

The *Ratib saman*: Tradition In Kerinci And Its Existence In The Modern Era

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Abstract

The purpose of this study is to introduce to the general public *ratib saman*, its origins, and pronunciations in the series of implementation of *ratib saman*. Because many of the kerinci people, exceedingly ordinary people, do not know *ratib saman* or even don't know what *ratib* is. Until now, many Kerinci people still do not know *ratib saman*. So some time ago, a video of the community doing this *ratib saman* tradition developed on social media, and many comments from ordinary people who did not know *ratib saman* thought this *ratib saman* was a cult. However, several areas in Kerinci are famous for their scholars who bring and practice this *ratib saman* and then introduce *ratib saman* to the people so that it becomes a tradition or local wisdom in their area. This *ratib saman* is a series of dhikr or praises to Allah subhanahu wa ta'ala. *Ratib saman* is a teaching from the Order of Samaniyah, which was brought from

Medina, Saudi Arabia, by previous scholars who performed the pilgrimage and at the same time studied there. Then it was developed in the regions of Indonesia up to the Kerinci district. Saudi Arabia by previous scholars who performed the pilgrimage and at the same time studied there. Then it was developed in the regions of Indonesia up to the Kerinci district. Saudi Arabia by previous scholars who performed the pilgrimage and at the same time studied there. Then it was developed in the regions of Indonesia up to the Kerinci district.

Keywords: *Ratib saman, tradition, society*

Introduction

Indonesia is a country that has a high level of plurality in understanding the religion it adheres to, giving rise to various traditions and local beliefs that have developed in several regions. Their acceptance of religious teachings by the background of the broadcasters, the socio-cultural community, and the natural conditions are surrounding them.

So that this gave birth to various cultural expressions as well; in addition, the traditions that emerged in the archipelago have specificities in each region that want to emphasize community and togetherness in their meaning and implementation. So in these traditions, the importance of maintaining togetherness is revealed even though they have different beliefs, and it is always passed down from one generation to the next.

On the other hand, besides its culture, which is full of religious values, Indonesia also has a

diversity of cultures which is the identity of its people. Cultural acceptance of religion gives birth to various artistic expressions as well. On the one hand, the variety of faiths and cultures in Indonesian society provides the potential for the richness of Indonesian cultural treasures. Still, on the other hand, it also has the potential for disharmony. Therefore, apart from being religiously devout, the community is also expected to be harmonious in the existing differences.

One example of the diversity of traditions due to the mixing of religions and cultures is in Kerinci Regency, Jambi Province. The Kerinci people have various traditional ceremonies such as the kenduri sko ceremony, the asyeik ceremony, the balimau bath ceremony, the bathing ceremony, the pilgrimage ceremony, the reading of the ratib upright/seman, cooperation (going down to the fields, leaving the house, digging water channels, pulling wood), etc. These ceremonies involve many people, indicating that the Kerinci tribe holds a vital principle of unity and unity, helping each other hand in hand as their proverb "kerjo kecil is studded with arai, kerjo gedang is studded with arai." This togetherness is also shown by the saying "sahalun suhak, salatuh bdei," which means togetherness and life helping each other.

Kerinci is an important area in Indonesia but is rarely of interest to experts. Surprising considering that Kerinci is quite an attractive area, with a mild climate, impressive volcanoes, beautiful and clean villages, and amiable people. The people

who live in the Kerinci area are the Kerinci tribe, and the language of instruction used is different from other regional languages in Sumatra, namely the Kerinci language. This difference is due to the layout of the remote Kerinci area. It has its dialect. Kerinci also has its script or letters called the Incung script.

Ratib Tegak/*ratib saman* has become one of the local wisdom of the community in several areas of the Kerinci district. Such as Bungo Tanjung Village, Pulau Tengah, Tanjung Pauh, and other villages. Ratib Tegak looks more distinctive than the teachings of other tarekat in the Kerinci area. This tradition caused quite a stir some time ago when many people said that the implementation of this tradition was part of a cult. Ratib Tegak is a religious ritual tradition carried out as a form of expression of gratitude and happiness after fasting during Ramadan and Eid al-Fitr. Bungo Tanjung Village, Sitingau Laut District, and Pulau Tengah Village, Keliling Danau District, are two villages that still routinely carry out this tradition. There is still a strong religious tradition in these two villages because the people of Bungo Tanjung Village still practice worship carried out by the Syattariyah order, while residents of Pulau Tengah Village still practice worship developed by the Sammaniyah order.

Ratib Samman is a forum for village communities to improve their spirituality. In addition, this tradition has a high social aspect, namely increasing a sense of kinship, togetherness,

and cohesiveness. As a tarekat, Samman is a way of taqarrub (getting closer) to Allah SWT with strict procedures and conditions. In addition, Samman is also considered a religious tradition maintained by the community, even though it has dynamics and declines or is less desirable, especially by the current generation. Ratib Samman is a forum for village communities to improve their spirituality. In addition, this tradition has a high social aspect, namely increasing a sense of kinship, togetherness, and cohesiveness. As a tarekat, Samman is a way of taqarrub (getting closer) to Allah SWT with strict procedures and conditions. In addition, Samman is also considered a religious tradition maintained by the community, even though it has dynamics and declines or is less desirable, especially by the current generation. Ratib Samman is a forum for village communities to improve their spirituality. In addition, this tradition has a high social aspect, namely increasing a sense of kinship, togetherness, and cohesiveness. As a tarekat, Samman is a way of taqarrub (getting closer) to Allah SWT with strict procedures and conditions. In addition, Samman is also considered a religious tradition maintained by the community, even though it has dynamics and declines or is less desirable, especially by the current generation. Samman is a way to get close to Allah SWT with strict procedures and conditions. In addition, Samman is also considered a religious tradition maintained by the community, even though it has dynamics and declines or is less desirable, especially by the current generation.

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Based on the above, this research seeks to review, complement existing studies, and introduce *ratib saman* to the general public who think that *ratib saman* is a deviant sect. In addition, this research seeks to provide information to policymakers within the Ministry of Religion regarding the potential of cultural values as a source of increasing religious harmony.

This aim is under the mission of the Ministry of Religion, as stated in the Strategic Plan of the Ministry of Religion for 2015-2019, namely (1) increasing the understanding and practice of religious teachings; and (2) strengthening intra- and inter-religious harmony. For this reason, in this context, the Center for Religious Research and Development can see the cultural and religious values contained in the ritual tradition. Religious values in ritual practices can potentially convey and strengthen religious messages to the community. In contrast, cultural values in ritual ceremonies can be a means of an artistic approach to enhancing religious harmony, in addition (Noorbani, 2020).

Method

This qualitative research uses the field research method (field study) by collecting data using interview and observation techniques. This research's sources are community members, religious leaders, and cultural figures in Kerinci. Besides using interview techniques, this study also used observation techniques. The interview and observation data are the primary data in this study, while the secondary data comes from books or writings related to the subject of this research. After the data is collected, the next step is data processing by describing the data, then conducting an analysis. Or data analysis to get more valid and accurate data. Then, finally, conclude it.

Result and Discussion

The origin of *Ratib saman*

Meaning of *Ratib saman*

Ratib is a collection of prayers and dhikr ma'tsurat sourced from the hadith of the Prophet Muhammad. which are then assembled by the shalih scholars -who are believed to be waliyullah- in a specific arrangement based on the amount of fadhilah contained, but still light and easy to practice. The collection of prayers and remembrance, which have different sequences, is named by its practitioners by the composer. Ratib comes from the word "arrangement" or "orderly sequence." For example, a series of Dhikr and

prayers composed by al-Habib Abdullah Bin Alawi Al Haddad is known as Ratib Alhaddad.

The one compiled by Al Habib Abu Bakar Alaydrus is called Ratib Alaydrus. And the composition of Habib Umar Bin Abdurrahman Al-Aththas is called Ratib Al-Aththas. There is also Ratib Kubra, composed by Habib Thoaha Bin Hasan Bin Thoaha Bin Yahya.

Meanwhile, *Ratib saman* is a remembrance and prayer composed by the Sheikh Muhammad Samman Al-Madani. He is one of the leading tarekat scholars who are descendants of the Prophet Muhammad. His grandson, Hasan bin Ali bin Abi Talib, son of Sayyidatuna Fatima Az-Zahra bint Muhammad (Rasulullah), is also the caretaker of the Prophet's tomb. His full name is Gauts Zaman Al-Waly Qutbil Akwan Sheikh Muhammad bin Abdul Karim As-Samman al-Madani.

Ratib saman, or ratib upright, is a dhikr tradition that some Muslims carry out in several areas of the Kerinci district. This tradition has been going on for hundreds of years. *Ratib saman* is called ratib upright because 95% of the series of dhikr and prayer movements are performed while standing (proper in the kerinci language).

The argument for Dhikr itself is quoted from a verse of the Koran, letter Ali-Imran verse 191, which means, "those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the

earth (while saying): "O Our Lord, You did not create this in vain, Glory to You, So protect us from the torment of hell."

So, in essence, *ratib saman* is a series of Dhikr of praise and prayer to ALLAH SWT. A prominent tarekat scholar compiled Gauth Zaman Al-Waly Qutbil Akwan Sheikh Muhammad bin Abdul Karim As-Samman al-Madani, a descendant of the Prophet and caretaker of the tomb of the Prophet. And I need to emphasize that this *ratib saman* is not heresy.

Historical of *Ratib saman* in Kerinci

Ratib saman was compiled, developed, and practiced for the first time by a prominent tarekat scholar, namely the founder of the Samaniyah congregation, a descendant of the Prophet Muhammad SAW, and the caretaker of the Rasulullah SAW's tomb, named Sheikh Muhammad Saman Al-Madani. He was born in the city of Medina in 1132 H / coincided in 1718 M. And died on Wednesday 02 Dzulhijjah 1189 H and was buried in Baqi'.

However, this Dhikr was popularized for the first time in Kerinci, precisely on Pulau Tengah, by Sheikh Qulhu. It is called that because these scholars always practice the letter Qulhu or Al-Ikhlâs. Apart from being known as Sheikh Qulhu, he is also known as Sheikh Strong because he is known to have physical and mental strength above the average normal human.

In 1697 AD, Sheikh Qulhu returned to his hometown in Pulau Tengah after wandering to study Islamic sciences from Sunans in Java. When he returned, he carried out preaching to perfect the religion of the residents in his area and teach a dhikr in standing form.

In 1785M, the construction of the Keramat mosque was completed, and it began to be used for worship activities. In the same year, Sheikh Qulhu's two children, H. Ratch and H. Raha returned from Mecca after performing the pilgrimage and studying there. The two sons were the first to learn under Sheikh Muhammad Saman. After returning, they complete the reading in Ratib Tegak by adding more sentences of Dhikr. Apart from that, the two of them also started to spread the Tariqa Samaniyah in Pulau Tengah.

Since then, Ratib Tegak has also been called *Ratib saman* because, in one of the recitations of the Dhikr, there is a phrase that reads "Badah Ya Shaykh 3X, Samman Aulia'Allah", or "Get ready, O Sheikh 3X, Samman Aulia'Allah." After that, this *ratib saman* tradition developed in the areas of the Kerinci district and then became a tradition or local wisdom in these areas.

Tradition of *Ratib saman*

Ratib saman has become a tradition of religion/local wisdom in several areas of the Kerinci district. Pulau Tengah Village, Bungo Tanjung, Tanjung Pauh, Kayu Aro Ambai, Baru Semerah

Village, Ujung Pasir, Koto Tuo Ujung Pasir, Pondok Beringin, Koto Rendah, Tutung Bungkok and there are still other villages. However, the researcher cannot confirm whether these villages still practice the *ratib saman* tradition.

In carrying out the *ratib saman* tradition, all the villages above have different times. In the town of Bungo Tanjung, it is held on the 16th night of Ramadan and the 6th day of Shawwal. On Pulau Tengah, it is carried out at three moments; First, when there is a disaster. Second, there are significant events such as visits by governors or regents. Third, changing the takmir of the mosque, which is held on the first Friday of new employee work. Some carry out on the nights of the 16th and 27th of Ramadan. And the villages of Tutung Bungkok and Koto Rendah Kec, Siulak, and Kerinci Mudik area carry it out on takbiran nights/ evening meals and after Eid prayers.

However, due to the corona outbreak in 2020 and 2021, in Tutung Bungkok village, the people did not carry out the *ratib saman* tradition, but in 2022, they will carry it out again. The existence of *ratib saman* in Tutung Bungkok is likely to decrease and even disappear entirely.

It happened with other villages in the Siulak District because there are no values to maintain tradition. No teaching about the recitation of Dhikr, prayer, and *ratib saman* movements from traditional people and pious scholars to the younger

generation. Ustadz or ulama forbid the community from carrying out this *ratib saman*.

Because people will lose consciousness at the end of the *ratib saman* movement, as in the aseik and rantak kudo traditions, the ustadz or the ulema said that anything that causes you to lose consciousness/lose your mind is illegitimate. And also, when those people lose consciousness, especially when there are a lot of people, there is a risk of a stubborn impact on the floor made of ceramic/cement, which might be fatal. But in the past, it was allowed because the average mosque floor was still made of wooden planks, so it wasn't too dangerous.

From the explanation above, according to the author, the *ratib saman* tradition must still be maintained by people. Because, in essence, this *ratib saman* is a series of Dhikr and prayers to Allah SWT. However, the *ratib saman* movement may cause loss of consciousness, although not all people need it, and it must be eliminated.

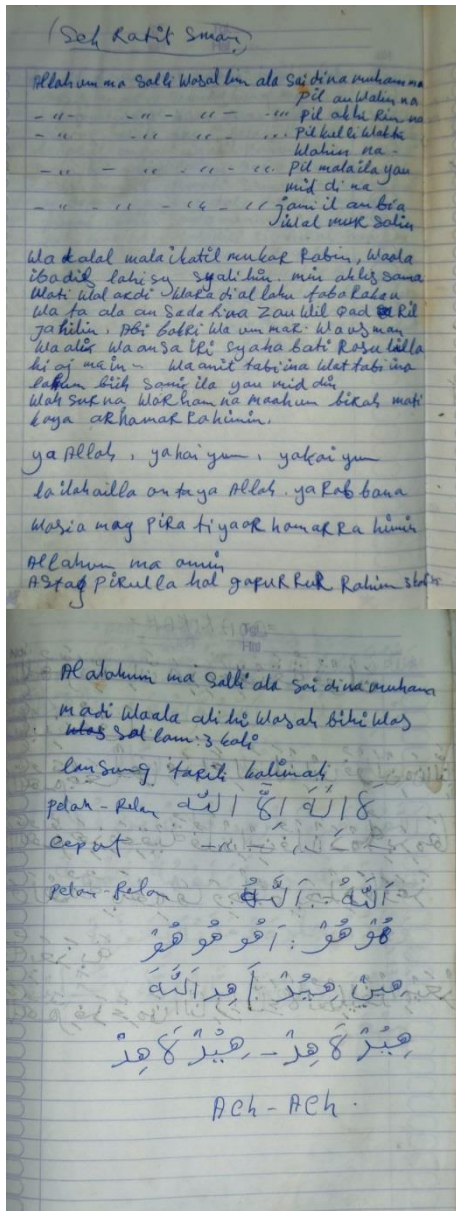
The Manuscript of *Ratib saman*

As for the reading in the *ratib saman* that the writer managed to get from the traditional leader of the village of Tutung Bungkok, Mr. Bakhtiar, he said that the text he gave to the writer was not complete. The supplementary text is missing. He had been looking for the text for several days but could not find it. Therefore, the author apologizes for not being able to include the full text of this *ratib saman*.

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The text that the author managed to get can be seen below;



The reading is:

Allahumma shalli wa sallim `ala sayyidina muhammadin fil awwalin

Meaning: Dear Allah, bestow prayers and greetings for our Prophet Muhammad at the beginning.

Allahumma shalli wa sallim `ala sayyidina muhammadin fil akhirin

Meaning: Dear Allah, bestow prayers and greetings for our Prophet Muhammad at the end.

Allahumma shalli wa sallim `ala sayyidina muhammadin fii kull waqtin wahiin

Meaning: Dear Allah, bestow prayers and greetings for our Prophet Muhammad at every single time.

Allahumma shalli wa sallim `ala sayyidina muhammadin fil mala il `ala ila yaumiddiin

Meaning: Dear Allah, bestow prayers and greetings for our Prophet Muhammad until the doomsday.

Allahumma shalli wa sallim `ala sayyidina muhammadin jami`il anbiya inwal mursaliin

Meaning: Dear Allah, bestow prayers and greetings for our Prophet Muhammad, All Prophets and messengers.

**Wa alal malaikatil wal muqarrabin, wa ala ibadillahish shalihin, min ablis samawati wal ardh, waradiallahu tabaraka wata `ala an sadaarina zanwil qadril jaabilin, abi bakerin wa umar wa utsman wa `ali wa ansba iri shahabati*

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*rasulullahi lahum biih sami ila yaumiddin, wan surna warhamna maahum birah mati kaya arhamar rahimin**

Meaning: And for the angels, for the Soleh servants of Allah, of the inhabitants of heaven and earth, and may Allah bless and encourage us from foolish people. And bestow sholawat on Abu Bakr, Umar, Ustman, Ali and all the companions until the doomsday. Help and love us and them with Your grace, dear all-loving and all-merciful.

Ya allah, ya hayyu, ya qayyum

Meaning: Dear God. Dear the all-living, Dear the all-standing.

Laa ilaha illa anta ya allah, ya rabbana wasia magfirati ya arhamar rahimin

Meaning: There is no god but You. Dear God. Dear our lord, extend forgiveness to us, dear all-loving and all-merciful.

Allahumma aamiin

Meaning: Amen..

Astaghfirullahal gafururrahim

Meaning: I ask for mercy from the all-forgiving Allah, and all-merciful

**Allahumma shalli `ala sayyidina mubhammadin wa ala alibi washabbibi wa sallam* 3x*

Meaning: Dear Allah, bestow shalawat for the Prophet Muhammad and his family and friends.

Immediately drag the sentence from slowly then faster:

Laa ilaha illallah...

Meaning: There is no god but Allah.

Allahu allahu...

Meaning: Allah, Allah..

Huu buu abuu buu...

Meaning: Huu huu ahuu huu..

Hiin hiiid abiid Allah...

Meaning: Hin hid ahid Allah

Hiid laahid hiiid laahid...

Meaning: Hiid Laahid hiiid laahid

Akh akh...

Meaning: Akh akh..

Thus, the *ratib saman* text that the author managed to get.

Conclusion

This study found that this *Ratib saman* has also become a tradition in several villages in the Kerinci area of going home, especially in the Siulak sub-district. The *ratib saman* exists in the downstream Kerinci area. The *ratib saman* tradition does not only live in the downstream Kerinci area but also exists in the Kerinci mudik area, especially the Siulak sub-district, one of which is in Tutung Bungkok village, which is the object of research this time. This research is also essential because another purpose is to explain to the general public that this *ratib saman* is not a cult or heretical teachings.

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