

Comparative Analysis of Classification and Factors Causing the Emergence of Bid'ah in the Perspective of Islamic Law Scholars

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Abstract

The purpose of this study was to analyze the classification and the causes of their emergence according to Islamic jurists. This research uses qualitative research with descriptive analysis approach. This research uses secondary data and the data collection method used is a literature study. The research was developed by starting the discussion in the perspective of terminology, and redeveloped in the perspective of epistemology and axiology. Based on the previous explanations and descriptions, several conclusions can be drawn, including: 1) Ulama agree that there is Bid'ah in Islamic teachings, but they are different in Understanding the Nature of Bid'ah; 2) Syafi'iyah scholars generally divide Bid'ah into five laws, there are Mandatory, Makruh, Sunnah (Mandubah), Haram and permissible (permissible); and 3) The cause of the emergence of heretical practices is the factor of ignorance (Jahalah) of the religious teachings themselves, because they follow the lust of lust, and because they want to maintain the traditions, culture and customs of their ancestors.

Keywords: *Analysis, Bid'ah, Islamic Law, Classification, Causes.*



A. INTRODUCTION

Over time and the development of thinking about Islamic teachings gave rise to religious understanding (Casey, 2018). It is this religious understanding that became the forerunner of ikhtilaf in Islam, history says with the emergence of various understandings of Islamic teachings, it led to the birth of schools and sects in Islam (Jahroni, 2018).

With the emergence of madhhabs and sects, as a result of different understandings of Islamic teachings, this has given birth to several religious ideologies that have different styles and characters (Alimi, 2018). So that it is unavoidable that there are new things that are different and bring up ikhtilaf among them. New things that were done by some Muslims in the past and present that intersect with culture and tradition as well as religion, are things that do not have examples from the apostles and are not contained in the Qur'an and al-Sunnah, so that it punished heresy (Sirgy et al., 2019).

In addition, there are also groups of Muslims who read Pancasila and sing the song Hubbul wathan Minal Iman when they are Thawaf and Sa'I between Shafa & Marwa (Kudhori, 2018). All such practices of practicing Islamic teachings are considered by a group of people as "Bid'ah", which is forbidden (Haram), because the practice of Islamic teachings is a new way of worship that is deliberately created that was never exemplified by the Prophet Muhammad, s, a, w, never done by the

companions of the Prophet, and never done by the generation of Tabi'in, and Tabi' Tabi'in. For them all Bid'ah is misguidance, and every error has its place in Hell (Bustaman & Zakaria, 2018; Arfa, 2014).

Contrary to the attitude above, there are other groups who are "reluctant", - not to say "hate" - to hear the word "Bid'ah". For them there is nothing called "Bid'ah", even if it is considered heresy, but "Hasanah Bid'ah" (good bid'ah) or "Dholalah bid'ah" (commendable bid'ah). The reason is, what's wrong with people gathering to read the sentence "La ilaha illallah" (Tahlilan), what's wrong with reading Yasin's letter together, led by a teacher /ustaz, isn't that a "Kalimah Thoyyibah", and we are ordered to do remembrance and pray, these are good sentences that the Prophet recommended to be read often. If those who do good deeds like that, - although never exemplified by the Prophet Muhammad SAW will be admitted to Hell, it is very impossible. The issue of heresy should not be discussed or discussed, let alone exaggerated, because it will cause division and even hostility among Muslims (Fakhruroji, 2019). According to the first group, as explained above, many heretical acts are committed by people in this era.

They expand the area of heresy as if the world is filled with heresy. However, for the second group, it is as if there is no heresy, there is only Hasanah bid'ah. The two groups always differed in opinion, and each of them insisted on defending their opinion, they felt the most self-righteous, while the others were considered heretical (Ariyanto, 2018). Based on the phenomenon above, the author is interested in discussing the issue of heresy, because it is related to the worship of every Muslim in daily life (Suharto, 2018).

Meaning: Abdul Wahab bin Abdul Majid narrated to us, from Ja'far bin Muhammad, from his father, from Jabir bin Abdullah, he said: It was the Prophet Muhammad, s, a, w when he preached, his eyes were red, his voice was high, like very angry, as if like a warlord, he said: Your morning and evening, I was sent when I and the Day of Resurrection are like these two fingers, he joins his index finger and middle finger (illustrating the nearness of the Day of Judgment), As for after that (Amma ba'du) "Indeed, the best of words is the Book of Allah, the best guidance is the guidance of the Prophet Muhammad, s, a, w, the worst things (affairs) are concocted actions (made up), every bid'ah is a heresy" (Muslim history) and in An-Nasa-iy's narration there is an addition: "All misguidance is in Hell) (Makin, 2016).

B. METHOD

This research uses qualitative research with descriptive analysis approach. This research uses secondary data and the data collection method used is literature study. The research was developed by starting the discussion in the perspective terminology, and redeveloped in the perspective of epistemology and axiology (Ariyanto, 2018). The analysis is developed with various concrete examples of the focus of the research and the causes of this in order to obtain conclusions from the results of the analysis.

C. RESULT AND DISCUSSION

1. The Meaning of Bid'ah According to Terminology (Terminology of Ulama)

Imam Abu Ishaq al-Syathibi defines Bid'ah in terms of deliberately artificial (invented) religious ways that resemble Sharia teachings, with the aim of making it an excessive behavior in Worshipping Allah, SWT (Rakhmani & Abu Lughod, 2017). This definition is explained in more detail, namely Tariqoh Fid Din Mukhtaroh: The artificial way of religion. Al-Thariqah, and Tariq, Sabil, Sunan all have the same meaning, namely the Way, religious ways or habits, namely a religious way / habit that is made up as behavior. Associated with the word "Ad-Din means Religion", because it is in religion that new ways are created and made and the creator or maker relies/adds that method to religious teachings. If it is a new method that is created/invented in world affairs, it is not called Bid'ah, such as making factories, building cities that have never existed (unknown) in the past (Kersten, 2015).

This is the hallmark of Bid'ah, thus it does not include Bid'ah, new things created/invented by people related to religion, such as making/compiling Nahu Sharaf Science, Usul Fiqh, Ulumul Qur'an, Ulumul Hadith. and all the knowledge needed to understand the shari'ah (religion). All of that even though it did not exist at the time of the Prophet, s, a, w, but the basic basis is already in the Shari'ah. If there are people who call such knowledge as Bid'ah, then it is only naming it in language (Majaz), not Bid'ah in essence.

The expression "Tudhayi al-Shari'ah" contained in the definition of Bid'ah, means that artificial (created) religious methods resemble/are similar to the teachings of Shari'ah, when in fact they are not part of shari'ah, even contrary to shari'ah from various sides. For example, determining certain limits, such as those who make a vow to fast while standing, will not sit, or heat up, do not want to take shelter; or to specialize means to isolate oneself to worship (to contemplate), to limit oneself to one particular kind of food and clothing, without any reason. Furthermore, Al-Syathibi explains the definition of Bid'ah as follows:

Among examples of Bid'ah, stipulating certain ways and forms of worship, such as dhikr which is done together led by someone, making the Birthday of the Prophet Muhammad, s, a, w as Hari Raya (a big day that is commemorated), and commemoration of the birthday of the Prophet Muhammad (religious ceremonies) similar to it. Establishing certain worship services at certain times, even though there are no provisions for determining that time in the Shari'ah, such as Requiring Nisfu Sya'ban fasting and doing Qiyamul Lail at night (Ramakrishnan et al., 2015; Suharto, 2018).

The purpose of making religious ways that resemble shari'ah is to become excessive behavior (suluk) in worshipping Allah, s, w, t. This is what perfects the meaning of Bid'ah, because that is what is meant by making up religious ways like the teachings of Shari'ah.

Based on the definition of Bid'ah made by Imam Al-Syathibi al-Gharnatiy in the book of Al-I'tisham mentioned above, the writer can conclude that there are 3 elements of Bid'ah, namely: 1) Contriving, fabricating or create new ways of

practicing religion that have no legal basis in the Shari'ah (Al-Qur'an or Sunnah). If making/creating new things in world affairs, such as building factories, cities, building schools, building universities, building bridges, then it is not called Bid'ah; 2) The new ways of worship that are created or made up resemble or are similar to the teachings of religion (shari'ah) itself, even though these ways of worship are not in line with even contrary to the teachings of the Shari'ah from various sides; 3) The main purpose of making up or creating new ways of worship is to become behavior (suluk) which is considered normal and excessive in worshipping Allah. The Qur'an and Sunnah are considered insufficient, incomplete, or unsatisfactory, so they need to be added to excess.

Among the examples of Bid'ah raised by Imam Al-Syathibi is commemorating the birthday of the Prophet Muhammad, s, a, w (Maulud Nabi), this can be expanded so that Bid'ah includes commemorating Isra' Mi'raj, Nuzul al-Qur'an 'an, Halal Bihalal, an event to release prospective pilgrims for Hajj. Another example is the collective remembrance (congregational) led by one ustaz, if expanded, it includes Bid'ah, which is a collective prayer that has become a tradition in Indonesia at every event, or a joint prayer after the five obligatory prayers, read Tahlil together by shaking the head left and right. Separating oneself specifically to draw closer to Allah and limiting oneself to eating and drinking certain foods, such as the Suluk tradition of tarekat followers who secluded themselves for 40 days in contemplation in a mosque (mushalla), making rules not to eat bloody foods such as meat, fish, who can only eat vegetables (vegetarian) (Azra, 2018; Woodward, 2017).

Bid'ah according to syara' (the term shari'ah) is making up, creating something new that was not known at the time of the Prophet Muhammad, s, a, w, Bid'ah is divided into 2 types; 1. Hasanah bid'ah (good bid'ah), and 2. Qabihah bid'ah (bad bid'ah). In the book Sahih Muslim bi syarah al-Nawawi explained as follows: Whoever makes sunnah hasanah (good habits) in Islam, then for him a reward (reward); al-Nawawi said: in this hadith there is a Specialization (Takhshis) of another hadith of the Prophet, namely "Every new thing that is made up is Bid'ah, and all Bid'ah is heresy", What is meant by New Things What is fabricated (Muhdatsat) is new things that are false and heretical that are reproached".

Imam Sulthan al-Ulama Abu Muhammad 'izzuddin Abdul Aziz bin Abdus Salam (w.660H) defines Bid'ah as follows: Bid'ah is an act that was not known (not yet existed) at the time of the Prophet, s, a, w. Bid'ah is divided into 5 kinds; 1) Mandatory Bid'ah, 2) Haram Bid'ah, 3) Mandubah (circumcision), 4) Makruhah (makruh) and 5) Permissible (Mubahah) Bid'ah.

Based on the definition of Bid'ah from Imam An-Nawawi and 'Izzuddin Bin Abdus Salam, both of which are included in the Syafi'iyah Ulama, the writer can understand that the definition of Bid'ah mentioned in general, or bid'ah according to the meaning of language only, because it is called the term "Fi'lun", which is any act that is not known or that did not exist at the time of the Prophet Muhammad, s, a, w. In the definition of Imam An-Nawawi it is called "Ihdats Ma Lam Yakun Fi 'Ahdi Rasulullah, s, a, w", which is to create or create something that did not exist or was

not known at the time of the Prophet Muhammad, s, a, w. The consequence of this general definition has led to the classification of Bid'ah into Bid'ah Hasanah (good bid'ah) and Bid'ah Qabihah (bad heresy) according to An-Nawawi. Sulthan Ulama, Izzuddin ibn Abdis Salam, divides Bid'ah according to five Islamic laws, namely: 1) obligatory bid'ah (bid'ah obligatory); 2) Bid'ah Haram (bid'ah muharramah); 3) Circumcised Bid'ah (Mandubah Bid'ah); 4) Makruh Bid'ah (Makruh Bid'ah); and 5) Permissible Bid'ah (Mubahah Bid'ah) (Salim, 2015).

Know that the companions of the Shafi'iyah scholars as far as I am concerned, all agree to deny Bid'ah, as has been written by Ibn Abi Zaid and other scholars. The correct opinion is specified, that Bid'ah is divided into five part, one is the obligatory Bid'ah, the second is the forbidden Bid'ah, the third is the Suggested Bid'ah (Mandub), The fourth is the makruh Bid'ah and the fifth section is the Permissible Bid'ah (Mbah). The opinion of Imam An-Nawawi, 'izzuddin Ibn Abdissalam, Syihabuddin al-Qarafi is supported by Ibn Hajar al-'Asqalaniy (w.852H) in his book Fath al-Bariy: Some scholars divide Bid'ah to the Five Laws (obligatory, Haram, Makruh, Mandub, Mbah), and that is obvious. Shaykhul Islam Ibn Taimiyah (w.728 H) defines Bid'ah as follows:

إن البدعة هي الدين الذي لم يأمر الله به ورسوله, فمن دان ديننا لم يأمر به الله ورسوله فهو مبتدع بذلك وهذا معني قوله تعالي (أم لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله)

Meaning: Verily Bid'ah is a religious teaching that is not commanded by Allah and His Messenger. So, anyone who practices religious teachings that are not commanded by Allah and His Messenger, is called Muftadi '(creator of new teachings, inventing). "Attention to religious teachings that are not permitted by Allah" (Sura al-Shura verse 21). The word "Syuraka" in the verse above can be interpreted as being worshiped besides Allah, or someone who is obeyed as if he is obedient to Allah. The worshiper can be in the form of a religious figure, ustaz, buya or cleric or cleric who prescribes new teachings, or establishes a religious teaching that is considered part of Islamic law by his followers/jama'ah. Imam Muhammad Idris al-Shafi'I said: Imam al-Shafi'i divides Bid'ah into Bid'ah Hasanah (the good) and Bid'ah Sayyi-ah (the bad one), or Bid'ah Maheasy (which is commendable) and Bid'ah Mazmumah (which is despicable). Thus, this Bid'ah includes all the new things that happened after the time of the Prophet Muhammad, s, a, w and the era of al-Khulafa 'al-Rashidin. Harmalah bin Yahya said; I heard Imam al-Shafi'I say: "There are two kinds of Bid'ah, the Maheasy Bid'ah (the praiseworthy) and the Mazmumah Bid'ah (the reprehensible). Bid'ah that is in accordance with the Sunnah, then it is a commendable Bid'ah, while that which violates/contradicts the Sunnah is called a despicable Bid'ah. Ibn Rajab al-Hanbaliy said: Bid'ah is anything that is made up (which is created) for which there is no legal basis in the Shari'ah (Osili & Okten, 2015; Setiadi, 2015). As for what has a legal basis in the Shari'ah, it is not called Bid'ah according to the Shari'ah. According to Ibn Hajar al-'Asqalaniy:

البدعة أصلها ما أحدث علي غير مثال سابق و تطلق في الشرع في مقابل السنة فتكون مذمومة

Meaning: "Bid'ah originally was anything that was invented/made up/created not according to the previous example. According to Shari'ah, Bid'ah is the opposite

of Sunnah. Based on this understanding, Bid'ah is the opposite of Sunnah. If the Sunnah is known and spread among the people, then Bid'ah will be increasingly diminished. On the other hand, if the Sunnah is not known and is not spread among the people, then Bid'ah will be more diverse and growing. However, Ibn Hajar al-'Asqalaniy seems to agree with the classification of Bid'ah to the five laws, obligatory, Mandub (sunnah), Haram, Makruh and permissible.

و قسم بعض العلماء البدعة إلى الأحكام الخمسة , وهو واضح

It means: "Some Ulama divide Bid'ah into the Five Laws, and it is (indeed) clear" Abu Hamid al-Ghazali explained as follows: Imam Al-Ghazali said: what people call inventing something new after the time of the Prophet, s, a, w, then not everything that is made up (created, invented) after the time of the Prophet is prohibited, even What is prohibited is Bid'ah which is contrary to the definite (fixed) Sunnah and adopts some of the teachings of the Shari'ah and still leaves some of the teachings of the Shari'ah. Creating a new one sometimes becomes mandatory in some situations if the causal factors have changed.

2. Classification of Bid'ah

Imam Abu Ishaq al-Syathibi divides/classifies Bid'ah into two types, namely: Bid'ah Hakikiyah; and Bid'ah Idhafiyyah. Truly Bid'ah Hakikiyah is worship that does not exist. The arguments at all, whether derived from the Qur'an, Sunnah, or ijma', do not have a method of taking arguments that are recognized by people who have knowledge (ahlul ilmi), both globally and in detail (See Abu Ishaq Al- Syathibi, Al- I'tisham, page 210).

Bid'ah Idhfiyyah is an act which from one side has a proof of evidence, but on the other hand it is a Bid'ah, because it is not based on any evidence, semi-proof or no evidence at all (See Abu Ishaq Al-Syathibi, Al- I'tisham, page 284). Some examples of Bid'ah Hakikiyah are as follows: 1) Increase the number of rak'ahs for the morning prayer to three rak'ahs; 2) Forbid what Allah has made lawful, such as forbidding beef, or lawful for what Allah has forbidden, such as lawful alcohol (al-khamar), lawful pork; and 3) Performing worship not as prescribed or exemplified in the Shari'ah, such as performing Tawaf in the grave, not around the Kaaba (Setiadi, 2015).

Some examples of Bid'ah Idhafiyyah are as follows: 1) Calling the Azan for Eid prayers, Eid al-Adha and eclipse prayers. Chanting the Azan itself from one side is prescribed as a sign of the entry of the prayer time, but on the other hand it becomes a Bid'ah when it is performed during the Eid al-Fitr, Eid al-Adha prayers, eclipse prayers or the Azan in the graves; 2) Reading dhikr together (in congregation) led by someone according to a certain way (kaifiyat) and form (hai'at). On the one hand, dhikr is Sunnah, there is a legal basis for it from the Qur'an and/or Sunnah. However, on the other hand, determining certain methods of implementation (kaifiyat) and forms (hai-hat), such as shaking the head left and right, this is what makes it a Bid'ah, namely Kaifiyat (certain ways of worship) and forms of worship. certain (Hi-at); 3) Determining a certain time or day for worship that is not

determined by Allah and His Messenger, such as fasting and Qiyamul Lail on the night of Nisfu Sya'ban. On the one hand, there is a legal basis that orders fasting and establishing night prayers (Qiyamul Lail), but on the other hand, stipulating that worship specifically on the night of Nisfu Sha'ban makes it a Bid'ah Idhafiyyah; 4) The actions of followers of Sufi orders who perform certain worship services at certain times that are not stipulated in the Shari'ah, such as performing certain worships in summer or winter, or wearing certain types of clothing to carry out certain worships (Abu Ishaq al- Syathibi, Al-I'tisham, p. 284); 5) If it is related to the phenomena that occur in Indonesia, there are several examples of true Bid'ah, such as: slaughtering a buffalo whose head is then planted in the ground before building a building, house or bridge with the aim of obtaining safety and avoiding all dangers; 6) To commemorate the day of death, on the first, third, seventh, forty, hundredth day, even until the thousandth day, all of which has no evidence at all, either from the Qur'an, Sunnah or Ijma'; 7) The corpse's family is told to pass back and forth several times under the coffin when the body is carried out of the funeral home to the grave.

Sultan Ulama, 'Izzuddin Ibn Abdissalam (w.660 H) classifies Bid'ah into 5 types as described in his book as follows: Bid'ah is divided into 5 types: Mandatory Bid'ah, Haram Bid'ah, Circumcision Bid'ah (mandubah), Makruh Bid'ah and Mubah Bid'ah. The way to find out the classification of bid'ah is to assess the bid'ah according to the rules of the Shari'ah. If the Bid'ah is included in the obligatory method, then it is called the obligatory Bid'ah, if it is entered into the Tahrir, it is called the Haram Bid'ah, if it is included in the circumcision method, then it is circumcision Bid'ah (Mandubah), if entered into the Mbah method, it is called a permissible Bid'ah (Mubahah).

The Mandatory Bid'ah, for example, is busy with Nahu knowledge (studying Arabic) which is used to understand the words of Allah (the Qur'an) and the words of the Prophet Muhammad, s, a, w (Sunnah). Learning the science of Nahu Sharaf is obligatory, because maintaining the purity of the Shari'ah is obligatory. Shari'ah teachings will not be preserved except by understanding the knowledge of Nahu. Something that completes the obligatory, then something that becomes obligatory as well. Another example is recording the science of Usul Fiqh, studying the science of jarah wa Ta'dil (the science of Hadith) to be able to distinguish which Hadith is Sahih and which Hadith is weak (Dha'if).

Illegal Bid'ah, for example the flow of Qadariyah, Jabariyah, Murji'ah, and Mujassimah. Rejecting or denying such a sect is an obligatory Bid'ah. Sunnah bid'ah, for example making organizational ties, building schools, building bridges, and all good deeds that were not known or did not exist at the time of the Prophet; perform Tarawih prayers; Hold a meeting to discuss various problems by looking for various arguments (the arguments), if it is intended for the sake of Allah.

The Makruh Bid'ah, for example decorating the mosque with Calligraphy, adorning the Qur'an. As for reading the Qur'an with a rhythm / song if it results in changing the Lafaz and its meaning from the original Arabic, then it is considered a Haram Bid'ah (Miichi, 2015). Heresy that is permissible (permissible) is shaking

hands after the Fajr and Asr prayers are finished; have fun enjoying a wide variety of delicious food & drinks; wear all kinds of clothes and live in nice houses; wearing pantaloons, coat, tie.

Imam Abu Ishaq Al-Syathibi seems to disagree with the division of Bid'ah to the obligatory, Haram, Sunnah, Makruh and permissible, or to the Maheasy Bid'ah (commendable) and the Mazmumah Bid'ah (reproached). Al-Syathibi said: Indeed, this division of bid'ah (the division of bid'ah to the five laws) is an artificial (created) thing, which has no basis from the shari'ah evidence, even though it is contradictory to each other. because the real essence of bid'ah is the absence of syar'iy arguments (shari'ah arguments) on which to base it, both directives derived from the texts/texts of the Qur'an or Sunnah, as well as those derived from various shari'ah rules. Because, if there is a syar'iy argument that indicates obligatory, circumcision or permissible (permissible), then it is not called bid'ah. but practicing it is included in the generality of the actions that are ordered, or the actions that are recommended (it is allowed to choose alternatives), combining things that are considered heretical with things that have syar'iy arguments which indicate obligatory, sunnah and permissible (permissible) is to combine two things that contradict each other (to deny each other)".

3. Some Hadith About Bid'ah

There are several Hadiths of the Prophet Muhammad, s, a, w that explain bid'ah, one of which was mentioned at the beginning of this paper. Here are some other hadiths:

عن عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم من أحدث في أمرنا هذا ما ليس منه فهو رد (رواه البخاري)

Meaning: From Aisyah, R, A, she said: The Messenger of Allah, s, a, w said: Whoever invents something (fabricates, creates a new one) in matters of our religion, which is actually not part of religion, Then the act was rejected (not accepted by Allah), narrated by Al-Bukhari):

قال رسول الله صلى الله عليه وسلم : أوصيكم بتقوي الله والسمع والطاعة وإن عبدا حبشيا فإنه من يعش منكم بعدي فسيرى إختلافا كثيرا فعليكم بسنتي و سنة الخلفاء الراشدين المهديين تمسكوا بها و عضوا عليها بالنواجذ , وإياكم و محدثات الأمور فإن كل محدثة بدعة و كل بدعة ضلالة (رواه أبو داود)

Meaning: "The Messenger of Allah, s, a, w said: I urge you to fear Allah, listen and obey the leader even though the leader is a slave from Habasyi (Ethiopia). Then you must stick to my Sunnah and the Sunnah of al-Khulafa 'al-Rashidin who is guided, bite the Sunnah with your canines (Stay strong with the Sunnah), and stay away from all new things that are made up (invented/invented), Verily every new thing that is made up is a heresy and every heresy is a misguidance" (Abu Dawud narration):

عن عبد الله بن عباس قال: قال رسول الله صلى الله عليه وسلم أبي الله أن يقبل عمل صاحب بدعة حتي يدع بدعته (رواه ابن ماجه)

Meaning: From Abdullah ibn Abbas, he said, Rasulullah, s, a, w said: "Allah is reluctant (does not want) to accept the actions of a heretic until he wants to leave his Bid'ah practice (History of Ibn Majah).

عن المنذر بن جرير عن أبيه قال قال رسول الله صلى الله عليه وسلم من سن في الإسلام سنة حسنة , فله أجرها و أجر من عمل بها بعده من غير أن ينقص من أجورهم شيء , من سن في الإسلام سنة سيئة , كان عليه وزرها و وزر من عمل بها من غير أن ينقص من أوزارهم شيء (رواه مسلم)

Meaning: From Al-Munzir Bin Jarir from his father, he said: The Messenger of Allah, s, a, w said: "Whoever makes the Sunnah (tradition) in Islam with a good Sunnah, then for him the reward and the reward of those who practice it after him, without reducing their reward in the slightest; Whoever makes the Sunnah in Islam a bad Sunnah, then he bears his sin and the sins of those who practice it after that without reducing their sins in the slightest (Muslim History).

Based on the hadiths above, it can be understood that the act of fabricating something new in Islamic teachings is Bid'ah, all Bid'ah is reprehensible and the perpetrators of heresy, their deeds are not accepted by Allah (rejected). In addition, the Practitioner of Bid'ah also bears the sins of those who follow him.

4. Factors Causing the Emergence of Bid'ah Practices

Imam Abu Ishaq Al-Syathibi explained several factors for the occurrence of Bid'ah Practices: The First Factor The first cause of the emergence of the practice of heresy is the difference of opinion about the origin of this religious teaching. The source of this difference of opinion is the problem of monotheism (Oneness of Allah) and how to face (worship to) the Lord Allah, s, w, t, the One True Creator. In general, all humans do not differ in the belief that there is someone who regulates and creates them, but they have different opinions in determining it, who is the creator and regulator? They Have Different Opinions to Some Opinions.

The second factor is Following Lust. The perpetrators of Bid'ah practices generally obey their Lust in worship. They feel dissatisfied with "Kaifiyat", which is a way of worship that has been determined by Allah and His Apostle so as to encourage them to add, invent and invent new ways of worshiping which have no evidence in the Qur'an. and the Sunnah and the Unprecedented Examples from the Prophet Muhammad, s, a, w. All the artificial heresy practices are considered good by them and are even considered as part of the inseparable religious teachings, and are always practiced.

The third factor is maintaining customs & culture even though it is bad and contrary to the Shari'ah. Customs blindly even though the customs are damaged, bad and even contrary to the teachings of true religion. The practice of bid'ah occurs because of following and maintaining the customs of the ancestors, such as the customs of previous religious leaders. that's following something without knowing the evidence or a despicable taklid.

According to the author, in addition to the three (3) factors causing the emergence of the heretical practice, there are other factors, namely the lack of confidence that the teachings of this religion are complete and perfect as explained by Allah in the letter Al-Maidah verse; 3. Therefore, the Practitioners of Bid'ah Practices make additions in various worships. The practice of Bid'ah in the midst of

society causes Muslims to become divided into several groups/or groups, and each group feels proud of their own group, sometimes even feeling self-righteous.

D. CONCLUSION

Based on the previous explanations and descriptions, several conclusions can be drawn, including: 1) Ulama agree that there is Bid'ah in Islamic teachings, but they differ in Understanding the Nature of Bid'ah. Among them there are those who understand Bid'ah according to the meaning of language (etymology); 2) Syafi'iyah scholars generally divide Bid'ah into Five Laws, there are Mandatory, Makruh, Sunnah (Mandubah), Haram and permissible (permissible). The Hadiths which State that everything that is invented is a Bid'ah, every Bid'ah is a Misguidance, and every misguidance has its place in Hell, these Hadiths are Takhsis (dedicated) to Bid'ah which has no legal basis at all in Al-Qur'an and or in the Sunnah; and 3) The cause of the emergence of heretical practices is the factor of ignorance (Jahalah) of the religious teachings themselves, because they follow the lust of lust, and because they want to maintain the traditions, culture and customs of their ancestors.

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