

Religion as Legitimacy and Hypocrisy: Analysis of the Drama Series *Bidaah*

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Abstract

Bidaah is a Malaysian drama series released on March 6, 2025, and aired on the VIU and Trans TV Indonesia platforms since June 2, 2025. In short, this drama series tells the story of Islamic religious practices taught by religious leaders, but considered unnatural and deviant because they use religious doctrine to legitimize personal interests. This study uses Tzevetan Torodov's analysis theory and Michel Foucault's theory of power. Tzevetan Torodov's theory is used to explain the plot of the drama series in a structured manner and to reveal the elements of religious legitimacy and hypocrisy in it. Michel Foucault's theory of power is used to explain the existence of knowledge that goes hand in hand with power, which unconsciously gives rise to certain understandings. This study uses a qualitative approach by conducting a digital study as the primary data source. In addition, secondary data sources are also needed in the form of books and journals with relevant themes as supporting references. The results of this study show that religion as a form of legitimacy and hypocrisy is depicted in the drama series *Bidaah* in the form of religious teachings that are used to fulfill personal interests.

INTRODUCTION

The discussion regarding legitimacy and hypocrisy in the realm of religion is a discourse that is very important to study in depth. As we know, religion plays a major role in the lives of most of its adherents, especially in terms of its positive effects on life. This does not rule out the possibility that some elements within religion itself, including religious leaders, will also receive special and respectful treatment because they are considered to be the solution to various concerns of the people.¹ According to Natsir, as quoted by Charles, religious leaders have a very strategic role in the social environment, which then also has an impact on other aspects such as politics and economics in society.² If we look back at the colonial period in Indonesia, religious leaders also played a major role in mobilizing the determination of the wider community. This can be seen in an Indonesian film titled *Sang Kiai*. The film provides a clear picture of the attitude of reverence of a santri (student) towards his kiai or religious leader. Therefore, whatever the kiai does and commands, the santri will happily carry it out and practice it as a form of respect for their teacher or kiai.

In one scene, it is explained that one of the administrators at the Tebuireng Islamic boarding school in Jombang rejected a prospective student because his guardian did not have any agricultural produce that could be exchanged for tuition fees during his stay at the boarding school. Seeing this, Kiai Hasyim Asy'ari, as the head of the boarding school,

¹ Siska Endang Susanti, "The Charismatic Religious Sheikh Maulana Ibrahim Al – Khalidi's Leadership from Max Weber's Perspective," *BELIEF: Sociology of Religion Journal* 3, no. 1 (2025): 59 – 68, <https://ejournal.uinbukittinggi.ac.id/index.php/belief/article/view/9260>.

² Charles Marulan Gultom, "Kriminalisasi Ulama Dalam Teori Kekuasaan: Studi Tentang Teori Kekuasaan Michel Foucault Dalam Kasus Kriminalisasi Kyai Sadrach Di Era Penjajahan Belanda," *Mitra Sriwijaya: Jurnal Teologi Dan Pendidikan Kristen* 2, no. 2 (2021): 27 – 50, <https://doi.org/10.46974/ms.v2i2.31>.

gently reprimanded the administrator and told him to accept the new student. In addition, the nationalism instilled by Kiai Hasyim Asy'ari in fighting the colonizers and remaining steadfast in religious principles motivated many students to fight the colonizers at that time. This leads to the conclusion that one of the driving factors behind Indonesia's independence was the nationalistic attitude of Indonesian students and youth, which was undoubtedly modeled after the religious leaders and community figures around them.³ Obedience and devotion to religious leaders is not a bad thing if those leaders provide good teachings and examples of behavior to their followers. However, the reality is that the respect and obedience shown to religious leaders is actually used as a weapon to legitimize and carry out hypocritical acts against religion in order to fulfill the personal interests of certain parties. This can be seen in the sexual violence committed by a boarding school caretaker in Rembang against minors and students in May 2025, the sexual abuse committed by a dormitory supervisor at a boarding school in Tulungagung against 12 male students in April 2025, and several similar cases.⁴

Religion as a form of legitimacy and hypocrisy regarding the role of religious leaders is also raised in the drama series *Bidaah*, which is the main topic of discussion in this paper. Unlike the film *Sang Kiai*, the drama series *Bidaah* depicts the role and power of a religious leader who ends up legitimizing religion for personal gain. In this discussion, the researcher will use Tzvetan Todorov's narrative analysis theory, which explains that in a film, there are three plots, namely the initial plot (equilibrium) which contains balance and tranquility, the middle plot (recognition) which contains conflict or disturbance from other parties and efforts to resolve the conflict, and the final plot (new equilibrium) which explains the resolution of the conflict so that the balance that existed at the beginning can be restored. This theory is used to analyze the storyline of the drama series *Bidaah* to make it easier to understand and to facilitate researchers in analyzing the forms of religious legitimacy and hypocrisy embedded in the storyline.

In addition, to analyze the forms of religious abuse in the storyline of the drama series *Bidaah*, the researcher also used Michel Foucault's theory of power, which explains the correlation between knowledge and the power that will be created. While power is often interpreted as a form of violence and coercion to submit to a particular government or community, Michel Foucault provides a different description of power. He believes that power elicits a natural response from within humans to regulate and control themselves to remain obedient to existing rules because these rules have been normalized among the general public. In addition, this natural response also gives rise to the belief that when someone does what they are told, they will receive rewards commensurate with what they have done.⁵ So it is not surprising to see someone working without complaining because they know they will receive a base salary and bonuses commensurate with what they do. Although there is still pressure from their superiors, this does not have a significant impact when compared to the salary and bonuses they receive.

³ Efen Nurfiana, "Hegemoni Kekuasaan Melalui Motif Agama Dan Sikap Nasionalisme: Analisis Semiotika Roland Barthes Terhadap Film *Sang Kyai*," *Jurnal Dakwah* 22, no. 1 (2021): 78–104, <https://doi.org/10.14421/JD.22.1.21.3>.

⁴ "Kasus kekerasan seksual: Belasan santri diduga jadi korban pimpinan pesantren di Sumenep," BBC News Indonesia, June 16, 2025, <https://www.bbc.com/indonesia/articles/c93y3x2l3qeo>.

⁵ "Pengaruh Kekuasaan Atas Pengetahuan (Memahami Teori Relasi Kuasa Michel Foucault) | Refleksi Jurnal Filsafat Dan Pemikiran Islam," accessed October 10, 2025, <https://ejournal.uin-suka.ac.id/ushuluddin/ref/article/view/1802-02>.

RESEARCH METHOD

This study was analyzed using descriptive analysis with a qualitative research model, the final results of which were not in numerical form. The data used consisted of primary data in the form of scenes and content from the drama series *Bidaah*, as well as secondary data supporting the primary data obtained from online media and scientific journals related to this theme. Tzevetan Todorov's narrative theory was used to read the story based on its plot. Michel Foucault's theory of power was used to read the correlation between science and power, which gave rise to an unconsciously normalized understanding. The collected data will be analyzed using the Miles and Huberman method, whereby the collected data will be reduced to focus on the theme of the paper. After reduction, the data will be presented and verified. After that, conclusions can be drawn as answers to the problems in this study.⁶

ARTICLE CONTENT

The Plot of the Drama Series *Bidaah*

Film as a medium of communication can be used as a means to voice the realities of today's society.⁷ One such reality is the use of religious understanding as a form of legitimization and hypocrisy solely to serve the interests of certain parties. Legitimization can be defined as rules or laws that are ratified and justified.⁸ Hypocrisy can be interpreted as behavior that is inconsistent with what is said, or in other words, a form of deceit.⁹ Thus, religion as legitimacy and hypocrisy can be interpreted as religious teachings being used as a tool to justify things that should not be done, which have been done by religious leaders for their own personal interests. Legitimacy and hypocrisy can be seen in the drama series *Bidaah* from Malaysia. This drama is directed by Ellie Suriaty and aired online through the VIU platform for 15 episodes, each lasting approximately 30 minutes. In addition, the film, which is scheduled to air on Thursdays, Fridays, and Saturdays, features talented actors such as Faizal Hussein as Walid Muhammad Mahdi Iman, Fattah Amin as Hambali, and Riena Diana as Baiduri.¹⁰ Walid Muhammad Mahdi Iman, the leader of the Jihad Ummah sect, claims to be Imam Mahdi. His followers believe that Walid is the savior, role model, and guide of Muslims in the end times.¹¹ He teaches his followers that in addition to believing in Allah and His Messenger, Muslims are also required to believe in, obey, and follow everything taught by their teacher or mursyid, namely Walid Muhammad Mahdi Iman. The teachings regarding obedience to Allah and His Messenger, worship and remembrance, and the attitude of always being sincere and

⁶ Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*, 1st ed. (UI – Press, 2009).

⁷ "PEMAKNAAN RASISME DALAM FILM (ANALISIS RESEPSI FILM GREEN BOOK) | Axanta | SOURCE: Jurnal Ilmu Komunikasi," accessed October 10, 2025, <http://jurnal.utu.ac.id/jsourcel/article/view/2385/1729>.

⁸ "Arti Kata Legitimasi – Kamus Besar Bahasa Indonesia (KBBI) Online," accessed October 11, 2025, <https://kbbi.web.id/legitimasi>.

⁹ "Arti Kata Hipokrisi – Kamus Besar Bahasa Indonesia (KBBI) Online," accessed October 11, 2025, <https://kbbi.web.id/hipokrisi>.

¹⁰ Aristya Kusuma Verdana, "Pemain Film Bid'ah, Serial Malaysia yang Buka – bukaan soal Sekte Agama, Sampai Viral di TikTok – Suara Merdeka," *Pemain Film Bid'ah, Serial Malaysia yang Buka – bukaan soal Sekte Agama, Sampai Viral di TikTok – Suara Merdeka*, accessed October 11, 2025, <https://www.suaramerdeka.com/hiburan/0414906648/pemain-film-bidah-serial-malaysia-yang-buka-bukaan-soal-sekte-agama-sampai-viral-di-tiktok>.

¹¹ Wahyu Trisno Aji, *Analisis Film Bid'ah Dalam Feminisme Eksistensialis*, n.d.

patient appear to be completely without deviation. However, there is legitimacy and hypocrisy evident in other practices that will be discussed.¹²

Episode 1 of this drama series begins with a young Muslim woman named Baiduri who is forced by her mother to attend a study group of a religious sect called Jihad Ummah, led by Walid Muhammad. Although Baiduri agrees to attend the sect's study group, she begins to realize that there are practices that she considers to be inconsistent with what should be in Islam. Followers of the Jihad Ummah sect always drink water that has been used to wash Walid Muhammad's feet because they believe it is blessed. When asked to do the same, Baiduri refuses and chooses to splash the water in Walid Muhammad's face. This angers the members of Jihad Ummah and Baiduri's own mother. His mother considered Baiduri's actions to be highly immoral.¹³ Because of this, Rabiatal, Walid Muhammad's second wife and companion in his preaching, suggested that Baiduri be married to a member of the congregation so that he could be properly educated and eventually soften his heart and stop being rude. Upon hearing this decision, Baiduri's mother strongly agreed. Unlike her mother, Baiduri's father did not agree with this decision, especially since joining the Jihad Ummah sect, the two of them often disagreed about religious teachings. In addition, Baiduri herself also did not agree with the decision made by her mother.¹⁴

In episodes 2 and 3, it is explained that Walid's wives are in conflict and blame Rabiatal for the plan to marry Baiduri. In addition, Habibah, the fourth wife, also expresses her frustration with Rabiatal and Walid. She feels that Walid only listens to and loves Rabiatal compared to his other three wives. Because of this protest, Habibah is considered to not know herself and to not be fully grateful for all the blessings she has received from Allah. She is eventually exiled because she is considered ungrateful as a wife, so she must serve her punishment. Meanwhile, Baiduri's home begins to fall into chaos when his father divorces his mother because she is considered disobedient to her husband and too devoted to Walid.¹⁵ On the other hand, Baiduri was forced by her mother to attend the Jihad Ummah study group. Although she had no interest in it, she was very worried that her mother would become more and more involved in the group. Baiduri chose to stay and accompany her mother. On the way to Jihad Ummah by boat, Baiduri and her mother passed by a boat carrying Walid and other religious leaders. At that moment, Baiduri's veil came off, startling her. This also surprised Walid and Saifullah, one of Walid's trusted associates. This incident became the main reason Walid Muhammad developed the ambition to marry Baiduri. Not to someone else, but to himself.¹⁶

At the end of this episode, it is also explained that on the night of the study, Saifullah announced that there were three couples who would be married with a

¹² *Bidaah Episode 1 - Bidaah - Episode 1*, n.d., accessed October 11, 2025, <https://www.viu.com/ott/id/id/vod/2593379/Bidaah>.

¹³ *Bidaah Episode 1 - Bidaah - Episode 1*.

¹⁴ *Bidaah Episode 1 - Bidaah - Episode 1*.

¹⁵ *Bidaah Episode 2 - Bidaah - Episode 2*, n.d., accessed October 12, 2025, <https://www.viu.com/ott/id/id/vod/2577387/Bidaah>.

¹⁶ *Bidaah Episode 2 - Bidaah - Episode 2*.

dowry of the Qur'an and under Walid's guardianship. Walid believed that he had received guidance from the Prophet to convey this news. The marriage involved a congregation of young Muslim women and elderly male religious leaders. The Muslim youth welcomed these marriages with joy. They believed that marrying religious leaders was a blessing. These marriages were seen as a way for people to fulfill their final worldly duty by devoting themselves to those who would become their paradise. Meanwhile, Hambali, Saifullah's son who had just completed his education in Yemen and joined Jihad Ummah, also began to doubt this movement.¹⁷

In episode 4, it is explained that Rabiatal introduced Mia, Dewi, Syira, Amira, Seri, and Lia. They are a group of teenagers who have just joined Jihad Ummah to repent and deepen their religious knowledge. However, Walid orders this group of teenagers to remove their veils in front of him, assuming that they are his children, so that there are no boundaries between him and them, even as small as a needle. After removing their veils, the group of teenagers is ordered to tell Walid about their past without hiding anything, so that Walid can guide them to become people who are loved by Allah and His Messenger.¹⁸ This was the beginning of Walid's bad behavior, where he touched Mia's body and those of several others under the pretext that Walid was their father while they were studying at Jihad Ummah. To protect his mother, Baiduri decided to serve in Jihad Ummah and live there. He believed this was the only way his mother could see the many deviant practices that were taking place.¹⁹ Not long after that, Baiduri and Hambali were shocked by Walid's public stoning of a couple who were known to be meeting in private.²⁰ This was followed by many other deviant practices that shocked them even more. They realized that not all of Jihad Ummah's teachings were bad. The way they worship, think, and understand their beliefs was not considered problematic. However, these abuses could be seen in how Jihad Ummah greatly glorified Walid above the Prophet Muhammad and in their attitude towards women, which was considered to greatly demean women.

Forced marriages under the pretext of receiving guidance from the Prophet, fighting over Walid's leftovers, practicing polygamy under the pretext of jihad against lust, collecting the bathwater used by Walid and Rabiatal in the al-Kautsar well, which is believed to originate from heaven, to drink, glorifying Walid by mentioning his name when praising Allah and His Messenger, as well as marrying underage girls to Jihad Ummah religious leaders on the grounds of saving them from immoral acts, are a set of practices that are strange and deviate from the teachings that should be followed by Baiduri and Hambali.²¹ These

¹⁷ *Bidaah Episode 2 - Bidaah - Episode 2.*

¹⁸ *Bidaah Episode 4 - Bidaah - Episode 4*, n.d., accessed October 12, 2025, <https://www.viu.com/ott/id/id/vod/2583794/Bidaah>.

¹⁹ *Bidaah Episode 5 - Bidaah - Episode 5*, n.d., accessed October 13, 2025, <https://www.viu.com/ott/id/id/vod/2581103/Bidaah>.

²⁰ *Bidaah Episode 6 - Bidaah - Episode 6*, n.d., accessed October 13, 2025, <https://www.viu.com/ott/id/id/vod/2592770/Bidaah>.

²¹ *Bidaah Episode 8 - Bidaah - Episode 8*, n.d., accessed October 13, 2025, <https://www.viu.com/ott/id/id/vod/2595486/Bidaah>.

strange behaviors made Baiduri and Hambali increasingly uneasy and they tried to save the other members of Jihad Ummah. However, the situation became more difficult when Walid divorced Habibah, and it was later discovered that their marriage was a mut'ah marriage that was not registered with the state.²² In addition, a teenage member named Mia revealed that she was Walid's secret wife who had influence over his preaching.²³

At the Malay Bahtera Night event, several young men and women were appointed as Panglima Alam Melayu (Commander of the Malay World), while others were married by Walid in a spiritual and supernatural ceremony, under the pretext of receiving guidance from the Prophet Muhammad and being the undisputed unifier of the nation. The marriages were performed because Walid believed that women possessed the strength needed for his preaching, so Walid had to marry them to strengthen his preaching. That night, Baiduri was appointed as Walid's queen and her mother was married to Saifullah. From that moment on, her mother realized that something was wrong with the preaching and teachings of Jihad Ummah.²⁴ Ummi Hafizah, Walid's first wife, slowly realized that what Baiduri had been saying was true. After Malam Bahtera Melayu, she decided to follow Walid, who was heading to the cave behind the cottage with Amira, a Muslim teenager. There, Ummi Hafizah saw Walid performing a spiritual marriage ceremony with Amira, which he had previously done with Mia and Dewi. Not only that, Ummi Hafizah was shocked to find out that Mia was pregnant with Walid's child.²⁵ This convinced Ummi Hafizah to report Walid to the police. Before the police arrived, Walid tried to harass Baiduri, claiming that Walid was her husband who had to conquer the stubborn side of Baiduri. Additionally, Hambali was arrested by members of the Jihad Ummah congregation and sentenced to stoning. However, before this could happen and the situation worsened, the police arrived and arrested Walid and his followers. Baiduri and Hambali were freed thanks to the help that came from Ummi Hafizah.²⁶

Tzvetan Todorov's Narrative Analysis

If this issue is analyzed using Tzvetan Todorov's narrative analysis theory, it can be divided into three plots, namely the initial plot or equilibrium, the middle plot, and the final plot or denouement.²⁷ The initial plot itself contains a normal and peaceful situation without conflict, where everything runs as usual. In the middle

²² *Bidaah Episode 10 - Bidaah - Episode 10*, n.d., accessed October 13, 2025, <https://www.viu.com/ott/id/id/vod/2595275/Bidaah>.

²³ *Bidaah Episode 11 - Bidaah - Episode 11*, n.d., accessed October 13, 2025, <https://www.viu.com/ott/id/id/vod/2595288/Bidaah>.

²⁴ *Bidaah Episode 12 - Bidaah - Episode 12*, n.d., accessed October 13, 2025, <https://www.viu.com/ott/id/id/vod/2597425/Bidaah>.

²⁵ *Bidaah Episode 13 - Bidaah - Episode 13*, n.d., accessed October 13, 2025, <https://www.viu.com/ott/id/id/vod/2595691/Bidaah>.

²⁶ *Bidaah Episode 15 - Bidaah - Episode 15*, n.d., accessed October 17, 2025, <https://www.viu.com/ott/id/id/vod/2596639/Bidaah>.

²⁷ Dita Prisilia Lestari et al., "TEORI TZVETAN TODOROV UNTUK MEMBEDAH UNSUR NARATIF DALAM FILM SEJUTA SAYANG UNTUKNYA DAN RELEVANSINYA DENGAN PEMBELAJARAN TEKS NARASI DI SMP," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9, no. 04 (2023): 562–71, <https://doi.org/10.36989/didaktik.v9i04.1668>.

plot, conflicts and disputes begin to arise and there are several attempts to resolve the conflict, although they are unsuccessful. Meanwhile, the final plot is a situation where the conflict has begun to subside and normalcy has begun to return.²⁸ In the drama series *Bidaah*, the initial plot can be seen in the first episode, where the routine activities of the Jihad Ummah congregation proceed as usual, albeit in a deviant form. There are religious studies, in – depth doctrines about Walid as the messenger of Allah and His Messenger who must be respected, and an emphasis on the blessings that can be obtained from the water used to wash Walid's feet and the water left over from Walid's bath with his wife.²⁹

The middle plot can be seen from the middle of the first episode to the final episode, which is episode 15. Throughout these episodes, it is revealed that Baiduri, one of the main characters in the drama series *Bidaah*, feels uncomfortable with the religious studies his mother participates in.³⁰ He takes the initiative to make his mother realize that what she has been learning is polytheistic and misguided. However, this never succeeds and instead causes many problems, including the divorce of Baiduri's parents.³¹ Due to this incident, Baiduri decides to join Jihad Ummah with his mother to expose the misguidance within it.³² In the process of exposing the irregularities in Jihad Ummah, Baiduri was assisted by Hambali, who had just completed his higher education in Yemen. Although the two tried to rescue victims of abuse and vocalized the irregularities committed by Walid and his followers, Baiduri and Hambali were arrested. Hambali was sentenced to stoning, and Baiduri was subdued by Walid, who attempted to abuse him.³³ However, before all that happened, the police managed to arrest Walid and his other followers thanks to the help of Ummi Hafizah, Walid's first wife, who finally realized the many deviations committed by her husband.

The final plotline is the recovery from the conflict that has occurred to a return to normalcy. In the final episode of season 15, it is revealed that after Walid and his followers were arrested by the police, Jihad Ummah continued as usual, but with a new face. Ummi Hafidzah, Baiduri, and Hambali provided religious teachings in accordance with Islamic law within the Jihad Ummah environment. This was done in line with their vision and mission, which was to become individuals who were useful in spreading Islam.³⁴

Michel Foucault's Analysis of Power

²⁸ Hana Chaerin Augustin, "ANALISIS KOMUNIKASI ANTARPRIBADI SUAMI DAN ISTRI DALAM FILM 'NOKTAH MERAH PERKAWINAN' (Studi Narasi Tzevetan Todorov)" (undergraduate, UNIVERSITAS ISLAM SULTAN AGUNG, 2023), <https://repository.unissula.ac.id/31574/>.

²⁹ *Bidaah Episode 1 - Bidaah - Episode 1*.

³⁰ *Bidaah Episode 1 - Bidaah - Episode 1*.

³¹ *Bidaah Episode 3 - Bidaah - Episode 3*, n.d., 3, accessed October 27, 2025, <https://www.viu.com/ott/id/id/vod/2579040/Bidaah>.

³² *Bidaah Episode 4 - Bidaah - Episode 4*.

³³ *Bidaah Episode 15 - Bidaah - Episode 15*.

³⁴ *Bidaah Episode 15 - Bidaah - Episode 15*.

Power in general is the ability to rule or control something with very easy access.³⁵ Power can be understood as a relationship between two or more people who interact with each other, resulting in a hierarchical agreement between the ruling subject and the ruled object.³⁶ In addition, power can also be interpreted as the strength or dominance possessed by a person or institution to force others to remain submissive to their commands or established rules.³⁷ Thus, power can be briefly defined as the ability of a person or institution to dictate and subjugate others to remain obedient to the rules that have been established. Although the concept of power has been briefly explained above, Michel Foucault's understanding of power is slightly different. He believes that power is not something negative, such as the ownership of individuals, groups, or institutions over others to keep them submissive and obedient. Power is more than that because it arises and grows in every aspect of life from various directions, and is productive and reproductive in nature. Power does not have the ability to unite everything, but rather it is always produced in every moment and relationship, and comes from all sides. The application of power produces knowledge, reality, and attitudes that are continuously normalized in disciplinary practices and human life.³⁸

According to Michel Foucault, power directed at the individual body is considered more effective in disciplining and making it comply with existing rules, especially in smaller, closed, and exclusive spaces. This form of power focused on the individual body is also known as Disciplinary Power, which is commonly applied in rehabilitation centers, prisons, mental hospitals, and possibly also in other exclusive groups. This concept of power is an extension of Sovereign Power, which is a form of obedience to sovereignty, and then produces an extension in the form of Governmentality.³⁹ In the drama series *Bidaah*, the form of Disciplinary Power can be seen in the absolute decision that the religious doctrine in Jihad Ummah is the truth and identity formed by Walid. The knowledge he possesses is then used to legitimize his position as a religious leader and to discipline members of Jihad Ummah to remain submissive to him. This causes members of Jihad Ummah to indirectly lack awareness of the exploitation and moral abuse that has occurred. They believe that everything Walid says is the truth from Allah and His Messenger, so that whatever he commands must be obeyed, including in this case, forms of deviation and abuse in the name of religion.

Religion as Legitimacy and Hypocrisy

³⁵ "Arti Kata Kekuasaan — Kamus Besar Bahasa Indonesia (KBBI) Online," accessed October 26, 2025, https://kbbi.web.id/kekuasaan#google_vignette.

³⁶ Salman Luthan, "Hubungan Hukum Dan Kekuasaan," *Jurnal Hukum IUS QUIA IUSTUM* 14, no. 2 (2007), <https://doi.org/10.20885/iustum.vol14.iss2.art4>.

³⁷ Luthan, "Hubungan Hukum Dan Kekuasaan."

³⁸ "Teori Kekuasaan Michel Foucault: Tantangan bagi Sosiologi Politik," *Masyarakat Jurnal Sosiologi* 18, no. 1 (2013), <https://doi.org/10.7454/MJS.v18i1.1253>.

³⁹ "Teori Kekuasaan Michel Foucault."

Religion plays a role in human life as a motivation to do good deeds in a religious context that contains elements of holiness and obedience to God.⁴⁰ However, religion is often used as a means to do the opposite. Religion is used to legitimize and hypocritically justify actions that should not be done, and which often even contradict religion. Forms of legitimization and hypocrisy in the drama series *Bidaah* can be seen in the doctrine regarding the obligation to respect the mursyid or teacher, whose position is even placed after Allah and the Prophet Muhammad. This is what makes Baiduri's mother and other members of the Jihad Ummah congregation deeply respect and obey everything Walid commands. Walid claims to be a messenger tasked with saving the ummah in the end times.

Walid, who is the leader of Jihad Ummah, certainly has a high position to build the authority he desires. This position makes it easy for him to bind the understanding of the general public who want to learn religion at Jihad Ummah, regarding his power and position, which must be justified. The practices of kissing Walid's feet and drinking the water used to wash his feet, forced marriages, and polygamy as a means of strengthening Islamic preaching are ultimately believed to be normal and must be obeyed. This shows that religion ultimately becomes not only a motivation for humans to carry out Allah's commands, but also is misused as an indisputable instrument of power to maintain balance and control in society.

Legitimized religions also provide space for people who want to hypocritically exploit them. Hypocrisy or hypocritical attitudes begin to emerge because religious leaders or rulers, who should be teaching and practicing religious teachings correctly, instead use religion as a weapon to cover up their worldly, power-oriented, and self-serving shortcomings. Hypocrisy can diminish an individual's moral integrity, cause them to lose their spiritual meaning, and lead to a crisis of faith.⁴¹ Hypocrisy in the drama series *Bidaah* can be seen in Walid's confusing teachings, where he teaches worship, remembrance of God, and good behavior, but he himself legalizes various ways to satisfy his desires. He takes advantage of women by giving them the understanding that women who have the potential to help spread Islam must be married. In addition, polygamy is also taught as a form of acceptance and not being greedy for the husband one has.⁴²

However, these practices are actually only to satisfy the lust of Walid and other religious leaders. They marry beautiful young girls under the pretext of having a big role in the struggle for da'wah. In addition, polygamy also illustrates greed and a person's inability to control their lust. The existence of such teachings about marriage has left many children of the Jihad Ummat congregation orphaned because their parents divorced or left without a trace. Apart from polygamy, the spiritual marriage that Walid created to strengthen his da'wah is also a deviant act

⁴⁰ Deni Irawan, "Fungsi dan Peran Agama dalam Perubahan Sosial Individu, Masyarakat," *Borneo: Journal of Islamic Studies* 2 (June 2022): 125–35.

⁴¹ Fauzan Azhima and Miftahul Jannah, "ANALISIS FAKTOR PSIKOLOGIS DALAM KETIDAKSESUAIAN PEMAHAMAN DAN PENGAMALAN AJARAN AGAMA," *PAEDAGOGY: Jurnal Ilmu Pendidikan Dan Psikologi* 5, no. 2 (2025): 442–50, <https://doi.org/10.51878/paedagogy.v5i2.5770>.

⁴² *Bidaah Episode 6 - Bidaah - Episode 6*.

and is solely for the purpose of satisfying his lust. In the last episode, Walid appears to be trying to harass Baiduri under the pretext that he wants to conquer Baiduri's stubbornness.⁴³ This clearly shows that religion, which essentially serves as a motivation for human salvation and morality, is being mixed with power that tends to ignore the ethics and norms of religion itself. Religion has ultimately been massively politicized to provide a false doctrine for the interests of a party that has nothing to do with religious teachings.⁴⁴

CONCLUSION

Basically, religion is practiced to guide its followers to stay on the right path and make religion a good guideline for life for its followers. However, nowadays religion is often targeted by many parties to further their personal interests. Because they use religious identity, many people think that this is not a form of deviation or even something that is prohibited in religion. Various misconceptions have been instilled in the general public to gain greater attention. We can see this in various Islamic educational institutions today, where there are many cases of violence and sexual abuse, bullying, and misconduct committed by religious leaders themselves. Additionally, the drama series *Bidaah* depicts the same thing, where religious teachings become deviant due to the legitimacy and hypocrisy that exist within them.

The implementation of Tzvetan Todorov's narrative theory in the form of a beginning, middle, and end plot is very much in line with the plot of the *Bidaah* drama series. The beginning plot can be seen in the daily activities at Jihad Ummah, which appear to be running as usual despite the irregularities. The middle plot can be seen in Baiduri and Hambali's efforts to expose Walid's deviations and forms of religious legitimacy, while the final plot can be seen in the return to normalcy. Baiduri, Hambali, and Umami Hafidzah appear to be actively spreading Islam in accordance with Sharia law and protecting the ummah from all forms of religious deviation. The implementation of Michel Foucault's theory of power explains that Walid uses Disciplinary Power in the drama series *Bidaah* to subjugate individuals to remain obedient to existing rules. This can be seen in the deviant doctrines regarding forced marriage, excessive praise for mursyid or teachers, the punishment of stoning that is always imposed on those who violate Walid's rules, and various sexual abuses committed by Walid under the pretext of spiritual marriage, which is believed to be a direct command from the Prophet Muhammad to strengthen his preaching.

⁴³ *Bidaah Episode 15 - Bidaah - Episode 15.*

⁴⁴ Riki Ronaldo and Darmaiza Darmaiza, "Politikasi Agama dan Politik Kebencian pada Pemilu Presiden Indonesia 2019," *Indonesian Journal of Religion and Society* 3, no. 1 (2021): 33–48, <https://doi.org/10.36256/ijrs.v3i1.150>.

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