

Sundanese Creed of Shahadah: The Relationship between Sundanese Teachings, Culture, and Religion

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Abstract:

This writing is to find out the creeds have developed in Sundanese society and the dialectical implications of Islam and local culture of this Mantra Creed in Sundanese social and religious life. Meanwhile, the method used is a type of qualitative research or qualitative method of inquiry, namely an in-depth study using data collection techniques directly from people in their natural environment. According to Bogdan and Taylor, qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. The results of the research found several things, including: *First*, the shahada in Sundanese society has a broader scope than just aspects of Islam, involving various types of shahada in Sundanese with the aim of incantations for supernatural powers or fulfilling immediate needs, showing circumvention of Islamic law but recognizing Islam as a spiritual teaching. *Second*, Sundanese people's understanding of the Mantra Creed varies, revealed through analysis of the texts of the Sundanese creed, the Sri Sedana pantun, and the Sundanese version of Martabat Tujuh. Although many people know the text of the Sundanese shahada, only a few understand it in depth. The belief that Sundanese people were already Muslim before the arrival of Islam is confirmed through Pantun Sri Sedana, reflecting acculturation between Sundanese and Islamic teachings. *Third*, the dialectical implications of Islam and local culture from the *shahadah* mantra in Sundanese social and religious life include three aspects of Islamic teachings and Sundanese belief system.

Keywords: Sundanese creed; Islamic teachings; local wisdom; Sundanese Islam

INTRODUCTION

Religion is defined as a "symbol system" that functions psychologically, culturally and socially to form strong, even and lasting moods and motivations in individuals. Religion, according to Geertz, forms a conception of the general order of existence and wears an aura of factuality so that moods and motivations

appear unique and realistic (Cossu, 2021). As a "symbol system," religion has a psychological and cultural impact that plays an important role in shaping people's outlook on life and actions

Attention to the relationship between Islam and local culture has been the focus of many social scientists. Geertz, for example, classified *Santri*, *Abangan*, and *Priyayi* to describe community groups' responses to Islam and local culture. The three groups show a pattern of adopting Islam and local culture, such as the *Abangan* who mix Islamic teachings and local culture, while the *santri* follow more Islamic teachings. However, problems arise related to the dominance of religious or cultural values in people's lives. Discussions about religion and culture include two sides, where religion influences and changes culture, and vice versa, religion also receives cultural influence (Possamai & Blasi, 2020). In this perspective, religion can coexist with or accommodate local cultural values, but is also considered a source of absolute and universal values. Another perspective shows five responses related to the relationship between religion and culture, such as rejecting, integrating, overcoming, opposing, and transforming culture.

Religion and culture have similarities as value systems and symbol systems that are an integral part of the life of a society. Religion, from a social science perspective, is considered a value system that shapes conceptions of the construction of reality and plays an important role in the normative and social structure of society (Riady, 2021). Meanwhile, tradition or culture is an expression of human creativity that contains values, religious messages, philosophical insights and local wisdom. Religion is more global in nature, while culture tends to be more local and related to certain communities in a region (Riyadi, 2021). Religion and culture originate from innate human potential and grow together in human life, forming a cultural and civilization system in a society. Even though they have similarities, the two have different characteristics, where religion tends to have characteristics of dependence and submission, while culture has characteristics of independence and activeness (Maula, 2002). Religion and culture meet in the social space, but both display their respective identities with their own unique narratives. Although religion has universal and global claims, there are overlaps with culture.

Religion, as a value system that is considered divine, requires cultural embodiment in the form of symbols or symbolic actions as communication between the cosmic human dimension and the religious dimension, both physically and spiritually. Some claim that Islam is not just a set of religious doctrines but also a complete cultural system. Islam can acculturate and merge with local cultural forces, enabling a process of locality or indigenization according to the socio-cultural context (Fauziah, 2021). As a universal religion, Islam can adapt to various situations and conditions according to place and time, making it not rigid and having unique Islamic characteristics in each region.

Thus, this research explores the Sundanese community's response to the two sentences of the Shahada as part of a larger discussion regarding "the encounter between Islam and the socio-cultural society of the Archipelago." Islam that came to this region attempted to accommodate local cultural values, and in Java, there were explicit and implicit efforts to combine Islamic values with pre-Islamic Javanese values.

In the Sundanese context, the encounter between Islam and local traditions is not always acculturative. More often there are negotiations and cultural struggles, where local culture remains dominant. Local culture, with all its belief systems, traditions and values, survived and was not completely subject to the Islamic culture that came. Even though Islam brought cultural transformation, the new model that emerged was the result of a combination of Islam and local culture, known as Local Islam (Wekke, 2013).

The Sahadat texts referred to, as published in *Song Literature: Looking for Larak and Lyrics (Wahyu Wibasana, In Five Centuries of Sundanese Literature-2000)*, set out a number of these Shahada texts, including *Ashyhadu Sundanese Creed, God's age is only one. Both the Apostles. Third Prophet Muhammad. To the fourth Muhammad. Those who live on Earth are many. Those who sit in the realm of fear. Exploring the realm of lust. Happy people of Muhammad.*

Sadat Islam: Sadat Islam has two Islamizing body and soul. Dat hurip on the day of faith believe in the whole body, / get up at dawn and perform ablution. Command from God, Prophet Adam perfect my body Sir Saint, Sir Adam, Sir Muhammad, Muhammad Jakalalana, Who is above the world.

The use of the *Shahadah* as a mantra is thought to be based on a certain point of view. In line with that, this research wants to examine what creeds have developed in Sundanese society, how the Sundanese traditional community understands and interprets the *Shahadah* mantra, and what the dialectical implications of Islam and local culture of this creed mantra in Sundanese socio-religious life.

METHOD

This research is descriptive-analytic in nature and uses a qualitative approach to describe the social conditions of Sundanese society. The choice of this approach is based on the research focus on Sundanese people's strategies in maintaining their culture, which requires the disclosure of processes or mechanisms. The qualitative approach, according to Bogdan and Taylor, allows researchers to observe and understand the reality and behavior of individuals and groups in everyday contexts (Taylor & Bogdan, 1984).

To achieve the research objectives, field preparation steps were carried out, including the preparation of interview guidelines based on the problems studied, field orientation to understand village conditions and existing problems, as well as visits to areas considered to have a traditional character (Mustari & Rahman, 2012). Field implementation involves collecting qualitative data from informants, with a focus on changes in elements of Sundanese culture, the conditions that cause these changes, and the strategies used to maintain this culture.

RESULTS AND DISCUSSION

Creed in Sundanese Society

Creed in Sundanese society, especially in the context of Baduy traditions. The shahada is found to be used in sacred events such as marriage, especially in Baduy society. This community adapted the Creed into Sundanese by describing the Sundanese worldview or cultural philosophy. The Creed is in the Sundanese community tradition in Ciseureuh Village, Mekarjaya Village, Kiarapedes District, Purwakarta Regency. Sundanese Sahadat or Sadat Buhun is known as part of the Sundanese Wiwitan Cultural beliefs. Sundanese writers classify these Sahadats into the Ajimantra group, namely mantra poetry. This Sahada is different from the Syahadat in Islam and is interpreted as a statement of Sundanese Wiwitan cultural beliefs (Atabik, 2020).

Researchers found that Sundanese people, especially in Ciseureuh Village, have an understanding and practice of Sahadat that is different from the Islamic Creed. Sundanese Sahadat is considered a prayer or incantation that is said for various needs or problems faced, leading more to the concept of belief in the Creator of Nature. This difference in concept is also recognized by followers of the Sundanese Wiwitan religion in Kanekes. Apart from that, Sahadat Buhun in various contexts such as marriage, Wiwitan, Tunggal, Side, Batin, Kangjeng Nabi Muhammad, Bawa, Iman, Bali, Egypt, Banten, Santen, Sri, Imam Mahdi, Umur, Rahayu, Rasa, Pamuka Alam, Suson, and Bumi Alam (Wibisana & Kartini, 2000).

The developing Sundanese creed focuses on aspects of prayer and mantra in Sundanese culture. The first category is the Creed as a prayer for special needs, such as the second version of the Sundanese Creed and the Hair of Love Creed. The second version of the Sundanese shahada is used to treat sick people, involving mention of figures such as Raden Santri Kuncung Putih and elements of prayer (Supriatna, 2019). On the other hand, the Hair of Love Creed is used to ward off evil spirits in haunted places by including elements such as the Tritangtu cosmological system and the qualities of a perfect human in Sundanese belief.

The second category is the Creed for the perfection of human self-discovery, as seen in the Creed for True Self and the Creed for Bawa Ngajadi. The Self-Sejatining Creed emphasizes self-perfection through union with beings such as Sir Suci, Sir Adam, and Sir Muhammad. On the other hand, the Bawa Ngajadi Creed focuses on the natural state and human perfection in achieving an undefiled state. The third category is the Creed as regional identity, represented by the Sundanese Creed, the Banten Creed, the Darmaraja Creed, and others. The Sundanese Creed shows a unique Sundanese worldview by creating a perfect human identity through union with divine beings such as Sir Suci, Sir Adam, and Sir Muhammad (Arisandi, 2022).

In the Sundanese Creed, it includes the Islamic and Iman creeds which are different from the two creeds in Islamic teachings. Overall, the Sundanese Creed or Buhun is placed in the Ajimantra category, namely mantra poetry that has magical elements and is used to achieve certain desires in Sundanese society. This mantra reflects supernatural powers which are believed to provide happiness and salvation. In general, the structure of poetry (mantra) consists of two elements that support each other, namely the physical structure of the poem and the inner structure of the poem. The physical form of poetry is a medium for expressing the meaning the poet wants to convey. Constructing a form of poetry (mantra) is the elements that form poetry that can be observed visually. According to Waluyo (Kuswoyo, 2023). The physical structure of poetry consists of (1) diction, (2) imagery, (3) concrete words, (4) figurative language, and (5) rhyme and rhythm.

Jampe Gelut	Spell for fighting
Bismillah	Bismillah
Sun matek ajiku si macan putih	I use my spell, the white tiger
Sun sulung si tukang balung	I picked up the bone
Ora tan kena lara	Never got sick
Ora tan kena pati	Never die
Ikhlas nanjung karna Allah	Sincerity wins because of Allah (Ayubi et al., 2020)

Mantras in Sundanese society originate from beliefs in supernatural things such as guardian spirits, genies, demons and sacred objects. These supernatural powers are believed to be accessible and invoked for pragmatic purposes, and the series of words that access these powers are called mantras. Mantras are divided into several types, one of which is *jangjawokan* which is used in various daily activities, such as bathing, wearing clothes, wearing pants, using hair oil, and combing hair (Miharja, 2015).

Jangjawokan is dynamic and applicable, not tied to a particular place and time. Its use often has conditions, called *pameuli*, which indicate that *jangjawokan* will have properties if certain conditions, such as fasting according to *weton*, have been fulfilled. The Sundanese shahada is interpreted as a form of *jangjawokan*, using words such as "Ashhadu shahadat," indicating the Sundanese people's belief in the magical power of the sentence (Wardani et al., 2020). It is believed that through these sentences, *jangjawokan* becomes stronger in its calling and fusion power.

When referring to the *jangjawokan* theory above, it can be concluded that the Sundanese confession is a form of *jangjawokan* by using the word Ashhadu shahadat.... The Sundanese people believe that supernatural powers can provide happiness, safety and health that can be accessed with a certain level of commitment. *Jangjawokan* who use *ashhadu shahadat*... shows the Sundanese community's belief in the magical power of the sentence *ashhadu shahadat*.. and *lailaha illallah Muhammadarrasulullah* (Wardani et al., 2021). It is suspected that there is a belief that through the sentence "Ashhadu shahadat" and Lailaha illallah Muhammadarrasulullah then the *jangjawokan* becomes stronger in its calling power and melting power. This can for example be seen from other prayers, such as prayer for blowing science (*Dua paniup Ilmu Pangweruh*): "*Bur sipuh pangaweruh, pangasahan pangawasa, hurungna ku Gusti. Lencupna ku Allah ta'ala. Laa ilaha ilallah muhammadur rosulullah*"

In this prayer, the sources of the desired supernatural power are first mentioned (*sipuh pengaweruh, pangasahan pangawasa*), then the desire is asked (turned on with the power of God). There is a closing Lailahailallah Muhammadarrasullah in this prayer. Another example is: Bismillahirrahmanirrahim, "*Pangapunten ka sadayana, Kanu tua kanu anom, Sumawon kanu sepuh mah, Kawula bade nyembahkeun, Nyi panganten sareng ki Panganten.*" This is "Sawer Panganten" in Baduy, a traditional Sundanese village that is believed to still be a purely local religion (As'ari & Nandang, 2016) In this spell, the use of the word bismillahirrahmanirrahim can be seen as the beginning of the bridegroom's request. Another thing can be said that in the Bedouin community, the concept of Adam as the first human being also developed, as well as the concept of Islam that is characteristic of each of them.

From the explanation above, it can be seen that the shahada is not just an initiation sentence but a principle of life that can unite oneself with God and nature. For this reason, the shahada was then developed as a *jampe* that unites oneself with the manifestations of God, namely the earth, sea, wind, and the like. The earth, in *wahdatul wujud* Sufism, cannot be considered as a profane earth but as a manifestation of God. The relationship with *jampe* returning home is that because of the journey of life on earth, salvation from God is transformed through the earth as His manifestation. To be able to understand the context of this "*jampe unggah*", it can be strengthened with "*jampe turun.*"

Sundanese Tradition Community's Understanding of the Mantra Creed

In this section the authors carry out an interview process with several key figures who have authority regarding the knowledge and meaning of the Sundanese Creed for them. *First*, Abah Koko explained that he accepted and recognized it *Sahadat Adam* which reads, "*Ashadu Sahadat Adam/Sah Adam/Ashadu nur putih alip tunggal/ Iman eling ka mulya kang kadim,/Lailahailaleloh Muhammad Rasululah*". Abah Koko stated that Adam's Creed is a creed for all humans to achieve personal perfection.

After all, the origin of humans is Rama Adam. Therefore, everyone must make themselves like Rama Adam. *Go back to your roots, teach your origin* That's what the old Sundanese saying goes. That means everyone must realize that they come from Adam. Without Rama Adam, there would be no us. "Because of that, everyone must remember and understand the story of Prophet Adam, which is a pattern for the lives of all humans (Abah Koko, 2023).

Then he further explained the incident of the Angels and Jinns refusing to prostrate themselves to Prophet Adam. For him, this primordial event is the pattern of all human life: "There are always jinn or demons who reject human greatness. Some angels are jealous of human greatness. Especially if you just become an ordinary human being, not someone like Rama Adam who masters names. As in the past the Jinns and angels doubted Rama Adam, even now they doubt *all people*. *That's why everyone should process themselves* Father Adam, let the Angels and Jinn bow down to help all people. That's why as a descendant of Rama Adam must remember the glory of Rama Adam, his faith must *Iman eling ka mulya kang kadim*.

Adam's creed is a way for Rama Adam *entered* (merges, penetrates) the human being who reads it. Prophet Adam is believed to be a miracle because he was born without a father or mother, was directly created from Nur Putih, the divine spirit that God directly breathed into humans, and Alip Tunggal, namely the embodiment of God who created. "Therefore, it is confirmed in the Adam's Creed *yen jelema* that the *oge kana* creed must be the origin of Rama Adam *nyaeta Ashadu nur white single lip*"

Second, Abah Warta admitted to accepting Darmaraja's creed which reads: *'Bismillah hirahmannirahiim,....Allah subhana wata'alla there are no two. A prince is still a prince. Prince Ratu Sajagat Ingsun, La illahailalloh, who lives not touched by death, not touched by sickness. In the earth of the Gods, Eternal Life, Longing for Faith, Upholding Faith, Faithful Taohid, Midaun Hurip, Mipuhu Rasa, Buana Agung Pancer ruler, human being for sure. the one who stands the most, all the people of Sundanese, who is Cahya Gilang Gumilang. Allah Hu, Allah....Allah Hu, Allah, Allah Hu, Allah....Allah Hu Allah*. Respondent 9 admitted that his ancestors came from Sumedang, because the creed he had was the creed of Sumedang. In Sumedang, he said, there is a belief that in order to be perfect, one must complete two sentences of the creed with the Creed of the region.

Some of the meanings of Darmaraja's creed, but there are some words that he does not need to understand the meaning of. *"Cekap diucapkan, sanajan teu ngarti oge. Abdi yakin eta teh aya maksdna, jeung maksadna pasti sae kanggo kahirupan abdi salami di dunia"*. They believe that Darmaraja's Creed is a prayer as well as a life guide for Sumedang people.

To be able to become the "second prince", one must continue to connect oneself to Divine energy. Without connectedness, humans will be like humans in general, *"teu jadi pangeran ka diri sorangan, kalahka dipangeranan ku iblis"*. That's why Darmaraja's Creed is read as a guide to life in order to be aware of the possibility of Satan's and Eve Lust's deception that can change oneself into not being a "ruler over oneself".

"That's why it is mentioned in the Creed of Darmaraja that people should *"Mijankker Sahadat", "Mitangkel Iman", "Mikalif Taohid", "Midaun Hurip", "Mipuhu Rasa"*, the bottom line should be feeling... to faith, to faith, to faith, to life and life, and to feeling. If you are able to stretch, mitangkel, mikalif, midaun and mipuhu, God willing, your life will be wide (Abah Warta, 2023).

When asked for an explanation regarding the meaning of mijankker, mitangkel, mikalif, midaun and mipuhu, Abah Warta stated.

Third, Mulyana admitted that she accepted the Sancang creed which reads, *"Asyahadu Syahadat Sunda Jaman Allah ngan sorangan, Kaduana Gusti Rasul, Katilu Nabi Muhammad, Kaopat umat Muhammad, Nu cicing di bumi anggaricing, Nu calik di alam keueung, Ngacacang di alam mokaha, Salamet umat Muhammad"*. According to him, the Sancang that is meant is not the name of a place, but the Sundanese way of life that must be Sancang.

Sancang is indeed the name of an area in South Garut, namely Leuweung Sancang and Sancang Beach. This area is associated with the disappearance of Prabu Siliwangi (the legendary king of the Sundanese culture). In this forest it is believed that the last meeting between Raden Kiansantang and Prabu Siliwangi took place. Raden Kiansantang, who is already a Muslim, wants to invite his father to convert to Islam. However, Prabu Siliwangi remained firm and turned the Padjadjaran palace into a wilderness. After searching here and there, he finally found his father and his guards coming out of the forest. In a respectful tone, Raden Kiansantang said to his father, "O father, why do you live in the forest? Even though his father was a king. Is it appropriate for a king to live in the forest? It's better for us to return to the palace and embrace Islam." Hearing his son's question,

Prabu Siliwangi asked back, "O Ananda, then what is appropriate for living in the forest?" Raden Kiansantang answered, "Tigers are the ones who deserve to live in the forest." It is said that Prabu Siliwangi and his bodyguards suddenly changed their form into tigers (*maung*). The incident occurred in the Sancang Forest (Gustaman & Khoeruman, 2019).

The Sancang Creed does not show the story of Siliwangi and Kian Santang, it even contains the process of creating the universe. Knowledge of the Sundanese Creed comes from their respective parents, not as an official teaching from their traditional community. This is also the reason why their Sundanese creed is not shared or taught to other members. The four respondents considered that the Sundanese creed that they had was only a "guide to life", and felt afraid of provoking negative responses if taught or told to the wider community.

Of the many types of creeds recorded by Wahyu Wibisana, it turns out that only a few are recognized and understood by the Sundanese people in Purwakarta. This shows a decline in appreciation and internalization of Sundanese Islamic cultural elements among Sundanese society, even in traditional societies such as Purwakarta. Of the four creeds, two of them are the same only with different titles, namely the Sancang Creed and the Sunda Creed. The four respondents understood the Sundanese shahada (its meaning and meaning) in their own ways. The basis of understanding is what they listen to and obtain from parents and teachers during childhood. Their understanding of the Sundanese creed is not deep, therefore they admit that they do not understand certain terms. Then they choose to accept this particular term as it is, believing that it must have a certain meaning and magical power.

Then the meaning of the Sundanese creed is diverse. There are at least 3 sources of interpretation that underlie the interpretation of the Sundanese Creed in the traditional community of Kampung Ciseureuh Purwakarta. *First*, understanding based on Sundanese traditional views of life such as in Baduy. The use of terms such as Hyang, Buana Nyungcung, and the like suspects this. *Second*, an understanding based on the pantun tradition which tells of the existence of supernatural powers that can help and disturb human life. On that basis, the shahada is needed to make supernatural powers help make human life easier. Then finally, the meaning of the Sundanese Creed is based on Martabat Tujuh, namely the teachings of Sufism based on unity between humans and God. Through these seven Dignities, the shahada is realized as a way of recognizing one's existence in the process of events from the first natural dignity to the seventh natural dignity.

Sundanese Creed and Islamic-Sundanese Dialectics

In this section, the results of research from interviews with several figures from the Ciseureuh Cultural Village, Mulyamekar Village, Kiarapedes District in Purwakarta will be presented. The interview material in this section is the meaning of Sundanese traditional monotheism in relation to the concept of Tawhid in Islam. There were three village figures who were respondents to this research. Based on interviews with three traditional village figures regarding the monotheism of Sundanese society, several formulations regarding Sundanese and monotheism were found.

Abah Koko stated that the Sundanese Creed is also a monotheistic creed, only in a uniquely Sundanese form. This uniqueness is based on Sundanese people's beliefs about the universe and its origins. This trust cannot be lost and does not have to be lost, because it has certain privileges (Abah Koko, 2023).

Sundanese cosmology system based on Pantun Sri Sedana. In the Pantun, it is mentioned that God is the first and foremost, then incarnated as Gods, angels, guriang, Sunan Ambu, until the supernatural element (guriang) that is connected with human life (Abah Koko, 2023).

Because of this, for him Sundanese monotheism is distinctive and unique. One side believes in one God, the other side believes there is a connection between humans in the world and God who is in infinite space. On this basis, the Sundanese shahada is the Sundanese version of prayer based on their belief in the existence of this connection. The Sundanese Creed is a belief in the truth of the Islamic religion adapted to the characteristics of Sundanese culture.

That link can absorb into our body, can protect our body. That's why it should be accepted. The link may come from the Sundanese religion, which is still Islamic. That's why it is necessary to believe in order to become Islam. But all that exists is God's creation, including Sunan Ambu and Guring. I just have to accept it so that I can become Islam (Abah Koko, 2023).

Meanwhile, according to Abah Warta, Sundanese beliefs have had the content of Tawhid from the start, but only have a different language and an imperfect system. "Islam came with a concept that perfected the basic concept of Sundanese monotheism, equipped with more detailed provisions for worship (Abah Warta, 2023)."

At first glance, a faith system like this does not seem to refer to Tawhid in the sense of one without partners, but implies the existence of other actors besides God. However, when confirmed, Abah Warta stated:

Ey, this is not a polytheist. I only know God, not anyone else. He said there is an angel who helps God. Jibril helped bring down the revelation. Mikail lowered the rain. Look at that, but there is a party other than Lord God who takes care of this world. Why is it not called polytheism? If the answer is that all the angels are also under the command of God, this pan is the same... all are also subject to the power of God. Sunan Ambu submits to the authority and command of Allah, there is no one who does not submit (Abah Warta, 2023).

After that, according to him, the Sundanese shahada provides unique thoughts and can be accepted in the logic of the Shahadah.

However, in the two words of shahadat, there are two names that must be witnessed, Allah and Muhammad the Messenger of Allah. Those two names are important. True life must be related to these two names. Only Sundanese people have additional thoughts. There are also other magical elements that are important, that turn in sickness, that protect pare, that protect rain, etc. it is also important. So it must be accepted in order to help us all (Abah Warta, 2023).

Then, according to Mulyana, the concept of Sundanese monotheism is based on Sundanese mysticism. Apart from being based on the typical Sundanese view of life, his understanding is also based on several Islamic teachings.

The reality of monotheism is "Inna lillaahi wa inna ilaihi raaji'uun" Originating from God must return to God (returning to the essence, returning to the origin). Well, let's try to explain... First, where do we accept the origin? It is understandable and common, Where did our mother come from? Of course, where did our grandmother come from? Where did Ari Bao come from? Where did Ari come from? Of course it came from Kakait Siwur, from the Mother to Eve. Where does the Hadith come from the Prophet Adam's rib? Where does the Prophet Adam come from? Fire-Water-Wind. Where does Earth-Fire-Water-Wind come from? It was explained by Nur Muhammad, from the light of four. Where did Nur Muhammad come from? The Hadith also explains it that it comes from Nur na Maha Suci, which is from Jauhar Awwal, so he died (Mulyana, 2024),

After that, Mulyana explained about Nur Muhammad which contains four lights. This light is the essence of all beings.

The four light days are the foundation of everything that exists. one *Black Light is the essence of Earth. Second, White Light is the essence of Water. Third, Yellow Light is the essence of Wind. The Fourth Red Light is the essence of Fire. The fourth is called the early light, or Muhammad's light. Because of that, prayer or incantation must call the name of Muhammad and it contains the four lights of the origin of everything that exists* (Mulyana, 2024).

Then link these four core elements with their origin which is called the Early Jauhar (first core). So, if it is said that the argument is from Allah, it means that it is from Jauhar Awwal tea. Its nature is bright, it is the roll of the Essence and its Holy Nature, just the name of God's Name. From Jauhar tauhid four lights come out, which is called Nur Muhammad tea. So there are five lights, which are the essence of God. one *The red light is the essence of the word Alif. second, The yellow light is the essence of the early Lam pronunciation. Third, the White Light is the essence of the final Lam. The fourth Black Light is the essence of He. Then the calm, Johar Awal became the essence of Tasjid.* After that, according to the Sundanese shahada, namely in the framework of Innalillahi Wa Inna Ilayhi Rojjun.

That's the explanation, so the light above is called Ismudzat tea. It means Laisa kamishlihi Essence or the Most Holy Name, said the expert of meditation, Latifah tea. So later he should be able to go back there, which makes it very important to know about it from now on. Among them, they use the Sundanese Creed (Mulyana, 2024).

The explanation of Sundanese Tawhid does not stop there, regarding the four Elements Jawhar awal is an explanation lailahailalah. There is another explanation about Muhammadar Rasulullah.

That's why we need to be curious, it is obligatory to learn about the essence of the Messenger of God that is in his own body. Pilgrimage to Mecca and Medina is not possible, when were there two types of Hajj, Hajj Majaji and Hajj Hakeki. Hajj Majaji is one who can make pilgrimage to Baitullah and Madinah. Hajj Hakeki is the one who has understood the essence of Baetullah and Rasulullah in himself, because Rasulullah did not die. If I die, the world will no longer exist, when will you be able to meet Lord Syarif Hidayat on the path of order (Mulyana, 2024).

That the essence of Baitullah and Rasulullah is in oneself. The essence of Rasulullah must still exist, if it does not exist then all the worlds do not exist. This belief is based on the concept that Nur Muhammad is the core of life and the existence of life, so Nur Muhammad must remain. If it doesn't exist, it means that this whole life will be destroyed. "So even if we want to be the people of Rasulullah, we must be able to know the essence of Rasulullah that is Johar Awal tea. It was found and the order was given by the guardians."

Not only that, the Righteous Calips' four friends must essentially still exist and be felt by the body. The essence of Abu Bakr is the eye, the essence of Umar is the ear that hears, the essence of Uthman is the mouth that speaks, and the essence of Ali is the nose that kisses. The four people were called friends because they were continuously connected to the Prophet. Therefore, the four sense organs must also be connected to the heart as the center.

The Sundanese Creed as a Sundanese Cultural Interpretation of Islam

The process of cultural acculturation between immigrants and local culture can occur in six theoretical possibilities: substitution, syncretism, addition, deculturization, originalization, and rejection. Substitution occurs when previous cultural elements are replaced with new ones without structural changes. Syncretism occurs when local and new elements form a new system with structural changes (Miharja, 2015). Addition occurs when new elements are added to local traditions without or with structural changes. Deculturization is the replacement of an old culture with a new culture, eliminating substantial parts of the local culture. Originalization occurs when new cultural elements are deemed to meet new needs due to changes in circumstances. Rejection is when the local culture rejects new cultural elements.

In the context of Sundanese tradition facing Islam, the development of the Sundanese Creed can be seen. Islam is generally accepted without rejection but with a pattern of substitution, syncretism, addition and originalization. Substitution occurs when Allah is included as the Main God who regulates the supernatural system, as seen in Pantun Sri Sedana. However, the names of the old gods and Sunan Ambu are still included, indicating addition or acculturation (Saefullah, 2013). Syncretism is theoretically seen in Pantun Sri Sedana with changes in cultural structure, but in practice, it is seen more as an addition, namely the addition of Islamic elements without significant structural changes. The next interesting thing is the sundanization of *Martabat Tujuh*, which shows syncretism and in addition, simultaneously. The structure of *Martabat Tujuh* is taken from Islam but adapted to Sundanese cultural traditions (Arisandi, 2022). The principles of embodiment from the Sundanese tradition are used as content when explaining the Seven Dignities of Islam.

Two phenomena occur in the Sundanese Creed, namely the postponement of the creed and the application of the function of the Creed. Both of these phenomena are based on the postponed Dignity of Seven. Procrastination can be seen in terms of language, for example:

*Asyhadu syahadat Sunda
jaman Allah ngan sorangan
Gusti Rosul nu kadua
ka tilu Nabi Muhammad
ka opat umat Muhammad
nu cicing di bumi angaricing
nu calik di alam keueung*

ngacancang di alam mokaha. salamet umat Muhammad (Gunawan & Kurnia, 2016)
[Ashhadu shahadat Sunda
Allah is only one of the two Messengers
the third Prophet Muhammad
the fourth of the Muhammadans who live in the world
many who sit in the world
are afraid to explore
in the world of lust
the safety of the Muhammadans].

In the quote above, the Creed which was originally to "Islamize" turned into a mantra for certain interests. So there is a more practical transfer function. But on the other hand, this change is based on the Seven Dignity framework. In this text presented *Asyhadu syahadat Sunda zaman Allah ngan sorangan* is nature *Ahadiyah*, then the Second Messenger's Wrestling is *Wadzat nature* (saat munculnya Hakikat Muhammadiyah sebagai cahaya dari Dzat) (Arisandi, 2022). Here a distinction is made between the Messenger and Muhammad, because Muhammad is Nur Muhammad who was born from the essence of Muhammad because that is what is mentioned *katilu Nabi Muhammad*. It was only in the sixth and seventh realms (mythical realms and realms of the Perfect Man) that humans appeared *the fourth of the Muhammadans*. Similar things can be found in the "Sundanese shahada"

Bismilah hirohman nirohim, Sahadu shahadat sunda, Ngamenaken Dzat Alloh Alif Alloh ingkang Ngadeg Wawayangan Dzat lat dat les Dat langgeng sipat Alloh... Ngandika nu Gaduh Asma Alloh Tetep Iman sareng Islam kersaning Alloh Ashadu Ala Ila ha Illolah Wa Ashadu Anna Muhamaddarosullulloh.

The Sundanese Creed begins with *Bismillahirrahmanirrahi*, then connected with the affirmation of the title or intention *Sahadu Sahadat Sunda*. At the beginning it was stated that the Sundanese shahada is functional *secure Dzat Allah Alif Allah ingkang nagdeg* (Securing the Essence of Allah. Alif Allah is standing). This is of course related to the Sundanese interpretation of the Seventh Dignity that the realm of Ahadiyat at the traits of Allah is *laisa kamislihi* symbolized by the alif itself, standing upright. At the ahadiyat stage, Dzat have its own thing with an already existing Dzat: *dzat lat dzat les Dzat langgeng sipat Allah* (Gunawan & Kurnia, 2016). Then from that ahadiyat Dzat transforms to become Asma within the realm of *Wahdzat*: *Ngandika nu gaduh Asma Allah* (This Dzat commands those with Allah's Asma) to have faith and Islam with Allah's permission. The way to do this is by saying *Asyhadu Ala Ila ha illallah wa Asyhadu Anna Muhammadar Rasulallah*

The use of the alif symbol is also found in Adam's creed:

Ashadu Sahadat Adam
Sah Adam
Ashadu nur putih alip tunggal
Iman eling ka mulya kang kadim,
Lailahailaleloh Muhammad Rasululah.
[Ashadu Shahadah of Adam
Sah Adam
Ashadu white light alip the only one
Faith remembers the noble and eternal God
Lailahailallah Muhammad Rasulallah] (Gunawan & Kurnia, 2016)

On the other hand, there is also the Sundanese shahada which informs understanding of official Islamic teachings. For example, in the following "Islamic creed":

Sadat islam aya dua,/ Ngislamkeun badan kalawan nyawa, Dat hurip tangkal iman, Ngimankeun badan sakujur, Hudang subuh banyu wulu/ Parentah kang jeng Gusti, Nabi Adam pang nyampurna keun badan awaking. Sir suci, Sir Adam, Sir Muhammad, Muhammad Jaka lalana Nu aya di saluhuring alam (Gunawan & Kurnia, 2016).

In this text, the Islamic creed is understood as the function of Islamizing the body and soul. However, again, the influence of Martabat Seven can be seen here, that the Essence that is the basis of faith, that the Essence that exists in the realm of the living A Prize, is the essence of faith or that which must be believed. If what you believe in reaches the essence (which is achieved by people who reach the realm of *Insan Kamil*) then it will be a blessing to your body so that you can change your behavior to those who like to worship (*hudang subuh banyu wudlu*). Then, this shahada ends with the mention of Prophet Adam, Prophet Adam who is perfect for awakening the body. Sir Suci, Sir Adam, Sir Muhammad (Arifin, M. P., 2019). The mention of Adam-Muhammad and Sir can be understood through Dignity Seven, which is interpreted as Allah-Muhammad-Adam. Again, the dignity of Seven can understand that Muhammad Jaka *lalana* who is in natural *saluhuring* is not Muhammad in the flesh but the essence of Muhammadiyah in the *wahdzat* phase, which is why it is characterized by natural *saluhuring*.

Sahadat Bawa also shows its connection with the Sundanese Version of Dignity Seven:

Ashadu Sahadat Bawa./ Iman jati lulungguhan pulo nyawa./ Roh nyawa intening hurip./ Hurip ieu keuna ku gingsir/ Langgeng teu keuna ku owah./ Lailahileloh Muhamad Rasulullah (Gunawan & Kurnia, 2016).

In this text, the Creed is considered to be the original (innate), which has existed since its origin. In the beginning, true faith resided on the island of life (faith of the heart *lulungguhan pulo* life). Originally, life was related to the life gem, the spirit of life *intening hurip*. This innate faith is different from physical life; life has changed, and this hurip jewel (jewel of life) is depicted as forever untouched by change (Immortal, not affected by the change). Life that is in change will be without change when based on *Peace be upon Muhammad the Messenger of God*. The Seven Dignities as the basis of the Sundanese shahada can also be found in *Sahadat Mustakarayanun*:

*Asahadu mustakarayanun
Sahadat permana tunggal
Selam lahir, selam bathin,
Selam pinarengan kersa,
Sing waspada kanu ngayuga bumi alam
Aya nu saurang, aya nu sorangan,
Aing waspada kepada Allah,
Allah waspada ka kaula.
Tenget gemereng-ereng,
Raraga gemet ruhiat,
Terusning Allah terusning rasa
Pani-pani langgeng tetep,
Langgeng agama Islam* (Gunawan & Kurnia, 2016).

In this creed, Islam is called a *shi*, as the Baduy people say. However, before that, several terms related to the Sundanese version of Dignity Seven are mentioned, namely permana singular which means referring to the realm of *Ahadiyah*. There is a claim here that the shahada which refers to the realm of *ahadiyah* will convert the inner and outer Islam and give birth to pious deeds (*Selam Pinarengan Kersa*). Therefore, so that his creed penetrates nature *ahadiyah*, the proposed method is to be aware of what is the cause of the universe (*the one who is aware of the natural earth*) (Adiansyah, 2017). The term natural causes are a term that is continuously repeated when someone is in *taraqqi* (ascending from the realm of *insan kamil* to *ahadiyah*).

Furthermore, the text goes on to explain what to look out for. A person who adheres to the shahadah must be alert to Allah in the realm of *ahadiyah* (*one*) and during *wahdzat* (himself): *There is one, there is one*. If that is done then it will happen *Al-Insanu sirri, wa ana sirruhu, wasirri sifatı wasifati the ghayrihi* (Man is My secret, I am the secret of man, that secret is My nature, My nature is none other than Me) or conditions: *I am wary of God, God is wary of me*. This mutually integrated situation is characterized by mutual recognition of the origin of what is produced and the result of what is produced *Tenget grunting, the body trembles in the soul, God continues to feel* (knowingly recognizing/in order to submit/connect to Allah, feel connected faithfully):

The eternal religion of Islam, that's the end of the *mustakarayanun* creed. It is suspected that this shahada states that Islam, which refers to *ahadiyah*, is an eternal Islam, existing before Islamic law. All religions, including Sundanese religion, have the same orientation (Arisandi, 2022). This is based on the assumption that when the

shahada refers to the realm of ahadiyah and wahdzat, it means that the Islam in question is not related to the Islam that was brought physically to Muhammad bin Abdullah. In closing, the Siliwangi Creed can be stated which shows recognition of Muhammad and Siliwangi at the same time.

Bismillahirrahmanirrahim
Lailahailla Anta La quwwata
Salamatan fid Dunya Hasanatan
Gofurallah hu Allah fi kullu ummati
Rasulullahi Silih kanjeng siliwangi
gelar tapak langkah sunda ing tumampi ka Gusti Allah
Laa Haula Wala Quwwata Illah Billahil Aliyyul Adzim (Gunawan & Kurnia, 2016)

In this "Siliwangi creed" there is a uniqueness in the form of the inclusion of several thayyibah sentences, namely *Bismillahirrahmanirrahim*, *Lailahaillallah*, and *The hawala wala Quwwata illa billah*. Then there is also Arabic in the form of prayer: *salamatan fid Dunya hasanatan*, *ghafurallahu Allah fi kullu umati* (There is no power of salvation in the world to be saved, Allah Hu Allah's forgiveness is in every ummah). What's more interesting is the sentence *Rasulullah silih kanjeng Siliwangi* (that the Messenger of Allah respect each other, help each other). A statement that accepted the Messenger of Allah as a successor to Siliwangi, the successor of Siliwangi's teachings in a more correct direction: *Gelar tapak langkah sunda ing tumampi ka Gusti Allah* (creating Sundanese footsteps accepted by Gusti Allah).

Based on the description above, several things can be concluded. *First* Sundanese culture has its own belief system which acts as a filter for new cultures or new teachings such as Islam. It is these local teachings that allow for substitution, syncretism, or addition and even rejection of new teachings such as Islam. *Second*, the filtering of local Sundanese culture towards new cultures such as the shahada is carried out by providing "bargaining power" (the power to reduce prices and eliminate toxins). This bargaining power is carried out by carrying out a process of reinterpreting the teachings of the Seventh Martabat from Sufism. Through these seven dignities, local Sundanese teachings still have a position, such as in the Sri Sedana *pantun*. *Third*, the Sundanese version of the Seventh Dignity became the source of the creation and meaning of the creed, resulting in the creation of the Sundanese Creed.

CONCLUSION

Based on research findings, this thesis concludes three main points. *First*, the creed in Sundanese society is not only Islamic, but includes various types of creeds in Sundanese with different meanings and functions. The basic function of the shahada is to convert someone to become a Muslim, but in the Sundanese context, the shahada is used with the aim of incantation for supernatural powers or to fulfill immediate needs. The Sundanese shahada shows a circumvention of Islamic law, even though it recognizes Islam as a spiritual teaching.

Second, Sundanese people's understanding of the Mantra Creed. Analysis of the texts of the Sundanese shahada, the Sri Sedana *pantun* (poem), and the Sundanese version of *Martabat Tujuh* reveals various meanings and understandings. Although many people know the text of the Sundanese shahada, only a few understand it in depth. There is a belief that Sundanese people were already Muslim before Islam came, and this is confirmed through *Pantun Sri Sedana* which reflects acculturation between Sundanese and Islamic teachings.

Third, the dialectical implications of Islam and local culture from the *shahadah* mantra in Sundanese social and religious life. There are three implications: (1) Sundanese people felt they were already Muslims before the arrival of Islamic teachings, making it easier to accept Islamic teachings; (2) Sundanese people only accept the framework of Islamic teachings, while the content of the teachings is ignored; and (3) The emergence of an understanding of Sundanese mysticism which added several Islamic teachings to Sundanese beliefs, strengthening the Sundanese belief system without completely merging into Islam.

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