

## Dissent among Muslims on Qunut, Maulud, and Nisfu Sya'ban: Study on *Bid'ah Cinta* Film

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### Abstract

Differences in opinion among Muslims, commonly known as *ikhtilaf*, are the theme raised by the film *Bid'ah Cinta*. Through the plot analysis proposed by Tzvetan Todorov, it can be seen that the conflict in the movie is in the middle plot two Muslim clerics' different opinions about Qunut, Maulud Nabi, and Nisfu Sya'ban. At the beginning of the film plot, the life of the people is still balanced. However, the conflict occurs in the middle one of the plot. In the final plot, conditions return to balance. Each character has agreed to remain harmonious amidst these opinion differences. This study uses qualitative methods to investigate every scene in the film. These scenes show a picture of *ikhtilaf* and the community's responses to these differences. This study aims to show that differences of opinion in Islam, as depicted in *Bid'ah Cinta* film, will raise social conflicts if they are not wisely solved. This film conveys that fellow Muslims must accept differences and maintain good faith to create harmonious relations in the community.

**Keywords:** *qunut, maulud, nisfu sya'ban, ikhtilaf*

### Introduction

A survey conducted by the Wahid Foundation in 2016 reports that the case of Muslim intolerance to fellow Muslims from different groups is higher than the case of Muslim intolerance towards non-Muslims. It is reported that the case of intolerance to non-Muslims is 38.4%; while that of fellow Muslims is 49% (Setiawan, 2017). Such a condition is worrying because the majority of the conflicts are triggered by differences in Muslim groups.

The *Maarif Institute* intensely organizes the "Maarif Award" ceremony with a special theme against sectarianism, intolerance, and violence (Ramadhan, 2016). The Institute shows that tolerance remains a critical issue to discuss. People respond to this situation to increase tolerance towards fellow Muslims.

Another effort to increase tolerance among Muslims is to create a film that narrates tolerance among Muslims. *Bid'ah Cinta* is one example.

*Bid'ah Cinta* film tells a story about a village with a very strong Betawi culture. The film describes two characters who fall in love; they are Khalida and Kamal. In the beginning, their relationship is fine, but conflicts arise when their parents perform Islamic teaching differently. Khalida is a daughter of Haji Rohili while Kamal is a son of Haji Jamat. Haji Jamat is a highly respected figure in the community. He strongly supports Ustaz Jaiz's teachings, which assert that Islamic religious teachings must be based on the Koran and Hadith. The arrival of Ustaz Jaiz's colleagues, namely Lukman and Anshari, compounds the situation because Ustaz Jaiz and his followers

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occupy the As-Salam Mosque and restrict community *bid'ah* religious activities.

The balance story on tolerance is depicted at the beginning of the storyline, but conflicts arise in the middle of the plot. At the end of the story, the balance is achieved. This relationship is in line with the narrative concept by Tzvetan Todorov, who states that a narrative has three consecutive levels: a balanced condition, disturbance from the presence of evil forces, and efforts to stop the disturbance and finally create balance (equilibrium) (Eriyanto, 2013). Moreover, Tzvetan Todorov argues that the balanced situation before and after problem resolution is indeed similar to the first situation, but both the balanced and first situations would never be the same as the earlier situation (Todorov, 1985).

Using Todorov's narrative analysis, this study finds that conflict in the film occurs due to a tolerance shift as depicted in the story plot. At the beginning of the plot, all the characters in the film live harmoniously although they have different opinions on *Qunut*, *Maulud Nabi*, and *Nisfu Sya'ban*. However, the condition changes in the middle of the plot. Haji Rohili and Haji Jamat conflict with each other and use their respective powers to mobilize local residents. In the final plot, the power of love between Haji Rohili's daughter and Haji Jamat's son has made the two conflicted figures harmonious again.

Many previous studies have used Tzvetan Todorov's theory in several films. Fitri Askiyati wrote a thesis entitled "Tzvetan Todorov's Narrative Study in Tiga Skrikandi's Films. This study found that in the initial plot, there is *dzatiyyah da'wah* with a sense of enthusiasm and optimism in an athlete. *Fardiyyah da'wah* in the second plot is carried out by a child against his parents with *qulan kariman*. In the last plot, there is *da'wah dzatiyyah* because of changing good decisions for their children by encouraging and praying for their children so they become champions (Askiyati, 2021).

Diki Mujianto wrote a thesis entitled "Narrative Analysis of Self-Concept in the film *Imperfect: Career, Love, and Scales*". This study found that the film describes the

self-concept contained in the characters which is concluded through the scenes contained in the film. This research shows that a negative self-concept which then turns into a positive self-concept is a good form of change and can be an example for many people (Mujianto, 2020).

Research on religious tolerance is usually carried out in films that promote tolerance values between different religions. For example, Andre Bastian Tarigan conducts a Narrative Analysis of Religious Tolerance in the Short Film Maker "*Living with Muslims*". The movie tells about the life of a Muslim as a minority. The tolerance values between different religions are conveyed well in this film. There are lots of movies, which narrate tolerance. However, there are only a few movies, which address different opinions in Islam because most people are worried that a film about *ikhhtilaf* can cause conflicts.

*Bid'ah Cinta* Film deserves a good appreciation because the film illustrates and educates the public that differences in Islam are normal and very often occur in a community. To maintain harmony among Muslims, we may take a wise stance without eliminating beliefs that have been adhered to.

## Research Method

This study employed a qualitative method with observation and literature study. Observations were made on scenes in the film *Bid'ah Cinta*, which discussed *Qunut*, *Maulud*, and *Nisfu Sya'ban*. Moreover, this study employed a literature study to discover supporting evidence of *ikhhtilaf* (different views). The qualitative descriptive format focuses on a particular unit of various phenomena (Bungin, 2007).

The data collection technique used is observation or observation. The writer classifies scenes and dialogues that contain elements of differences of opinion in Islam in the film, then records the dialogues or conversations of the characters containing messages of differences of opinion.

The next step is to go through the documentation. The author collects and uses data in the form of scene cuts to determine which parts of the film are included in the

initial, middle, and final plot.

After having the research data, the authors analyzed the material using the theory obtained through library research. The author found good references from books, journal articles, and news related to information about differences of opinion in Islam. Apart from that, the writer also finds the relationship between several verses in the Qur'an and hadith as reinforcement for the depiction of differences of opinion in the teachings of Islam.

## Results and Discussion

The film *Bid'ah Cinta* highlights *Qunut*, *Maulud*, and *Nisfu Sya'ban*. *Maulud*, commonly referred to as Prophet's *Maulid*, is a tradition practiced by Muslims since Sholahudin Al Ayubi. *Maulid* aims to celebrate and tribute to the birth of the Prophet Muhammad. This celebration is held in various forms, such as cultural, ritual, and religious activities. The Prophet's birth is widely commemorated worldwide, including in Indonesia (Yunus, 2019).

The history of the spread of Islam in the archipelago explains that *Wali Songo* (Nine Islamic Guardians) celebrated the Prophet's birth or *Muludan* to preach Islamic teachings. They use various activities to celebrate *Mauludan* so that people are attracted to declare the *syahadatain* (the statement of faith in Islam). Based on these purposes, the celebration of the Prophet's Birth is also called the *Syahadatain* Celebration; the word *Syahadatain* is pronounced *Sekaten* by the Javanese (Hasan, 2015). *Maulid* is celebrated not only by the Javanese people but also by Sundanese. Sundanese celebrates *Maulid* because they believe this annual celebration is unforgettable and they must show their respect to Prophet Muhammad as the prophet of God (Ridhoul, 2015).

The Government of Indonesia highly supports *Maulid* celebration and legalizes the celebration as a national holiday. this celebration is held in various ways in *suraus* (a small mosque), mosques, *majlis ta'lim* (non-formal Islamic educational forums), and Islamic boarding schools (Farid, 2016).

The second theme is *qunut* (supplication

performed by Muslims during prayer while standing). *Qunut* becomes a never-ending discussion and is misunderstood by Muslims not only in Indonesia but also in Malaysia. Malaysians refer to authentic texts and the views of authoritative scholars. In the context of *fiqh* and *waqi'* in Malaysia, *qunut* is *sunnah* law (Ahmad, Abdullah, & Md Ariffin, 2018). Researchers propose several opinions to respond to conflicts about *qunut* in Indonesia. The settlement stages in the *ushul fiqh* (the sources of Islamic law) rules explain that the dispute over reading *qunut* in the dawn prayer can be resolved by applying the first stage (Qomariyah, 2020). This stage states that the argument of the *Muhammadiyah* Tarjih Council and the fatwa of the Imam Syafi'i school of thought can be used simultaneously. Therefore, *qunut* can be read in all prayers, including the dawn prayer, or only during the dawn prayer

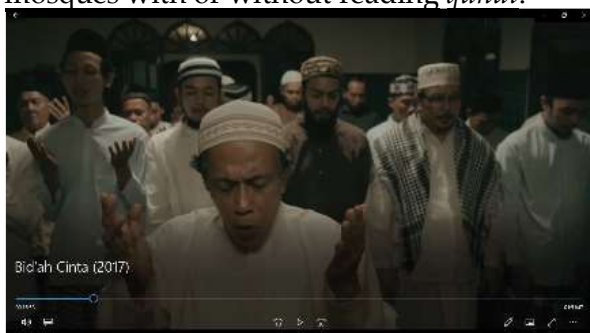
The third theme is *nisfu sya'ban* (the celebration during the half of *Sya'ban* month). It is the celebration through practices during the middle month of *syah'ban*. Muslims in Indonesia pray together in the mosques, perform fasting, and perform other worship (Siregar, 2018). Every Muslim is encouraged to increase the time of prayer, reading the Koran, and fasting. This will help him prepare for the month of Ramadan with the best possible worship (Rafli, 2022). *Amaliyah* (good deed) activities at *nisfu sya'ban* have become a tradition in Indonesian society. As long as it does not conflict with Islamic law, the practice of *nisfu sya'ban* is still carried out because it has become a tradition even though some Indonesian people do not know the legal foundation of it (Muniroh, 2017).

To understand these three themes, we will look at the emergence of the narratives of *qunut*, *maulid*, and *nisfu sya'ban* in the *Bid'ah Cinta* film using the narrative structure analysis proposed by Tzvetan Todorov. In the first and middle grooves there are differences of opinion regarding *qunut*, in the early and middle grooves there are different opinions on *maulid*, and in the middle groove, there are differences of opinion regarding *Nisfu Sya'ban*. In the final plot, there are no more different opinions because this section is the

conflict resolution section. The condition of the people in the *Bid'ah Cinta* film is more harmonious as they already well respond to the differences.

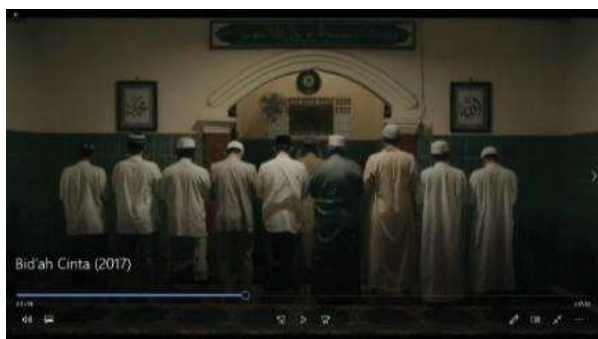
### Ikhtilaf on Qunut in the First and Middle Plot

In the minute scene of 16:58 (initial plot), a balance is depicted through the harmony between all the characters (artists). The conditions of all characters look stable, and the characters have more tolerance. The villagers perform *fajr* prayers (*shubuh*) together in mosques with or without reading *qunut*.



Picture 1 , 16:58

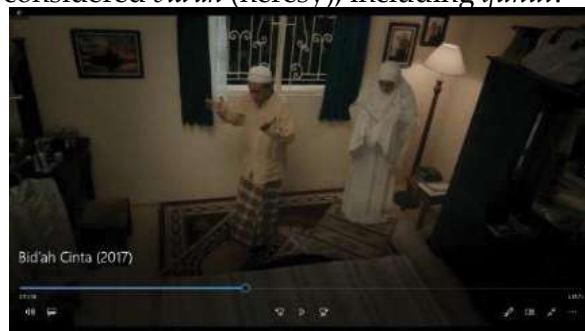
Type of Shot		Medium close-up shot
Actor's Performance	Script	Ustaz Jaiz: "Luruskan dan rapatkan safnya. Saitan bisa masuk ke saf yang tidak lurus dan rapat."
	Movement	The figure of Ustaz Jaiz confronts the mosque congregation to tidy up the prayer hall
Sound		-
Setting		Mosque As-salam
Plot		First plot



Picture 2, 51:09

However, in the minute scenes of 51:09 and 51:24 (middle plot), the balance is lost and shifts into conflict. Muslim divisions in the

Mosque of *Assalam* emerge, and some people appoint a new *takmir* (a mosque organizer), who uses a new practice system. The *takmir* prohibits all worship activities that are considered *bid'ah* (heresy), including *qunut*.



Picture 3, 51:24

Type of Shot		Long shot
Actor's Performance	Script	
	Movement	It can be seen that the two groups have not carried out the morning prayer in the congregation anymore
Sound		Takbir Voice (Allahu Akbar)
Setting		Mosque As-salam and H. Rohili's house
Plot		Middle plot

As a result, villagers who read *qunut* in their *fajr* praying do not want to pray together in the mosque because *qunut* is prohibited. They prefer praying at their homes so that they can read *qunut* in their *fajr* praying.

This condition often occurs in Indonesian society. Some mosques have differences in how they perform *fajr* prayer (*shubh*). Some people pray *fajr* prayer with *qunut* while others do not. Differences must be properly addressed in order to avoid conflict as shown in *Bid'ah Cinta* film. Public education and *qunut* literacy indeed become important to teach people not to perceive differences as a problem. The terms and definitions from experts and references from the literature are as follows.

*Qunut* comes from the word *يقنت - قنت - قنوت*, which means obedient, behaving, submissive, and humble. *Qunut* means obedience to Allah, humility before Allah, and sincerity. It also

means *al-du'a*. Religious terms define *qunut* as a certain remembrance that contains prayer and praise (Mukhtar, 2016). In the standard dictionary of Islamic law, *qunut* is defined as a prayer that is read in the last *rakaat* after *i'tidal* with certain readings, for example, *allahummahdini fiman hadait* (Aini, 2017).

In the Koran, the word *qunut* is not directly found, but the root word for the word *qunut* is mentioned 13 times in several verses and letters in the Koran. Some of the verses and letters belong to the group of *makkiyah* verses; they are Q.S. Azzumar/39:9, Q.S. Arrum/30:26, and Q.S. Annahl/16:120. Meanwhile, the other 10 verses are classified as *madaniyah* verses (Mujahid, 2019).

In addition, the majority of scholars agreed on the classification of the *Qunut* based on the habits practiced by the Prophet SAW. This classification includes *qunut nazilah* and *qunut ratibah*. *Qunut nazilah* is read when Muslims are hit by a disaster or are in a precarious condition, such as war. Meanwhile, *qunut Rratibah* is practiced in the *fajr* and *witr* prayers (Aini, 2017). According to *jumhur* or the majority of scholars, such as Muhammad friends, *tabi'in*, and mujtahid priests, reading *qunut* in *fajr* prayer is *sunnah* or optional (Maulana, 2018). Imam Nawawi said in *al-Majmu'*:

مَدَّهَبَنَا أَنَّهُ يَسْتَحَبُّ الْقُنُوتَ فِيهَا سَوَاءٌ نَزَلَتْ أَوْ لَمْ تَزَلْ  
وَمَا قَالَ أَكْثَرَ السَّلَفِ وَمَنْ بَعْدَهُمْ أَوْ كَثِيرٍ مِنْهُمْ وَمَنْ قَالَ  
بِهِ أَبُو بَكْرٍ الصِّدِّيقُ وَعُمَرُ بْنُ الْخَطَّابِ وَعُثْمَانُ وَعَلِيٌّ وَأَبْنُ  
عَبَّاسٍ وَالْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمْ رَوَاهُ الْبَيْهَقِيُّ بِإِسْنَادٍ  
صَحِيحَةٍ وَقَالَ بِهِ مِنَ التَّابِعِينَ فَمَنْ بَعْدَهُمْ خَلَّاتِقٌ وَهُوَ مَذْهَبُ  
أَبْنِ أَبِي لَيْلَى وَالْحَسَنِ ابْنِ صَالِحٍ وَمَالِكٍ وَدَاوُدَ.

Means: According to our school (*imam syafi'i*), *qunut* is recommended (*mustahab*) reading during a disaster (*nazilah*) or no disaster (morning/dawn prayer). This is the opinion of most *Salaf* and scholars.

Among the four schools (*mazhab*), Hanafi school dan Hanbali school do not practice *qunut* (Maulana, 2018).

وَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَأَصْحَابُهُ وَأَبُو حَنِيفَةَ وَأَصْحَابُهُ  
وَسُفْيَانُ الثَّوْرِيُّ وَأَحْمَدُ لَا قُنُوتَ فِي الصُّبْحِ.

Means: Abdullah bin Mas'ud and his students, Abu Hanifah and his students, Sufyan ats-Tsauri, and Ahmad bin Hanbal argue that reading *qunut* in the *fajr* prayer is not required.

لِلْحَنِيفِيَّةِ وَالْحَنَابِلَةِ وَالثَّوْرِيِّ: وَهُوَ أَنَّ الْقُنُوتَ فِي الصُّبْحِ غَيْرُ  
مَشْرُوعٍ وَهُوَ مَرْوِيُّ عَنْ أَبِي عَبَّاسٍ. وَأَبْنُ عُمَرَ. وَأَبْنُ مَسْعُودٍ.  
وَأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُمْ وَقَالَ أَبُو حَنِيفَةَ: الْقُنُوتُ فِي  
الْفَجْرِ بَدْعَةٌ وَقَالَ الْحَنَابِلَةُ: يَكْرَهُ.

Means: Hanafiyah scholars, Hanabilah scholars, and Sufyan ats-Tsauri do not prescribe *Qunut* at the dawn prayer. This opinion was narrated by Ibn Abbas, Ibn Umar, Ibn Mas'ud, and Abu Darda. Abu Hanifah say tahat the dawn *qunut* prayer is *bid'ah* while Hanabilah scholars say that reading *qunut* in the dawn prayer is *makruh* (Maulana, 2018).

Hadits Anas bin Malik says that *Qunut* is not prescribed (Maulana, 2018), as stated below.

عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَعَ  
شَهْرًا يَدْعُوا عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ.

Means: From Anas bin Malik: Prophet Muhammad read *qunut* the whole month to pray for the Arabic people, but he did not read it after that (month) (Bukhari and Muslim).

عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ إِنَّكَ قَدْ  
صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ  
وَعُثْمَانَ وَعَلِيَّ بْنَ أَبِي طَالِبٍ هَاهُنَا بِالْكُوفَةِ نَحْوًا مِنْ خَمْسِ  
سِنِينَ أَكَانُوا يَقْتَنُونَ؟ قَالَ: أَيُّ بَنِي مُحَمَّدٍ.

Means: Abu Malik al-Asyja'i (Sa'ad bin Thariq bin Asyim) says: I ask my father (Thariq bin Asyim), "Father, you prayed with the Prophet Muhammad, Abu Bakar, Umar, Utsman, and Ali in *Kufah* for five years, do you read *qunut*?" Then, my father answers, "My son..., *Qunut* is new (*muhdats*)."  
HR. Tirmidzi (Maulana, 2018).

### Ikhtilaf Maulid in the First and Middle Plot

In the minute scene of 05:10 (the initial plot), the character Kamal has just returned after attending the *Maulid* at Haji Rohili's house. Then, his father (Haji Jamat) reminds

him that *Maulid* is heresy, and heresy is a sin. In fact, he came to the celebration to see Khalida. In the minute scene of 44:58 (middle plot), the scene shows when women want to read the Prophet's *salawat* in the mosque, as one of the series of the Prophet's Birthday Celebrations, the *takmir* (mosque administrators) forbid. The *takmir* argues that the mosque is only used for worship. The *takmir* has decided that all heretical activities are prohibited. In the minute scene of 46:39 (the middle plot), Haji Rohili arrives and asks about the sudden arrival of a new *takmir* who forbids the reading of *maulid* in the mosque. Ustaz Jaiz responds to Haji Rohili and says that the mosque must have a *takmir* who manages the mosque and all activities must be fully monitored to avoid conflicts inside the mosque.

This condition often occurs in Indonesian society. Several groups of people have different views on *maulid*. There are groups who often celebrate *maulid* with various series of events. On the other hand, other groups consider *maulid* celebrations as something that is not taught during the prophet's period. This difference must be properly addressed to avoid a conflict as shown in the film. Literacy regarding *maulid* should be disseminated more widely so that people do not perceive differences as a problem.

Since the beginning, the commemoration of the birthday of the Prophet Muhammad, which was introduced by the rulers of the Fatimid dynasty, has caused controversy. At that time, the commemoration of *maulid* was still in the trial phase. This feasibility test was proven when the next ruler of the Fatimid Dynasty banned the *maulid* commemoration (Hamim, 2014). The Fatimid dynasty introduced *maulid* commemoration to shape public opinion about their genealogical relationship with the Prophet. Affirmation of the genealogical relationship with the Prophet is needed as a political propaganda tool so that their "right" to inherit the Prophet's authority as the leader of the Muslim community has legitimacy (Hamim, 2014). After the Fatimid dynasty ended and was replaced by the Ayyubid dynasty, known to adhere strictly to *Sunni* teachings, the commemoration of the Prophet's birthday was preserved.

Salahuddin al-Ayyubi (1138-1193), the first ruler of this dynasty, took advantage of the *maulid* Prophet celebration to ignite the spirit of Muslim jihad in facing a great war against the Crusaders (Supani, 2007).

In addition, it is commendable worship to read *sholawat nabi*:

إن الله وملائكته يصلون على النبي . يأيتها الذين ءامنوا صلوا عليه وسلموا تسليما.

Means: indeed, Allah and his angels bless the prophet. O you who believe, pray for the prophet and salute him. (Qs. Al-Ahzab: 56)

Abdul Aziz bin Abdullah bin Baz argues that *maulid* is *bid'ah*.

لا يجوز الاحتفال بمولد الرسول صلى الله عليه وسلم ولا غيره لأن ذلك من البدع المحدثّة في الدين لأن الرسول صلى الله عليه وسلم لم يفعله . ولا خلفاؤه الراشدون . ولا غيرهم من الصحابة - رضوان الله على الجميع ولا التابعون لهم بإحسان في القرون المفضلة . وهم أعلم الناس

Means: "It is not permissible to celebrate *maulid* (birth of prophet) because it is considered as heresy (*bid'ah*) and was not celebrated by the prophet, the four chalips, and other companions (*tabiin*). In fact, they know the sunnah better, and the four chalips and other companions (*tabiin*) more perfectly love the prophet and follow the sharia better than their successive generations." (Muslih, 2019).

### **Ikhtilaf Nisfu Sya'ban in the Middle Plot**

In the minute scene of 01:37:38 (middle plot), Haji Rohaili plans to organize *nisfu sya'ban* at the mosque. He argues that the people just celebrated *nisfu sya'ban* a long time ago. However, some groups of people do not agree with the celebration of *nisfu sya'ban*. One group wants to continue to celebrate this while others do not. Lukman says: "We will not allow practice *nisfu sya'ban* at the mosque because it is not taught by the prophet Muhammad." This statement has triggered a fight between the two groups.

*Nisfu Sya'ban* has become a tradition of Indonesian society. This tradition is conducted in mosques and prayer rooms by reciting surah

Yasin's three times. To celebrate *nisfu sya'ban*, Muslims, especially in Indonesia, carry out many practices, such as the sunnah prayers of repentance, *shalawat*, *dzikr*, reading the Koran, fasting for three days. These activities are held every year (Dindin, 2019). Scholars show different opinions on the practices of *Nisfu Sya'ban*, some of whom allow it and some who reject it.

One hadist explains that *Nisfu Sya'ban* is full of blessed from Allah.

عن معاذ بن جبل عن النبي صلى الله عليه وسلم قال يطلع الله عز وجل على خلقه ليلة النصف من شعبان فيغفر لجميع خلقه إلا لمشرك أو مشاحن ( رواه الطبراني في الكبير والأوسط وقال الهيثمي رجالهما ثقات . ورواه الدارقطني وابن ماجه حبان في صحيحه عن أبي موسى وابن أبي شيبه وعبد الرزاق عن كثير بن مرة والبراز)

Means: From Mu'adz bin Jabal, "Prophet Muhammad says, "Indeed, Allah has blessed people on the night of *nisfu sya'ban* . He also will forgive his creature, except polytheists and hypocrites who spread hatred among Muslims". (HR Thabrani fi Al Kabir No. 16639, Daruquthni fi Al Nuzul 68, Ibnu Majah No. 1380, Ibnu Hibban No. 5757, Ibnu Abi Syaibah No. 150, Al Baihaqi fi Syu'ab al Iman No. 6352, dan and Bazzar fi Al Musnad 2389.

In other words, the group of Muslim who prohibits the special practices of *nisfu sya'ban* and does not perform any practices in the middle of the month of *Sya'ban* is not exemplified by the prophet.

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْدُ اللَّهِ بْنُ عَوْنِ الْهَلَالِيِّ جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ ابْنُ الصَّبَّاحِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَنَا أَبِي عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

Means: Abu Ja'far Muhammad bin Shabah and Abdullah bin 'Aun Al Hilali told us from Ibrahim bin Sa'd. Ibnu Shabah said, that Ibrahim bin Sa'd bin Ibrahim bin Abdurrahman bin Auf told us that my father Al Qasim bin Muhammad told us from Aisyah who said, that Prophet Muhammad said, "Whoever creates new religious practices that we do not order, these practices are rejected."

(Al-Imam Abu Husain Muslim bin al-hajjaj al-Qusyairi an-Naisaburi, 2023).

The aforementioned explanation is expected to provide a clear explanation for Muslim society, which does not understand different opinions on Islamic practices. This is important that Muslims understand differences and show balanced positions. *Bid'ah Cinta* film enables people to understand the differences in society and tolerate other practices because each Muslim has reasons for believing or not believing a practice.

## Conclusion

This study concludes that *Bid'ah Cinta* film reflects what happens in society when different Islamic practices. One group wants to continue society's tradition of *qunut and nisfu sya'ban* while the other group intends to block and stop the practice. In the end, they realize that these practices are not crucial. Moreover, they agree to stop the conflict and life normally (middle and last plot). This study convinces readers that the story of this film represents the real life of Muslim society. This film also teaches us about differences in Indonesian Muslim society. It is important to tolerate and understand other belief of Muslim fellows.

This research can be a reference for future research. There will be attention from researchers to address differences of opinion in Islam reflected in various forms of creative works, such as films, to make people aware of the right way to deal with the differences between religions and the differences within the same religion.

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