiyah conflict. Where in Indonesia itself which consists of various differences, especially religion, but still prioritises tolerance and is related to human rights protected by the state, so it must be critical in addressing the Ahmadiyah issue so that there is no division that can damage the actual Muslims, because there will be a perspective that they are the same. The novelty of this research lies in its focus on criticising religious moderation as a factor that limits the religious freedom of minority groups such as Ahmadiyah.

This research is expected to provide a better understanding of the issue of religious freedom and recognition of religious groups in Indonesia, as well as provide alternative solutions to achieve interfaith harmony without compromising the religious freedom of minority groups.

Discussion

Ahmadiyya is a religious sect initiated by Mirza Ghulam Ahmad in India. He was born on 13 February 1835 in Qadian to descendants of the Mughal Dynasty. From childhood he learnt the Qur'an and Persian scriptures. His interest in religious knowledge led him to study and deepen various religious teachings and other holy books.

When Islam began to weaken in India under the rule of the Mughal dynasty, the Ahmadiyya was founded. This decline resulted from disagreements and arguments on the issue of the caliphate among the many sects, schools, and groups of Islam as well as from wars fought in the pursuit of dominance, ambiguity in interpretation, and extremism. On the other hand, the British carried out the Munity uprising which succeeded in influencing Indian society as well as Muslims to believe in superstition, and mix religious matters with culture.

The British victory over the conquest of India was characterised by extensive British rule. The victory of the *East India Company*, which elevated India to the status of one of its most significant possessions. The status of the

Muslim community, traditional Muslim attitudes, and excessive religious extremism all increased after India was made a British colony. The weakness was characterised by a change in the system of government from a khilafiah system to an absolute and democratic monarchy, large tax payments by Muslims, and unfair tax collection.

The introduction of non-Muslim practices and teachings (missionaries) into the Islamic faith and the establishment of the new Aligarh University, the Ahmadiyya as a protest against the success of the missionaries as well as rationalism and westernisation, were the result of social factors such as famine, social conservatism, and poverty in various regions.

The birth of new sects such as the Ahmadiyya within Islam is a response to religious and social problems that occur. As an effort to avoid being trapped in internal conflict and renewal in the interpretation of Islamic teachings. The renewal movement aims to change the way Muslims interpret Islamic doctrine in the light of contemporary advances in science and technology. This made Muslims to rise from the downturn and progress in various fields on par with other nations.

The struggle for dominance led to the downfall of the Muslim Ummah. The harsh and bitter disagreements over the issue of khilafat that existed in the various schools of Islam, especially between schools of thought, schools of thought, and groups, further exacerbated this. This incident recalls the protracted history of sect formation in the early days of Islam, including the growth of the Shia, Khawarij, Sunni, Mu'tazilah, and other groups. Religious disputes and disagreements are a feature of Islamic history and eventually gave rise to new sects. The emergence of new trends in Islam is a response to socio-religious issues that arise among Muslims. Innovation in understanding Islamic teachings is needed so that Muslims do not fall into a cycle of internal conflict. (Muhtador 2018).

At the age of 40, Mirza Ghulam Ahmad claimed to be the mujaddid (reformer), Al-mahdi and Al-masih and openly claimed that he received revelation from God to receive allegiance from his followers. According to him, Ahmadiyah aims to attract the attention of people who do not have faith in the old understanding of Islam and enforce Islamic law and propagate as part of Islam, calling the Ahmadiyah sect a symbol of true religion.

In its development, after Mirza Ghulam Ahmad died on 26 May 1908 in India. Ahmadiyya split into two groups, namely Ahmadiyya Lahore and Ahmadiyya Qadian. On the same side, the two groups also have prominent differences in seeing the figure of Mirza Ghulam Ahmad.

The difference between the two organisations is that the Qadian Ahmadiyya recognises Mirza Ghulam Ahmad as a prophet and apostle whose teachings must be followed and obeyed. An Islamic reformer (Mujaddid), according to the Lahore Ahmadiyya plaintiffs, Mirza Ghulam Ahmad was not. After the split, both groups continued the teachings of the Ahmadiyya to the community. The Qadian group established various new institutions for da'wah strategies, while the Lahore group also managed various publication activities but did not deviate from Islamic teachings.

Indonesia is one of the areas of the Ahmadiyya centre in spreading and disseminating the teachings of the Ahmadiyya sect. Muslims in Indonesia have a view of religion that is not much different from other countries, especially on the island of Java. This view has a syncretic nature in mixing something that is not Islam, good or bad, which will conflict with the teachings of Islam. This makes the Ahmadiyah sect easily accepted by the population in Indonesia. People, especially Muslims, have positive and negative reactions to the presence of Ahmadiyah.

The issue of prophethood in Islam and other religions is not only essential to the beliefs of its adherents, but also raises the possibility of horizontal conflict between many of the world's major religious sects. This issue is still seen as unresolved, especially in the Islamic world where it often develops into an internal issue. Since prophethood is the foundation of belief, there can be a huge impact if there is misinterpretation or misunderstanding by people or groups. Considering Prophet Muhammad as the last prophet and apostle is one example of how different perspectives are in Islam. Islam places great emphasis on the Prophets and Messengers, which is closely related to the spirit of Islamic teachings. (Al-Marwan, Hajam, and Farah 2021).

The Entry of Ahmadiyya in Indonesia

The arrival of Ahmadiyah in Indonesia began when the Ahmadiyah congregation sent its preacher to broadcast Ahmadiyah teachings to Tapaktuan Aceh in 1925, the preacher was named Maulana Rahmat Ali. After that, in 1926 continued his mission to West Sumatra, namely Padang City and in 1929 officially established the Ahmadiyya organisation in the area.

In 1924, precisely in the Yogyakarta area, the existence of the Lahore Ahmadiyya had been known before the Qadian Ahmadiyya. For them that Mirza Ghulam Ahmad, a *mujaddid* who carries the mandate of the task from God, namely *rukyyat* which is none other than the prophetic door (*ghair shariat*) remains open until the end of the world. The Muhammadiyah organisation gave

advance support to the visit. The residence of Haji Hilal, the birthplace of Muhammadiyah and where the majority of Islamic activities in Yogyakarta take place, is said to be the residence of Wali Ahmad Baig. In 1924, Ahmadiyya leaders invited them and established an increasingly close relationship.

The Ahmadiyya movement still has a small spread, while the Lahore Ahmadiyya only exists in the Yogyakarta area and is known as the GAI (Indonesian Ahmadiyya Movement). While Ahmadiyya Qadain is spread in many places, namely Sumatra and Java.

The Ahmadiyya Council was formed by the Qadian Ahmadiyya in a meeting that took place on 15 and 16 December 1935. The meeting decided to form an Ahmadiyya committee. The board consists of four members, a chairman, and two secretaries. The following people were elected as members of the board: R. Markas Atmasamita, R. Hidayat, R. Kartaatmadja, R. Sumadi Gandakusuma. R. Moh Muhijidin as chairman and as secretary were Sirati Kohongia, Moh. Usman Natawijaya.

Ahmadiyya Qadian Department Indonesia (AQDI) is the name of the Ahmadiyya organisation in Jakarta. The establishment of the Ahmadiyya organisation did not receive government recognition. The management of the Ahmadiyya organisation improved the management structure, including the creation of articles of association, bylaws, and the official recognition of the Qadian Ahmadiyya by the government. The former AQDI group changed its name to JAI after Indonesia's independence in 1949.

Factors that led to Ahmadiyya's acceptance in Indonesia

In the early 20th century, Mirza Ghulam Ahmad founded Ahmadiyah, a religious sect in Indonesia. The group argues that Mirza Ghulam Ahmad was commanded by God to correct the understanding of Islamic teachings that were being followed at the time.

Although Ahmadiyah has experienced rejection from the people in Indonesia both groups and individuals, the Ahmadiyah group continues to spread its teachings and has many followers in various regions in Indonesia. The factors that cause Ahmadiyah to be accepted in Indonesia can be caused by several factors, including:

1. Religious tolerance policy

Indonesia is officially a country that upholds religious freedom and tolerance among religious communities. The Indonesian government has guaranteed religious freedom for all its citizens, including for the Ahmadiyah group. This religious tolerance policy has opened up

opportunities for the Ahmadiyya group to grow and have followers in Indonesia.

2. Commitment to the principles of nationhood

Ahmadiyya groups in Indonesia have demonstrated their commitment with community empowerment efforts and helping victims of natural disasters in Indonesia. This commitment is considered part of the Indonesian people who care about their country and nation.

3. Social and humanitarian contributions

Ahmadiyya groups in Indonesia have been active in various social and humanitarian activities, such as providing health and education assistance, and helping victims of natural disasters. These contributions are part of an Indonesian society that cares for others and is committed to humanitarian values.

4. Recognition of Ahmadiyya as a legitimate minority religion

The Indonesian government has recognised the Ahmadiyah group as a legitimate religious minority. This recognition gives the Ahmadiyah group the same rights as other religions to worship and develop in Indonesia.

5. Historical and social context in Indonesia

Conflicts and disputes between religions and ethnic groups have occurred in Indonesia, but Indonesian society also has a strong culture of tolerance and mutual cooperation. This context provides an opportunity for the ahmadiyah group to continue spreading the teachings of ahmadiyah in Indonesia, despite facing challenges and rejection from some groups and groups.

It can be seen from various factors, that the Ahmadiyah sect is officially accepted in Indonesia. Based on the Decree of the Minister of Justice No. JA 5/23/13, the Ahmadiyah organisation received government recognition as a social organisation that is protected by applicable laws and regulations.

Effect of Religious Moderation

In Arabic, Islam comes from the word *aslama* which means surrender. While the term means submission, obedience, and custom. Therefore, to pursue salvation in this world and the hereafter with a sincere heart without any coercion from any party.

In the development of human civilization, human rights and freedom of religion have become important issues in Indonesia. The state is the main legal entity tasked with defending, upholding, and promoting human rights. Everyone has the right to practice their religion in accordance with their moral beliefs.

This is known as freedom of religion and includes freedom to proselytise, protection of places of worship, protection of holy books and protection of religious leaders.

Acts of religious moderation can positively influence the recognition of Ahmadiyah as a religious group in Indonesia. Religious moderation can reduce polarisation between different religious groups and increase understanding of religious differences. In the context of the Ahmadiyah, acts of religious moderation can help change the negative views of the community towards this group. Some Indonesians perceive Ahmadiyah as a group that is heretical or deviates from the teachings of Islam, so the group often experiences discrimination and persecution.

With religious moderation, people can understand that Ahmadiyah is a group that has the same rights as other religious groups and has freedom of religion in accordance with the 1945 Constitution. In addition, acts of religious moderation can help promote interfaith dialogue and tolerance, which in turn can increase awareness and appreciation of religious diversity in Indonesia.

However, it is important to remember that the recognition of Ahmadiyah as a religious group in Indonesia does not only depend on acts of religious moderation. It also depends on government policies and public support. Therefore, action is needed from various parties to promote the recognition of Ahmadiyah as a legitimate religious group and protect its religious rights.

Indonesia is known as a country with high religious diversity. However, this diversity also often causes conflict and tension between different religious groups, one of which is related to Ahmadiyah. Ahmadiyah is a controversial religious group in Indonesia because it is considered a heretical group by some people and banned by the government. The act of religious moderation can be a solution to reduce interfaith conflict and fight for the recognition of Ahmadiyah as a legitimate religious group in Indonesia.

Religious moderation measures are efforts to promote interfaith dialogue and tolerance between different religious groups. In the context of the Ahmadiyah, these actions can help improve the way society views the group and reduce the discrimination that Ahmadiyah followers often face. One measure of religious moderation is to promote dialogue and exchange of ideas between different religious groups.

Dialogue and exchange of ideas can be done through various forums such as discussions, seminars, or events held by religious institutions. In these forums, people can understand that the Ahmadiyah group has different religious

beliefs and has the same rights as other religious groups. This can help change the community's view of Ahmadiyya from a heretical group to a group that has equal rights.

In addition, acts of religious moderation can also be carried out through social media and digital platforms. Through social media, people can access information about Ahmadiyah and understand that this group also has the same rights as other religious groups. In addition, social media can also be a platform to rally support and organise solidarity actions against Ahmadiyya.

In MUNAS VII in 2005, MUI issued a fatwa on Ahmadiyah as follows:

1. Unlike the past, the Ahmadiyya group is still trying to improve its knowledge in Indonesia. Even though its existence has been banned by the MUI fatwa.
2. That the efforts to advance the Ahmadiyya ideology have triggered disputes in the community
3. That the adherents of the Ahmadiyya sect are apostates (leaving Islam) and the sect is beyond the reach of Islam.
4. Immediately return to the authentic teachings of Islam (*al-ruju' ila al-haqq*) in accordance with the Qur'an and al-Hadith, for those who have embraced the Ahmadiyya movement.
5. While it is clear from the Qur'an and the Sunnah of the Prophet that prophethood and apostleship have been completed (closed) following the prophethood of Prophet Muhammad, I have made this determination. Anyone who makes such a claim after Prophet Muhammad is therefore outside Islam. As well as the fact that this creed that Muhammad was the last Prophet is a fundamental belief that rejects all *ta'wil* and *takhsis*. This is because the scholars are unanimously agreed that it has been explicitly highlighted in the Qur'an and the *qath'i mutawatir* hadiths.
6. That Mirza Ghulam Ahmad clearly claimed to be a prophet, he left Islam. As for the existence of *ta'wil* and interpretation of his prophethood as prophet *dzilyi*, *buruzy*, prophet *ghaa'iru tashri* or prophet *ummati* the law is the same. This is because the creed of the *khataman Nabiyyin* is a *qath'iyyah* creed that cannot be interpreted or interpreted. there is no argument to rely on them. As companions of the prophet fought *Musailimah al-Kadzab*, *Aswad al-Unsa* and *Thalailah bin Khuwailid* who claimed to be prophets by interpreting the *ma'na nubuwwah* and the message.

7. Believing in anything along with people who make prophetic claims is the same thing
8. The identity of Mirza Ghulam Ahmad as the Mahdi and the Messiah as asserted by Qidiyan and Lahore is a deception and misrepresentation of the Qur'an, the Mutawatir Sunnah and Ijma.
9. The identity of Mirza Ghulam Ahmad as the Mahdi and the Messiah as asserted by Qidiyan and Lahore is a deception and misrepresentation of the Qur'an, the Mutawatir Sunnah and Ijma.

Human rights protection and religious freedom

In particular, the case of Jamaah Ahmadiyah Indonesia (JAI) is a violation of the constitutional guarantee of freedom of religion received by the Indonesian government. Because at the request of community groups (Islamic mass organizations), Ahmadiyah adherents who have existed since 1924 and JAI's legal status as an organisation in Indonesia are simply ignored. and a strong defence from state administrators, the government.

1. Discrimination in PNPS Law No. 1 of 1965 Based on PNPS Law No. 1 of 1965 on the Misuse and/or Blasphemy of Religion, the Minister of Religious Affairs, the Attorney General, and the Minister of Home Affairs issued a Joint Decree on Jamaah Ahmadiyah Indonesia. This law declared that JAI's religious practices were deviant and demanded that corrective action be taken.
2. State support for MUI (Indonesian Ulema Council) Fatwa. Ahmadiyah was deemed a cult at the National Conference II in 1980. The previous fatwa that Ahmadiyah's teachings had been changed and were outside Islam was confirmed at the National Conference of the Indonesian Ulema Council (MUI National Conference) on 27-29 July 2005 in Jakarta. The state's posture towards the Indonesian Ahmadiyah is heavily influenced by this MUI fatwa. The fact that President SBY supported the MUI's fatwa, one of which classified Ahmadiyah as a cult, gave considerable authority to government officials working for him. The Indonesian Ahmadiyah Congregation was then formally asked to disband by the MUI the following year.
3. Indonesia's Ahmadiyya community has been persecuted; the State is not satisfied and is silent. Government officials appear to be siding with aggressive organisations that commit acts that are considered unlawful in most incidents involving Ahmadis. In addition, crimes against Ahmadis such as vandalism, beatings, expulsions, and even killings are not seriously

addressed on the basis of justice. Most cases are not even dealt with legally (Nawawi 2018).

The protection of human rights and freedom of religion is very important in a state of law like Indonesia. Indonesia, as a Muslim-majority country, has guaranteed the right to freedom of religion and belief in the 1945 Constitution, Article 28E paragraph (1) and Article 29. However, the protection of human rights and freedom of religion in Indonesia still faces several challenges, such as:

1. Religious discrimination and intolerance.
Some minority religious groups in Indonesia experience discrimination and intolerance from the majority. This happens because there is a lack of respect for different religions or beliefs.
2. Violence against religious minorities.
Attacks and violence against religious minority groups, such as Ahmadiyya, Christians, and Shia, occur frequently in Indonesia. This causes insecurity for minority groups and violates the right to freedom of religion and belief.
3. Restrictions on freedom of religion
Some local or central government policies often restrict or prohibit the religious activities of minority groups such as Ahmadiyya, Christians, and Shia. This is contrary to the constitution and other international treaties that guarantee freedom of religion and belief.

The guarantees of freedom of religion and belief in the constitution and other international treaties are violated because of this. In addition, education and campaigns on religious diversity and tolerance also need to be improved so that people can appreciate and respect the different religions or beliefs that exist in Indonesia.

A Critique of Religious Moderation in Recognising the Ahmadiyah

The last prophet is one of the main issues often raised in the Qur'an that has sparked discussion in many academic circles and even circles by making a number of fatwas, such as those issued by the Indonesian Ulema Council (MUI), which address the existence of the Ahmadiyah cult. Religious life in Indonesia in the early 21st century was characterised by protracted disputes between religious communities, including violence in the name of religion in Poso and Maluku, disputes in Sambas, church burnings in various regions, and disputes between religious communities. The latter is still happening today, with Ahmadiyah being an example where Muslims in Indonesia reject its presence and existence. (Najiburrohman, Nailatuz Zulfa, and Abd. Basid 2019).

Indonesian society as a whole rejects Ahmadiyah through various activities, some of which are very barbaric and inhumane. A number of individuals claiming to be members of the Muslim Alliance entered the Ahmadiyah congregation and place of worship in RT 09 Balai Harapan Village, Tempunak Subdistrict, Sintang Regency, West Kalimantan, on Friday, 3 September 2021. About 40 kilometres apart. village location from Sintang City(Wahab 2021).

The issue of prophethood in Islam and other religions is not only fundamental to the adherents of these beliefs, but can also lead to vulnerable interpretations and horizontal conflicts within religious groups of major religions. Until now, especially in the Islamic world, the issue of prophethood still occurs frequently and seems to be unfinished and still often becomes an internal dispute. The cause of internal disputes because the issue of prophethood is because prophethood is the core point of faith, if there is a deviation of understanding from an individual or group then the consequences that can be received become quite serious. The cause of the Ahmadiyah congregation is considered heretical is because they consider there is another prophet as the last prophet after the prophet Muhammad SAW.

It is well known that the Prophet is often described as a mature, wise and moral man, and his revelations are revealed through the heavens. In that case, he is referred to as a prophet who brings a new sharia and is called a prophet of help if his revelations are additional laws that were not included in the previous sharia. As the Ahmadiyya learnt, this diversity of interpretations of Islamic teachings can sometimes result from disagreements on how the Quran should be understood and interpreted, giving rise to a number of different interpretations and schools of thought.(Al-Marwan, Hajam, and Farah 2021)..

Basically, the accusation that Mirza Ghulam Ahmad once claimed to be a prophet is not in accordance with Mirza Ghulam Ahmad's own confession, but only a form of misunderstanding that arises when there are problems from within the Muslim community at this time, originating from India and outside India at this time in a quite alarming condition and experiencing a decline, including in the field of Islamic religion itself. Thus, Ahmadiyya was founded as a reaction to the waning of Islam at a time when the majority of its adherents were colonised by the West. Along with the times and the progress of religious modernisation, the problem of the existence of groups such as the Ahmadiyah congregation still occurs. Religious modernisation refers to how people live their religious lives and is influenced by political, religious, economic, psychological, scientific, technological, and information changes.(Senjaya 2020).

The Ahmadiyya prohibit equal respect and recognition of all religions. They also place a strong focus on the value of establishing friendly relations with the neighbourhood. Ahmadiyah also instil moral principles such as empathy, kindness, and social responsibility. However, despite Ahmadiyah's efforts to build a positive relationship with Indonesian culture, the movement is often subject to pressure and intimidation from organisations that disagree with its beliefs. /Some Indonesian Islamic organisations even argue that Ahmadiyah should be banned as a heretical group.

In the face of these difficulties, Ahmadiyya still upholds the right to religious freedom and promotes harmony and tolerance between major religions. The Ahmadiyah is also still working to improve relations with Indonesia. The Ahmadiyya have also implemented practical measures to improve relations with Indonesian society, including providing facilities for social and humanitarian activities as well as education and training initiatives. In addition, they play an active role in interfaith discussions and initiatives that emphasise the values of harmony and tolerance.

Ahmadiyah still tries to strengthen ties with Indonesian society and make a positive contribution to the development of the country despite many obstacles. /To foster harmony and unity amidst Indonesia's vast diversity, all parties must accept everyone's right to choose and follow the religion of their choice.

It can be concluded that religious modernisation is a process of change in religious practices and beliefs that are influenced by social, economic and political developments that occur in society. In the context of the recognition of Ahmadiyah in Indonesia as a case study of religious freedom, there are several criticisms of religious modernisation that can be used as a highlight.

With the modernisation of religion, various forms of discrimination against religious minorities can easily become more visible. Religious modernisation is often undertaken by religious majority groups in order to gain wider recognition or public support. However, in some cases, this can lead to acts of discrimination and persecution against religious minorities. The Ahmadiyah incident in South Tangerang City is one example of religious prejudice against minority groups. Many examples of rejection occurred, ranging from small incidents such as insults to casualties and expulsion of Ahmadiyah congregations from their current locations. One of them was the horrific persecution that took place in Cikeusik, Pandeglang, on 6 February 2011, which attracted worldwide media attention. Three Ahmadiyah pilgrims were killed in the incident, which involved a large crowd. Cases of prejudice still occur

frequently today, as seen in the persecution that occurred in May 2018 in Gereng Village, Lombok Regency, West Nusa Tenggara, on the third day of Ramadan. (Simamora, Hamid, and Hikmawan 2020)..

The modernisation of religion also results in the loss of indigenous and traditional cultural identities in society. Customs and traditions associated with indigenous religions and beliefs may be considered outdated or irrelevant by certain groups seeking to modernize religion. These could potentially lead to the loss of long-held cultural practices and values.

In the context of the recognition of the Ahmadiyah congregation in Indonesia, religious modernisation has been criticised as a means of curbing the religious freedom of minority groups, especially when these groups are not recognised by the majority of society. These criticisms raise the question of whether religious modernisation should continue. The Ahmadiyah Jamaat itself is considered heretical in Indonesia because its religious views are considered contrary to the majority of Islamic teachings adopted by the Indonesian people.

Ahmadiyah considers that Mirza Ghulam Ahmad is an additional prophet after the prophet Muhammad, while in the Islamic teachings adopted by the majority of Muslims in Indonesia is that the prophet Muhammad is the last prophet and there is no prophet other than the prophet Muhammad, so it is certain to be rejected and classified as a cult. The Indonesian government also participated in taking action against Ahmadiyah by dissolving it in 2008.

Between Islamic groups who want the Indonesian Ahmadiyah Congregation disbanded and pro-democracy groups who defend the existence of the congregation, the arguments for and against the Ahmadiyah congregation have turned into protracted polemics and disputes. Even physical combat and violence sometimes occurred between the two camps. After that, the debate continued until the Minister of Religious Affairs, the Attorney General, and the Minister of Home Affairs issued a Joint Decree (SKB) on 9 June 2008, which warned and imposed restrictions on the Indonesian Ahmadiyah Congregation and its adherents. The SKB was expected to shorten the protracted struggle. However, the order had the opposite effect elsewhere, as it became a justification for acts of violence and increased discrimination against Ahmadiyah adherents by those opposed to the movement. (Ummah 2016).

While achieving harmony between different religions and beliefs in Indonesian culture can be difficult, there are a number of potential solutions. An alternative approach is education, which can reduce tension and conflict by fostering greater tolerance and respect among people of different religions and beliefs.

The low understanding of Pancasila as stated in the Civic Education-based curriculum to be applied in everyday life in the community, related to the high complaints of discrimination in the community. There is a need for additional education and affirmation of the civic education curriculum presented which is not only theoretical but also accompanied by real practices to make it easier to understand and easier to implement in everyday life so that it is easily accepted. different ethnicities, religions and races to blend in with all ethnic differences as citizens. Indonesia is a good countryk(Lestari 2021).

Between religious and belief groups, honest and effective dialogue can help dispel misunderstandings and promote understanding. Open conversations and discussions between different religious and belief groups can be facilitated by governments, civil society organisations and the media. Discrimination laws are considered less favourable because there is not much outreach, so their implementation focuses only on enforcement and remains ineffective to prevent discrimination. Therefore, the government needs to educate the public more frequently about laws prohibiting discrimination. Human rights stipulate that no group of individuals should be subjected to discriminatory treatment.(Adrian, Wantu, and Tome 2021).

Besides conducting various socialisation actions, the government must also enforce the law fairly. Fair and non-discriminatory laws can strengthen trust between religious and faith groups. The government should guarantee human rights and ensure equal protection for all citizens regardless of their religion or beliefs. /Actions related to socialisation and fair enforcement of laws are a form of social activity. Another social activity that can be done is to involve various religious groups and beliefs so that it can help strengthen the relationship between them. Activities such as community service, joint infrastructure development, sports activities, and other social activities can help reduce stereotypes and build solidarity between different religious groups.

One of the important things that must be considered is that if we want to achieve harmony between various religions and beliefs, it requires the involvement of active participation from all elements of society. This is a common task and responsibility that must be faced and worked on together. In fact, the issue of the Ahmadiyah congregation has become a controversial issue in Indonesia and in overcoming it there are various challenges. These problems and challenges must be faced together to achieve harmony, avoid discrimination from the majority group against minority groups, and prevent new cases and new tragedies that even have the potential to cause casualties as has happened before.

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Conclusion

Based on the results of the case study of *religious freedom* in Indonesia relating to the Criticism of Religious Moderation in the Recognition of Ahmadiyah, we found various expressions and facts in various views. Ahmadiyah is a minority religious group from India by Mirza Ghulam Ahmad. Although Ahmadiyah has experienced rejection from society in Indonesia, the Ahmadiyah group continues to spread its teachings and has many followers in various regions in Indonesia. The act of religious moderation can positively affect the recognition of Ahmadiyah as a religious group in Indonesia. There are some groups also reject and discriminate against Ahmadiyah because they have their own basis. Alternative solutions to achieve inter-religious harmony without sacrificing the religious freedom of minority groups require the involvement of active participation from all elements of society. Suggestions based on the results of the research are that the case study of *religious freedom* in Indonesia has various views, the best way is to live life based on their respective beliefs without judging certain groups. Prioritising tolerance and upholding human rights.

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