



## CONSTRUCTION OF ASY-SYAHADATIN'S EPISTEMOLOGY

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### Abstract

The purpose of this study is to describe how the epistemology construction of ash-syahadatain. The method used in this research uses literature study. In history, humans have always been preoccupied with fundamental questions about themselves. The results of this study found that in discovering the truth of knowledge, Jama'ah Asy-Syahadatain uses the concept of what is called scientia sacra or sacred knowledge and is reflected in the concepts of reason, heart, and metabolism. As one (read: Tariqah) Jama'ah Asy-Syahadatain has certain practices, as well as the practice of worship, and respect for the ahlu bait. **Keyword:** Epistemology, ash-syahadatain, construction.

### INTRODUCTION

In history, humans have always been preoccupied with fundamental questions about themselves. Various answers were tried and sometimes the answers contradict each other. The basic debate is the debate about the sources and origins of knowledge and truth (Shadr, 1994). Philosophy and has offered different epistemological constructs in answering the problems faced by humans. Humans basically have a desire to seek knowledge and truth. Knowledge is the result of a process of human effort to know, and knowledge is a correct and certain decision (Baktiar, 2012). John Dewey (read: adherent of pragmatism) does not distinguish between knowledge and truth (between knowledge and truth) (Salam, 2000). This then becomes an interesting study of epistemology.

Epistemology talks about the boundaries and origins of knowledge and the criteria for truth (Al Hifni, 2000). The main points of study are sources, origins, nature of knowledge, fields, and limits of knowledge. Humans according to rationalism are always seen physiologically-outwardly. Cartesian divides human reality into material and mental, or physical and reason (ratio). This division causes the spiritual dimension of humans to be neglected, as stated by Hossein Nasr that: Based on Nasr's opinion, humans forget their essence of self-immortality. Ignoring the most basic needs that are spiritual in nature, so that apart from the source of inner peace that makes humans have no balance within themselves. For Nasr, human essence lies in the aspect of spiritual depth which is permanent and immortal (Iskarim, 2016).

Sufism is a teaching that is practiced to get closer to Allah SWT, through shari'ah, tarekat, essence, and ma'rifat. Then different congregations emerged, such as the Syaziliyah, Tijaniyah, Sanusiyah, Rifa'iyah, Syuhrawardiyah, Maulawiyah, Naqsabandiyah, Qadiriyyah, Hadadiyah, and so on. Likewise, the Tarikat Asy-Syahadatain, a local tariqah that developed in Panguragan Village, Panguragan District, Cirebon Regency, which teaches the search for religious meaning by emphasizing seoteric aspects compared to

esoteric through wirid (dhikr) which is structured in such a way in the number and ways below murshid guidance (read: teacher) (Khalili, 1990).

## **METHOD**

Types/approaches to qualitative research using library research data collection methods. The type of research used is qualitative, namely research that produces information in the form of notes and descriptive data contained in the text under study (Mantra, 2008: 30). With qualitative research, it is necessary to do descriptive analysis. A qualitative approach is based on the initial steps taken by collecting the required data, then classification and description are carried out. As stated by Nasution (1988: 5) that "Qualitative research is essentially observing people in their environment, interacting with them, trying to understand their language and interpretation of the world around them." In other words, a qualitative approach is based on phenomenological philosophy which prioritizes appreciation (*verstehen*). A qualitative approach seeks to understand and interpret the meaning of an interaction event of human behavior in certain situations according to the researcher's own perspective. To collect data from this study using the method of Library Research (Library Research) in this study. Literature study is a study that is used in collecting information and data with the help of various kinds of materials in the library such as documents, books, magazines, historical stories, etc. (Mardalis: 1999).

## **RESULTS AND DISCUSSION**

### **Epistemology of Science and Teachings of Asy-Syhadatain Knowledge and Truth**

Hendrik Rapar, explained that knowledge is divided into three (Hendrik, 2002). While Proverbs Bakhtiar stipulates that there are four types of knowledge (Bahtiar, tt), namely: First, ordinary knowledge, namely knowledge which in philosophy is called common sense, or good sense. People call this color white because it is white. The water is hot, because it is heated by fire. Food can block hunger, etc. Common sense is obtained from everyday experience. This knowledge is called pre-scientific or non-scientific knowledge (Hendrik, 2002).

Second, knowledge of science (science), is knowledge obtained through the use of scientific methods. Science is essentially an attempt to organize commons sense, a knowledge that comes from experience and observations in everyday life. However, it is followed by a careful and thorough thought using various methods.

Third, philosophical knowledge, which is obtained through rational thinking based on understanding, speculation, critical assessment and interpretation. Philosophical knowledge emphasizes the universality and depth of study of something. If science is only in one narrow and rigorous field of knowledge, philosophy deals with broader and deeper matters. Philosophy usually provides reflective and critical knowledge, so that knowledge that was previously rigid and tends to be closed becomes loose again.

Fourth, religious knowledge, namely knowledge that is only obtained from God through His messengers. Religious knowledge is absolute and must be believed by followers of religion. Knowledge contains several main things, namely teachings on how to relate to God, which is often referred to as a vertical relationship (*habl min Allah*), and how to relate to fellow human beings (*habl min al-nas*). The most important religious knowledge is knowledge about God, in addition to belief (faith) and shari'ah (implementation of belief). This knowledge is absolute in nature because it comes from the word of God and the words of the Prophet.

Truth in the view of Abbas Hamami (Hamami, 2003) when used as a concrete or abstract noun. If the subject wants to tell the truth, it means that the proposition is true. Proposition is the meaning contained in a statement or statement (Susanto, 2011). Here are theories of truth.

### **Correspondence Theory (Correspondence Theory of Truth)**

Correspondence theory of truth, which is called the accordance theory of truth, is a theory that holds that a statement is true if it corresponds to the facts to which the statement is intended. The truth is true if there is a correspondence (correspondence) between the statement and the intended object. A proposition is true if there is a fact that is appropriate and states what it is (Suriasumantri, 2000).

This correspondence theory is widely adopted by followers of realism, such as Plato, Aristotle, Moore, and Ramsey. This theory was developed by Bertrand Russell (1972-1970). This theory is often equated with the empirical theory of knowledge. This theory of truth is the earliest theory of truth, so it can be classified into the traditional theory of truth because Aristotle from the beginning (before the modern century) required that truth knowledge must be in accordance with reality or reality (Muhadjir, 2001). The problem that then arises is whether reality is objective or subjective? There are two views on this issue, epistemological realism and epistemological idealism. Epistemological realism holds that there is an independent (independent) reality, which is independent of thought; and cannot change it by experiencing it or understanding it. That is why epistemological realism is sometimes called objectivism. Whereas epistemological idealism holds that every action ends in an idea, which is a subjective event. The two views of reality above are very different. Epistemological idealism emphasizes that truth is what exists in the world of ideas. Hence seeing red, sweetness, pain, joy, hope and so on are all ideas. Therefore, epistemological idealism as defined above is the same as subjectivity.

### **Coherence Theory of Truth**

The theory of coherence or consistency of truth is a theory based on consistency criteria. A statement is called true if it corresponds to logically related statements. This theory argues that truth is the correspondence between a statement and other statements. Thus a statement is considered true if it is justified by other statements. For example, All humans need water, Ahmad is a human, So, Ahmad needs water.

Bakhtiar, provides a standardization of truth certainty with at least four meanings, where one belief cannot be doubted so that it is called knowledge. First, the notion that is psychological; Second, understanding that is logical; Third, equating certainty with a belief that cannot be corrected, and fourth, the notion of certainty used in public speech, where it is interpreted as certainty based on reason that cannot be doubted.

The theory of coherence or consistency developed in the 19th century under the influence of Hegel and schools of idealism, such as F. M Bradley (1864-1924). abandoned. For example, astrology has a very coherent system, but does not consider astrology to be true. Truth is not only formed by the relationship between facts or reality, but also the relationship between the statements themselves. In other words, a statement is true if it is consistent with statements that we have previously received and we know to be true (Lubis, 2014).

### **The Pramagtic Theory Of Truth**

Pramagtism is a philosophy developed by William James in the United States. The pragmatic theory of truth is a theory which holds that whether something is true or not depends on whether it is useful or not for humans. The truth of a statement must be functional in practical life. Figures of pragmatism are Charles Sander Pierce (1834-1914), William James (1842-1910) and John Dewey (1859-1952). According to the theory of pragmatism, a statement that is considered true one time may not be true at another time.

### **Performative Theory**

This theory originates from John Langshaw Austin (1911-1960) and is espoused by Frank Ramsey and Peter Strawson. Performative theory explains that a statement is considered true if it creates reality. So a true statement is not a statement that expresses reality, but

precisely with that statement a reality is created as expressed in that statement. This theory is also called "follow language" associating the truth of an action associated with a statement. For example, "I hereby appoint you as the manager of the company". With that statement, a new reality was created, namely you as the manager of the company, of course, after the decree was issued.

This theory can be implemented positively, but on the other hand it can also be negative. Positively, with statements, people try to realize what they say. For example, "I swear I will be a good lecturer". But negatively, people can also be mistaken with statements as if these statements simply correspond to reality.

### **Religion as a Theory of Truth**

In essence, humans live in this world as creatures who like to seek the truth. One way to find a truth is religion. Religion with its own characteristics provides answers to all questions that humans ask, both about nature, humans, and about God. In getting the truth according to religious theory is a revelation that comes from God. Humans seek and determine the truth of something in religion, by questioning or seeking answers to the Scriptures. Thus, something is considered true if it is in accordance with religious teachings as a determinant of absolute truth.

### **Source of Knowledge**

#### **Rationalism**

Rationalism states that reason is the basis of certainty of knowledge. True knowledge is obtained and measured by reason (Adian, 2002). Rationalist thinkers, including Rene Descartes, Spinoza, Leibniz and Christian Wolf. Although in fact the roots of his thinking have been found in the thinking of philosophers, such as Plato and Aristotle. According to rationalism, the source of human knowledge is based on innate ideas that humans have brought with them since birth. These innate ideas according to Descartes are divided into three categories, namely *cogitans* or thoughts; Second, God or *deus*, and third, *extensia* or breadth. In the method of achieving knowledge, Descartes introduced a method known as the method of doubt (*dubium methodicum*), namely doubting everything, including everything that has been considered certain within the framework of human knowledge.

#### **Empiricism**

According to Empiricism, humans acquire knowledge through experience. Empiricism views sensory experience (*al-tajribah*) as a source of truth and certainty of human knowledge. Empiricism is based on several Western thinkers including Francis Bacon, Thomas Hobbes, David Hume, and John Locke. John Locke introduced the theory of *tabula rasa* namely that humans are initially empty of knowledge, their experience fills the empty soul, then they have knowledge. At first, the senses that enter are simple, gradually they become complex, then knowledge is formed. So in empiricism, the main source of knowledge is sensory experience. Thus, empiricism emphasizes the experimental method in the process of achieving human knowledge. Someone who does not have a particular type of sense, then he cannot have any conception of knowledge related to that sense.

#### **Criticism**

Criticism emerged as a result of the battle between rationalism and empiricism regarding human knowledge, and figures from the school of criticism, including Immanuel Kant. Kant considers that experience and human reason can both be used in achieving human knowledge, which then divides the stages of achieving human knowledge into the stages of sensory attainment, the stage of reason, and the stage of reason or intellect. At this stage, the process of human knowledge has arrived at basic principles that can no longer be traced and are absolute, Kant calls this a transcendental idea.

## **Intuitionism**

Intuitionism is an epistemological thought pioneered by Henry Bergson. According to Bergson, intuition is the result of the highest evolution of understanding, because the human senses and reason are both limited in understanding reality as a whole. According to him, intuition is direct knowledge, what humans can achieve is only the phenomena or visible symptoms which are nothing but the synthesis of elements that come from outside as material with a priori form of space and time in the structure of human thought.

Simultaneously with spontaneous sensory attainment operates the human mind. The task of the human mind is to compile and relate sensory data. In this case the human mind works with the help of its fantasy power. Knowledge of reason can only be obtained when there is a synthesis between sensory experience and a priori forms which Kant called "categories", namely innate ideas that have an epistemological function in humans to construct absolute knowledge and not relative knowledge. Intuition overcomes the outward nature of symbolic knowledge, which is basically analytical, comprehensive, absolute, without the aid of symbolic representations. Because of that intuition is a suggestion to know directly and immediately, which is personal and unpredictable. As a basis for regularly compiling knowledge, intuition cannot be relied upon. While epistemologically, intuitive knowledge comes from intuition that is obtained through direct observation, not regarding the outward existence of an object but the essence of the existence of an object.

## **Asy-Syahadatain and His Teachings**

### **History of the Asy-Syahadatain Congregation**

The Syahadatain Order was first developed by Sayyid Umar Ibn Yahya, (often called Abah Umar) the 37th descendant of the Prophet Muhammad from the genealogy of Husain Ibn Alî with the surname Yahyâ. Abah Umar's parents were of Arab ethnicity who came to Indonesia to trade and then settled in Cirebon in 1860. The descendants of the Prophet Muhammad who still exist today are from Fâtimah al-Zahrâ (married to Alî ibn Abî Tâlib) through Hasan and Husain. Hasan's descendants are called Sayyid (son) and Sayyidah (daughter), while Husayn's descendants are called Syarîf (male) and Syarîfah (female).

Abah Umar grew up in a pesantren environment from childhood until 1930. His genealogy is Umar Ibn Isma'il Ibn Ahmad ibn Syekh Ibn Taha Ibn Mashikh Ibn Ahmad Ibn Idrus Ibn Abdullah Ibn Muhammad Ibn Alawi Ibn Ahmad Ibn Yahya Ibn Hasan Ibn Ali Ibn Alawi Ibn Muhammad Ibn Ali Ibn Alawi Ibn Muhammad Ibn Ali Muhammad Sahib al-Mirbat Ibn Ali Khali Qasim Ibn Alawi Ibn Muhammad Ibn Alawi Ibn Ubaidillah Ibn Ahmad al-Muhajir Ila Allah Ibn Isa al-Naqib Ibn Muhammad al-Naqib Ibn Ali al-Uraidî Ibn Ja'far al-Sadiq Ibn Muhammad al-Baqir Ibn Ali Zainal Abidin Ibn Husain Ibn Fatimah al-Zahra bint Nabi Muhammad.

Abah Umar received several nicknames, namely al-Habib Umar Ibn Ahmad Ibn Sheikh Ibn Taha Ibn Yahya, Sheikh al-Mukarram. While the students gave the nicknames Sheikh al-Hadi, Sheikh al-Alim, Sheikh al-Khabir, Sheikh al-Mubin, Sheikh al-Wali, Sheikh al-Hamid, Sheikh al-Qowim, and Sheikh al-Hafiz. Abah Umar was born in Arjawinangun, Cirebon Regency, in the month of Rabiul Awal in 1298 H/22 June 1888 M and died on 13 Rajab 1393 H/20 August 1973 M. His father was a trader and at the same time a preacher from Hadramaut named al-Habib Syarif Isma'il Ibn Yahya. His mother is Siti Suniah bint H. Sidiq, originally from Arjawinangun. In terms of madzhab following the Ahl al-Sunnah wa al-Jama'ah school, having the Syafi'i school of thought in the field of jurisprudence and having the school of Abu Hasan al-Asy'ari in the field of Ushuluddin.

It is said that when Abah Umar was born his entire body was filled with Arabic script (aurod writing from the creed to the end), so that his father was worried that he would become slander. So he kissed her every day while reciting blessings until finally the writings disappeared. Abah Umar grew up in a boarding school environment from

childhood until 1930 AD. When he was 7 years old, Abah Umar attended the Ciwedus Islamic Boarding School, led by K.H. Ahmad Saubar, Kuningan, West Java. After some time, about two years, Abah Umar moved to the Bobos Islamic Boarding School under the tutelage of K.H. Syuja'i. From Pondok Bobos then moved to Pondok Buntet Cirebon under the care of K.H. Abdullah Abbas, and moved again to the Majalengka Islamic boarding school under the tutelage of K.H. Anwar and K.H. Abdul Halim. It was in this pesantren that Abah Umar spent 5 years.

After finishing his nyantri, he organized a study in Panguragan known as Abah Umar's study. His students are known as the reciter of the shahada because he conveyed the essence of the shahada from Syarif Hidayatullah. The recitation of Abah Umar's shahadah was heard all the way to Malaysia, so many people took itba' and pledged allegiance to Abah Umar. Thus, in a short time Abah Umar's recitation became more and more crowded. Every Friday night, Panguragan was attended by congregations who wanted to recite the shahada. Even in a story, when the Dutch passed Panguragan they echoed "maulana ya maulana..." solemnly.

In 1947 Abah Umar formed his study into the name of the Asy-Syahadatain organization and received permission from President Soekarno in 1951. After that Asy-Syahadatain grew bigger and busier with congregations to foreign countries, so many people felt worried about being carried away by Abah Umar, thus stating that Abah Umar's teachings were heretical. Finally Abah Umar was tried at the Religious Court and found guilty with no defense. Abah Umar was imprisoned along with several of his students including K.H. Idris Anwar for 3 months. However, not even 3 months after Abah Umar was released because many of his wardens took the allegiance to Abah Umar.

In 1950, for the first time Abah Umar held a tawasulan, that same night Abah Umar had several guests who could be witnessed spiritually by several students including, K.H. Soleh bin K.H. Zaenal Asyiqin. The guests were the Prophet Muhammad who was present spiritually and gave Abah Umar the title of Sheikh al-Hadi, accompanied by the Angel Gabriel and gave him the title Sheikh al-Alim. Then in succession, Siti Khadijah gave the title Sheikh al-Khabir, Siti Fatimah Azzahra gave the title Sheikh al-Mubin, Sayyidina Ali gave the title Sheikh al-Wali, Sheikh Abdul Qodir gave the title Sheikh al-Hamid. Syarif Hidayatullah, Sunan Gunung Jati gave him the title of Sheikh al-Qowim, and finally Nyi Mas Ayu Gandasari gave the title of Abah Umar as Sheikh al-Hafidz. With this incident, according to K.H. Soleh as the night of the coronation of al-Habib Abah Umar as Wali Khalifaturrosul Shahibuzzaman.

In the 1960s the Asy-Syahadatain Congregation was frozen by the government because it was considered to be disturbing the community. The reason for the suspension was based on allegations and reports from an official that Abah Umar's guidance on tawasul was deemed misleading. After negotiations between the ulemas and the clerics of the AsySyahadatain congregation, it was finally agreed to reopen the Asy-Syahadatain congregation because there was not a single guidance that was considered heretical. In 1971 Jamaah Asy-Syahadatain joined Golkar through GUPPI in order to participate in building the nation. In 1973-Abah Umar to be precise 13 Rajab 1393 H/20 August 1973 died after an attempted assassination by Mari'i. Muhamad Rasyid (abah Rasyid) held the relay for his murshidship for 20 years, then was continued by his son, Ahmad Ismail (abah Mail), continued by Abdurrahman bin Umar and is now led by Syayid Gamal Ibn Umar Ibn Yahya.

In 1947 Abah Umar began to raise the banner of Syahadatain and in 1951 founded the Asy-Syahadatain Islamic Boarding School in Panguragan. Furthermore, he founded the Asy-Syahadatain Order and at the same time the leader of the Ash-Syahadatain Order. He wrote a book entitled "Auradh Tariqah Asy-Syahadatain" as a guide for his followers. The shahada, according to Habib Umar, is not enough to pronounce, but its meaning must also be reflected in the soul. With the testimony of two sentences creed, one's sins will be forgiven and the roots of polytheism will also be eroded in him.

### The teachings of the Asy-Syahadatain Order

The shahada is a pledge of one's belief in entering Islam. Jama'ah Syahadatain interprets the creed as a teaching that is not only limited to the level of shari'ah, but also at the level of essence. The shahada is testimony, knowledge, faith, faith, belief, and justification of a person, so that the shahada is not only verbal or pledged, but covers the whole. The shahada is interpreted by the Jama'ah syahadatain in a sufistic framework, which is part of the Islamic syari'at which is a form of Ihsan which is manifested in spiritual liberation in knowing oneself and God.

Jama'ah Asy-Syahadatain has a guide in the form of poems by Habib Umar Ibn Ismail Ibn Yahya called Nadham Khadroti Sayyidi Syekhunal Mukarram al-Habib Umar Ibn Yahya "composed by Ki Mudrik and tashhih H. Yusuf.

Nadham is divided into several sub-chapters which discuss the creed, habl min-allah, habl min al-nas, prayer, knowledge of knowledge, morals, warnings, torture, and others. Regarding the creed, it is explained that the creed practiced by Jama'ah Syahadatain is the creed of Sunan Gunung Jati:

*Iki nadhom nutur syahadat sejati*  
(this is the true shahada)  
*Syahadat kang weton saking gunung jati*  
(Creed that comes from Mount Jati)  
*Wong pada lari sampae pada mati*  
(people run after the creed to death)  
*Bukti syahadat wali gunung jati*  
(which is the creed of the guardian of Gunung Jati)  
*Syahadatipun Gusti Syarif Hidayatullah*  
(This creed comes from Syarif Hidayatullah)  
*Ingkang ngelakoni kabe waliyullah*  
(which is done by the saints of Allah)

According to Sayyid Gamal Ibn Ismail Ibn Umar, what is meant by guardians are the lovers of Allah, namely people who are istiqamah by continuing to draw closer to Allah SWT by means of shahada, as the nadham:

*Iki zaman Dewa Kresi, Allah rasul ning umate melasi,*  
(This is the era of the god Kresi, Allah and His messengers love their people)  
*Ayu batur syahadat loro kita ungsi, iki syahadat ilmu siji*  
(Let's take the creed two, this creed is the main knowledge)  
This means that the creed is the seed of knowledge, and the main knowledge, this nadham is then followed by:  
*Tinggalane para wali, pimpine Gusti Syarif Gunung Jati,*  
(yang telah diturunkan oleh para wali, yang dipimpin oleh Sunan Gunung Jati)  
*Sama rata sama rasa, kabeh makhluk dikon ngerasa*  
(all creatures are equal and equal, all creatures are ordered to feel it)

The meaning of the True Creed was later expanded by Sayyid Gamal Ibn Ismail Ibn Umar by reviving the three basic human potentials, namely reason, heart and metabolism. Reason must have intelligence, the Heart must be able to produce something better, and Metabolism is able to find something more intelligent.



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In the study of epistemology, to find the truth of knowledge, there are rationalism and empiricism. According to Sayyid Gamal Ibn Ismail Ibn Umar these two things alone are not enough to find true knowledge. Therefore Sayyid Gamal Yahya discovered a concept called scientia sacra or sacred knowledge. Basically the concept of scientia sacra has been developing for a long time, one of the characters is Sayyid Husein Nasr, which scientia sacra is true knowledge, because it is based on revelation and human intellect, in this case the concept of three drafts according to Sayyid Gamal Yahya, one of which is trying to find true knowledge of God (ma'rifatullah). The mind must be able to lead the heart to find this sacred knowledge. Then metabolism functions as a real action of the mind and heart because knowledge will not be useful if it does not act. Because in Islamic understanding, after knowing and having faith, it is good deeds that must be done next. The stages of the shahada in Jama'ah Ash-Syhadatain are as follows:

#### **Bai'at or Pledge of Allegiance**

Bai'at means taking an oath of allegiance to a leader. taking allegiance to a murshid teacher is the first thing to do. According to Habib Abdul Muthalib Ibn Yahya, the human era is divided into two, first, the prophetic era and the second, the sainthood era. The Prophetic Age began with the Prophet Adam as, until the last Prophet, namely the Prophet Muhammad, whose total number of Prophets was 124,000. Second, is the age of sainthood. This era is divided into seven eras, and each era has a shahib al-zaman or leader of its era. The first is the Nur era, led by the Prophet Muhammad, the second is the Mubin era, this era is led by Imam Ali Zainal Abidin, the third is the Musthofa era, led by Imam Ja'far Sadiq, the fourth is the 'Alim era led by Sheikh Abu Hasan Asy-Syadzili, fifth is the Bathin era led by Sheikh Abdul Qadir Jailani, sixth is the Dzahir era led by Sharif Gunung Jati, and seventh is the Muhsin era led by Syarif Kebon Melati. In this case, the position of Sunan Gunung Jati was placed in the position of the leader of the Dzahir era. After Sunan Gunung Jati died, it was continued by Abah Umar. This is in accordance with the verse contained in the nadham:

*Abad awal gusti syarif gunung jati*

(In the early centuries by Sunan Gunung Jati)

*Abad akhir gusti syarif kembang melati*

(In the last century by Sayyid Umar bin Isma'il bin Yahya)

Knowledge of Allah swt cannot be found without knowing ma'rifah al-rasulullah. Likewise, knowledge about Muhammad cannot be found without going through the ma'rifah of the caliph al-rasul (Sunan Gunung Djati). Therefore, if you want to know Allah SWT and His Messenger, you should go through Ma'rifah Khalifah Al-Rasul. So that you want to enter Islam, you should take the creed and allegiance to the ma'rifah of the caliph al-rasul. In the understanding of Jama'ah Syhadatain, bai'at is also called a stamp. The shahada stamp is



a declaration of one's loyalty to Allah, the Messenger of Allah, and the caliph of the Messenger of Allah (Teacher Mursyid Kamil) to carry out all instructions and stay away from all prohibitions in order to be safe in this world and the hereafter. This creed stamp has its own provisions such as:

1. A student must perform ablution.
2. Carry out the shahada stamp in front of the Mursyid Kamil teacher or his representative.
3. Place your palms on your forehead, and your left hand on your chest, and lower your head.  
Read shahadah shalawat.  
Appreciate the contents of the shahadah shalawat.
4. Paying the dowry in the form of a cloth the size of prayer clothes, 472.5 kg of rice, 2250 cents in cash or in terms of 450 kg of rice and the dowry is given to the poor.
5. Carry out all prescribed amaliah and wiridan guidelines.

### Salat

Based on the word of Allah SWT in Q.S. al-dzariyat verse 56 and the words of the Prophet Muhammad, which was narrated by Umar bin Khattab ra which means Ihsan is that you worship Allah as if you see him, if you do not see him, then He sees you". In this case worship should present the meaning of ihsan which is defined by the shahadah, so that the prayer understood by the Jama'ah Syahadatain is worship which always brings the meaning of the shahada in it. In addition, the sunnah prayers that are held are used as a training medium to fulfill the creed stamp. The sunnah prayers are performed like the practice of midnight prayers for 40 consecutive days, and Duha prayers for 40 consecutive days.

### Pray

Jama'ah Syahadatain who always recite the creed after praying 5 times a day by reading:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

In the understanding of Jama'ah Syahadatain, their daily dhikr is at least divided into two, the first is capital. Capital is a practice of dhikr taught by Sayyid Syaikhunal Mukarram to increase provisions (capital) in taking the path to the pleasure of Allah swt. Capital is carried out after a student receives the shahada stamp. The implementation time is from Ashar to Maghrib by reading:

يَا كَا فِي يَا مُبِينُ يَا كَا فِي يَا مُغْنِي - يَا فَتَّاحُ يَا رَزَّاقُ يَا رَحْمَنُ يَا رَحِيمُ

Meanwhile, from maghrib time until dawn read:

يَا كَا فِي يَا مُبِينُ يَا كَا فِي يَا مُغْنِي

and from dawn to ashur read:

يَا فَتَّاحُ يَا رَزَّاقُ يَا رَحْمَنُ يَا رَحِيمُ

The number of capital dhikr is 1 kati which is equal to 10,000 times of recitation.

Second is the ticket. The ticket is a practice of remembrance as proof of being a student of Sayyid Syaikhunal Mukarram by asking permission from the murshid teacher or a representative, carried out for 40 consecutive days and the reading of this ticket is determined by a murshid teacher. one of the dzikir given is the shalawat tunjina which is read at the time after the Isya prayer and before Fajr time.

اللَّهُمَّ صَلِّ صَلَاةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًا عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ الذِّ

تُجَنَّبُ بِهِ مِنْ جَمِيعِ الْأَهْوَالِ وَالْأَفَاتِ، وَتَقْضَى لَنَا بِهِ جَمِيعُ الْأَحَايَاتِ وَتُطَهَّرُنَا بِهِ مِنْ جَمِيعِ السَّيِّئَاتِ وَتُرْفَعُنَا بِهِ أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهِ أَقْصَ الْغَايَاتِ، مِنْ جَمِيعِ الْخَيْرَاتِ الْخَيْرَاتِ وَبَعْدَ الْمَمَاتِ وَعَلَى إِلَهٍ بَعْدَ كُلِّ مَعْلُومٍ لَكَ

## Morals

Morals are at least divided into two. The first is morality towards Allah SWT or what is called *habl min-Allah*, the second is morality towards creatures or what is called *habl min al-nas*. First, morals towards Allah SWT, one of which can be seen in the way they worship. Jama'ah Syahadatain when going to pray always wear white clothes. This is a reflection of their morals towards Allah SWT, it is also a form of the Sufistic practice of Sunan Gunung Jati:

*Santri kamil santrine Ki Sunan Jati*

(The perfect student is Sunan Gunung Jati's student)

*Senengane wangi-wangi jubah putih*

(His favorites are perfume and white robes)

*This is one of the proofs that the Jama'ah Syahadatain really loves the ahlul verse by mentioning the names of these figures in their tawassul, as well as in the poems used as the guidance of the Jama'ah Syahadatain.*

مَوْلَانَا يَا مَوْلَانَا يَا سَامِعَ دُعَائِنَا بِحُرْمَةِ شَرِيفِ هِدَايَةِ اللَّهِ اسْتَجِبْ دُعَائِنَا  
مَوْلَانَا يَا مَوْلَانَا يَا سَامِعَ دُعَائِنَا بِحُرْمَةِ شَيْخِنَا الْمَكْرَمِ اسْتَجِبْ دُعَائِنَا

This is one of the proofs that the Jama'ah Syahadatain really loves the ahlul bait by mentioning the names of these figures in their tawassul, as well as in the poems used as the guidance of the Jama'ah Syahadatain.

## CONCLUSION

Syahadatain is a form of emphasizing the two sentences of creed, which are carried out after the five daily prayers and end with blessings. The shahada is a testimony, knowledge, intention, faith, belief, and justification of a person, so that the creed does not only lie in oral or vows, but includes the whole which is interpreted in a sufistic framework, which is part of the Islamic shari'ah which is a form of Ihsan which is manifested in spiritual liberation in knowing oneself and God. Epistemologically, in discovering the truth of knowledge, Jama'ah Asy-Syahadatain uses the concept of what is called *scientia sacra* or sacred knowledge and is reflected in the concepts of reason, heart and metabolism. As one (read: Tariqah) Jama'ah Asy-Syahadatain has certain practices, as well as the practice of worship, and respect for the ahlul bait.

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