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ISLAMIC DA'WA, SOCIAL IDENTITY AND VIOLENCE AGAINST AHMADIYYA COMMUNITY IN LOMBOK

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ABSTRAK

This article discusses Islamic da'wa, social identity and violence against Ahmadiyya community in Lombok. This article is field research using qualitative methods and a case study approach. To analyze this phenomenon, this article uses social identity theory. It highlights how individuals develop and understand their identity in relation to specific social groups. The stigma and identity of Ahmadis as a group considered heretical by mainstream Muslims means that they are often victims of violence. Since post-reform until now, the Ahmadiyya community has experienced displacement from their hometowns, such as the violence in Pancor East Lombok in 2002, and Ketapang Gerung Village, Lingsar District, West Lombok in 2006 and 2010, and finally in Sakra East Lombok 2021. The results of this study revealed that: First, violence against Ahmadiyya in Lombok was caused by conservative Islamic proselytizing patterns. Although in fact Islamic groups in Lombok are moderate. Second, strengthening the social identity distinction between the Aswaja and Ahmadiyya groups in social relations. Thus, Ahmadis become a minor identity victimized, so they do not get freedom in the public sphere, even isolated by mainstream Islamic groups.

Kata Kunci: *Social Identity, Da'wa, Ahmadiyya Lombok*

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INTRODUCTION

Ahmadiyya social identity and da'wa are two concepts that are closely related in thecontext of religion, identity, and religious mission [1]. Ahmadiyya is a movement within Islam that has

[1] J. Alkatiri, *Ahmadiyah Qadian} Dalam Perspektif Komunikasi Antarbudaya: Kajian Tentang Agama Di Ruang Publik* (repository.uinjkt.ac.id, 2014), https://repository.uin jkt.ac.id/dspace/handle 123456789/41355.

unique characteristics in its understanding of religion and practice of worship. Social identity refers to how individuals or groups identify themselves and how they are viewed by the surrounding society [2]. In this context, the social identity within the Ahmadiyya community reflects how members of the movement identify themselves as Ahmadis and how this identity is understood by the public [3].

Da'wa is a term in Islam that refers to the effort to spread religious teachings and beliefs to others[4]. In the Ahmadiyya context, da'wa has a very important role, because this movement has been established to convey their understanding of Islam to the world. Ahmadiyya has experienced challenges and controversies in various countries, due to its religious understanding which is considered controversial by some Muslim groups. This makes Ahmadiyya da'wa an interesting issue to study in the context of social identity and religious mission [5].

Social identity within the Ahmadiyya community is closely linked to their beliefs as followers of Mirza Ghulam Ahmad, who is regarded as al-Masih al-Maw'ud (the promised Messiah) and Mujadid (reformer) in Islam. Ahmadis identify themselves as Muslims who follow Mirza Ghulam Ahmad's updated understanding of Islam. This identity gives them a sense of uniqueness and differentiation from the majority of Muslims, who regard Ahmadis as a group that departs from the legitimate teachings of Islam. Therefore, Ahmadiyya social identity is often based on a sense of devotion to their spiritual leader and a strong belief in their understanding of religion [6].

In their da'wah efforts, Ahmadis have a strong goal to spread the teachings of Mirza Ghulam Ahmad to the world. They believe that Mirza Ghulam Ahmad is the heir of prophethood and consider himself to be "a Prophet who is not the last Prophet." Therefore, Ahmadiyya da'wa aims to change people's perception of Islam and promote their understanding of Islam. They are active in spreading the message of peace, tolerance, and education, and trying to build a positive image of Islam in the eyes of the people [7].

However, Ahmadiyya da'wa efforts often face serious challenges. Many Muslim-majority countries consider Ahmadis to be heretical or not part of Islam,

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[2] M. A. Hogg, 'A Social Identity Theory of Leadership', *Personality and Social Psychology Review*, 2001, https://doi.org/10.1207/S15327957PSPR0503_1.

[3] R. A. Amaliah and M. Amri, 'Ahmadiyah (Analisis Kritis Terhadap Teologi Dan Pemikirannya)', *Jurnal Ilmu Sosial dan Humaniora*, 2023, http://www.putrap ublisher.org/ojs/inde x.php/isihumor/article/view/249.

[4] T. Bilfaqih and M. I. Suma, 'Aktvitas Dakwah Jemaat Ahmadiyah Dan Respon Masyarakat Di Kota Manado', *Aqlam: Journal of Islam and Plurality*, 2019, http://journal.iain-manado.ac.id/index.php/AJIP/article/view/905.

[5] A. Gaffar, 'Jamaah Ahmadiyah Indonesia (JAI) Dalam Perspektif Kekerasan Negara: Dua Kasus Dari Surabaya Jawa Timur dan Lombok NTB', *The Sociology of Islam*, 2013, http://jurnalfisip.uinsby.ac.id/index.php/JSI/article/view/41.

[6] K. H. M. Sholikhin, 'Kontroversi Ahmadiyah: Fakta, Sejarah, Gerakan Dan Aqidah Jemaat Ahmadiyah Indonesia' (books.google.com, 2013), https://books.goo gle.com/books?hl=en \&lr=\&id=mmefAgAAQBAJ\&oi=fnd\&pg=PA3\&dq=identitas+sosial+dakwah+ahmadiyah\&ots=h6P HG87PyZ\&sig=ssYJCpU9hjXc2wvbjGD2fSsQVv0.

[7] W. A. Kudus, 'Transformasi Jaringan Kegiatan Aliran Agama Jemaat Ahmadiyah Provinsi Jawa Barat', *Hermeneutika: Jurnal Hermeneutika*, 2017, https://jurnal.untirta.ac.id/index.php/Hermeneutika/article/view/3083.

resulting in discrimination, persecution, and even anti-Ahmadi policies. As a result, Ahmadiyya social identity is often marked by tensions and disagreements with the rest of the Muslim majority [8]. In Indonesia, violence against the Ahmadi has escalated since the presidency of Susilo Bambang Yudhoyono. The Indonesian Council of Islamic Scholars, henceforth MUI) fatwa of 1980 was ignored by the Suharto regime, and thus it was ineffective. Abdurrahman Wahid, during his presidency, greeted the Ahmadi high Islamic priest Mirza Tahir Ahmad, the grandson of Mirza Ghulam Ahmad, in Jakarta. Similarly, when Megawati ruled over Indonesia, there was no policy forbidding Ahmadiyya. This all changed in 2005, when the MUI issued a fatwa on Ahmadiyya and the government accommodated it through three ministerial decrees in 2008 Ahmadiyya.[9]

Violence against the Ahmadis in Lombok can be seen as early as 1999 in Bayan, West Lombok, when one person was hacked to death, while another was grievously wounded. In 2001 there was a similar incident in Pancor, East Lombok. expulsion from their homes. Oddly, in response the local government of East Lombok gave the Ahmadis two options: they could leave Ahmadiyya and remain in Pancor, or they could remain in Ahmadiyya but leave the village. It is ironic that such persecution and eviction occurred in a nation which, people say, promotes and upholds diversity and human rights [10].

Violence against the Ahmadi has continued. To respond to this violence, in August 2005, during a period of frequent anti-Ahmadi demonstrations and fevered discourse, the writer delivered a lecture at the Tabligh Akbar ('great meeting') at the Jami' Mosque of the Regency on behalf of a committee which itself called the Anti-Ahmadiyya Alliance. From the proposal for this lecture, it was clear that the committee speakers and the masses to condemn the region's Ahmadis [11]. The writer, however, refused to do so. Instead, the writer offered theological and sociological explanations, reciting verses of the Qur'an which explained freedom of religion and that coercion (or even violence) to promote conversion was not allowed in Islam. The writer then provided examples from two prominent Lombok figures' interactions with the Ahmadi, specifically al-Magfurlahu TGH. M. Zainuddin Abdul Madjid (the Founder of NW) and TGH. M. Faisal (the NU leader in Lombok). Neither of these figures had, to the writer's knowledge, issued a fatwa condemning the Ahmadi as misguided, let alone invited and mobilized people to attack them. This could be seen from the Ahmadiyya Mosque on Sudirman Street, Pancor, not far from the secretariat office of PBNW. Similarly, in Praya, where many members of TGH. Faisal's congregation lived; Ahmadis still had

[8] M. Azkar, 'Upaya Peneguhan Eksistensi Ahmadiyah Melalui Pendidikan Keluarga', ... *Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 2019, https://jurnal.ar-raniry.ac.id/index.php/mudarrisuna/article/view/3896.

[9] Purwani Diyah Prabandari Purwani Diyah Prabandari, 'Ahmadiyya Refugees in Lombok Are Still Waiting for Safe Homes', 2023.

[10] Rabwah, 'Blasphemy, the Fate of Ahmadiyya in Lombok, Indonesia', 2018.

[11] Tsering D. Gurung, 'Jalan Tak Ada Ujung Pengungsi Ahmadiyah Di Lombok', 2017.

freedom of worship [12].

Many Ahmadis have, as a result of violence against them, lost their homes, livelihoods, and the peace that they had enjoyed. Their children can no longer attend school, and their wives are no longer free to go to public places such as markets. The Ahmadis have become frightened and ashamed. If probed further, the violence against the Ahmadis is a realization of State defeat. The State can be considered inexistent as it is unable to enforce the laws which citizens are breaking, instead choosing to simply apologize. Furthermore, the state appears to have relented completely to the pressures of particular groups. It is unable to take a firm stance against the groups that commit such acts of violence.

Rather, it has seemed to support them. The violence against the Ahmadis of West Nusa Tenggara pushed the local government to issue such legislation as: 1) Decree of the Regent of West Lombok No.35 of 2001 on the Prohibition and Cessation of Ahmadi Doctrine/Ideology in West Lombok Regency, a decree which is based on Recommendation of the MUI of West Lombok Regent Number 12/MUI-LB/7/2001 (dated 5 July 2001), which contains a request that the Government of West Lombok "explicitly prohibit the activities of this group and also firmly crack down on any violations of the prohibition"; (2) Decree of the Regent of East Lombok No. 045.2/134/KUM/2002 of 13 September 2002, which prohibits the dissemination of Ahmadiyya teachings and ideology, both oral and written, in East Lombok; 3) Letter of the West Nusa Tenggara Governor No. KW.19.1/4/HU.00/1353/2006, dated 28 March 2006 and addressed to the Minister of Home Affairs, Minister of Religious Affairs, and the Attorney General; this letter requested the prohibition of Ahmadiyya in West Nusa Tenggara [13].

In this paper, the author will explore the relationship between social identity within the Ahmadiyya community and how this identity influenced their da'wa efforts in Lombok NTB. In addition, we will also look at the impact of public perceptions of Ahmadiyya as well as sociological analysis of da'wa in the formation of the identity of the Ahmadiyya community in Lombok.

METHOD

This paper uses qualitative research with a case study approach. Qualitative methods emphasize more on observing phenomena, and examining the substance of the meaning of the phenomenon. Analysis and acumen of qualitative research greatly affects the strength of words and sentences used. Therefore, the Focus of Qualitative Research is on the process and the meaning of the results. In addition, the main attention of qualitative research is focused on human elements, objects, and institutionsaxle well as the relationships or interactions between these elements, in an effort to understand an

[12] M. Baihaqi, 'Pengaruh Kontestasi Politik Desa Terhadap Konflik Ahmadiyah Di Gegerung-Lombok Barat', *Jurnal Sosiologi Agama*, 2020, https://ejournal.uin-suka.ac.id/ushuluddin/SosiologiAgama/article/view/2163.

[13] Rabwah, 'Blasphemy, the Fate of Ahmadiyya in Lombok, Indonesia'.

event, behavior, or phenomenon [14].

Case studies are approaches that study in depth about phenomena such as individual cases, groups, organizations, or certain systems. In this case, it is the case of Ahmadiyya social identity and da'wa in the formation of Ahmadiyya community identity in Lombok, West Nusa Tenggara [15].

Case studies try to find an understanding of How humans construct meaning and important concepts within the framework of intersubjectivity. If a person exhibits a certain behavior in society, then that behavior is the realization of the views or thoughts that are in the person's head, reality is an expression of one's mind [16].

THEORETICAL FRAMEWORK

Social identity theory is a psychological framework that describes how individuals develop and understand their identity in relation to a particular social group. This theory was first put forward by social researcher Henri Tajfel in 1979 and later further developed by Tajfel and John Turner in the context of social psychology. Social identity theory highlights the importance of the role of social groups in shaping an individual's self-perception. is a framework in social psychology that describes the way individuals develop and understand their identity through relationships with specific social groups. This theory explains how individuals identify themselves as members of social groups and how this group identity affects individuals' self-perceptions as well as their interactions with other groups [17].

Social identity theory emphasizes the important role of social groups in shaping an individual's self-view and behavior. It considers that individuals not only have a personal identity as individuals, but also have a social identity formed through affiliation with a social group, such as family, friends, religion, or ethnic group identity. This social identity plays an important role in shaping how individuals see themselves and how they interact with other groups in society [18].

Key concepts in this theory include identification with groups, social comparison between groups, and efforts to maintain group self-esteem. Identification occurs when individuals feel connected to a particular group and perceive that group's identity as part of their own identity. Social comparison involves comparing one's group to another, and this can affect self-perception and self-evaluation. In addition, individuals tend to look for ways for their group to be valued or advantaged compared to other groups which can lead to a positive bias towards his group and a negative bias

[14] John W. Creswell, *Pendekatan Metode Kualitatif, Kuantitatif Dan Campuran* (Yogyakarta, 2020).

[15] Sarwono. Jonathan, *Metode Penelitian Kuantitatif Dan Kualitatif* (Yogyakarta: Graha Ilmu, 2006).

[16] Jonathan.

[17] J. Turner, 'The Significance of the Social Identity Concept for Social Psychology with Reference to Individualism, Interactionism and Social Influence', *British Journal of Social Psychology*, 1986, https://doi.org/10.1111/j.2044-8309.1986.tb00732.x.

[18] Turner.

towards other groups [19].

Social identity theory has been used to explain a variety of social phenomena, including intergroup conflict, stereotypes, prejudices, and social interactions. It also provides deep insight into how social identity influences individual behaviour and outlook, as well as how group dynamics can play a role in the shaping of individuals and society more broadly. Social identity theory has several key concepts, including. Social category: this refers to the social group or category with which individuals identify themselves. Social categories can be based on characteristics such as religion, ethnicity, gender, hobbies, or other identities. Identification: this is the process by which individuals feel connected to and adopt the identity of a particular social category.

This identification allows individuals to feel part of that social group and feel an emotional affiliation with members of the same group. Social comparison: individuals tend to compare their group with other groups. This process of social comparison can affect self-esteem and self-evaluation. Group tendencies: this theory states that individuals tend to look for ways in which their group is valued or advantaged compared to other groups. Social behaviour: social identity can influence an individual's social behaviour. Individuals may be more inclined to behave according to the norms and values of their group. Stereotypes and Prejudices: this theory also includes the concept of stereotypes, which are simple and general descriptions about a particular social group. Stereotypes can influence how individuals perceive other groups and can lead to prejudice if used as a basis for decision making [20].

The authors use social identity theory to analyse Ahmadiyya social identity and da'wa: a sociological analysis of da'wa in the formation of the identity of the Ahmadiyya community in Lombok to provide a deep view of how individuals understand themselves in a social context and how their social identity can influence behaviour, views, and interactions with other social groups.

RESULT AND DISCUSSION

Seeking Identity in the Midst of a Storm of Conflict

How to find a solution for Ahmadis in West Nusa Tenggara who are still displaced for 19 years after the social conflicts that afflicted them in Pancor, East Lombok (2002) and in Ketapang Gerung Village, Lingsar District, West Lombok (2006 and 2010), is still a big question and challenge today. A series of advocacy efforts continue to be carried out, encouraging the government to take initiatives, steps strategic and sustainable steps to resolve and restore the condition of Ahmadis who still survive in the Transito Dormitory, Mataram and in the former Praya General Hospital, Central Lombok [21].

The recovery agenda in the form of relocation of Ahmadiyya citizens initiated by various components of civil society, the government, and the management of the

[19] J. E. Stets, 'Identity Theory and Social Identity Theory', *Social Psychology Quarterly*, 2000, https://doi.org/10.2307/2695870.

[20] Stets.

[21] 'Simpul Pelangi.Pdf', n.d.

Ahmadiyya Community Indonesia (JAI) is one of the priority agendas. However, the issue of displacement and the fulfilment of the rights of the Ahmadiyya community as citizens must be resolved immediately [22].

The following social analysis attempts to map the situation and social conditions in which Ahmadis will be relocated based on the results of an understanding that has been established between the government and JAI. This analysis is the result of excavation by the West Lombok PCNU Lakpesdam Team. The existence of this analysis is expected to help provide carrying capacity and maps of social potential (strength opportunities) that facilitate the relocation process as well as open up pathways for acceptance of Ahmadis. The second hope is to build a conflict early awareness system to prevent potential rejection and social conflicts at the relocation site (challenges and obstacles). Third, identify actors and networks in the relocation location, both pro and con.

The MUI's fatwa on Ahmadiyah was issued in 1995, then strengthened in 2005. Ahmadis are called outside Islam, heretical and misleading. Meanwhile, a Joint Decree of three heads of institutions, namely the Minister of Religious Affairs, the Minister of Home Affairs and the Attorney General was issued in 2008. The decree contains orders and warnings to Ahmadis to stop all activities, especially those that contradict the teachings of the Prophet Muhammad. These two policies are very dominant as a reference for the government and related parties to ban Ahmadiyya [23].

The MUI's decrees and fatwas need to be reviewed further, as part of efforts to reconcile the conflicts that have occurred with Ahmadis so far. From that study, at least there is a rethink of the basic rights of all citizens. The West Lombok MUI requested the West Lombok Regional Government to ban the existence of Ahmadiyah in West Lombok, as a derivative of the Central MUI fatwa that considers Ahmadiyah as a congregation outside Islam, which is heretical and misleading. West Lombok MUI recommendations and Central MUI fatwas also hampered the relocation plan. Anti-Ahmadiyah groups use these recommendations and fatwas as the strongest legitimacy to completely reject the existence of Ahmadis in West Lombok [24].

Another note in the process of relocation plans for Ahmadi refugees in Transito Dormitory and the former Praya General Hospital is the fate of Ahmadis who do not choose assets or land for relocation purposes. Their basic rights in the form of a more decent place to live must certainly be fulfilled as well. Ahmadi refugees in Transito Dormitory and the landless former Praya General Hospital totalled 22 residents.

JAI management has deliberated with its citizens to mediate this matter. In the crackdown agreed on several alternatives for those who do not have assets or land. The first alternative, residents who do not own assets or land, are proposed to get cash assistance that will be used to buy land, home loans around Mataram City and West Lombok (as is the pattern in the recovery of Ahmadis in East Lombok). The second

[22]Tempo.com, 'Tempo. Co, Https://Nasional.Tempo.Co/Read/68495/Mui-lombok-barat-Rekomendasikan-ahmadiyah-dilarang', 2022.

[23] MUI, 'Fatwa MUI No.05/Kep/MUNAS II/MUI/1980', 2005.

[24] FKUB, 'Sarasehan Kerukunan Antar Umat Beragama Oleh FKUB', 2021.

alternative is to encourage refugees who do not have assets or land to transmigrate, out of Lombok. JAI management plans to discuss the two alternatives above with the government

The unrepealed decree banning Ahmadiyah in Mataram and West Lombok has actually hampered the process of relocating Ahmadiyah refugees. The Mataram City Government is actually quite accommodating, by providing refuge for Ahmadis in the Transito Dormitory. Similarly, West Lombok under the leadership of Regent Fauzan Khalid, did not show any repressive reaction to Ahmadiyya activities in West Lombok. But it seems that is not enough. As long as the decree banning Ahmadis is not lifted, public opposition will be stronger because there are legal forces that help legitimize the act. The relocation plan will continue to be deadlocked [25].

Identity Amidst Ahmadiyya Exclusivity in Lombok

Ahmadis continue to live in Transito Dormitory because they are still afraid to return to their homes. They lost the guarantee of safety in their hometown. Staying in Transito is the single most realistic option for them to date. There is no home to go home to. There is no purpose when you go [26].

Scholars, kiai, master teachers or local community leaders need to be involved in thinking of solutions for refugees from their respective villages. As is known, in Lombok, the figure of the master teacher holds very strong authority regarding religious "fatwa" affairs. Their role is needed as guardians for all citizens, both for Ahmadiyya refugees and those who reject Ahmadiyya. Tuan Guru can help the community see the Ahmadiyya refugee problem from a fair perspective. Without the wisdom of the master teacher, it would be difficult for minority groups such as Ahmadis to blend into the rest of society [27]

Until now it has been very difficult for Ahmadis to simply be accepted as part of the population. Rejection after rejection, plus the stigma of heresy excludes them from society. Directly or indirectly, it often creates a closed environment for Ahmadis. That is, to a certain extent, Ahmadis are closed not because they want to stay away from society, but because they cannot accept their existence [28].

Another factor is the seriousness of the government in guaranteeing the basic rights of its citizens. The government needs to see the benefit of all citizens as the essence of every policy. In a country that upholds humanity, a policy that sacrifices a few people in order to please many people at all, mom It's a choice. Ahmadis also need wisdom. The main factor triggering conflicts so far is often caused by Ahmadiyya religious rituals or doctrines that tend to be closed and alone, not integrated into society. The issue of exclusivity is indeed influenced by rejection after rejection, but not entirely, and if you look closely, it also stems from Ahmadiyya religious doctrine which

[25] MCI, 'Muallaf Center Indonesia (MCI)', 2021.

[26] Tempo.com, 'Tempo. Co, Https://Nasional.Tempo.Co/Read/68495/Mui-lombok-barat-Rekomendasikan-ahmadiyah-dilarang'.

[27] FKUB, 'Sarasehan Kerukunan Antar Umat Beragama Oleh FKUB'.

[28] 'Simpul Pelangi.Pdf'.

seems to be unable to coexist with society. Ahmadis remain relatively exclusive when it comes to religious rituals. This became a trigger for conflict with other residents. Residents of Ketapang still consider Ahmadiyya residents as a group that deviates from the teachings of Islam. Refused to return home. Residents even forbid Ahmadis from repairing their homes that have been damaged, as in the case of an Ahmadi named Saifudin Zuhri. No local figures have been found who have a vision and moderate spirit or initiated community reconciliation with the Ahmadiyya community [29].

Oxymora Moderate Da'wa Ahmadiyya Group Lombok

Oxymora comes from the Greek word oxymoron, this word can be interpreted as a rhetorical figure in language that uses two words or phrases with contradictory or contradictory meanings, combined together to create an interesting literary effect. Common examples of oxymora include expressions such as silent voice, dark light, love hate.

Oxymora is often used in literature and rhetoric to grab the attention of readers or listeners, as well as to convey paradoxical concepts or conflicting circumstances. These rhetorical figures are used to create tension in thought or to express elusive or complicated ideas in a short and powerful way [30].

Oxymora in the context of moderate da'wa that the author refers to, where the concept of da'wah conveys religious messages that are moderate, compassionate, weak, and full of wisdom, but on the one hand cannot coexist, in this case as in the case of Ahmadiyya in Lombok. The pattern of da'wa carried out by leaders of NU, Muhammadiyah, NW organizations in Lombok tried to convey a moderate message, but on the one hand did not reflect a moderate attitude, because they did not want to accept and live side by side with Ahmadiyya.

If so, the search for Ahmadiyya identity amid the storm of conflict and rejection in Lombok is impossible and even paradoxical. Looking at Ahmadis from social identity theory that highlights the importance of the Ahamdiyya group's role in shaping individual self-perception is an oxymora because Ahmadis are unable to develop and understand their identity through relationships with other social groups. Ahmadis in Lombok cannot identify themselves as members of a social group and how this group's identity has no access to their bodies and relationships.

The Ahmadiyya community in Lombok can be said, they do not have a personal identity as individuals, nor do they have a social identity formed through affiliation with a social group, such as family, friends, religion, or ethnic group identity. Ahmadiyya social identity is isolated from the public sphere in playing a role in how they interact with other groups in society outside of their own.

[29] Ketua Basis Gereja, 'Ketua Basis Gereja, Dalam Sarasehan Kerukunan Antar Umat Beragama Oleh FKUB Lombok Barat, Ponpes Nurul Madinah, 4 November 2021', 2021.

[30] Merriam-Webster, 'Merriam-Webster - Oxymoron Definition & Meaning', n.d.

CONCLUSION

Moderate da'wa is like the oxymora of peace in the midst of a storm of conflict, because moderate da'wa is the process of delivering religious messages that are compassionate, weak, and full of wisdom, but on the one hand cannot coexist. In this case, the case of Ahmadiyya in Lombok is only an oxymoron amid the uncertainty of its identity. The pattern of da'wa carried out by leaders of NU, Muhammadiyah, NW organizations in Lombok tried to convey a moderate message, but on the one hand did not reflect a moderate attitude, because they did not want to accept and live side by side with Ahmadiyya. Since post-reform until now, the Ahmadiyya community has experienced displacement from their hometowns, such as the violence in Pancor East Lombok in 2002, and in Ketapang, Gerung Village, Lingsar District, West Lombok in 2006 and 2010, and finally Sakra East Lombok in 2021. The results of this study revealed that: First, violence against Ahmadiyya in Lombok was caused by conservative Islamic da'wa patterns. Although in fact Islamic groups in Lombok are moderate. Second, strengthening the social identity distinction between the Aswaja and Ahmadiyya groups in social relations. Thus, Ahmadis become a minor identity victimized, so they do not get freedom in the public sphere, even isolated by mainstream Islamic groups.

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