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## The Ahmadiyyah Conflict and Resolution Efforts in Indonesia: An Analysis of Social Aspects

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### Abstract

The Ahmadiyyah community, founded by Mirza Ghulam Ahmad in 19th-century India, faces significant social and religious tensions in Indonesia due to theological differences with mainstream Islam. Since its introduction to Indonesia in 1925, Ahmadiyyah has grown into a controversial minority community, often viewed as a deviation, leading to restrictions on religious practices and social discrimination. This study aims to analyze the underlying causes of the conflict and assess resolution strategies. Using a systematic literature review (SLR), the research synthesizes data from primary legal documents and 60 relevant scholarly articles, identifying key themes like conflict dynamics, resolution approaches, and state policies. The findings reveal that social and political factors exacerbate the conflict, with inadequate legal protections and inconsistent government policies enabling discrimination. Dialogues facilitated by civil society organizations and international pressure play critical roles in mediating tensions. A notable novelty of this research is its multidimensional framework for sustainable conflict resolution, which integrates inclusive public policies, early tolerance education, and balanced media narratives. These strategies highlight the need for stronger government commitment to minority rights. In conclusion, resolving the Ahmadiyyah conflict is essential to uphold Indonesia's pluralistic values. A comprehensive approach can strengthen national unity and serve as a model for managing religious diversity in multicultural societies.

Keyword: Ahmadiyyah, Conflict, Resolution, Social, Religion

## INTRODUCTION

Ahmadiyya is a religious movement founded by Mirza Ghulam Ahmad at the end of the 19th century in Qadian, India, and declares teachings that are different from mainstream Islam. One of the main differences is the Ahmadiyya belief that Mirza Ghulam Ahmad was a prophet, which is contrary to the majority Islamic teachings which recognize the Prophet Muhammad SAW as the last prophet. Ahmadiyah entered Indonesia in 1925 and since then has developed into a small but significant community in several regions. However, the presence of Ahmadiyah in Indonesia is not always well received, especially by mainstream Islamic organizations which view Ahmadiyah teachings as deviation or heresy (Budiman, 2020). This disagreement resulted in ongoing controversy and tension between the Ahmadiyah community and parts of the Indonesian Muslim community, who considered the presence of the Ahmadiyah as a threat to the purity of Islamic teachings. Since Indonesia's independence, various local and national regulations and policies have been issued that limit Ahmadiyah rights, including restrictions on freedom of worship and prohibitions on certain religious activities (Rahmat, 2019).

The social context in Indonesia is also a driving factor in the Ahmadiyah conflict. In a social context, the existence of Ahmadiyah is often seen as a symbol of resistance to the homogeneity and dominance of mainstream Islam in Indonesia. This situation is increasingly complex due to the influence of intolerant groups who use the Ahmadiyah issue to strengthen their social and political support (Jamil, 2021). On the political side, the lack of clarity in government regulations in protecting the rights of the Ahmadiyah minority often opens up space for discriminatory actions and violence against this community (Setiyawan & Isa, 2023). Some local governments even officially prohibit Ahmadiyah from carrying out their religious activities. At the national level, policies governing the existence of Ahmadiyya are often inconsistent, which creates confusion among the public and security forces about how to handle this issue. As a result, many parties are involved in this conflict both directly and indirectly, with the consequence of increasing social tensions and harming the basic rights of the Ahmadiyah community.

Overcoming the Ahmadiyah conflict in the context of diversity is an important challenge for the Indonesian nation, which is known as a pluralist country and is based on Pancasila. Resolution of this conflict is very important to realize the principle of diversity promoted by Indonesia, which guarantees religious freedom for all citizens regardless of belief.

If left unchecked, this conflict will not only harm the Ahmadiyah community, but also create a bad precedent for protecting the rights of other minority groups in Indonesia. Therefore, the need for a peaceful, inclusive and sustainable solution to resolve this conflict is very urgent. Resolution steps based on inter-religious dialogue, respect for human rights, and fair government policies will greatly support the creation of harmonious social life amidst diversity. Resolving this conflict will also strengthen the foundations of pluralism in Indonesia and demonstrate the commitment of the Indonesian government and society to the principles of democracy and social justice (Dagur & Adon, 2021).

In previous studies regarding Ahmadiyah in Indonesia, existing research can be grouped into five major themes that reflect various aspects of conflict, resolution, the role of government, media, and social adaptation. First, the theme of conflict and violence against the Ahmadiyya Community has been widely discussed in various studies which highlight incidents of mosque destruction, discrimination and physical violence experienced by this community. Studies such as those conducted by Abdul Jamil (2021) and Azis Meinudin (2024) show that these conflicts are often triggered by theological differences and mobilized by local political actors and religious fatwas. Second, in terms of conflict resolution and reconciliation efforts, several studies highlight the importance of the mediation role of the Religious Harmony Forum (FKUB) and reconciliation efforts in various regions such as Kudus and Yogyakarta. Studies by Nadia Wasta Utami (2016) and Eva Indriani (2022) show that dialogue, mediation and cultural acculturation are important approaches to reduce the tension that occurs. Third, the role of the government in resolving the Ahmadiyah conflict has also become a major concern in a number of studies. Research by Imas Setiyawan (2023) and Siti Khumayah (2021) criticized the government's weakness in enforcing the law and providing fair protection for the Ahmadiyah Community. This highlights how government policies, such as the Three Ministerial Decree, are often a source of controversy that exacerbates conflict situations. Fourth, the influence of mass media in framing news about Ahmadiyah is also reviewed in several studies. The work of Nursatyo (2017) and Liana Nur Arifatul Inayah (2023) reveals how the media, such as Tempo and Republika, frame the Ahmadiyah issue in different ways, reflecting ideological biases that influence public opinion and strengthen stigma against this community. Fifth, research related to the social and cultural adaptation of the Ahmadiyya Community shows how this community tries to adapt to their social environment to avoid conflict. Moh's study. Rosyid (2019) and Mardian Sulistyati (2021) highlight adaptation strategies such as cultural acculturation,

involvement in community activities, and internal strengthening of communities as an effort to maintain their existence amidst continuing social pressure.

It is hoped that this research can provide a more comprehensive understanding of the factors influencing the Ahmadiyah conflict in Indonesia and the resolution efforts that have been made. In this effort, this research focuses on analyzing government policies, the role of civil society, and the influence of international institutions in dealing with the Ahmadiyah issue. With a systematic approach, it is hoped that this research can identify more effective steps to achieve sustainable conflict resolution. This research also aims to provide practical recommendations for stakeholders, both at the national and international levels, in supporting the Ahmadiyah community and other minority groups to obtain their rights as citizens. Furthermore, it is hoped that this research can contribute to efforts to build an Indonesian society that is more tolerant, fair and respects religious diversity as part of the nation's identity.

## RESEARCH METHOD

This paper uses the method *Systematic Literature Review* (SLR). *Systematic Literature Review* (SLR) is a structured and systematic method of collecting, analyzing and synthesizing relevant scientific literature. SLR allows researchers to identify research gaps, compare findings from different studies, and draw conclusions based on consistent evidence. This approach is very useful in the topic of the Ahmadiyah conflict because it can provide a comprehensive understanding of the causal factors, resolution efforts, and challenges faced from the perspective of existing literature. The primary sources for this research are the MUI Fatwa document number 11/MUNAS VII/MUI/15/2005 concerning the Ahmadiyah Sect, the 3 Ministerial Decree document number 199 of 2008 concerning warnings and orders to adherents, members, and/or administrators of the Indonesian Ahmadiyah congregation (JAI) and community members, and East Java Gubernatorial Regulation No. 55 of 2012 concerning the development of religious activities and monitoring heretical sects in East Java. Meanwhile, secondary sources for this research include all books and articles that have a correlation with the research title.

The stages in SLR can be explained as follows. *First* Identify Research Questions (*Research Questions*). The main research questions in this SLR were formulated to help achieve the research objectives and include: (1) How did the Ahmadiyah enter Indonesia until social conflict emerged? (2) What conflict resolution efforts have been carried out by various parties? (3) What

recommendations for Ahmadiyah conflict resolution might be implemented in Indonesia? **second**, Literature Search Strategy. A literature search was carried out on a scientific database, namely Google Scholar, using specific keywords, such as: "Ahmadiyah conflict in Indonesia," and "Ahmadiyah conflict resolution in Indonesia." The combination of keywords was also adjusted to obtain wider article coverage. Here the author found approximately 4,540 scientific works with the keyword "Ahmadiyah conflict in Indonesia". Meanwhile, using the keyword "Ahmadiyah conflict resolution" the author found as many as 980 scientific works. **Third**, Determination of Inclusion and Exclusion Criteria. Establishing inclusion and exclusion criteria is very important for selecting articles that are relevant to the research. The criteria in this research include: (1) **Inclusion**, namely scientific articles in Indonesian or English, published in the last 15 years, relevant to the Ahmadiyah conflict or Ahmadiyah conflict resolution. Here the author found as many as 60 scientific articles that were relevant to the keywords above. (2) **Exclusion**, namely works related to Ahmadiyya such as theses, theses or dissertations as well as articles that are not *peer-reviewed*, personal opinions, or articles that do not focus on religious conflict or Ahmadiyya.

**Fourth**, Filtering Process (*Screening Process*) After the search results are obtained, the filtering stage is carried out by reading the abstract and title to assess the relevance of each article. Relevant articles were selected for further analysis, while irrelevant ones were excluded. Here the author found that there were 40 scientific articles that were relevant and the remaining 20 scientific papers were not relevant to the keywords. **Fifth**, Data Extraction and Analysis. Data from selected articles will be extracted according to the specified categories, including title, author, year of publication and main findings. **Sixth**, Data Synthesis (*Data Synthesis*). At this stage, the extracted data is analyzed qualitatively using the thematic method, grouping findings based on themes related to factors causing conflict, resolution efforts, and recommendations for conflict resolution. This synthesis allows comparison across the literature and helps in constructing a theoretical framework and relevant recommendations.

## ANALYSIS AND DISCUSSION

### Ahmadiyah In the Perspective of Indonesian History

Ahmadiyya was founded by Mirza Ghulam Ahmad in Qadian, Punjab, India, in 1889, amidst the situation of Indian Muslims facing political, social and religious pressure from British

colonialism as well as attacks by Christian and Hindu missionaries. This movement aims to renew Islam through a peaceful approach by reinterpreting the verses of the Koran according to the demands of the times. Mirza Ghulam Ahmad claimed to be the promised Al-Mahdi and Al-Masih, which later became the foundation of this movement (Ummah, 2016). However, this claim sparked great controversy among Muslims, especially because it was considered contrary to the belief that the Prophet Muhammad SAW is the last prophet. In Indonesia, Ahmadiyah became known in 1918 through magazines *Islamic Review* published in Singapore and written in Malay. The physical presence of Ahmadiyah began in 1920, marked by the arrival of Maulana H. Kwadjah Kamaluddin to Surabaya, which was then continued by envoys from Caliph II, Maulana Rahmat Ali, to expand Ahmadiyah influence. In 1953, the Indonesian government officially recognized the Indonesian Ahmadiyah Congregation (JAI) as a legal entity, confirming its position as one of the legally recognized religious organizations. (Setiyawan & Isa, 2023)

As it developed, the Ahmadiyah Congregation experienced rapid progress in various regions, especially in West Java, which became the main center of their activities. This congregation is known for its peaceful approach and contributions in the fields of education and humanity. However, pressure began to increase since the 1950s, especially after the Indonesian Ulema Council (MUI) issued a fatwa in 1980 stating that Ahmadiyah teachings deviated from Islam. This fatwa was strengthened at the MUI National Conference in 1984 and reaffirmed in 2005,(MUI, 2005) with a call for the government to prohibit the spread of Ahmadiyah teachings. The pressure became stronger when in 2008 the government issued a Joint Decree (SKB) of three ministers prohibiting Ahmadiyah from spreading their teachings openly and limiting their religious activities.(M.Basyuni et al., 2008) In East Java, this pressure was manifested in the form of regulations Governor No. 188/94/KPTS/013/2011 which prohibits Ahmadiyah activities, including the use of symbols and attributes of their organization in public spaces. This step creates major obstacles for the religious freedom of the Ahmadiyah Community in the region.(Soekarwo, 2012)

The ban on the activities of the Ahmadiyah Congregation triggered various socio-religious conflicts, especially in East Java. Incidents such as the destruction of the Ahmadiyah mosque in Tulungagung between 2011 and 2015 reflect the tensions triggered by this policy. Certain community groups, who consider the presence of Ahmadiyah as a threat, are the main actors in this conflict.(Haris & Marwini, 2012) Apart from that, social activities such as blood

donations and free medical treatment which are routinely carried out by the Ahmadiyah Congregation are also closely monitored by security forces. , even though these activities do not have the potential to trigger conflict. Bans on large-scale activities such as public recitations are often imposed for reasons of maintaining security stability, even though there is no concrete evidence that the Ahmadiyah Community's activities can trigger conflict. This action shows discrimination which further worsens the position of the Ahmadiyah Congregation in social life in Indonesia. (Budiman, 2020)

Discrimination against the Ahmadiyah Community reflects the weak implementation of legal protection for religious freedom in Indonesia. Although Article 28E and Article 29 of the 1945 Constitution explicitly guarantee freedom of religion for every citizen, practice shows that this right is often violated, especially against minority groups such as Ahmadiyah. Law Number 1/PNPS/1965 concerning the Prevention of Blasphemy, which is supposed to protect all religions from acts of intolerance, is often used to limit the freedom of minority groups. (Setiyawan & Isa, 2023) In the international context, this action also contradicts the UN Declaration on the Elimination of Intolerance and Discrimination Based on Religion or Belief adopted in 1981, which affirms the right of every individual to practice their religion without pressure or discrimination. Unfortunately, this international standard has not been fully implemented in Indonesia (Aula, 2021).

The ban on the activities of the Ahmadiyah Congregation has had a broad impact, both socially and culturally. One of the impacts is discrimination in public administration services, such as difficulty extending mosque land certificates owned by the Ahmadiyah Congregation. Apart from that, the ban on religious symbols, including organization nameplates, further narrows their space in society. Despite this, the Ahmadiyya Community remained and continued their religious activities, although often carried out behind closed doors. They also continue to contribute to social activities, such as providing aid to underprivileged communities and donating blood, although these activities are often monitored by security forces. This resilience shows the commitment of the Ahmadiyya Community in carrying out their beliefs even though they are under heavy pressure.

## **Resolution Of Conflicts**

### **A. Government Efforts**

The Indonesian government has undertaken various policy and regulatory efforts to reduce tensions and conflicts involving the Ahmadiyah community, although the effectiveness of these policies is still debated. Several local and national policies have been implemented to regulate the existence and activities of the Ahmadiyya community. For example, the Joint Decree (SKB) of the Minister of Home Affairs, the Minister of Religion, and the Attorney General in 2008 regulated Ahmadiyah activities so as not to spread their teachings openly, with the aim of maintaining public order and reducing conflicts with other Islamic groups (M.Basyuni et al., 2008). However, this policy is considered inappropriate by many groups, because it suppresses religious freedom more than providing protection for this minority group (Meinudin et al., 2024). In addition, this regulation has invited criticism from human rights organizations who believe that this policy tends to be discriminatory and does not provide adequate protection for the Ahmadiyah community. This government effort basically tries to balance maintaining social stability with respecting the rights of the Ahmadiyah community, although there are obstacles in its implementation which often give rise to ambiguous interpretations (Ummah, 2016). Therefore, even though the government has attempted to issue policies to reduce conflict, these policies often become double-edged swords that have the potential to exacerbate discrimination against the Ahmadiyah community at the local level.

Security forces in Indonesia, including the police and army, have an important role in handling and de-escalating conflicts involving the Ahmadiyah community. In some cases, security forces were deployed to protect the Ahmadiyah community from attacks by intolerant groups and to prevent a wider escalation of violence. For example, in several incidents of attacks on the Ahmadiyah community, security forces were involved to maintain security and control the situation so that it did not get worse. However, the role of the security forces is often criticized for being less responsive and considered ineffective in protecting the Ahmadiyah community from acts of violence (Putri et al., 2021). Several reports indicate that security forces tend to be slow in responding or not taking firm action against intolerant groups that commit violence against the Ahmadiyah community. On the other hand, the challenge faced by security forces in handling this conflict is the tension between efforts to maintain public order and the limitations of strict regulations in protecting religious minorities such as Ahmadiyah. Therefore, although the role of security forces in conflict resolution efforts is important, unclear roles and obstacles in implementing the law often hamper their effectiveness in ensuring protection for the Ahmadiyah community (Panggabean & Fauzi, 2014).

## B. Civil Society Efforts

Interreligious dialogue initiatives initiated by various civil society organizations have become one of the main strategies in reducing the Ahmadiyah conflict in Indonesia. Organizations such as the Wahid Foundation, Setara Institute, and the Institute for Religious and Philosophical Studies (LSAF) actively seek dialogue between the Ahmadiyah community and other religious groups to build understanding and tolerance. This interfaith dialogue aims to create a space where the Ahmadiyah community can voice their perspectives, clarify their teachings, and reduce the stigma that has developed in society (Utami, 2016). This dialogue approach is considered effective in reducing prejudice and misunderstanding which are often the main causes of conflict. On the other hand, the challenge in this initiative is resistance from several intolerant groups who refuse to dialogue with Ahmadiyah, as well as the lack of support from the government in facilitating and providing recognition for this dialogue effort (Yusup & Malahayati, 2020). Nevertheless, interreligious dialogue remains an important instrument in easing tensions and introducing religious tolerance in wider society, with the hope of gradually changing society's negative perception of Ahmadiyah.

Apart from inter-religious dialogue, advocacy and public education activities are also carried out by civil society organizations as a form of long-term effort to overcome the conflicts faced by the Ahmadiyah community. This advocacy involves various activities such as seminars, public discussions, awareness campaigns, and publications aimed at educating the public about the importance of tolerance and respect for differences in beliefs. Human rights organizations such as *Amnesty International* and *Human Rights Watch* often work with local organizations to raise awareness about the rights of the Ahmadiyya community and pressure the government to treat them fairly (Mariani, 2013). Public education activities also include programs aimed at the younger generation, with the hope of instilling the values of tolerance from an early age. This education plays an important role in building a more inclusive generation and reducing the potential for conflict in the future. However, advocacy and public education activities often face obstacles in their implementation, such as resistance from intolerant groups, limited funds, and the government's indifference to supporting these programs on an ongoing basis (Menchik, 2014). Nevertheless, advocacy and public education remain an integral part of efforts to create a more peaceful environment for the Ahmadiyya community in Indonesia.

## C. The Role of International Institutions

International institutions, such as the United Nations (UN), Amnesty International, and Human Rights Watch, have an important role in monitoring the human rights situation for the Ahmadiyah community in Indonesia and providing international pressure on the government to protect the rights of the minority community (Herlambang & Ananda, 2023). These organizations often issue reports criticizing discriminatory policies or actions against Ahmadis and calling for better protective measures. The UN, through special bodies such as the High Commission for Human Rights, often issues recommendations to the Indonesian government to respect religious freedom in accordance with international principles. This international pressure played an important role in raising global awareness of the Ahmadiyya conflict and pressuring governments to re-evaluate policies deemed discriminatory. Although the direct influence of international institutions in domestic conflicts is limited, their support often provides a moral and political boost to the Ahmadiyya community and encourages civil society to continue their advocacy at the national level (Baratullah et al., 2022).

Apart from monitoring, international institutions also provide concrete support for the protection of human rights for the Ahmadiyah community through campaigns and advocacy at the global level (Wahab & Fakhruddin, 2019). This support includes legal assistance, capacity building for civil society organizations, as well as funding for programs that support tolerance and social inclusion. Several international organizations also collaborate with local NGOs to conduct human rights training aimed at educating the Ahmadiyya community as well as the wider public about the importance of respecting religious differences. This support often strengthens the position of civil society organizations in Indonesia in fighting for the rights of the Ahmadiyah community and provides them with a platform to voice their aspirations (Hizbullah, 2023). Although there are several challenges in the form of resistance from the government and intolerant groups, the support of these international institutions plays an important role in strengthening conflict resolution efforts and gives the Ahmadiyah community hope that there will be better protection of their rights in the future.

## **Efforts to Rebuild the Path Of Peace**

### **A. Multidimensional Approach**

One of the main recommendations for achieving resolution of the Ahmadiyah conflict in Indonesia is to strengthen interfaith dialogue in a sustainable and inclusive manner. This

dialogue should be facilitated by independent parties, such as civil society organizations, interfaith leaders, or international institutions, who can help create a conducive atmosphere for all parties (Bräuchler, 2015). Strengthening interreligious dialogue not only aims to build understanding between different groups, but also opens up space for the Ahmadiyah community to explain their views and beliefs which are often misunderstood (Jones, 2014). Through dialogue, society can better understand that Ahmadiyah is not a threat to the integrity of the religion, but is part of the diversity that exists in Indonesia. Apart from that, this dialogical approach can also be used to involve influential religious figures in voicing the importance of tolerance and acceptance of differences in beliefs. Based on the experience of other countries that have successfully managed religious diversity, interreligious dialogue has proven effective in reducing social tensions and reducing prejudice (Merry, 2016). However, for this dialogue to be successful, it requires support from the government and active involvement from all components of society, including groups that have been opposing Ahmadiyah. With ongoing dialogue, it is hoped that a common understanding will be created that can strengthen national unity amidst religious diversity (Nardi, 2018).

Tolerance education from an early age is a fundamental step to create a generation that is more inclusive and appreciates religious diversity. This recommendation emphasizes the need to include the values of tolerance, respect for differences, and an understanding of pluralism into the national education curriculum (Raihani, 2017). Tolerance education is not only important for overcoming the Ahmadiyah conflict, but is also relevant in forming a more harmonious society as a whole (Yusof, N. M. & Noor, 2015). Religious and socio-cultural education curricula should be structured to reflect universal values that support respect for all religions and beliefs. In addition, schools and higher education institutions can hold special programs that involve students in discussions about diversity and interfaith understanding. Increasing tolerance education also requires special training for teachers, especially in delivering material about diversity objectively and inclusively (Subadi & Hidayati, 2019). By increasing understanding of tolerance and pluralism, it is hoped that future generations will be more open to the existence of Ahmadiyah and other minority religious groups, so that religious-based conflicts can be prevented in the future. The implementation of tolerance education certainly requires policy support from the government and collaboration with various stakeholders to ensure its sustainability in the national education system.

## B. Public Policy

To create an environment that supports tolerance and protection for the Ahmadiyah community, the government needs to develop regulations that are more inclusives and firm in protecting the rights of religious minorities. Inclusive regulations will provide legal certainty for the Ahmadiyah community in carrying out their beliefs without fear of discrimination or violence. This policy should be formulated by considering human rights principles and international standards regarding religious freedom (Crouch, 2015). In drafting it, the government can involve interfaith leaders and representatives of minority groups to ensure that the regulations cover all the needs and challenges they face. Clear and inclusive regulations will also help overcome ambiguous legal interpretations which have often been misused to limit Ahmadiyah rights (Buehler, 2016). In addition, the existence of a firm policy in protecting religious rights can send a strong message to society that every individual, regardless of religion or belief, has the same right to live peacefully in Indonesia. With inclusive policies, the government not only shows a commitment to pluralism, but also creates a legal basis that supports the creation of a more peaceful and harmonious society (Sidel, 2018).

Community participation in the policy-making process is very important to ensure that the resulting policies truly reflect the needs and aspirations of all parties, including the Ahmadiyah community. By involving the community in policy making, the government can build a sense of shared ownership and responsibility in creating a peaceful and inclusive environment (Fogg, 2019). This recommendation emphasizes the importance of transparency in the decision-making process and the involvement of various parties, from the Ahmadiyah community, religious organizations, to the general public. Community participation can be realized through public discussion forums, consultations, or surveys involving related groups. In this way, the policies formulated will be more in line with real conditions and needs in the field. Apart from that, community participation in policy making can also be a means of educating the public about the importance of respecting differences and religious freedom (Smith & Lindsey, 2018). Through broad participation, it is hoped that the community will better understand the importance of inclusive policies and feel responsible for participating in maintaining peace and harmony between religious communities (Azra, 2017).

### C. Role of the Media

The media has an important role in shaping public opinion, so a balanced and educative approach in reporting about Ahmadiyya is very necessary. Balanced media will not only provide

accurate information to the public, but also reduce stigma and negative perceptions towards Ahmadiyah (Lim, 2018). Therefore, this recommendation emphasizes the importance of training for journalists and media institutions to apply professional journalistic principles, especially in sensitive issues involving religious minorities. Media that reports on Ahmadiyya objectively and in a balanced manner can help the public understand the complexity of this problem more thoroughly. Apart from that, the media also plays a role in providing public education about the importance of tolerance and respect for diversity (Setiawan, 2016). Balanced media can function as a bridge of information that enriches people's insight about Ahmadiyah and the existence of other minorities in Indonesia. By promoting balanced and educative news, it is hoped that the media can contribute to creating a more inclusive and peaceful social climate, where people can live side by side with communities of different beliefs (Tapsell, 2017).

Public campaigns supported by the media are one effective strategy to reduce the stigma against the Ahmadiyah community in society. This campaign can take the form of public service announcements, television programs, or social media content that emphasizes the importance of respecting differences and avoiding discrimination against religious minority groups. Public campaigns can be structured using a persuasive approach and based on positive narratives about diversity and social harmony (Arifianto, 2020). Through this campaign, the public will gain a deeper understanding of religious rights and appreciate the values of tolerance. Apart from that, targeted and consistent public campaigns can also foster an attitude of empathy among the wider community towards the Ahmadiyah community which often experiences discrimination and violence. This public campaign can not only strengthen relations between communities, but also help create collective awareness about the importance of respecting human rights (Nasrulloh, 2019). Thus, through the media's active role in reducing stigma, public campaigns can be an effective tool for building a more inclusive society and supporting long-term peace in Indonesia.

## CONCLUSION

The article examines the conflict involving the Ahmadiyyah community in Indonesia by highlighting its causes, resolution efforts, and ongoing challenges. The conflict stems from theological differences, leading to social discrimination, political pressure, and inconsistent government policies that often fail to protect minority rights. Regulations such as the Joint Ministerial Decree (SKB) and local laws have restricted Ahmadiyyah's religious freedoms, exacerbating social stigma and enabling acts of intolerance. Resolution efforts have been

undertaken through interfaith dialogue, advocacy by civil society organizations, and international pressure to uphold human rights. However, these measures face significant challenges due to resistance from intolerant groups and weak law enforcement. Moreover, media plays a pivotal role in shaping public perceptions of Ahmadiyyah, either reinforcing stigmas or educating the public on the importance of tolerance. In conclusion, resolving the Ahmadiyyah conflict requires a multidimensional approach, including inclusive public policies, early tolerance education, and balanced media reporting. Effective management of this issue will strengthen Indonesia's religious diversity and demonstrate the nation's commitment to democracy and social justice. It can also serve as a model for other countries in peacefully managing religious diversity.

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