

Implications of the Film "Walid" on the Stigma of Sufism in Islam

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 <https://doi.org/10.31004/jerkin.v4i1.1887>

ARTICLE INFO

Article history

Received: 09 July 2025

Revised: 15 July 2025

Accepted: 22 July 2025

Kata Kunci:

Implikasi, Film "Walid",
Stigma Sufisme dalam
Islam.

Keywords:

Implications, Film "Walid",
Stigma of Sufism in Islam.



ABSTRACT

Penelitian ini merupakan penelitian kualitatif dengan pendekatan deskriptif, yaitu pendekatan yang merinci satu per satu objek utama dalam penelitian yang meliputi Film "Walid"/"Serial Bidaah", Ajaran Tasawuf. Data yang digunakan dalam penelitian ini merupakan data sekunder yang peneliti peroleh dari berbagai sumber kredibel seperti buku, majalah ilmiah, dan berbagai sumber lain yang umum digunakan dalam setiap penelitian. Data yang diperoleh dianalisis melalui tahapan pengumpulan data, reduksi data, pengambilan sampel data, dan penarikan kesimpulan. Hasil dalam artikel ini menunjukkan Pertama, kehadiran film "Walid"/"Serial Bidaah" dapat menciptakan persepsi negatif terhadap tasawuf, dan diduga bahwa mereka yang mendistribusikan film ini memiliki rekam jejak sentimen negatif terhadap tasawuf. Film ini diduga bertujuan untuk propaganda agar tasawuf tidak populer dan bahkan dikucilkan oleh masyarakat. Kedua, film ini dapat berfungsi sebagai kritik dan langkah preventif untuk menghindari individu yang mudah percaya yang menggunakan tuntunan agama untuk melakukan kegiatan yang jelas-jelas dilarang oleh agama.

This research is a qualitative study with a descriptive approach, namely an approach that details one by one the main objects in the study which include the Film, the Film "Walid" / "Serial Bidaah", Sufism Teachings. The data used in this study are secondary data that researchers obtained from various credible sources such as books, scientific magazines, and various other sources commonly used in every research. The data obtained were analyzed through the stages of data collection, data reduction, data sampling, and drawing conclusions. The result in this article show First, the presence of the film "Walid"/"Serial Bidaah" can create a negative perception of Sufism, and it is suspected that those who distributed this film have a track record of negative sentiment towards Sufism. This film is suspected of aiming to propaganda so that Sufism is not popular and even ostracized by society. Second, the film can serve as a critique and preventative measure to avoid easily believing individuals who use religious guise to carry out activities that are clearly prohibited by religion.



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How to Cite: Sholihin Shobroni, et al (2025). Implications of the Film "Walid" on the Stigma of Sufism in Islam, 4(1). <https://doi.org/10.31004/jerkin.v4i1.1887>

INTRODUCTION

Film is an example of an electronic literary work that uses audio-visual media. Film according to the Big Indonesian Dictionary (Syafrudin 2013) is a moving picture play (story), meaning that film is a form of story in the form of moving pictures created through the digital world. Film is entertainment or

a work of art that is familiar to society. Starting from children to adults like films. The films they choose are films that they like. Therefore, film directors compete to show the best films so that many viewers like the films they make. Society has different tastes in types of films.

Films are usually used to record a situation or express something. Films are used to fulfill a general need, namely communicating an idea, message or reality. Due to its unique dimensions, film has been accepted as one of the most popular and favored audiovisual media. In addition, film is also considered the most effective media. According to the Oxford dictionary, "film cinema picture: movie". In the sense that film is a cinematic image or moving image. Films show a variety of moving images that are displayed (Panuju 2019). In other words, it can be said that film is a work of art and culture that is one of the audiovisual mass communication media recorded on celluloid tape, video tape, video disc, and or other technologically discovered materials. Films can be recorded through several other technologically discovered materials in all shapes, types, and sizes according to technological developments. The results of this technological discovery can go through an electronic process that can be displayed or shown with a simechanical project system, electronics and other systems. Technological advances make film recording materials become more numerous in type, material, size, and shape. Technological advances affect the technology used in recording film screenings. The greater the technology develops, the more modern the technology used (Sayyaf 2023).

According to (Miranti 2014), film is a depiction of life conveyed through images and sound. The storyteller plays an important role in creating a storyline so that the audience is entertained and carried away by the atmosphere of the story he composed. Thus, the film can be accepted by the public wisely. From the story presented by the storyteller, there is a meaningful message or lesson that can be taken advantage of by the audience. Indirectly, humans will take a meaning in their daily lives. Films are divided into real and unreal film groups. Real films are intended as films that are directly acted out by living creatures, while unreal films are films that are not directly acted out by living creatures, for example cartoons and animated films. Films become a need for entertainment for the public so that they become a familiar audio-visual media loved by people of various ages and social backgrounds. The power and ability of films to reach the public's interests become a very large potential to influence their audiences. Films have positive and negative impacts on the audience if not used wisely. Through the messages contained in them will change and shape the character of the audience (Pasrah 2020).

Producing a film generally contains messages that will be conveyed to the audience. These messages usually not only depict everyday human life but also contain education and positive values as lessons in life (Sutiyani 2021). This is related to the film as a miniature of a scene in real life. Therefore, in this thesis the author will present an analysis of the messages of religious teachings conveyed through the film *Keluarga Somat* in a simple manner seen from the character aspect. The film "*Serial Bidaah* (Walid)". This series comes from Malaysia and tells the story of a heretical sect led by someone who claims to be Imam Mahdi, the savior of Muslims at the end of time (CNN Indonesia 2025).

The *Bidaah* series tells the story of a young woman named Baiduri (Riena Diana) who was forced by her mother to join an association called Jihad Ummah. Jihad Ummah is a religious sect led by a man named Walid Muhammad Mahdi Ilman (Faizal Hussein). He created the sect by claiming to be Imam Mahdi, the savior of Muslims at the end of time. As time passed, Baiduri became aware of various deviant practices of Walid and Jihad Ummah. Call it forced marriage, absolute obedience, to rituals full of controversy (Jendela 2025). The existence of Jihad Ummah began to be disrupted when Hambali (Fattah Amin), the son of one of Walid's trusted men, returned from Yemen. He realized that Walid's teachings deviated from Islamic teachings. Hambali and Baiduri then worked together to expose Walid's heretical teachings so that his family and the people around him would be safe from the practice of religious deviation. *Bidaah* is directed by director Pali Yahya from a script by Eirma Fatima. The series, which carries the religious genre, consists of 15 episodes with a duration of around 42 minutes per episode (Argus 2025). This film conveys the message that cult-like worship of anyone, even a religious scholar, is prohibited. Furthermore, this cult-like worship is misused for purposes contrary to Islamic teachings. This can lead to a negative stigma against the teachings of tawsawuf and lead to the generalization that teachings similar to those depicted in the film are false. This point will be explained descriptively in the following sections.

METHOD

The explanation in the introduction above shows that this study aims to analyze the impact of the film "Walid" / "Serial Bidaah" on the stigma of Sufism teachings that have a similar plot (Rukin 2019). This research is a qualitative study with a descriptive approach, namely an approach that details one by one the main objects in the study which include the Film, the Film "Walid" / "Serial Bidaah", Sufism Teachings (Lexy J. Moleong 2014). The data used in this study are secondary data that researchers obtained from various credible sources such as books, scientific magazines, and various other sources commonly used in every research (Sugiyono 2019). The data obtained were analyzed through the stages of data collection, data reduction, data sampling, and drawing conclusions (Sugiyono 2015).

RESULT AND DISCUSSION

Film and Film "Walid"

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Implications Of The Film "Walid" On The Stigma Of Sufism In Islam

Sufism is the heart of Islam, both are inseparable, just as conscience and the highest consciousness are also inseparable from the religion. For Sufis, Islam is not a historical phenomenon that began 1,400 years ago (Haeri 2000). Rather, it is an eternal consciousness that means surrender and submission. In a more general sense, Sufism is a universal mystical tendency that has existed since ancient times, based on an ascetic attitude towards the world (asceticism). And aims to build a relationship (Ittishal) with God who is the source of goodness, emanation and illumination. This means that Sufism is not the monopoly of a particular community, a particular culture, a particular religion, or a particular philosophical school. It was present among ancient Greek society in the philosophy of Pythagoras. Among the Persians, it manifested in the philosophy of Mani and Zoroaster. While in India, mysticism is contained in the teachings of Buddhism, Brahmanism and the Vedas. However, within Islam, Sufism contains many definitions and opinions from experts and scholars (Khalim 2008).

The word Sufism was previously unknown during the time of the Prophet and his companions. The root word "Sufism" itself is not found in Arabic. Some argue that Sufism is not found in the Quran and Hadith, but essentially Sufism is rooted in the teachings of the Quran and Hadith. Sufism, a mystical teaching in Islam, prioritizes the use of the heart and feelings (dzauqi) in experiencing and practicing the Shari'a. Sufism practitioners believe that only through the heart can humans reach the divine essence, because the nobility and superiority of humans that surpasses other creatures is the ability to glorify Allah SWT. The term Sufism in Islam, which has spanned a fairly long history, has a very broad meaning. Etymologically, Sufism comes from Arabic, namely tashawwafa, Yatashawwafu, besides that, there are those who argue that Sufism comes from the word Tasawuf which comes from the word shafa which means clear, clean, or holy, this meaning is the name of those who have a clean or holy heart, meaning that they purify themselves before Allah SWT through very deep spiritual training, namely by training themselves to stay away from all dirty traits so as to achieve cleanliness and purity in their hearts (Anwar 2010).

In recent days, Indonesian cyberspace has been abuzz with the virality of a Malaysian drama entitled Bidaah or Broken Heaven. This series suddenly became a hot topic because it featured a fictional figure named Walid Muhammad, the leader of a religious sect called Jihad Ummah. In the storyline, Walid is depicted as a charismatic religious leader who twists religious teachings to satisfy personal lust, including through the controversial practice of inner marriage a marriage claimed to be spiritually valid, but not recognized by law, with the lure of heaven as a spiritual bait for his followers. What made this series viral was not just the storyline, but the visualization of Walid's character wearing a robe, a turban-like head covering, and appearing in Sufi imagery an image that immediately sparked various interpretations and reactions, especially from the Indonesian public. Many netizens considered this series to highlight the bitter reality of a number of real cases that have shaken Indonesia, where religious teachings were used as a cover for manipulation and the indulgence of lust by a handful of spiritual leaders. However, what is more astonishing about this phenomenon is not only the substance of the story, but who is most vocal in defending and promoting it. A group previously known for its fiercest opposition to the world of acting, once vocal in calling theater a stage for sin and drama a den of lies,

has now emerged as the series' most militant supporter. Those who once rejected television and criticized stage performances are now using excerpts from the drama as an ideological weapon. Apparently, this change of direction is not without reason: the drama is considered successful in inserting symbolic messages that they believe demean the world of Sufism and discredit Sufi scholars. This is the role of the Sufis: educating the people with manners, teaching love, not just law, guiding people to know God with tenderness. Therefore, the attack on the world of Sufism is not simply an attack on individuals, but an attempt to undermine the moral fabric of Islam. The drama presented does not simply tell the story of individuals, but rather conveys the subtle message that turbaned religious figures are merely masks for hidden evil. That dhikr and spiritual rituals are merely camouflage for deception. Uninformed lay viewers will easily be led to the misperception that all those dressed in religious clothing are criminals (Zainal Arifin 2025).

CONCLUSION

Based on the above explanation, two conclusions can be drawn. First, the presence of the film "Walid"/"Serial Bidaah" can create a negative perception of Sufism, and it is suspected that those who distributed this film have a track record of negative sentiment towards Sufism. This film is suspected of aiming to propaganda so that Sufism is not popular and even ostracized by society. Second, the film can serve as a critique and preventative measure to avoid easily believing individuals who use religious guise to carry out activities that are clearly prohibited by religion. We, as viewers of this film, should be wise and take the positive side while discarding the negative, and not generalize to give negative impressions of Sufism.

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