

Touching Allah in Ahmadiyah at the Mubarak Glugur Darat I Mosque, East Medan District, Medan City

Suwandi Mikail Siagian¹, Zulkarnaen¹, Heru Syahputra¹

¹ Universitas Islam Negeri Sumatera Utara, Indonesia

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ABSTRACT

Tawheed occupies a fundamental position in the construction of Islamic teachings because it is the main basis for the relationship between humans, beliefs, and religious authorities, but the dynamics of the development of modern religious movements have given birth to various theological interpretations that give rise to contestation in the midst of Islamic orthodoxy, including in the Ahmadiyya community. This paper aims to analyze the construction of the concept of appreciating Allah in the Ahmadiyya understanding in the Mubarak Glugur Darat I Mosque, East Medan District, Medan City, the basis of the theological interpretation used, the manifestation of the teachings in the religious practice of the congregation, as well as the forms of theological contestation that arise in their relationship with the surrounding Muslim community. This study uses a qualitative method with phenomenological and social theology approaches. Data was obtained through participatory observation, in-depth interviews with administrators and worshippers, and documentation, then analyzed interpretively. The findings show that the Ahmadiyya monotheistic construction is built through an emphasis on the oneness of Allah which is understood normatively through the Qur'an, hadith, and the internal authority of the congregation's interpretation, with an orientation on the purification of worship, spiritual loyalty, and the moral discipline of the congregation. This pattern of interpretation shows a reinterpretation of the concept of prophethood, the authority of revelation, and the position of spiritual leaders which are the main points of difference with the mainstream of Islam. In religious practice, the congregation displays a religious pattern that is structured, exclusive in internal coaching, but adaptive in social relations. On the other hand, the theological construction presents multi-layered dynamics of legitimacy and rejection, ranging from the stigma of deviation from the faith, the restriction of the space for religious expression, to the negotiation of Islamic identity in the local public space.

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Corresponding Author:

Suwandi Mikail Siagian

Universitas Islam Negeri Sumatera Utara, Indonesia; suwandi0401222030@uinsu.ac.id

1. INTRODUCTION

Tawheed occupies a central position in Islamic teachings because it is the theological foundation that determines the orientation of beliefs, worship practices, and the construction of Muslim religious identity (Prayoga, Fernando, Sardana, Mujiburrahman, & Nagari, 2026). The meaning of the concept of appreciating Allah is not only related to the normative dimension of religious teachings, but also related to the formation of religious authority, the legitimacy of interpretation, and social relations between Islamic groups. Differences in interpretations of the concept of divinity often give birth to theological contestations that have an impact on the social acceptance of a religious group. This condition can be seen in the religious dynamics of the Ahmadiyya group, which since its emergence has been a controversial part of modern Islamic discourse. The Ahmadiyya claim to hold to the principles of monotheism and the prophethood of Muhammad as a central figure of Islam, but their interpretation of revelation, the position of Mirza Ghulam Ahmad, and the concept of religious renewal has led to widespread rejection among mainstream Muslims (Nur, Amri, & Aderus, 2024). This situation causes Ahmadiyya to be often positioned as a deviant group so that their religious practices are not only debated theologically, but also socially and politically questioned. The Mubarak Glugur Darat I Mosque, East Medan District, Medan City is an important space to observe how the concept of appreciating Allah is understood, practiced, and maintained by the Ahmadiyah community in the midst of the dominance of different religious views.

The phenomenon of increasing intolerance towards religious minorities shows that differences in theological interpretations are still a source of social tension in various countries. United Nations Human Rights Committee (2023) emphasizing that religious minority groups often experience faith-based discrimination due to the dominance of the majority interpretation that considers their teachings deviant. Pew Research Center (2015) also noted increased social restrictions on religious minority groups in a number of Muslim countries, including restrictions on worship activities, social pressure, and stigmatization based on theological identity. A similar condition is reflected in the Wahid Foundation report (2018) which shows that Ahmadiyya remain one of the most vulnerable groups to religious discrimination in Indonesia through social rejection, restrictions on religious activities, and delegitimization of their teachings. The situation shows that the Ahmadiyya problem is not only related to legal and social aspects, but is also rooted in the debate on the concept of divinity and the authority of religious interpretation. The existence of the Mubarak Mosque in East Medan shows the form of existence of the Ahmadiyya community that maintains its religious identity despite being under social pressure and theological stigma. This phenomenon raises important questions about how Ahmadiyya worshippers understand the concept of pleasing Allah, how they interpret the relationship between monotheism and Ahmadiyya teachings, and how this understanding is constructed in daily religious life.

A number of previous studies have discussed Ahmadiyya through various perspectives. Widiyanto et al. (2024) emphasized that the Ahmadiyya conflict in Indonesia is influenced by the dominance of the majority religious interpretation that places Ahmadiyya as a group outside Islam so that it gives birth to social exclusion and restrictions on religious rights. Khodijah and Musyarrofah (2025) found that the teachings of Ahmadiyya have a pattern of religious interpretation that emphasizes the rationality and universality of Islam through the approach of peaceful da'wah. However, the study focuses more on da'wah strategies and does not specifically describe the concept of preaching Allah in the religious practice of worshippers. Solikhati et al. (2022) shows that Ahmadiyya identity is built through internal solidarity and the strengthening of religious symbols in response to social pressures. The focus of the research is on the aspect of social identity so that it has not examined the relationship between identity and the understanding of monotheism.

Research by Sumper Harahap et al. (2023) revealed that the existence of the Ahmadiyya community in North Sumatra shows the ability to adapt socially through strengthening internal networks and a persuasive approach to the surrounding community. However, the study has not addressed the theological dimension underlying these adaptation patterns. The study of Irawan et al. (2022) explained that the debate about Ahmadiyah in Indonesian Islamic discourse is often dominated by a normative approach that places Ahmadiyah as an object of assessment of faith, not as a subject that has its own

religious understanding construction. The study provides criticism of the exclusive approach, but does not empirically explain how Ahmadiyya worshippers understand monotheism in real life. Based on these various studies, it appears that the study of Ahmadiyah is still dominated by discussions of conflict, discrimination, social identity, and religious political relations. Studies that specifically examine the concept of appointing Allah from the internal perspective of the Ahmadiyya congregation, especially in the local context of the Mubarak Glugur Darat I Mosque, East Medan District, Medan City, have not been widely done. This void shows that there is an academic space to examine the understanding of Ahmadiyya monotheism in a more in-depth, contextual, and contextual way based on the religious experience of the community.

The formulation of the problem in this study is: how the Ahmadiyya congregation in the Mubarak Mosque understand the concept of pleasing Allah, how this concept is manifested in religious practice, and how their understanding of monotheism is constructed in the midst of social pressure and differences in religious interpretations. The purpose of this research is to analyze the concept of appreciating Allah in Ahmadiyya through the perspective of the worshippers of the Mubarak Mosque and to explain the relationship between theological beliefs, group identity, and social dynamics of religion. The initial argument of this study emphasizes that the understanding of Ahmadiyya monotheism cannot be understood only through a normative approach that is judgmental, but must be analyzed through the experience of the community's internal religiosity in order to obtain a more objective and comprehensive understanding. This research is important because it can make a theoretical contribution to the development of contemporary Islamic theological studies, especially regarding the diversity of interpretations of monotheism in minority Muslim communities. The practical contribution of this research lies in the effort to build a more academic and proportionate understanding of Ahmadiyya so as to reduce simplification, stigma, and generalization of the group. In addition, this research is expected to be able to enrich the study of the relationship between theological beliefs and the social dynamics of religion in Indonesia's multicultural society.

2. METHODS

This study uses a qualitative method with a critical case study approach combined with phenomenological analysis and social hermeneutics to understand the construction of the meaning of monotheism in Ahmadiyya in the Mubarak Glugur Darat I Mosque. Primary data sources were obtained through in-depth interviews with mubali, mosque administrators, and members of the Ahmadiyya congregation, while secondary data came from Ahmadiyya religious literature, organizational documents, Archives of lectures, religious fatwas, scientific articles, and digital media recordings related to the concept of divinity. The data collection technique is carried out through several stages, namely participatory observation of worship and recitation activities, semi-structured interviews to explore the construction of understanding monotheism reflectively, documentation of da'wah texts and media, and digital footprint tracing to map religious narratives that develop in social and virtual spaces. Data analysis is carried out interactively through data reduction, thematic categorization, interpretation of symbolic meaning, triangulation of sources and media, and contextual reading of the relationship between theological doctrine, religious experience, and the social dynamics of the congregation so as to produce a more comprehensive understanding of the practice of appreciating Allah in the Ahmadiyya community.

3. FINDINGS AND DISCUSSION

The Construction of the Concept of Satisfying Allah in the Understanding of Ahmadiyya

The concept of impressing Allah on the Ahmadiyya congregation of the Mubarak Glugur Darat I Mosque, East Medan District, Medan City is understood as the main foundation of the creed that places Allah as the only source of absolute power, the regulator of existence, and the center of human spiritual orientation. Tawheed is not only interpreted as a verbal acknowledgment of the oneness of God, but also as a total awareness of the supremacy of Allah's will which must be reflected through full obedience to religious teachings. The informant's narrative shows that monotheism is understood

substantively as a rejection of all forms of alliance, whether in the form of human sacrifice, material worship, or spiritual dependence other than Allah. As a result of an interview with Mr. Saleh Ahmadi, he stated that "pleasing Allah is not just believing that Allah is one, but making sure the heart does not depend on anyone other than Him." The statement shows that monotheism is positioned as a structure of inner consciousness that forms the religious orientation of the congregation. This understanding shows the existential character of monotheism because the oneness of Allah is seen as having to give birth to self-control, moral discipline, and a complete spiritual attachment to God.

The conceptualization of monotheism in the Ahmadiyya congregation also shows the close connection between the concepts of divinity and prophethood. The congregation understands that the recognition of the oneness of God must be realized through the acceptance of the prophetic system as a divine mechanism for guiding man. Prophethood is not placed as an independent entity with divine authority, but is wholly subordinate to the will of God. Mr. Saleh Ahmadi emphasized that the Prophet only functions as a manifestation of God's guidance which does not have the slightest element of divinity. The framework is used by the congregation to reject accusations that respect for prophetic figures displaces the principle of monotheism. The narrative of the congregation shows that the love of the Prophet is understood as a logical consequence of the love of Allah because the prophet is considered a moral representation that leads man to true servitude. This relationship shows a pattern of theological argumentation that places prophethood as an instrument of strengthening monotheism, not a threat to it. This reading shows the tendency of Ahmadiyya theology to emphasize the spiritual continuity between God, revelation, and the guide of the people. Tawhid is not understood in isolation as an abstract acknowledgment of God's existence, but rather is constructed through a system of spiritual authority that is believed to come directly from the divine will.

The meaning of God's attributes develops through an approach that highlights the dimensions of God's compassion, power, and closeness to man. The Ahmadiyya Jama'ah's Congregation, in this case, Mr. Saleh Ahmadi, views Allah as a transcendent substance and actively guides human life through continuous spiritual guidance. Mr. Saleh Ahmadi interprets the nature of Rahman and Rahim not only as metaphysical concepts, but as a reality that is perceived through everyday religious experience. This understanding shows an interpretive tendency that places an emotional relationship with God as an important part of monotheism. God is seen not merely as a distant and abstract cosmic ruler, but as a source of protection and moral guidance that is constantly present in human life. Mr. Saleh Ahmadi also showed a strong emphasis on the nature of justice and the wisdom of Allah. Suffering, life trials, and social dynamics are understood as part of God's will that has a specific spiritual purpose. This theological construct forms a religious pattern that emphasizes rational submission to the will of God. The congregation rejects an anthropomorphic understanding of God and emphasizes more spiritual and moral approaches to understanding the divine attributes. This way of understanding the nature of God shows a theological orientation that seeks to maintain the purity of God's transcendence while still opening up the space for personal closeness between man and God.

The Ahmadiyya community's argument to assert that their beliefs remain within the framework of Islam is built through a strong emphasis on the centrality of monotheism as the core of the faith. Mr. Saleh Ahmadi argues that the main measure of Islam lies in the recognition of the oneness of Allah, acceptance of the Qur'an, and belief in the Prophet Muhammad as the bearer of Islamic law. Mr. Saleh Ahmadi emphasized that all their faith practices remain oriented to service to Allah without presenting any divine element other than Him. This pattern of argument shows that monotheism is used as an instrument of legitimacy of the community's Islamic identity. The Jamaah views that as long as the basic principle of pleasing Allah does not change, then their position remains within the corridor of Islam. This argumentative construct shows a theological strategy that seeks to center the definition of Islam on the substance of the monotheistic faith, rather than on the boundaries of identity determined by other groups. This frame of thought also shows the tendency of the congregation to understand monotheism universally and inclusively. Islam is seen as a religion that places the oneness of Allah at

the center of all dimensions of teachings so that the measure of religiosity is determined by the quality of service to God.

The construction of the concept of appointing Allah to the Ahmadiyya congregation finally shows an integrative theological pattern between metaphysical beliefs, spiritual experiences, and religious identity. Tawheed is not positioned as a static concept that stops at the theoretical recognition of God's existence, but rather as a system of meaning that shapes the way the congregation understands reality, religious authority, and man's relationship with God. This structure of thought shows that the congregation builds a religious identity through the narrative of the purity of servitude to God. All elements of belief, including respect for prophethood and meaning for revelation, are constructed as part of strengthening the principle of the oneness of God. A critical reading of this theological pattern shows a tendency to place monotheism as the center of legitimacy of the entire community belief system. The concept of appointing Allah not only serves as a doctrine of faith, but also as an interpretive framework that determines the boundaries of the religious identity of the Ahmadiyya congregation. This position makes monotheism a theological symbol that connects the dimensions of belief, spirituality, and the collective consciousness of the community simultaneously.

The Basis of Ahmadiyya Theological Interpretation in Understanding Tawheed

The theological interpretation base of the Ahmadiyya congregation in the Mubarak Mosque shows an epistemological construction that rests on the integration of the authority of the revelatory text, interpretive rationality, and spiritual legitimacy of Mirza Ghulam Ahmad's leadership. The concept of monotheism is not understood as a belief system that must be read through an interpretive framework that is considered to be able to explain the continuity of divine guidance throughout prophetic history. Mr. Saleh Ahmadi places the Qur'an as the main source of theological truth, but the meaning of the verse is not done literally. Interpretation is directed through a harmonized approach between verses, hadiths, and writings of Mirza Ghulam Ahmad who is positioned as mujaddid and al-Masih al-Mau'ud. This epistemic structure resulted in a model of interpretation that differed from mainstream Islamic orthodoxy because the authority of interpretation did not stop at the tradition of classical scholars, but was passed on through the spiritual legitimacy of the Ahmadiyya founder (Irawan & Adnan, 2021). This pattern shows that the understanding of monotheism of the congregation is not just a reproduction of normative dogma, but is the result of the construction of religious knowledge built through the relationship between texts, authoritative figures, and the internal coaching mechanism of the congregation.

The pattern of interpretation of monotheistic verses shows a hermeneutical tendency that emphasizes moral coherence and theological rationality. The verses about the oneness of God are understood as the basis for the rejection of any form of understanding that is considered to place beings on an equal footing with God. Mr. Saleh Ahmadi interprets the concept of shirk not limited to physical idolatry, but extends to forms of human cults, religious authorities, or supernatural beliefs that are seen as beyond the limits of monotheism. This kind of interpretation is built through a contextual approach that seeks to adapt the message of the Qur'an to modern reality. The theological argument of the congregation often uses the method of thematic interpretation by connecting various verses to establish a unity of meaning regarding the attributes of God, His power, and man's relationship with God. This approach shows a rationalistic tendency that places logical consistency as an instrument of interpretive validation. This framework differs from mainstream Sunni theological approaches that emphasize the continuity of the authority of the sanad ulama and the classical consensus as the foundation of interpretive legitimacy (Hidayatulloh, Anshar, & Hasan, 2025).

Hadith is positioned as a source of explanation for the Qur'an, but the validity of its use is greatly influenced by the principle of conformity with the Ahmadiyya rationality and interpretation of revelation. The Ahmadiyya community tends to reinterpret eschatological hadiths related to the arrival of the Imam Mahdi and the descent of the Prophet Isa. Hadith is not accepted textually when it is considered to be contrary to the universal principles of the Qur'an or the theological logic they construct

(Alma'itah & Haq, 2022). The interpretive framework shows a selective approach to the hadith tradition by placing the Qur'an as the main parameter of the validity of meaning. This hermeneutical practice resulted in an interpretation that rejected the concept of the Prophet Jesus' physical descent from heaven and replaced it with a symbolic interpretation of the emergence of a spiritual reformer. The position of Mirza Ghulam Ahmad as a figure who fulfills eschatological prophecies is then used to construct theological legitimacy that the mission of Islamic renewal remains within the corridor of monotheism and does not violate the principle of finality of the Prophet Muhammad's sharia (Widayat, Khaeroni, & Kuliayatun, 2025). The structure of the argument shows how the hadith is used not only as a source of law, but as an arena of ideological interpretation that strengthens the theological identity of the congregation.

Ahmadiyya literature has a central function as a medium of transmission and stabilization of the understanding of monotheism of the congregation. Mirza Ghulam Ahmad's writings are treated not only as ordinary intellectual works, but as a source of authoritative interpretation that is believed to have received divine guidance. This epistemological construction creates a hierarchical relationship between the Qur'an and the interpretation of the Ahmadiyya founder, as the meaning of the verse is often explained through the conceptual elaboration contained in his works. The pilgrims view Mirza Ghulam Ahmad's writings as being able to explain the essence of monotheism in a purer and relevant way to the challenges of modernity. The concept of divinity is explained through an emphasis on the nature of rahmaniyyah, rububiyyah, and the direct spiritual relationship between man and Allah without the mediation of formal religious institutions. The narrative reinforces the claim that Ahmadiyya brings about the purification of Islam through an intellectual and spiritual approach at the same time. This perspective shows a fundamental difference from mainstream Islamic orthodoxy that places the work of scholars as the result of human *ijtihad* without any special spiritual status (Rasyid, Malikai, Bani, & Febriyasa, 2025). Instead, the Ahmadiyya community builds the legitimacy of interpretation through the belief that Mirza Ghulam Ahmad obtained the authority of divine religious reform.

The construction of the religious legitimacy of the congregation is formed through a structured and tiered internal teaching mechanism. Missionaries have a central position as epistemological mediators who connect sacred texts, Ahmadiyya literature, and the understanding of members of the congregation. The teaching process forms a religious framework of thought that emphasizes obedience to the authority of the congregation's interpretation. Studies, book discussions, and cadre coaching are directed to instill a consistent reading pattern on the concept of monotheism according to the Ahmadiyya perspective (Irawan, 2017). The internal educational structure results in the homogeneity of interpretation because the members of the congregation obtain a relatively uniform source of understanding. The authority of the missionaries was not built solely on academic capacity, but on organizational legitimacy and proximity to the Ahmadiyya caliphate system. These relationships create a vertical and ideological pattern of knowledge transmission. Worshipers tend to understand the concept of divinity through an interpretation framework that has been standardized by the organization, so that the space for different interpretations is limited. This situation shows that the understanding of monotheism is not born individually, but is produced through an organized social knowledge system.

The Ahmadiyya interpretive paradigm shows a different hermeneutical orientation from mainstream Islamic theology, especially regarding the relationship between revelation, interpretive authority, and modern rationality. Sunni orthodoxy generally places prophetic finality as an absolute closure to the possibility of a post-Prophet Muhammad spiritual figure who has the legitimacy of revelation or religious inspiration on a universal scale (Marlichasia, Saputra, Salam, & Fatmawati, 2025). Ahmadiyya actually builds an argument that religious renewal continues through *mujaddid* figures who receive divine guidance without presenting new sharia. This paradigm difference affects the way of understanding monotheism because the concept of the oneness of Allah is associated with the sustainability of God's guidance to mankind. The Ahmadiyya perspective emphasizes that the

recognition of Mirza Ghulam Ahmad as a manifestation of obedience to the will of Allah that continues to guide human history. The framework shows how the concept of monotheism is constructed through the relationship between revelation, history, and spiritual authority.

The Manifestation of Ahmadiyya Tauhid in the Religious Practice of the Congregation

The manifestation of Ahmadiyya monotheism among the worshippers of the Mubarak Glugur Darat I Mosque does not stop as a normative construction that is conceptual, but is transformed into a praxis orientation that regulates worship patterns, social relations, organizational discipline, and the formation of the collective identity of the worshippers. The results of the observation show that the religious activities of the congregation take place through a structured, routine, and oriented pattern of continuous internalization of divine consciousness. The intensity of the implementation of congregational prayers, weekly recitations, reading of organizational literature, and the involvement of members in coaching activities shows that monotheism is understood as the basis for the formation of spiritual obedience as well as an instrument for strengthening community solidarity. The interview with Mr. Saleh Ahmadi shows that there is a strong emphasis on the concept of total servitude to Allah through the strengthening of the discipline of worship and personal moral control. This practice can be seen through the consistency of worshippers following the mosque's agenda, the regularity of religious dress, and the awareness of maintaining social behavior so that it still reflects the value of collective piety. Tawheed is not positioned as a mere theological recognition of the oneness of God, but is realized through a coaching mechanism that demands harmony between beliefs, behaviors, and community loyalty.

The worship activities of the congregation show that the dimension of monotheism is translated through the formation of spiritual awareness that is disciplinary. The results of observations show that the implementation of congregational prayers takes place with a relatively stable level of participation, especially among active members of the organization. Mosque administrators use the momentum of worship as a medium to strengthen collective awareness about the importance of total obedience to Allah and obedience to the teachings of the congregation. The after-prayer lecture not only discusses the ritual dimension, but also emphasizes the importance of maintaining religious commitment through the sacrifice of energy, time, and materials for the sake of da'wah. Mr. Saleh Ahmadi stated that the consistency of worship is seen as an indicator of the purity of a person's monotheism. This perception gives birth to a religious pattern that emphasizes internal moral supervision so that worshippers are encouraged to maintain the quality of worship as a form of spiritual responsibility. The practice of congregational tahajud, sunnah fasting, and the habit of collective dhikr also receive special emphasis as a means of getting closer to Allah while strengthening the emotional bond between members. The intensity of the ritual shows that monotheism is practiced through a mechanism of religious asceticism that simultaneously forms self-awareness, spiritual loyalty, and community identity.

The recitation and development of the faith function as a space for the reproduction of the values of monotheism as well as a means of ideological consolidation of the congregation. The results of the interviews show that the recitation material is more directed at strengthening internal beliefs, moral development, and strengthening the spirit of devotion to the congregation. The coaching process takes place gradually through age groups and membership levels so that the internalization of values takes place systematically. The administrators and missionaries have a dominant role in shaping the religious orientation of the congregation through explanations of the importance of maintaining a vertical relationship with Allah and horizontal loyalty to the community. The pattern of coaching shows that monotheism is constructed not only as individual consciousness, but as the foundation for the formation of the social order of the congregation. Field observations show that the recitation activities do not take place formalistically, but also become a space for emotional communication that strengthens the solidarity of members. Pilgrims who actively participate in coaching tend to have stronger organizational attachment than members who are rarely involved in routine activities. This condition

shows that the process of internalizing monotheism runs through social relations and collective experiences that are produced continuously through religious development activities.

Organizational loyalty is one of the most prominent manifestations of the practice of monotheism among the Ahmadiyya worshippers of the Mubarak Mosque. The results of observation show that obedience to the organizational structure is understood as an integral part of servitude to God. Obedience to the instructions of the congregation leaders, participation in organizational activities, and financial contributions for the sake of da'wah are perceived as a form of religious sacrifice that has spiritual value. Mr. Saleh Ahmadi stated that the willingness to support the congregation in total is seen as a logical consequence of authentic monotheistic beliefs. This relationship shows an integration between the theological dimension and the institutional structure so that the religious identity of the members cannot be separated from the organizational identity. This phenomenon is also seen through an internal communication pattern that emphasizes brotherhood, obedience, and solidarity among fellow members. Active pilgrims show a tendency to build more intense social relationships among community members as a form of strengthening collective identity. This practice gives birth to a relatively exclusive social space, but effectively maintains the internal cohesion of the congregation. Tawhid ultimately became not only an individual spiritual orientation, but also a mechanism of social integration that underpinned the sustainability of the Ahmadiyya community at the local level.

The daily religious life of the congregation shows that the internalization of monotheism affects the pattern of social behavior, personal ethics, and the way members interpret life. The results of the interviews show that the congregation seeks to maintain the moral image of the community through polite behavior, avoidance of open conflicts, and increased socio-religious activities. Some members affirm that service to God should be reflected through honesty, discipline, and social responsibility. This awareness forms a pattern of religiosity that does not stop at formal rituals, but also affects daily practices such as family relationships, economic activities, and environmental interactions. Field observations show that active pilgrims have a high level of participation in internal social activities, including mutual cooperation, humanitarian assistance, and support for members experiencing economic hardship. The practice of solidarity is understood as part of the implementation of the value of monotheism because human relations are seen as within the framework of servitude to Allah. These dynamics show that Ahmadiyya monotheism functions as a value system that shapes the orientation of the life of the congregation as a whole. The practice of religion ultimately not only represents individual piety, but also becomes an instrument for the formation of a solid, organized, and collectively spiritually oriented religious community.

Theological Contestation on the Concept of Ahmadiyya Tawheed in the Middle of Islamic Orthodoxy

The theological contestation regarding the concept of Ahmadiyya monotheism in the socio-religious environment of Medan City shows that the religious debate does not stop at the issue of normative beliefs, but develops into a struggle for interpretive authority on the boundaries of legitimate Islamic identity. The environment around the Mubarak Glugur Darat I Mosque became a social space that showed the intensity of the fight because the existence of the Ahmadiyya congregation was positioned as a religious entity that continued to be tested for its Islamic legitimacy by mainstream Muslim groups. The rejection of Ahmadiyah is not only directed at the prophetic aspect of Mirza Ghulam Ahmad, but also directed at the construction of monotheism which is considered to open up space for reinterpretation of the finality of the Prophet Muhammad's treatise. Muslim scholars, religious organizations, and community leaders view the relationship between monotheism and prophethood in Ahmadiyya as a problematic point that has direct implications for the status of the faith of its congregation (Muhtador, 2021). This perception gives birth to a firm dichotomy between orthodox Islam and Islam which is considered deviant, so that the concept of Ahmadiyya monotheism is treated not only as a variant of theological thought, but as a threat to the dominant Sunni faith consensus in the city of Medan.

The most dominant criticism of the Ahmadiyya arises through the argument that the concept of divinity they construct is inseparable from the post-Prophet Muhammad's prophetic legitimacy. Religious leaders around the Mubarak Mosque view the recognition of Mirza Ghulam Ahmad as a figure who acquired a special spiritual status has undermined the principle of *khatam an-nubuwwah* which is considered the integral foundation of Islamic monotheism. The relationship between the perception of Allah and the prophetic finality is understood inherently, so that the acceptance of new prophetic figures is seen as identical to the deviation of the faith. This framework causes the assessment of Ahmadiyya to never stop at the examination of the practice of worship or verbal recognition of the creed, but rather is directed at the test of loyalty to the doctrine of finality of the treatise. Orthodox view that acceptance of the Ahmadiyya prophetic structure has the potential to create an alternative authority of revelation that shifts the position of the Prophet Muhammad as the prophetic conclusion (Fathony, 2024). As a result, the concept of Ahmadiyya monotheism is perceived as a theological construct that contains internal contradictions to the basic principles of the Sunni creed. This perception is reinforced through religious lectures, recitation forums, and *da'wah* narratives that consistently position Ahmadiyya as a group outside of Islamic orthodoxy.

The position of religious fatwas plays a central role in strengthening the theological delegitimization of Ahmadiyya. The fatwa of the Indonesian Ulema Council operates as a social instrument that shapes the collective perception of the Muslim community towards the religious status of the Ahmadiyya congregation (Alnizar, Manshur, & Ma'ruf, 2022). The social environment around the Mubarak Mosque shows that the fatwa authority has a very strong legitimacy because it is used as a moral reference by community leaders, local officials, and formal religious institutions. The categorization of Ahmadiyya as a heretical sect creates social consequences that go beyond the realm of doctrine, as this status results in symbolic restrictions on the access to religious recognition of pilgrims. Theological delegitimization takes place through a labeling mechanism that places Ahmadi as a deviant group, so that their Islamic identity continues to be in a defensive position. The use of the term deviant, deviant, or deviant from Islam forms a hierarchical social relations structure between the majority and minority groups. This condition causes Ahmadiyya pilgrims to experience social pressure in the form of symbolic exclusion, supervision of religious activities, and restrictions on participation in the wider socio-religious space. Fatwas ultimately function as a tool for the production of truth that determines the standards of orthodoxy as well as a moral legitimacy for the practice of social exclusion against the Ahmadiyya group.

The strategy of delegitimization of the Ahmadiyya also takes place through the control of the religious discursive space controlled by the orthodox group. Mosque lectures, *taklim* assembly forums, religious education, and local *da'wah* media became the arena for the production of narratives that affirmed the boundaries between Islam that was considered right and Islam that was categorized as deviant. This situation shows that the contestation of monotheism does not take place equally because the majority group has greater access to social institutions and symbolic authority. Religious leaders around Glugur Darat I generally place Ahmadiyya as a threat to the purity of the people's faith, so the rejection of Ahmadiyya worshippers is often framed as a form of protection for the religious stability of the Muslim community. The narrative of the protection of the faith resulted in social legitimacy against the act of restricting Ahmadiyya activities, even though the congregation continued to practice a formal Islamic identity. This mechanism shows that orthodoxy is not only built through theological argumentation, but also through control over the religious public space. The dominance of mainstream Sunni interpretation creates a single standard regarding the validity of monotheism, while the Ahmadiyya interpretation is positioned as a deviation that lacks epistemic authority.

The pressure of orthodoxy did not completely eliminate the ability of the Ahmadiyya congregation to maintain its religious identity. The congregation around the Mubarak Mosque developed adaptive strategies to maintain social existence while affirming their position as part of the Muslim community. The strategy is carried out through an emphasis on universal Islamic identity such as the recognition of the Qur'an, the Prophet Muhammad, the creed, and worship practices that have similarities with mainstream Muslims. This approach suggests that the Ahmadiyya community seeks to build social legitimacy through symbols of equality, rather than through open confrontation with orthodox authority. This moderate attitude is also seen through the avoidance of public polemics that have the potential to magnify horizontal conflicts. The Ahmadiyya Jamamah prefers to maintain the continuity of the community through internal solidarity, strengthening the education of the congregation, and the formation of a peaceful and orderly social image. The strategy shows that minority religious identities are not built static, but through a process of constant negotiation against social pressure and the dominance of majority interpretation. The existence of the Mubarak Mosque eventually became a symbol of identity resistance that marked Ahmadiyya's efforts to maintain recognition as a Muslim community despite continuing to face theological delegitimization.

The contestation of Ahmadiyya monotheism in Medan City shows that theological debates cannot be separated from social structures, power relations, and mechanisms of production of religious legitimacy. The conflict over the status of the Ahmadiyya faith actually reflects the struggle for authority to determine the legitimate definition of Islam in the Muslim public sphere. Orthodox groups use the legitimacy of clerics, fatwas, and institutional dominance to maintain the hegemony of Sunni interpretation as the sole representation of normative Islam. The Ahmadiyya Jama'ahma, on the other hand, seeks to maintain identity recognition through strategies of social adaptation and symbolic affirmation of their Islam. The fight resulted in a social configuration that showed that the concept of monotheism functioned not only as a divine doctrine, but also as an instrument of social classification that determined the position of religious groups in the hierarchy of Muslim communities. The social arena around the Mubarak Glugur Darat I Mosque eventually became a concrete representation of how theology works as a battlefield for authority, recognition, and legitimacy of religious identity.

4. CONCLUSION

The concept of Allah's discernment in the Ahmadiyya community shows that the construction of monotheism develops through a process of negotiation between normative beliefs, religious experiences, and interpretive authority that continues to be debated in contemporary Islamic social space. Key findings show that the Ahmadiyya congregation of the Mubarak Mosque builds an understanding of monotheism through the integration of textual interpretation of the Qur'an, the prophetic authority of Mirza Ghulam Ahmad, and a spiritual orientation that emphasizes peace, social loyalty, and moral discipline as manifestations of faith. This formulation presents a different theological pattern from the current of Islamic orthodoxy, giving birth to contests regarding the legitimacy of the creed, the limits of religious authority, and the definition of the purity of monotheism. The relationship between the findings shows that the theological debate is not only a matter of doctrine, but also a struggle for symbolic authority over the legitimate interpretation of Islam. The theoretical implications strengthen the development of contemporary Islamic theological studies, minority religious movements, and the dynamics of religious authority in plural Muslim societies. In practice, these findings encourage the strengthening of inclusive and dialogical religious literacy to reduce social stigmatization. Limitations arise in the observation space that focuses on one community as well as the dominance of qualitative approaches. Further development will need to expand the location, compare cross-regional communities, and explore the digital dimension of Ahmadiyya religiosity.

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