

RELIGIOUS DYNAMICS AND COMMUNITY RESPONSE TO AHMADIYAH IN COLO VILLAGE, DAWE DISTRICT, KUDUS

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Abstract: *This research examines the community responses to religious differences within the Ahmadiyah group in Colo Village, Dawe Subdistrict, Kudus Regency. Applying Glock and Stark's theory of religious response as an analytical framework, this research employs a qualitative approach with data collected through observation, in-depth interviews, and documentation, and analyzed using the Miles and Huberman model. The findings show that some Ahmadiyah adherents in Colo Village embrace the movement due to limited ideological, doctrinal, and religious understanding, making them more receptive to new teachings. Despite theological differences, social relations between the Muslim majority and the Ahmadiyah minority remain relatively harmonious, characterized by forms of active and passive tolerance. The Ahmadiyah community maintains its existence through participation in local social activities and adaptive integration strategies. This research highlights the complexity of religious diversity and social interaction within a heterogeneous society.*

Keywords: *Ahmadiyah; Community Response; Religious Diversity; Tolerance; Social Interaction*

Introduction

Religiosity can be defined as a form of intrinsic motivation that fosters awareness, prompting individuals to act in accordance with their religious beliefs.¹ This religiosity is attributed to the beliefs held by each

¹ Heny Kristiana Rahmawati, "Kegiatan Religiusitas Masyarakat Margial di Argopuro" *Community Development Journal: Jurnal Pengabdian Masyarakat*. 1.2 (2016): 37.

individual. Adherents of Hinduism, Buddhism, Christianity, Islam, and other religious traditions have distinct approaches to the practice of religiosity. Consequently, the degree of religiosity in humans is shaped by a variety of triggering processes that are also influenced by different backgrounds.

The complex interplay of factors that contribute to the emergence of human religiosity is influenced by numerous elements. One of these factors is the societal environment.² An exemplification of the impact of the societal environment on religiosity can be observed in Colo Village, Dawe Subdistrict, Kudus Regency. The Muslim community in Colo Village is regarded as having a high degree of religiosity. This phenomenon can be attributed to the village's well-established Islamic character, which is renowned in the region. Furthermore, Islamic influences have been identified emanating from the tomb of *Sunan Muria*, a prominent Islamic figure.³

Nevertheless, in Colo Village, a shift in religiosity is evident among a segment of the community. This has led to the proliferation of diverse Islamic beliefs that diverge from established religious doctrines, one notable example being the Ahmadiyah belief system. As indicated by the historical development of the religion, the Ahmadiyah belief in Colo Village is part of the Ahmadiyah Qadian group, also known as the Jemaat Ahmadiyah Indonesia (JAI).⁴ The fundamentalist belief system under scrutiny here is that of the Ahmadiyya Muslim Community, which holds the belief that Mirza Ghulam Ahmad is a prophet and messenger subsequent to the Prophet Muhammad (PBUH).⁵ Moreover, adherents of this group also espouse a sacred text known as "Tadzkirah," which

² Said Alwi, *Perkembangan Religiusitas Remaja* (Yogyakarta: Kaukaba Dipantara, 2014), 21.

³ Ibid.

⁴ Moh Rosyid, "Strategi Adaptasi Dan Pertahanan Jemaat Ahmadiyah Indonesia Di Kudus Jawa Tengah," *Intizar* 25, no. 1 (2019): 21, <http://jurnal.radenfatah.ac.id/index.php/intizar/article/view/3277>.

⁵ Moh Rosyid, "Resolusi Konflik Berlatar Agama: Studi Kasus Ahmadiyah di Kudus" *Fikrah*. 1.2 (2013): 398, online, Internet, 21 May 2025., Available: <https://journal.iainkudus.ac.id/index.php/fikrah/article/view/548>.

they regard as possessing a degree of sanctity commensurate with that of the Qur'an. This belief system is distinguished by its numerous tenets that deviate from the mainstream tenets of Islam.⁶

This belief manifested not only in Colo Village but also underwent an expansion in terms of adherents. The proliferation of adherents to this doctrine is manifest in the escalating figures, which commenced at eleven households⁷ and have since expanded to approximately sixty households. Consequently, the increase in the number of Ahmadiyah adherents in a village distinguished by its pronounced Islamic character introduces a research gap concerning the religiosity of the community in relation to variations in creed.⁸

This discrepancy prompts the inquiry into whether the religious inclinations of the Colo Village community undergo a shift in response to the influence of religious dimensions in understanding religious responses, thereby resulting in facile acceptance. Furthermore, a considerable number of individuals express interest in becoming followers. The phenomenon under consideration may be attributed to the five dimensions of religiosity (ideological, ritualistic, experiential, intellectual, and consequential)⁹ that exert influence on the community's religiosity, thereby triggering religious responses. This discrepancy presents a distinctive focal point for discourse within the present research.

Based on the above background, the author aims to study the religiosity of the community regarding the differences in creed of the Ahmadiyah belief in Colo Village, Dawe Subdistrict, Kudus Regency, using Glock and Stark's religious response theory analysis. This analysis is conducted to identify the dimensions of religiosity that influence the

⁶ *ibid.*, 396–97.

⁷ Rosyid, "Strategi Adaptasi Dan Pertahanan Jemaat Ahmadiyah Indonesia Di Kudus Jawa Tengah," 28.

⁸ YUS, Interview 2025: Tokoh Aliran Ahmadiyah, 2025.

⁹ Charles Y. Glock and Rodney Stark, *American Piety: The Nature of Religious Commitment* (London: University of California Press, 1974).

shift in religiosity of Colo Village residents toward the Ahmadiyah belief, thereby eliciting religious responses.

Glock and Stark's religious response theory has specific stages in its analytical process. First, identifying the subjects and objects of religiosity. Second, collecting data on the dimensions of community religiosity. Third, revealing the forms of religious response based on the review of the community's religiosity dimensions.¹⁰ These three stages are systematically analyzed after determining the steps in selecting the research topic.

Therefore, the author undertakes several steps in determining the topic before applying the theoretical analysis in this study. First, the author searches for phenomena that contain gaps. Second, the author prepares a research outline. Third, the author collects data according to the previously arranged outline. Fourth, the author reorganizes the data into a manuscript using Glock and Stark's religious response theory to sharpen the focus of the analysis.

Research on religiosity has been conducted previously. Many researchers have examined similar topics, such as Julia Rizqi Rahmawati, Munatul Fuadah, Dewi Sinta, Satya Putri Insani, and Fitrie Aryani. Overall, these studies discuss religiosity but do not relate to the differences in creed of the Ahmadiyah belief in Colo Village using Glock and Stark's religious response theory. The five studies generally investigate the influence of social media on student religiosity,¹¹ differences in religiosity based on age¹², the role of religiosity in facing a quarter-century crisis¹³, how Generation Z expresses religiosity in a

¹⁰ Ibid.

¹¹ Julia Rizqi Rahmawati et al., "Dampak Media Sosial terhadap Religiusitas Mahasiswa Universitas Negeri Jakarta" *Hikmah: Jurnal Studi Pendidikan Agama Islam*. 2.1 (2025): 168–182.

¹² Munatul Fuadah et al., "Karakteristik Religiusitas Pada Remaja Dan Dewasa Awal," *Journal of Psychology Students* 3, no. 1 (May 31, 2024): 37–45, doi:10.15575/jops.v3i1.33534.

¹³ Dewi Sinta et al., "Religiusitas Dan Kematangan Beragama Dalam Membantu Menghadapi Quarter-Life Crisis Bagi Kalangan Generasi Milenial," *Al-*

modern lifestyle¹⁴, and the relationship between religiosity level and loneliness among Chinese adolescents.¹⁵

Therefore, this article takes the initiative to fill this research gap by examining the shift in religiosity of the community concerning the differences in creed of the Ahmadiyah belief in Colo Village and reviewing Glock and Stark's religious response theory in relation to this phenomenon.

Method

The present research employs a qualitative methodology. Qualitative research involves the observation of spoken and written language as well as the actions of a subject, with the objective of producing descriptive data.¹⁶ The research design is qualitative in nature, employing a case study approach. The primary focus of this article is to provide a comprehensive analysis of the responses exhibited by the residents of Colo Village in relation to the presence of the Ahmadiyah belief system. Consequently, this article has chosen to focus its attention on the community of Colo Village, exploring in greater detail its expressions of religiosity in relation to the diverse creeds within the Ahmadiyah belief system. This analysis will utilize Glock and Stark's religious response theory as a methodological framework.

The data collection technique employed is triangulation, which combines three different techniques on the same source. The first

Hikmah: Jurnal Agama Dan Ilmu Pengetahuan 21, no. 2 (October 31, 2024): 214–27, doi:10.25299/al-hikmah:jaip.2024.vol21(2).16940.

¹⁴ Satya Putri Insani, "Ekspresi Religiusitas Pada Gaya Hidup Kalangan Generasi-Z," *INFACTUM: Journal of Interfaith, Cultural Understanding and Moderation* 1, no. 2 (2024).

¹⁵ Fitrie Aryani and Emmanuel Satyo Yuwono, "Relasi religiusitas dengan kesepian pada remaja Etnis Tionghoa: The relationship between religiosity and loneliness in ethnic Chinese adolescents" *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora*. 10.2 (2024): 370–388, online, Internet, 25 May 2025., Available: <https://jurnal.ustjogja.ac.id/index.php/sosio/article/view/17130>.

¹⁶Yudin Citriadin, *Metode Penelitian Kualitatif: Suatu Pendekatan Dasar* (Mataram: Sanabil, 2020), 6.

technique is passive participant to observe the subjects without engaging in their activities, acting solely as an independent observer.¹⁷ The second technique is unstructured interviews, aimed at eliciting in-depth data from respondents in an open and flexible manner without using an interview guide.¹⁸ The third technique is documentation, serving as supporting data during the field research process, in the form of photographs or documentary works.¹⁹

The data collection process in this article was conducted by the researcher by selecting several participants or informants whose experiences were relevant to the research theme. The researcher employed a purposive sampling technique in selecting these informants. As a result, three main informants were identified who played key roles in the research theme. First, an Islamic religious figure in Colo Village. Second, the head of the Ahmadiyah community in Colo Village. Third, an Ahmadiyah preacher who was on duty in Colo Village at the time of data collection.

In addition to using the primary informants, this study also utilized a literature review to support the field data obtained from library sources. Meanwhile, the data analysis technique employed was the descriptive analysis model by Miles and Huberman. The steps in this technique include data reduction, data display, and data verification.²⁰ This was done to obtain valid data.

Before the data collection process and data analysis techniques were carried out, the researcher obtained consent from the informants by providing a consent form that explained the research objectives, data confidentiality, and the rights to use the data for research purposes. The researcher also anonymized the names of the informants to maintain confidentiality. For instance, the first informant's name was anonymized

¹⁷ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)* (Bandung: Alfabeta, n.d.) 312.

¹⁸ Ibid., 320.

¹⁹ Ibid., 329.

²⁰ Ibid., 337.

as MUN, the second informant as END, and the third informant as YUS.

Discussions

1. The Concept of Religiosity

Religiosity is a term derived from the word religion, or in Latin, *religions*. The root of *religions* is *religare*, which means to bind. In general, the word religion, often understood as a system of faith, is a construct created for humans to regulate their relationships with God, with fellow humans, and with the universe through the binding of individuals or groups to religious rules or obligations..²¹ Therefore, religion is a formal set of rules from God to humans, manifested in the form of commands and prohibitions.²²

This differs from religiosity, which carries a deeper meaning from the human perspective. Religiosity refers to the process of forming personality and mentality, infused with faith and religious attitudes, through self-awareness and the internalization of religious rules as ordained by God.²³ Therefore, religiosity is the process of heartfelt internalization by humans in understanding the religious rules of their respective faiths.²⁴

The various factors that influence the process of human religious internalization are as follows:²⁵

²¹ Rahmawati, "Kegiatan Religiusitas Masyarakat Margial Di Argopuro," 36.

²² Asri Handayani, Heru Aulia Azman, and Ismail Novel, "Pengaruh Pengetahuan dan Sikap Terhadap Perilaku Memilih Bank Syariah Dengan Faktor Religiusitas Sebagai Moderating Variable" *EKONOMIKA SYARIAH: Journal of Economic Studies*. 3.1 (2019): 5.

²³ Muhamad Taufik, Pandu Hyangsewu, and Isni Nur Azizah, "Pengaruh Faktor Religiusitas Terhadap Perilaku Kenakalan Remaja di Lingkungan Masyarakat," *Jurnal Rontal Keilmuan Pancasila dan Kewarganegaraan* 6, no. 1 (April 23, 2020): 93, doi:10.29100/jr.v6i1.1637.

²⁴ Handayani, Azman, and Novel, "Pengaruh Pengetahuan dan Sikap Terhadap Perilaku Memilih Bank Syariah Dengan Faktor Religiusitas Sebagai Moderating Variable," 5.

²⁵ Rahmawati, "Kegiatan Religiusitas Masyarakat Margial Di Argopuro," 38–39.

- a) All social influences that affect religious attitudes, including educational influences and various social pressures, which encompass parental education and social habits that encourage conformity of attitudes with differing opinions within a given environment.
- b) The formation of religious attitudes from an individual's personal experiences, particularly regarding natural factors such as harmony, beauty, and goodness in the world. In addition, there are moral factors, such as issues related to ethics, and affective factors, such as experiencing emotional encounters within their religious practice.
- c) Factors arising from the fulfillment of human needs, such as self-esteem, love and affection, and a sense of security from various threats.
- d) Intellectual factors, or factors that influence one's thinking in the process of forming religious beliefs.

These factors underlie why humans possess varying levels of religiosity. Meanwhile, according to Glock and Stark in their book, an individual's religiosity has differing qualities that can be examined through five dimensions of religious commitment: the belief dimension (Religious Belief), the practice dimension (Religious Practice), the experiential dimension (Religious Experience), the knowledge dimension (Religious Knowledge), and the consequential dimension.²⁶

First, the Belief Dimension (Religious Belief) refers to the conviction that the principles of one's faith are true. An individual cannot join a community of believers if they do not believe in the truth of the faith's teachings. This includes the truth of beliefs in God, angels, heaven, and hell.²⁷

Second, the Religious Practice Dimension, according to Glock and Stark, refers to religious actions that demonstrate commitment to

²⁶ Glock and Stark, *American Piety: The Nature of Religious Commitment*.

²⁷ Zahrotun Nihayah, Yufi Adriani, and Zulfa Indira Wahyuni, *Peran Religiusitas dan Faktor-Faktor Psikologis Terhadap Kepuasan Pernikahan Abstrak* (Annual International Conference on Islamic Studies (AICIS), 2012), 7.

one's faith. This dimension has two types: ritual and devotional. Ritual refers to formal acts of worship carried out through repetition of religious experiences that occurred during the early formation of the religion. Examples include the five daily prayers in Islam, weekly Mass in Catholicism, the *ngaben* ceremony in Hinduism, and others. Meanwhile, devotional practices are private and informal acts of worship, such as praying, *dhikr*, *i'tikaf*, and similar activities.²⁸

Third, the Religious Experience Dimension is the process of internalizing the presence of God in human life, particularly during the practice of religious activities. This internalization fosters faith in individuals. The process can occur at the initial stage of faith formation when one follows a religion or even afterward. Examples of this internalization include individuals feeling a sense of security because they are protected by God. In addition, people may feel that their prayers are answered, among many other experiences.²⁹

Fourth, the Religious Knowledge Dimension is the process of mastering knowledge to strengthen the beliefs held by everyone. Humans are required to understand the fundamental principles of the faith they adhere to. This mastery of knowledge is commonly recognized as doctrine, dogma, or teachings. An example of this dimension is that a person who practices Islam needs to know that the Qur'an is its holy book. In addition, they need to be familiar with Islamic traditions and many other teachings that must be understood by Muslims.³⁰

Fifth, the Consequential Dimension refers to the behaviors exhibited by individuals in their daily lives as a result of their beliefs, religious practices, experiences, and religious knowledge. Therefore, this dimension can measure the extent to which individuals act based on their religious motivations. An example is when a person experiences a misfortune, and others help them, among other acts.³¹

²⁸ Ibid.

²⁹ Ibid., 8.

³⁰ Ibid.

³¹ Ibid.

2. Colo Village Overview

Colo Village is one of the villages located within Dawe Subdistrict, Kudus Regency. Colo Village has a total area of 5.84km².³² It is divided into four hamlets, namely Dukuh Colo, Dukuh Pandak, Dukuh Panggang, and Dukuh Kombang.³³ Within these four hamlets, there are also four neighborhood associations (*Rukun Warga*) and twenty community units (*Rukun Tetangga*).³⁴ Meanwhile, the village has a population of 4,489 as of 2023, consisting of 2,237 males and 2,252 females.³⁵

The geographical location of Colo Village borders several other villages within Dawe Subdistrict and is located 18 km from the urban center of Kudus Regency. To the north, it borders the Muria protected forest. To the east, it borders Ternadi Village and the Muria protected forest. Meanwhile, to the south, it borders Kuwukan Village, Dukuh Waringin, and Kajar Village. To the west, it borders Japan Village and Dukuh Waringin.³⁶ In addition, Colo Village is situated at an elevation of 700 meters above sea level.³⁷ The following is a map illustration of Colo Village:

³² BPS Kabupaten Kudus, *Kecamatan Dawe Dalam Angka 2024* (Kudus: BPS Kabupaten Kudus, 2024), 7.

³³ Wiwin Mulyanah, "Etnobotani Tumbuhan Yang Dimanfaatkan Sebagai Obat Penyakit Pada Anak-Anak Di Desa Colo Kecamatan Dawe Kabupaten Kudus Jawa Tengah" (Skripsi, UIN Walisongo, 2019), 20.

³⁴ BPS Kabupaten Kudus, *Kecamatan Dawe Dalam Angka 2024*, 15.

³⁵ Ibid., 26.

³⁶ Sri Oknarida, Fadly Husain, and Harto Wicaksono, "Kajian Etnomedisin Dan Pemanfaatan Tumbuhan Obat Oleh Penyembuh Lokal Pada Masyarakat Desa Colo Kecamatan Dawe Kabupaten Kudus," 2018, 484.

³⁷ Mulyanah, "Etnobotani Tumbuhan Yang Dimanfaatkan Sebagai Obat Penyakit Pada Anak-Anak Di Desa Colo Kecamatan Dawe Kabupaten Kudus Jawa Tengah," 20.



Figure 1. Map of Colo Village

Initially, Colo Village was known as the main route to the Tomb of *Sunan* Muria. This tomb belongs to one of the *Wali Songo* in the northern part of Java who propagated Islam, Raden Umar Said.³⁸ Many outsiders visit the Tomb of *Sunan* Muria for religious pilgrimage tourism.³⁹ In addition to being known for religious tourism, the majority of Colo Village residents practice Islam. However, there are also residents who follow other religions, such as Christianity, Buddhism, and the Ahmadiyah belief.⁴⁰ This is what makes the village renowned for its strong Islamic atmosphere.

Subsequently, a decree was issued by the Head of the Department of Culture and Tourism of Kudus Regency, No. 556/23.01/043C/2014, declaring Colo Village legally recognized as a

³⁸ Maulidia Rahmah et al., “Analisis Nilai Religius Cerita Rakyat ‘Masjid Sunan Muria’ Di Kabupaten Kudus,” *Jurnal Budi Pekerti Agama Islam* 2, no. 4 (June 15, 2024): 287, doi:10.61132/jbpai.v2i4.476.

³⁹ Deny Aditya Puspasari and Maya Damayanti, “Fungsi Rumah Sebagai Tempat Usaha Bidang Pariwisata Di Desa Colo, Kudus” *Jurnal Pengembangan Kota*. 6.1 (2018): 17.

⁴⁰ Moh Rosyid, “Harmoni kehidupan sosial beda agama dan aliran di kudus” *Addin*. 7.1 (2015): 47, online, Internet, 21 May 2025., Available: <https://journal.iainkudus.ac.id/index.php/Addin/article/view/569/0>.

tourist village. This recognition was due to the development of various tourism activities in Colo Village, such as educational tourism, outbound activities, coffee plantations, agro-tourism, and Batik Kudus production sites.⁴¹ Since then, the residents of Colo Village have taken advantage of this opportunity to start businesses to support their individual economies.

The businesses established in Colo Village can be categorized into four types: trade, toilet rental, parking rental, and temporary lodging rental (villas). One of the most popular businesses is trading, attracting 78% of interested participants. The income generated from these businesses is also significant, with 68% earning between IDR 1,500,000 and IDR 2,000,000. This indicates that the economy in Colo Village is relatively prosperous.⁴² Therefore, in accordance with the vision and mission of Colo Village itself, its vision is “To develop Colo Village to be Cultured, Honest, Just, Prosperous, Intelligent, and Religious,” and its mission is “To improve the Economy and Welfare of Village Residents.”⁴³

3. Overview of the Ahmadiyah Movement

a) History and Beliefs

The Ahmadiyah belief is one of the religious movements that has attracted attention due to the uniqueness of its history and the beliefs it upholds. The following is an explanation of the history and creed of the Ahmadiyah belief:

1.) In General ⁴⁴

The emergence of the Ahmadiyah belief cannot be separated from the strong influence of Orientalism and British colonialism in India. This influence shaped the public's perspective on religion,

⁴¹ Puspasari and Damayanti, “Fungsi Rumah Sebagai Tempat Usaha Bidang Pariwisata Di Desa Colo, Kudus” 18.

⁴² Ibid., 22.

⁴³ “Visi dan Misi” *Desa Colo*, n.d., online, Internet, 11 Jun. 2025., Available: <https://desa-colo.kuduskab.go.id/artikel/2023/1/4/visi-dan-misi>.

⁴⁴ Rosyid, “Resolusi Konflik Berlatar Agama,” 395–98.

particularly through the ideas of figures such as Sayyid Ahmad Khan. Within this intellectual climate, on March 23, 1889, the Ahmadiyah belief began to emerge and establish itself within society.

Mirza Ghulam Ahmad, born on February 13, 1835 CE and deceased in 1908 CE, a descendant of the Mughal lineage, emerged as the spiritual leader of the Ahmadiyah belief. From an early age, Mirza Ghulam Ahmad studied religion traditionally within his family and was known for his contemplative nature. He claimed to receive inspiration and revelation directly from God. At the age of 40, he wrote *Barahini Ahmadiyah* (Ahmadiyah Arguments), in which he proclaimed himself as al-Mahdi.

Following this claim, he also received encouragement to establish an Islamic reform movement in response to Hindu religious movements such as Arya Samaj and Brahma Samaj. On March 4, 1889, he declared himself as the awaited al-Mahdi and invited people to pledge allegiance to him. The first twenty individuals did so in Ludhiana, including Hadrat Nuruddin, who later became the first caliph.

Furthermore, Mirza Ghulam Ahmad also claimed to be al-Masih al-Mau'ud and a prophet, rejecting the mainstream belief regarding Prophet Isa (Jesus). He asserted that Prophet Isa did not ascend to heaven but instead died and was buried in Kashmir. This belief became the foundational doctrine of Ahmadiyah.

In 1914, the belief split into two groups: Ahmadiyah Qadian, based in Qadian, which believes Mirza Ghulam Ahmad was a prophet, and Ahmadiyah Lahore, based in Lahore, which considers him merely a reformer. The primary difference between the two lies in the interpretation of prophethood after Prophet Muhammad (peace be upon him). Ahmadiyah Qadian acknowledges the existence of subordinate prophets (shadow prophets) who do not bring new religious law, whereas Ahmadiyah Lahore distinguishes between true prophets who bring teachings and symbolic prophets who merely receive revelation.

2.) Specifically in Indonesia

The Ahmadiyah movement in Indonesia began in 1923, initiated by three young Minangkabau individuals: Abu Bakar Ayyub, Ahmad Nuruddin, and Zaini Dahlan. Initially, they intended to pursue studies at Al-Azhar University in Egypt. However, this plan changed following advice from their teacher. Consequently, they went to Hindustan, India, which at that time was the center of Islamic reform and modernization movements.

While in Hindustan, India, they joined the Ahmadiyah community and pledged allegiance to the first caliph, Hadhrat Hafiz H. Hakim in Qadian. Afterward, they returned to their homeland in Indonesia and began spreading the teachings of the Ahmadiyah belief. They were also assisted by preachers from India in the propagation of their message.

One individual influenced by the Ahmadiyah preaching strategy was a Muhammadiyah figure in Yogyakarta, Minhadjurrahman Djojosoegito. He chose to leave his organization due to differing views on prophethood. Subsequently, in 1930, he established the Indonesian Ahmadiyah Movement (Gerakan Ahmadiyah Indonesia, GAI). However, in 1953, the Indonesian government officially recognized the existence of the Indonesian Ahmadiyah Community (Jemaat Ahmadiyah Indonesia, JAI) as a legal entity based on a decree from the Minister of Justice.⁴⁵

Organizationally, the Ahmadiyah community in Indonesia is divided into two main groups: GAI, based in Lahore, and JAI, based in Qadian. However, JAI became the more advanced branch with a strong international network in Indonesia. One of the JAI community centers in Indonesia is located in Kudus, Central Java..⁴⁶ Meanwhile, JAI in Central Java itself is divided into five zones: Purwokerto Residency, Wonosobo Residency, Semarang Residency, Solo Raya Residency, Pati Residency,

⁴⁵ Rosyid, "Strategi Adaptasi Dan Pertahanan Jemaat Ahmadiyah Indonesia Di Kudus Jawa Tengah," 20.

⁴⁶ Ibid., 21.

and Grobogan Residency. Therefore, JAI in Kudus falls under the Pati Residency.

The JAI center in Kudus is located in Colo Village, Dawe Subdistrict. However, JAI members are also present in the urban area of Kudus, though their number is limited to six families. In contrast, Colo Village has thirteen families, namely the families of Mr. Endro Suwarko, Mr. Sunarko, Mr. Anton Ahmad Ridwan, Mr. Sugito, Mr. Kusnin, Mr. Muhammad Ridho, Mr. Wakiza Na'im, Mr. Supa'at, Mr. Mulyadi, Mr. Sukardi, Mr. Yusuf Awwab, Mrs. Sulimah, and Mr. Anjar. These thirteen families are spread across several hamlets within Colo Village, with the highest concentration in Dukuh Pandak.

The total number of JAI members in Colo Village is not significant, roughly 50–60 people. This is due to occupational demands that cause members to relocate and change their regional membership. Additionally, some members have passed away. The members are evenly distributed between males and females; however, currently, the number of females slightly exceeds that of males, as many mothers have recently given birth to baby girls.⁴⁷

The JAI members in Colo Village also engage in daily activities. During religious activities, men and women participate in separate locations due to the requirement of hijab, which serves as a boundary in social interactions. One of the activities carried out is reading the holy book together, guided by a preacher, after the Fajr prayer.

⁴⁷ YUS, Interview 2025: Tokoh Aliran Ahmadiyah.



Figure 2. Ahmadiyya Translation Book

Their holy book is known as *Tadzkirah*. The content of this book is similar to the Qur'an, from Surah al-Fatihah to Surah al-Naas. The Ahmadiyah belief's holy book includes translations and exegesis compiled by the proofreading team of the Ahmadiyah Community Qur'an Mushaf. Additionally, it has been translated into approximately 100 languages, including English, Dutch, Swahili, German, Urdu, Danish, Indonesian, Esperanto, Luganda, Yoruba, Punjabi, French, Italian, Spanish, Russian, Hindi, Fijian, Japanese, Korean, and many more.

During the process of reading the holy book, several steps are undertaken. First, the preacher demonstrates the correct pronunciation of the recitation, which the congregation then follows. Second, the congregation collectively corrects the recitation. Third, the preacher translates the recited text. Fourth, the preacher reads the exegesis of the recitation. These processes are also carried out by female members, but independently.⁴⁸

In addition, there are several other activities carried out by the Ahmadiyah belief. They conduct their activities effectively in Colo Village. Although they are a minority amidst the large majority of

⁴⁸ Ibid.

Nahdlatul Ulama (NU) Muslims, they still maintain space for their movement within the community.

b) The Ahmadiyya Movement's Defense Strategy in Colo Village ⁴⁹

The Ahmadiyah belief, as a minority group within the Muslim community in Colo Village, faces relatively complex existential challenges. However, rather than emphasizing theological debates or displaying their religious identity exclusively, they develop defensive strategies through active participation in various social and cultural activities. This strategy is non-confrontational and relies more on a participatory, adaptive approach grounded in harmonious social relations.

1. Involvement in Community Activities

One of the most evident strategies is the active involvement of Ahmadiyah members in village activities. They attend neighborhood meetings (RT), participate in communal work, and support social activities such as aid distribution or celebrations of significant events. This participation serves as an important means to strengthen relations with non-Ahmadiyah residents and demonstrates that they are an integral part of the community.

Even in religious-cultural activities, such as the *buka lumur* of *Sunan Muria*, the Ahmadiyah community does not merely participate as attendees but also receives official invitations and is treated equally. In daily activities, such as assisting in grave digging when a resident passes away, Ahmadiyah members actively take part. This demonstrates a high level of social solidarity.

2. Neutrality in Doctrinal Discussions

Another significant strategy is their neutral stance in religious discourse within the public sphere. The Ahmadiyah belief consciously avoids discussions about doctrinal matters outside their internal scope. They maintain separate discussion spaces to address matters of faith,

⁴⁹ END and YUS, Interview 2020: Tokoh Aliran Ahmadiyah, 2020.

ensuring that interactions with the wider community are not overshadowed by differences in belief. This approach reflects an effort to maintain social harmony and prevent grassroots-level friction.

3. Humanitarian and Social Activities

The Ahmadiyah community in Colo Village also sustains its existence through humanitarian activities that directly impact the community. One of their routine activities is blood donation in collaboration with the Indonesian Red Cross (PMI). This initiative is not aimed at attracting sympathizers but is purely a social contribution. Non-Ahmadiyah residents also participate, fostering healthy and productive social relationships.

During the recent pandemic, this strategy was evident when they distributed masks, hand sanitizers, and personal protective equipment to healthcare facilities. These efforts were carried out in collaboration with other Ahmadiyah branches in Semarang and Zone 3, supported by the Central Java FKUB. Such tangible actions generate a positive image and strengthen the social legitimacy of the Ahmadiyah community in the eyes of the broader society.

4. Participation in Interfaith Forums

Beyond local community activities, the Ahmadiyah belief actively participates in interfaith forums held alternately at various places of worship, including churches, viharas, and Ahmadiyah mosques. These forums provide space for cross-faith dialogue, strengthen social networks among religious communities, and serve as an important strategy for fostering a collective perception that Ahmadiyah is part of a pluralistic and inclusive social environment.

5. Social Integration Through Village Institutional Structures

The Ahmadiyah belief also plays a role within the village's institutional structure. Ahmadiyah members have served as treasurers and even as heads in certain village activities. This involvement demonstrates that their existence is not only tolerated but formally recognized within the social and administrative framework of the village.

Through these five forms of activities, the Ahmadiyah belief not only maintains its existence passively but also actively shapes a positive image and strengthens its social position within a pluralistic community. This strategy can be understood as a form of cultural and social defense based on integration rather than segregation. The success of these efforts indicates that the defensive strategies of minority religious groups do not necessarily have to take the form of opposition but can also be achieved through social collaboration that builds solidarity across identities.

Religious Response to Ahmadiyya Doctrine in Colo Village: Glock and Stark's Framework

The Glock and Stark Religious Response Theory involves several steps in the process of case study analysis. The steps are as follows:

a. Determination of Subjects and Objects

According to Glock and Stark, in the case study of the research "Community Religiosity toward Doctrinal Differences of the Ahmadiyah Belief in Colo Village, Dawe Subdistrict, Kudus Regency," the subject refers to the actors of religiosity, and the object refers to what triggers religious attitudes. Therefore, it is evident that the residents of Colo Village are the subjects, and the Ahmadiyah belief is the object. The rationale for this statement is that the residents of Colo Village act as the subjects because they respond to various religious attitudes within a community that holds diverse beliefs. Meanwhile, the Ahmadiyah belief functions as the object because it generates notable differences in religious attitudes amid a community with differing beliefs, particularly concerning Islamic teachings.

b. Examination of Religiosity Dimensions

According to Glock and Stark in their book, an individual's religiosity exhibits varying qualities, which can be assessed through five dimensions of religious commitment: the dimension of belief (Religious Belief), practice (Religious Practice), experience (Religious Experience),

knowledge (Religious Knowledge), and consequences.⁵⁰ The process of examining the dimensions of religiosity among the residents of Colo Village concerning the doctrinal differences of the Ahmadiyah belief:

1) Ideological Dimension

Residents of Colo Village who converted to the Ahmadiyah belief did not possess full conviction in the truth of their previous beliefs. As a result, they were easily swayed by other beliefs and opinions that significantly influenced them. This was affirmed by one of the Islamic religious leaders in Colo Village. The beliefs of those who converted to the Ahmadiyah belief were still ambivalent, making them susceptible to influence or indoctrination by other opinions. Consequently, they joined the Ahmadiyah belief because of their weak conviction and merely following close friends.⁵¹ This statement indicates that there are still some residents of Colo Village who lack strong conviction in the truth of their religion, including orthodox Islam. This is the case even though the Islamic atmosphere in Colo Village is quite strong due to the presence of the *Sunan* Muria Tomb.

2) Practical Dimension

Based on their insufficient conviction in the truth of their religion, in the practical dimension, residents of Colo Village who were attracted to the Ahmadiyah belief only performed religious obligations they considered mandatory. For instance, in Islam, they observed the prayer (*salat*). However, fasting remained doubtful, as the Ahmadiyah belief does not require a full month of fasting.

As stated by one of the religious leaders in Colo Village, the Ahmadiyah belief initially practiced fasting only at the beginning and end of the month, which could be interpreted as partial observance of Ramadan.⁵² This statement indicates that religious practices have not been fully carried out properly. There remains a wavering of faith in

⁵⁰ Glock and Stark, *American Piety: The Nature of Religious Commitment*.

⁵¹ MUN, Interview 2025: Tokoh Agama Desa Colo, 2025.

⁵² MUN, Interview 2020: Tokoh Agama Desa Colo, 2020.

performing them, which leads individuals to shift to other doctrines that are perceived as easier to follow.

3) Experiential Dimension

The experiential or spiritual dimension is also related to the previous dimensions. If the foundation of faith is still ambivalent, the internalization of religious experience has not yet emerged among the residents of Colo Village whose faith is unsettled, leading them to join the Ahmadiyah belief. The wavering of faith, which weakens their spiritual experience, is also reflected in the attitude demonstrated by one of the Colo Village residents when first joining the Ahmadiyah belief.

“In the early days, the leaders of the Ahmadiyah belief in Colo Village were quite influential (wealthy individuals), but gradually their influence waned. There were contributions required, and the community members who were asked to pay felt equally burdened, which caused their faith to falter once again.”⁵³

This statement indicates that the factor of weak faith is also influenced by an excessive attachment to wealth. When a religion has affluent leaders, followers may be swayed to join, believing that adherence to that faith will ensure a secure life. However, over time, circumstances can reverse unexpectedly.

Residents of Colo Village whose faith is fragile and lacks internalized religious experience are quickly susceptible to doctrinal influence. This vulnerability is particularly pronounced because the most notable difference in the Ahmadiyah belief lies in its divergent beliefs.

4) Knowledge Dimension

The level of religious knowledge possessed by the residents of Colo Village who converted to the Ahmadiyah belief is relatively low and largely based on following others. Upon investigation, these individuals are mostly manual laborers with limited religious understanding, making them easily susceptible to doctrinal influence. This is supported by a statement from one of the Islamic religious leaders in Colo Village:

⁵³ MUN, Interview 2025: Tokoh Agama Desa Colo.

“During gatherings at the mosque, I once asked for the reasons why they joined the Ahmadiyah belief, and the answers were all the same. They were merely following others. As laypeople and manual laborers, when they are preached to, they simply agree without much consideration.”⁵⁴

This indicates that the religious knowledge possessed by the residents of Colo Village who were influenced remains at a basic or layman level. Individuals with such rudimentary knowledge tend to readily accept ideas that appear true without critically verifying their accuracy.

5) Consequence Dimension

In this dimension, the residents of Colo Village remain relatively stable. Both those influenced by the Ahmadiyah belief and those who are not continuing to interact harmoniously within the community. This indicates that their attitudes allow them to maintain social harmony despite uncertainties in personal beliefs and mutual respect for differences in faith.

6) Stage of Revealing Religious Responses

After observing five aspects of religious life among the residents of Colo Village, it appears that some individuals experience a decline in religiosity. This is particularly evident in their beliefs, religious practices, inner spiritual experiences, and religious knowledge. Such conditions make certain residents more susceptible to external teachings, including those of the Ahmadiyah belief. Nevertheless, it is important to note that this does not represent the entire population of Colo Village.

Overall, the residents tend to remain calm and peaceful in facing religious differences with the Ahmadiyah community. Although the level of religiosity varies from person to person, the villagers do not show excessive conflict or rejection. They tend to respond to these differences according to their personal understanding and religious capacity, which can be categorized into two main types of religious responses: active tolerance and passive tolerance.

⁵⁴ Ibid.

Active tolerance is observed among residents who consciously accept the presence of the Ahmadiyah belief and maintain good social relationships with its members. Individuals in this group are socially open, even though they may not fully agree with Ahmadiyah teachings. However, such openness can have consequences, particularly for those with weaker religious convictions, as it may accelerate the process of accepting different beliefs.

On the other hand, passive tolerance refers to the attitude of allowing the Ahmadiyah community to exist without direct intervention or influence. Residents with this approach tend to maintain distance as a precaution against teachings considered deviant. While they do not seek to isolate the group, they also refrain from actively building social ties with individuals of differing beliefs.

Thus, the religious responses of Colo Village residents to the doctrinal differences introduced by the Ahmadiyah belief demonstrate the complexity of religious life in the area. Both forms of tolerance, active and passive, illustrate that the villagers prefer peaceful approaches and avoid open conflict, while simultaneously preserving personal faith and social cohesion in their community.

Conclusion

How the residents of Colo Village perceive differences in beliefs regarding Ahmadiyah is an interesting and complex topic. In general, the people of Colo are known to be highly religious due to the strong Islamic environment, such as the presence of *Sunan* Muria's tomb and deep-rooted religious traditions. However, some residents have experienced changes in their religious practices, which eventually led them to be interested in Ahmadiyah, particularly the Jemaat Ahmadiyah Indonesia (JAI).

This study uses Glock and Stark's theory of religious response, which encompasses five aspects of religiosity: ideology, practice, experience, knowledge, and consequences. In Colo Village, it was found that those who changed their beliefs typically had weaker convictions

(belief), limited religious knowledge (knowledge), and minimal religious experience (experience), making them more susceptible to other teachings. Most of them were manual laborers with minimal religious education, which made them more likely to accept new teachings without deep understanding. Furthermore, their beliefs were also weakened due to religious experiences overly influenced by attachment to material wealth. Nonetheless, their social behavior remained positive, as both Ahmadiyah and non-Ahmadiyah residents maintained harmonious relationships and mutual respect.

Ahmadiyah's strategy for maintaining its presence in Colo Village is not confrontational but focuses on engaging the community through social and cultural activities. They actively participate in village activities, remain neutral in public religious discussions, and take part in social and humanitarian initiatives. They also build relationships through interfaith forums and integrate into village organizations. This approach fosters cooperation in a diverse society.

The responses of Colo Village residents to differences in belief can be categorized into two types: active tolerance and passive tolerance. Active tolerance is characterized by openness toward the presence of Ahmadiyah, while passive tolerance is seen in maintaining distance without interference. Both attitudes demonstrate that the people of Colo prioritize peace, dialogue, and harmonious coexistence, despite significant differences in belief and the potential for open conflict due to external provocations.

In short, this study shows that religious practices of a community can change due to social background, education, and spiritual experience. The study also emphasizes the importance of understanding religion from multiple perspectives and adopting an inclusive social approach when addressing religious differences at the community level. The limitation of this study is that it is restricted to a single area, so the findings cannot be generalized.

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