



Perception of Students of the Da'wah Management Study Program of UIN Raden Fatah Palembang on the Values of Da'wah in the Film Bid'ah

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ABSTRACT

This thesis is entitled "Perception of students of the Da'wah Management Study Program of UIN Raden Fatah Palembang towards Da'wah Values in Bid'ah Films." The purpose of this research is to identify the da'wah values contained in the Bid'ah film and analyze the perception of students of the Da'wah Management Study Program of UIN Raden Fatah Palembang towards these values. This study uses a qualitative approach with the type of field research. Data collection techniques are carried out through observation, interviews, and documentation, which are then analyzed through the stages of data reduction, data presentation, and conclusion drawn. The results of the study show that the Bid'ah film contains da'wah values that include aspects of faith, sharia, and morals. Students' perception of the film is divided into three dimensions, namely cognitive, affective, and conative. In the cognitive dimension, students are able to understand the message conveyed; In the affective dimension, there is a response in the form of acceptance and critical attitudes; Meanwhile, in the conative dimension, some students are encouraged to be more selective in understanding religious teachings. Thus, the film Bid'ah can function as an effective da'wah medium, even though it causes various perceptions among the audience. Therefore, critical understanding is needed so that the message conveyed can be received appropriately.

INTRODUCTION

Da'wah is an activity of spreading Islamic teachings that aims to instill the values of truth, correct errors, and foster the morals of the ummah. In the development of today's digital era, film is one of the da'wah media that is increasingly in demand because it is able to convey Islamic messages visually, attractively, and touching the emotional side of its audience. One of the cinematic works that represents this function is the film Bid'ah (2019) produced by MD Pictures, which raises the theme of Islam through sensitive issues surrounding the practice of bid'ah in Muslim society.

The film Bid'ah is one of the cinematic works that presents a critical discourse on religious practices in the Muslim community. This film highlights the difference of views on certain practices in Islam that are often considered heresy by some circles. On the one hand, this film seeks to convey the message of da'wah about tolerance, ukhuwah Islamiyah, and the importance of understanding diversity in religious practice. However, on the other hand, this film also caused debate among the audience regarding the interpretation of the message contained in it. These differences in perceptions make the film Bid'ah interesting to study more deeply, especially in the context of contemporary da'wah communication.

The values of da'wah in the film Bidaah are displayed through criticism of the deviation of the understanding of religious teachings, making this film not only entertainment but also inviting reflection on the importance of a proper understanding of da'wah. The character of Walid, played by Faizal Hussein, is portrayed as the leader of a religious sect called Jihad Ummah who uses religious claims to influence and control his followers. Walid positioned himself as a great figure in the spiritual life who was considered to have a direct relationship with the truth of Islamic teachings, but he instead showed practices that deviate from the

principles of sharia, such as the implementation of rituals that were not in accordance with Islamic guidance, forced marriage, and absolute obedience without rational consideration to the leader.

The use of film as a medium of da'wah also gives rise to various debates and controversies. The dramatic elements and certain points of view presented in the film have the potential to cause differences in meaning, even rejection from some circles of society. This situation generally occurs when films raise sensitive issues related to religious practices that have long developed in social life. Therefore, film as a da'wah medium can be understood as a dialogue space between religious normative teachings and diverse social realities.

The controversy is reflected in the film *Bid'ah*, which raises criticism of religious practices that are seen as deviant from Islamic teachings. This film contains da'wah values in the form of an invitation to return to adherence to the Qur'an and Sunnah, the affirmation of the purification of faith, and the rejection of religious practices that do not have a clear basis in sharia. On the one hand, the *Bid'ah* film is appreciated as a critical and reflective da'wah medium. But on the other hand, this film also drew criticism because it was considered to simplify the issue of khilafiyah and had the potential to create a stigma against certain religious traditions. This shows that the message of da'wah conveyed in the film *Bid'ah* is not received uniformly, but rather gives rise to various perceptions among the audience.

Furthermore, the phenomenon of increasing student interest in films with religious nuances shows that films have their own appeal as a medium for conveying moral and spiritual messages. Films can function as a means of character formation, understanding Islamic values, and strengthening religious identity. Therefore, the analysis of students' perceptions of the value of da'wah in the film *Bid'ah* is expected to provide a comprehensive picture of the effectiveness of film as a medium of da'wah that is communicative, contextual, and relevant to the needs of the young generation of Muslims. Thus, this research aims to understand how students interpret the da'wah message conveyed through film, as far as they appreciate the Islamic values contained in it, as well as the factors that influence this perception. The results of this research are expected to contribute to the development of contemporary da'wah studies and become a reference in efforts to optimize film media as a means of spreading Islamic values in the digital era.

Through this study, it is hoped that a more comprehensive understanding will emerge so that the researcher feels it is important to research "The Perception of Da'wah Management Study Program Students of UIN Raden Fatah Palembang on the values of Da'wah in *Bid'ah* Films".

RESEARCH METHODOLOGY

The research method is a way of working to be able to know and understand the objectives or objects in a research so that they can find the bright spots in the research. Research method is a method that can be used by researchers in compiling a research, by using a method it will make it easier to conduct a research. In this Chapter III, the researcher will discuss the Research Approach, Data & Data Sources, Research location, Data Collection Techniques and Data Analysis Techniques.

RESULTS AND DISCUSSION

This research was conducted on students of the Da'wah Management Study Program of UIN Raden Fatah Palembang class of 2022 who have watched the film *Bid'ah*. The implementation of the research was adjusted to the needs of data collection in the field, using the in-depth interview method as the main technique. In order to answer the formulation of the problem that has been formulated, the researcher conducted interviews with students who were used as informants, namely those who had an understanding of da'wah and had watched the film. The data obtained from the interview results are then analyzed and elaborated systematically in the following discussion section.

Students' Perception of Da'wah Values in *Bid'ah* Films.

Based on the results of the research, it is known that students' perception of da'wah values in the film *Bid'ah* shows a variety of views, but in general it leads to a positive assessment. Students view that the film does not only play a role as an entertainment medium, but also as an educational means that is able to convey religious messages in a contextual and relevant manner to social reality. The film *Bid'ah* is considered to be able to represent social phenomena related to religious practices in society, especially those that deviate from Islamic teachings. This makes it easier for students to understand the various forms of deviation, so that they can be more critical in responding to religious practices that develop in the surrounding environment.

The results of this study are in accordance with the theory put forward by Jalalluddin Rakhmat about student perception. Student perception is the cognitive dimension, the affective dimension, and the conative dimension.

In the cognitive dimension, students show a good level of understanding of the content and messages conveyed in the film. They are able to identify religious practices that are not in accordance with Islamic law, as well as realize the importance of having a strong foundation of religious knowledge. These findings show that the film *Bid'ah* contributes to improving students' religious understanding, especially in distinguishing between true and deviant teachings.



Figure 1. Movie heresy episode 2 related to the cognitive dimension

An example from the scene in the film in Bid'ah in episode 2 of Baiduri sees firsthand dubious practices such as the forced marriage of an old man as well as the unquestioned obedience to the leader of the Jihad Ummah sect led by Walid Muhammad. This kind of scene becomes a moment where the character begins to process information critically and reflective of the teachings he receives, which then also triggers students in the research to think and assess the information received not passively but analytically and selectively. The Bid'ah film has proven to be able to encourage students to think critically in understanding religious teachings. Through the presentation of realistic stories and conflicts that are close to social life, students can relate their knowledge to the phenomena shown in the film. This can be seen from the ability of students to identify the difference between true Islamic teachings and deviant religious practices. It can be understood that the cognitive dimension in this study emphasizes the ability of students to understand, analyze, and assess the da'wah message conveyed in the film Bid'ah. This process involves not only receiving information, but also processing it mentally so that it results in a deeper understanding.

In the affective dimension, the film Bid'ah has a significant emotional impact. Most of the students expressed their concerns and concerns about the phenomenon of deviation from religious teachings shown in the film. The emotional response reflects that the da'wah message conveyed is able to touch the emotional aspects of students and foster awareness to be more careful in accepting religious teachings.



Figure 2. Bid'ah film episode 2 related to the Afe dimension

In the film Bid'ah, the affective dimension is clearly seen in the scene of episode 3 of the story part which is very emotionally strong due to the conflict that occurs in the family of the main character, Baiduri. In this episode, Baiduri's household situation becomes very chaotic due to the conflict between his parents when his mother prefers to stay with the Jihad Ummah religious group rather than their family. As a result, Bairuri's father made a drastic decision by divorcing his mother due to his attachment to the sect. This shows that the film Bidaah not only conveys the story cognitively, but also touches the feelings and emotional values of the audience. This reaction shows that the film Bid'ah has succeeded in arousing the emotional side of the audience, so that the message of da'wah conveyed is not only received logically, but also touching the heart.

Furthermore, in the conative dimension, students show a tendency to change their attitude after watching the film Bid'ah. They become more selective in receiving religious information and are encouraged to deepen their religious knowledge through credible sources. In addition, there is also a desire to reconvey da'wah messages to the surrounding environment as a form of concern for the community so as not to fall into deviant religious practices.



Figure 3. Episode 2 Bid'ah film related to the Konatif dimension

In episode 14, the conflict within the Jihad Ummah group reaches its peak and prompts Baiduri to take real action to save himself and others. After almost being forced to follow an inner marriage with Walid, the sect's leader, Baiduri finally managed to expose various forms of abuse committed by Walid, including manipulation of members and practices that clearly deviate from the teachings of Islam. The success of uncovering these deviations becomes an important moment in the story. Subsequently, Baiduri along with Hambali planned a mass escape to expel all those still trapped within the sect. This mission is not just an emotional reaction, but an action that shows an active behavioral tendency to do something for real change, namely to save the women in the organization. On the other hand, Mia, one of the group's members, suffers complications from a forced abortion that further adds to the urgency of Baiduri to bring them out of this dangerous environment. Thus, the conative dimension in the film *Bid'ah* shows that this film not only functions as a medium of illumination or entertainment, but is also able to encourage students to take more critical and selective attitudes and behavioral tendencies in responding to religious practices that can be misleading, so that this film becomes one of the effective da'wah media not only from cognitive and affective aspects, but it also has an influence on the motivation of student actions.

Da'wah Values in Bid'ah Films

Based on the results of the interview, it can be concluded that the film *Bid'ah* contains various da'wah values that play a role in providing religious understanding to students. These values are conveyed through storylines, character characters, dialogues, and conflicts that illustrate the phenomenon of deviations from religious practices in society. Furthermore, the understanding of da'wah values in students of the Da'wah Management Study Program of UIN Raden Fatah Palembang can be analyzed based on the thoughts of Moh Ali Aziz who stated that da'wah material (maddah da'wah) includes Islamic teachings which include aspects of faith, sharia, and morals.

Walid figures are described as following or even justifying religious practices that do not have a clear basis for evidence. This shows the weak understanding of monotheism. The above verse emphasizes that the faith must be pure and based on science, not just tradition or environmental influence.

Episode 5 in the film *Bid'ah* represents a crucial phase in the form of a turning point in the main character's awareness of the fallacy of the teachings that he has been believing in. At this stage, the figure begins to show doubts about the authority of the figure who was previously used as a role model, especially after witnessing religious practices that are not in line with the basic principles of monotheism. The inner struggle experienced reflects the process of critical reflection in the search for the true truth. The value of faith, this episode emphasizes the importance of purifying faith based on authentic Islamic teachings, namely the Qur'an and Hadith. In addition, it was also shown that a critical attitude towards teachings that have the potential to lead to shirk and rejection of blind taqlid are an integral part of efforts to maintain the purity of the faith. Thus, this episode contains the message that every individual is required to have steadfastness of faith and courage in straightening their beliefs in accordance with the guidance of Islamic law.

In the film, the worship practices carried out by the Walid group tend to be deviant or added (*bid'ah*). This verse emphasizes that worship must be in accordance with the guidance of the Qur'an and Sunnah, not the result of human creation. Students consider that errors in understanding religious teachings can have an impact on inappropriate worship practices. Therefore, it is necessary to be careful and aware to continue learning so that the implementation of worship remains in accordance with the sharia.

Episode 1 in the film *Bid'ah* serves as an introduction stage to the storyline which features the background of the characters and the socio-religious environment that is the main context of the story. In this episode, it begins to show how the interaction between the characters takes place, including mutual respect, obedience to leaders, and how to communicate in the group. Although the main focus is an introduction to religious conflicts, there are moral values that can be identified, such as the importance of manners in interaction, good manners, and ethics in establishing social relationships. Thus, this episode reflects that

morality is the initial foundation in social life, which must be maintained so that it is not easily influenced by the environment or authority that has the potential to lead to behavioral deviations.

Episodes 11 to 13 in the film *Bid'ah* depict the development of increasingly complex conflicts, especially related to the impact of religious practices that are not in accordance with Islamic teachings. In this section, it begins to be seen the real consequences experienced by the figures, both personally and in social life, as a result of following deviant teachings. In addition, there have been efforts from several figures to straighten out religious understanding by providing explanations that are more in accordance with Islamic guidance. Sharia values, this series of episodes emphasizes the importance of carrying out worship and religious practices based on the Qur'an and Hadith as the main source of law. Sharia values are also reflected in the rejection of the practice of *bid'ah* that has no clear basis, as well as the encouragement to return to the correct worship procedures in accordance with the provisions of Islamic law. Thus, this episode shows that sharia serves as a guideline that directs Muslims to avoid deviations in worship.

In addition, the film *Bid'ah* also shows that *da'wah* can be conveyed through various media, one of which is through films. Film media is considered effective because it is able to convey messages visually and emotionally, making it easier for audiences, especially the younger generation, to understand. The attractive and realistic presentation makes this film one of the relevant *da'wah* media in the modern era. Thus, it can be concluded that the perception of students of the *Da'wah* Management Study Program of UIN Raden Fatah Palembang towards the values of *da'wah* in the film *Bid'ah* shows positive results. Students not only understand the message conveyed, but also respond emotionally and show a tendency to change attitudes for the better. The *da'wah* values contained in the film, which include aspects of faith, sharia, and morals, are closely related and have an influence on students' mindsets, attitudes, and behaviors in daily life.

CONCLUSION

The understanding of students of the *Da'wah* Management Study Program of UIN Raden Fatah Palembang on *da'wah* values. It can be seen from the delivery of the *da'wah* message in the film which is packaged in a narrative, realistic, and relevant to the context of people's lives. This film is able to depict religious practices that are in accordance with Islamic law and deviant practices, so that students not only gain theoretical knowledge, but also realize the importance of distinguishing between right and wrong practices. Thus, the film *Bid'ah* functions not only as a learning medium, but also as a means of forming students' religious attitudes and awareness.

Students' perception of *da'wah* values contained in the film *Bid'ah* shows a significant increase in understanding. This is reflected in the cognitive dimension, namely increasing students' knowledge of religious practices in accordance with sharia; affective dimension, namely the emergence of awareness and positive attitudes towards *da'wah* values; and the contive dimension, which is the motivation to practice these values in daily life. Although the practice of *da'wah* values still requires further consistency, the *Bid'ah* film has proven to be able to encourage students to not only understand, but also internalize *da'wah* values in real-life practice.

SUGGESTIONS

The use of *Bid'ah* films as a *da'wah* medium should be improved with a more innovative, communicative approach, and able to touch students' awareness and spiritual experiences, so that an understanding of *da'wah* values can be obtained more optimally.

Students of the *Da'wah* Management Study Program of UIN Raden Fatah Palembang are expected to be more proactive and wise in understanding and practicing the *da'wah* message conveyed through the film *Bid'ah*, so that the understanding gained is not only cognitive, but also reflected in daily attitudes and behaviors.

For the next researcher who wants to conduct a similar study, it is recommended to expand the scope of research and focus on certain aspects, so that the results of the research can provide a deeper and more comprehensive picture of students' perception of *da'wah* values in film.

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