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The Dialectics of Ratib Samman Practices in Pulau Tengah, Kerinci Regency: A Living Qur'an Study

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ABSTRACT

This study examines how the Ratib Samman tradition is preserved and contested through Qur'anic interpretation in Pulau Tengah, Kerinci, Indonesia. Using a qualitative Living Qur'an approach, data were drawn from four personal interviews, local written documentation, observations, and relevant literature. The findings reveal that Ratib Samman, locally known as lataik goak, serves as a collective devotional practice that strengthens spiritual commitment, communal solidarity, and religious identity. Practitioners invoke Qur'an 3:191 to explain standing dhikr, whereas critical arguments emphasize humility and moderation in remembrance through Qur'an 7:205, Qur'an 17:110, and hadith. These interpretations reveal a distinction between the general scriptural encouragement of dhikr and the justification of specific ritual procedures. Local historical narratives also contain chronological inconsistencies requiring further verification. The study contributes to Living Qur'an scholarship by showing how inherited religious authority, community experience, and competing scriptural interpretations shape the continuity and contestation of a local Islamic religious tradition.

ABSTRAK

Penelitian ini mengkaji bagaimana tradisi Ratib Samman dipertahankan dan diperdebatkan melalui penafsiran Al-Qur'an di Pulau Tengah, Kerinci, Indonesia. Penelitian menggunakan pendekatan kualitatif Living Qur'an dengan data dari empat wawancara, dokumentasi tertulis setempat, observasi, dan literatur terkait. Hasil penelitian menunjukkan bahwa Ratib Samman, yang dikenal sebagai lataik goak, merupakan praktik zikir bersama yang memperkuat penghayatan keagamaan, solidaritas sosial, dan identitas masyarakat. Para pelaku merujuk pada Surah Ali Imran ayat 191 untuk menjelaskan zikir sambil berdiri, sedangkan argumentasi kritis menekankan kerendahan hati dan sikap tidak berlebihan melalui Surah Al-A'raf ayat 205, Al-Isra ayat 110, serta hadis. Perbedaan tersebut memperlihatkan bahwa anjuran umum untuk berzikir tidak otomatis menjadi dasar bagi seluruh tata cara ritual tertentu. Narasi sejarah lokal juga mengandung ketidaksesuaian kronologi yang memerlukan verifikasi lebih lanjut. Penelitian ini memperkaya kajian Living Qur'an dengan menunjukkan bagaimana otoritas keagamaan yang diwariskan, pengalaman masyarakat, dan perbedaan penafsiran membentuk keberlanjutan sekaligus perdebatan mengenai tradisi Islam lokal tersebut.

1. INTRODUCTION

Religious traditions are an important part of Muslim community life, particularly in societies where Islamic teachings have developed alongside local cultural practices. These traditions are often transmitted across generations and become closely connected to collective identity, religious authority, and everyday spiritual experiences. However, the continuity of a religious tradition does not necessarily mean that all members of society understand or interpret it in the same way. A practice considered an expression of devotion by one group may be questioned by another, particularly when its ritual procedures are associated with different interpretations of Islamic teachings. Such differences reveal an important relationship between sacred texts, religious understanding, and the ways communities maintain inherited practices.

One religious tradition that illustrates this relationship is Ratib Samman, a collective dhikr practice

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associated with the Sammaniyah Sufi order. This order developed through the teachings of Shaykh Muhammad bin 'Abd al-Karim al-Samman al-Madani, whose religious teachings combined elements of several Sufi traditions, particularly the Khalwatiyyah and Naqshbandiyyah orders (Mulyati, 2004). The Sammaniyah order subsequently spread across the Indonesian archipelago through networks of Islamic scholars and pilgrims who studied in the Hijaz before returning to their respective communities. Its influence extended to various regions, including Aceh, Palembang, Banten, Banjar, and South Sulawesi (Jamil, 2007; M. Solihin, 2022). Alongside this historical development, Ratib Samman became an established form of collective remembrance of Allah, although its implementation developed distinctive characteristics in different communities.

The diversity of Ratib Samman practices reflects the relationship between Sufi teachings and local religious cultures. In Palembang, the ritual may involve prolonged collective dhikr accompanied by changes in rhythm, bodily movements, and transitions from sitting to standing positions. In Banjar, the practice is described as involving a more structured sequence of recitations with relatively limited bodily movement. Other communities, including those in Jakarta and Sudan, maintain different arrangements of recitation, duration, and ritual performance (Mulyati, 2004). These variations indicate that Ratib Samman has developed through different historical and cultural circumstances while retaining its association with Islamic devotional practices. Nevertheless, differences in ritual procedures may also lead to disagreements concerning their scriptural foundations and conformity with established understandings of Islamic worship.

In Kerinci Regency, particularly Pulau Tengah Village, Ratib Samman has become an important part of local religious life. The tradition is known as *lataik goak*, referring to dhikr performed in a standing position. Its practice is closely associated with the transmission of Islamic teachings through local religious figures and the historical development of the Keramat Mosque. Community members regard Ratib Samman as an inherited religious tradition that continues to be performed during particular social and religious occasions. These include prolonged natural difficulties, the reception of distinguished visitors, and the inauguration of mosque officials. Beyond its devotional purpose, the practice is associated with communal relationships, religious education, and the preservation of local Islamic identity (Helmina, 2016; Jamin & Mirdad, 2022).

The continued practice of Ratib Samman in Pulau Tengah is particularly significant because it has developed alongside differing interpretations of its theological legitimacy. Supporters maintain that standing dhikr is consistent with Qur'anic teachings, particularly Surah Āli 'Imrān verse 191, which describes those who remember Allah while standing, sitting, and lying on their sides. The verse states:

Qur'an, Surah Āli 'Imrān [3]: 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Translation: "Those who remember Allah while standing, sitting, or lying on their sides, and reflect upon the creation of the heavens and the earth, saying, 'Our Lord, You did not create this without purpose. Glory be to You! Protect us from the punishment of the Fire.'"

For practitioners of Ratib Samman, the reference to remembering Allah while standing provides a scriptural basis for understanding standing dhikr as a permissible expression of devotion. This interpretation has been transmitted through local religious teachings and is closely associated with the community's understanding of the Sammaniyah tradition. However, other religious figures question whether the verse can be used to justify the particular movements, recitation patterns, and procedures of Ratib Samman. Their objections concern the distinction between the general encouragement of remembering Allah and the religious justification of a specific ritual form. The disagreement therefore involves not only the meaning of a Qur'anic verse but also the relationship between scriptural interpretation and inherited religious practice.

The controversy surrounding Ratib Samman became more publicly visible on March 16, 2025, when the Instagram account @bukit_sentiong_group uploaded a video showing the performance of Ratib Samman in a mosque in Kerinci. According to the account presented in the original research, the video attracted criticism from individuals who questioned the religious appropriateness of the practice. Some responses reportedly characterised the tradition as inconsistent with Islamic teachings. Nevertheless, the community of Pulau Tengah continued to preserve Ratib Samman as part of its religious heritage. Although the available information does not establish the full extent of public disagreement, the incident illustrates how a locally established religious practice may become contested when interpreted by audiences with different religious backgrounds and understandings.

This situation raises an important question about the relationship between Qur'anic interpretation and religious traditions. On the one hand, practitioners understand Ratib Samman as a form of dhikr that

has been transmitted through recognised religious figures and maintained within the community for generations. On the other hand, critics question whether the scriptural arguments used by practitioners sufficiently explain the specific procedures of the ritual. These contrasting perspectives indicate that the disagreement cannot be understood merely as a conflict between religion and culture. Rather, it reflects different ways of interpreting religious texts and relating those interpretations to established forms of worship.

The issue can be examined through the *Living Qur'an* approach, which considers how the Qur'an is received, understood, and incorporated into the religious lives of Muslim communities. From this perspective, the Qur'an is not approached exclusively as a written text interpreted through scholarly commentary. Attention is also given to how communities use Qur'anic verses to explain their religious experiences, sustain devotional practices, and construct shared understandings of religious life. In the case of Ratib Samman, Surah Āli 'Imrān verse 191 functions as an important reference through which practitioners explain the significance of standing dhikr. At the same time, disagreement over the relevance of the verse demonstrates that scriptural reception may produce different religious arguments within and beyond a particular community.

Several previous studies have examined Ratib Samman from different perspectives. Siregar et al. (2023), in their research on the Sei Paham community in Asahan Regency, found that Ratib Samman served both spiritual and social functions, particularly in strengthening solidarity during periods of hardship. Tanjung et al. (2024) examined Ratib Samman within the context of religious moderation and communal identity in Besilam Village, Langkat Regency. Their findings highlighted the relationship between collective devotional practices and the preservation of religious identity. Similarly, Siswanto et al. (2021) identified Islamic educational values within Ratib Samman in Batu Panco Village, including faith, worship, morality, and social relationships. Helmina (2016) examined Ratib Samman as a form of local wisdom associated with the socio-religious life of the Tanjung Pauh community.

These studies demonstrate that Ratib Samman is not merely a ritual involving the recitation of prayers and dhikr. It also functions as a means of transmitting religious values, strengthening community relationships, and preserving local Islamic traditions. However, the reviewed studies have primarily emphasised the existence, functions, educational values, and cultural significance of Ratib Samman. Less attention has been given to how different religious actors interpret Qur'anic texts when constructing competing arguments concerning the legitimacy of a particular ritual practice. This distinction is important because explaining the social functions of Ratib Samman does not necessarily explain why its scriptural foundations remain contested.

The present study addresses this gap by examining the dialectics surrounding Ratib Samman in Pulau Tengah Village, Kerinci Regency. Unlike studies that primarily focus on the preservation or social functions of the tradition, this research investigates the interaction between Qur'anic interpretation, community reception, and arguments concerning theological legitimacy. In this study, dialectics refers to the relationship between different understandings of sacred texts and the religious meanings attributed to Ratib Samman by practitioners, religious scholars, and community members. This perspective does not assume that one interpretation automatically represents the entire community or that the existence of disagreement necessarily invalidates the tradition.

The novelty of this research lies in integrating three dimensions that are often examined separately: the historical transmission of Ratib Samman, the community's reception of the tradition, and the competing interpretations of Qur'anic texts used to support or question its legitimacy. By bringing these dimensions together, the study seeks to explain how an inherited religious practice is maintained and understood amid differences in scriptural interpretation. This approach also allows the relationship between religious authority, local cultural continuity, and Qur'anic reception to be examined within a specific community context.

The historical dimension requires particular attention because local accounts associate the development of Ratib Samman with Shaykh Qulhu, his descendants, and the establishment of the Keramat Mosque. These accounts provide important information about how the community remembers the transmission of Islamic teachings in Pulau Tengah. Nevertheless, local historical narratives must be distinguished from independently established historical chronology, particularly when examining their relationship with the broader development of the Sammaniyah order. Accordingly, the present study considers historical accounts as part of the community's understanding of its religious heritage while recognising the need to examine their consistency with available documentary evidence.

Based on these considerations, the study addresses three research questions. First, how is the historical emergence and development of Ratib Samman in Pulau Tengah described through local accounts and

available documentation? Second, how do practitioners, religious leaders, and community members receive, understand, and maintain the Ratib Samman tradition? Third, how do different interpretations of Surah Āli 'Imrān verse 191 contribute to arguments supporting or questioning the theological legitimacy of Ratib Samman?

Accordingly, this study aims to examine the historical transmission of Ratib Samman, explore its reception within the Pulau Tengah community, and analyse the relationship between Qur'anic interpretation and competing arguments concerning the tradition's legitimacy. Through the *Living Qur'an* approach, the research seeks to contribute to a more contextual understanding of how sacred texts are interpreted, experienced, and negotiated within local Islamic traditions. Rather than determining the legitimacy of Ratib Samman solely through the researchers' theological judgment, the study focuses on understanding how different religious actors construct and communicate their interpretations within the social and cultural setting of Pulau Tengah.

2. THEORETICAL FRAMEWORK AND HYPOTHESES

2.1. Ratib Samman and the Sammaniyah Sufi Tradition

Ratib Samman is a devotional practice associated with the Sammaniyah Sufi order, which developed through the teachings of Shaykh Muhammad bin 'Abd al-Karim al-Samman al-Madani. Born in Medina in 1130 AH/1719 CE, Shaykh al-Samman studied various Islamic disciplines and Sufi traditions, including the Khalwatiyyah, Naqshbandiyyah, Qadiriyyah, and Shadhiliyyah orders. His teachings subsequently developed into the Sammaniyah order, which emphasised spiritual discipline and remembrance of Allah through established devotional practices (Mulyati, 2004; Octaviani et al., 2023). Within Islamic devotional traditions, the term *ratib* refers to a structured sequence of religious recitations, supplications, and dhikr. These recitations may be performed individually or collectively and are commonly associated with the guidance of religious scholars or Sufi teachers. Muhammad & Noorbani (2020) explain that ratib practices are generally organised to support spiritual discipline and strengthen religious devotion. Ratib Samman represents one form of this devotional tradition, with particular patterns of recitation and collective performance. A central expression in Ratib Samman is the declaration of divine unity:

لَا إِلٰهَ إِلَّا اللّٰهُ

Translation: There is no god but Allah.

The declaration forms an important part of Islamic remembrance and is recited in various devotional settings. In Ratib Samman, its repetition may be accompanied by changes in rhythm, vocal intensity, and bodily movement, depending on the practice maintained by a particular community. The Sammaniyah order spread across the Indonesian archipelago through networks of scholars and pilgrims who studied in the Hijaz and subsequently introduced its teachings to their communities. Historical accounts associate its dissemination with several regions, including Aceh, Palembang, Banten, Banjar, and South Sulawesi (Jamil, 2007; Mulyati, 2004). The spread of the order also contributed to the development of different local forms of Ratib Samman.

In Palembang, Ratib Samman has been described as a collective practice involving prolonged recitation, variations in rhythm, and transitions between sitting and standing positions. In Banjar, its performance has been associated with a more structured sequence of recitations and relatively limited bodily movement. Other communities, including those in Jakarta and Sudan, maintain different arrangements of devotional recitation and ritual performance (Mulyati, 2004). These variations indicate that Ratib Samman has developed within different religious and cultural environments. Nevertheless, the existence of local variations should not automatically be interpreted as evidence that every ritual procedure has the same historical origin or theological justification. In this study, Ratib Samman is understood as both a Sufi devotional practice and an inherited religious tradition whose meanings are shaped by historical transmission and community experience. This understanding provides the basis for examining its development in Pulau Tengah without treating its ritual form as entirely separate from the social and religious context in which it is maintained.

2.2. The Living Qur'an Approach and Qur'anic Reception

The *Living Qur'an* approach provides a perspective for examining how the Qur'an is understood, experienced, and incorporated into the religious lives of Muslim communities. Rather than focusing exclusively on textual interpretation, this approach also considers how Qur'anic teachings become meaningful through re-

ligious practices, collective experiences, and social relationships. Ahimsa-Putra (2012) discusses the importance of examining the Qur'an as a phenomenon that exists within the cultural and religious lives of its readers. From this perspective, the relationship between Muslims and the Qur'an is not limited to reading and interpreting written verses. It may also be expressed through recitation, religious education, collective worship, and traditions associated with particular scriptural teachings. An important concept within this approach is Qur'anic reception, which concerns the ways individuals and communities respond to the Qur'an. Such responses may involve understanding a verse as religious guidance, using it to explain an inherited practice, or connecting its teachings with particular spiritual experiences. Qur'anic reception is therefore not necessarily uniform. Different individuals may refer to the same verse while emphasising different aspects of its meaning. These differences can be influenced by religious education, interpretive traditions, community experience, and the authority attributed to particular religious figures.

In the context of Ratib Samman, the *Living Qur'an* approach is particularly relevant because practitioners in Pulau Tengah refer to Surah Āli 'Imrān verse 191 when explaining the permissibility of standing dhikr. The verse is not merely discussed as a written religious source. It also functions as a reference through which practitioners understand and defend an inherited devotional practice. However, the reception of a Qur'anic verse must be distinguished from the theological conclusion that the verse necessarily authorises every procedure associated with a particular ritual. A community's interpretation provides important evidence of how scripture is understood in everyday religious life, but it does not eliminate the possibility of other interpretations. The present study therefore uses the Living Qur'an approach to examine how Qur'anic texts are received, interpreted, and connected with Ratib Samman, rather than assuming that the existence of the practice establishes its scriptural legitimacy. This distinction is important for maintaining an analytical balance between the religious experiences of practitioners and the interpretations presented by individuals who question the tradition.

2.3. Qur'anic Foundations of Dhikr and Their Interpretation

Dhikr occupies an important position in Islamic teachings because it refers to the remembrance of Allah through verbal recitation, reflection, and religious awareness. The Qur'an encourages believers to remember Allah in different circumstances. However, interpretations may differ when general teachings concerning remembrance are connected with the specific procedures of an established devotional tradition. One of the principal verses discussed in relation to Ratib Samman is Surah Āli 'Imrān [3]: 191:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Translation: Those who remember Allah while standing, sitting, or lying on their sides, and reflect upon the creation of the heavens and the earth, saying, "Our Lord, You did not create this without purpose. Glory be to You! Protect us from the punishment of the Fire."

This verse describes the characteristics of individuals who combine remembrance of Allah with reflection upon His creation. In *Tafsir Al-Misbah*, Quraish Shihab discusses Surah Āli 'Imrān verses 190–191 in relation to *ulul albab*, individuals whose remembrance of Allah is accompanied by reflection and recognition of divine creation. For supporters of Ratib Samman, the expression *qiyāman* (قِيَامًا), meaning "while standing," is understood as supporting the permissibility of performing dhikr in a standing position. From this perspective, standing dhikr is considered consistent with the Qur'anic description of remembrance in different bodily positions. However, another interpretive position distinguishes between the general permissibility of remembering Allah while standing and the justification of a specific ritual involving particular movements, recitation patterns, and collective procedures. This distinction is important because the verse does not explicitly describe the complete structure of Ratib Samman as practised in Pulau Tengah. Other Qur'anic passages are relevant to discussions concerning the manner of dhikr. Surah Al-A'rāf [7]: 205 states:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

Translation: Remember your Lord within yourself, with humility and reverence, without speaking loudly, in the mornings and evenings, and do not be among the heedless.

This verse emphasises humility and reverence in remembering Allah. It is relevant to discussions concerning the manner and vocal intensity of dhikr, although its application to a particular collective ritual requires consideration of the verse's interpretive context. Surah Al-Isrā' [17]: 110 also addresses the manner of recitation:

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

Translation: Say, "Call upon Allah or call upon the Most Merciful. Whichever name you call upon, to Him belong the most beautiful names." Do not recite your prayer too loudly or too quietly, but seek a way between the two.

This verse has been discussed in relation to the manner of recitation and the appropriate balance of vocal expression. Its interpretation, however, must be situated within the broader context of Qur'anic exegesis rather than applied automatically to every form of collective dhikr. Classical exegetical perspectives, including those associated with Al-Tabari and Al-Qurthubi, offer further material for understanding these passages. Differences in interpretation may concern the meaning of remembrance, the context of revelation, and the relationship between general religious guidance and specific forms of worship. The principal analytical distinction in this study is between the Qur'anic encouragement of dhikr and the theological justification of the particular procedures of Ratib Samman. Recognising this distinction makes it possible to examine supporting and critical arguments without assuming that a general statement concerning remembrance necessarily resolves every question about ritual performance.

2.4. Dialectics between Sacred Texts and Religious Traditions

The relationship between sacred texts and religious traditions may involve different interpretations, competing arguments, and efforts to preserve inherited practices. These processes become particularly visible when a community maintains a religious tradition that is questioned by individuals with different understandings of Islamic teachings. In this study, dialectics refers to the interaction between scriptural interpretation, lived religious practice, and competing arguments concerning theological legitimacy. The term is not used merely to describe disagreement. It provides an analytical perspective for examining how religious actors explain, defend, or question a practice through their understanding of sacred texts. The first dimension concerns scriptural interpretation. Religious actors may refer to Qur'anic verses, hadith, and exegetical literature when explaining whether a practice is consistent with Islamic teachings. Although they may share recognition of the authority of the Qur'an, their conclusions can differ because they interpret the relevance of particular passages differently. The second dimension concerns lived religious practice. A tradition may be maintained through repeated performance, religious instruction, and collective participation. Over time, the practice may become closely connected with the community's understanding of its religious history and identity. The third dimension concerns religious argumentation. When the legitimacy of a tradition is questioned, practitioners and critics may present different explanations concerning the relationship between scriptural teachings and ritual procedures. These arguments may involve textual interpretation, historical transmission, religious authority, and understandings of appropriate worship.

In Pulau Tengah, the relationship between these dimensions can be observed through the differing interpretations of Surah Āli 'Imrān verse 191. Supporters refer to the verse when explaining standing dhikr, while critics question whether it provides sufficient justification for the particular procedures of Ratib Samman. The disagreement is therefore not necessarily about whether remembrance of Allah is encouraged in Islam. Rather, it concerns how a general scriptural teaching should be understood in relation to an inherited ritual practice. This distinction also prevents the research from presenting religious disagreement as a simple conflict between scripture and culture. Both supporters and critics may refer to Islamic teachings, but they differ in the conclusions they draw concerning the ritual. The dialectical perspective used here does not seek to determine which interpretation must prevail. Instead, it examines how different interpretations are constructed and connected with the religious experiences of the community. Through this perspective, Ratib Samman can be understood as a religious tradition situated within an ongoing relationship between textual interpretation, historical transmission, and community practice.

2.5. Ratib Samman, Religious Identity, and Community Continuity

Religious traditions are frequently associated with collective identity because they connect individuals with shared experiences, historical memories, and inherited forms of worship. The preservation of a tradition may therefore reflect both religious commitment and the desire to maintain relationships with earlier generations. Ratib Samman illustrates this relationship because its performance commonly involves collective participation and the transmission of devotional practices through religious leaders. In some communities, the ritual is performed during particular social circumstances, including periods of hardship, communal gatherings, and religious commemorations.

Siregar et al. (2023) found that Ratib Samman in Sei Paham Village, Asahan Regency, served spiritual and social functions, including strengthening solidarity among community members. The ritual was associated with collective responses to difficulties and with efforts to maintain social relationships. Tanjung et al. (2024) examined Ratib Samman in Besilam Village, Langkat Regency, and highlighted its relationship with

religious moderation and communal identity. Their study indicates that collective devotional practices may contribute to shared religious experiences and reinforce social relationships. Similarly, Siswanto et al. (2021) identified Islamic educational values within Ratib Samman in Batu Panco Village. These values included faith, worship, morality, and social relationships. Helmina (2016) examined Ratib Samman as an expression of local wisdom within the socio-religious life of the Tanjung Pauh community.

These findings demonstrate that Ratib Samman may carry meanings extending beyond its formal recitations. Its practice can be associated with religious education, spiritual experience, social solidarity, and cultural continuity. Nevertheless, the social importance of a religious tradition does not automatically establish the theological legitimacy of every element of its performance. A practice may be highly valued by a community while remaining the subject of different scriptural interpretations. For this reason, the present study distinguishes between the meanings attributed to Ratib Samman by practitioners and the religious arguments used to justify or question its procedures. Both aspects are important, but they represent different dimensions of the research problem.

2.6. Previous Studies and Research Gap

Previous studies have provided important insights into the development and significance of Ratib Samman in different communities. However, their research emphases differ from the central problem examined in this study. Siregar et al. (2023) focused on the existence and social functions of Ratib Samman in Sei Paham Village. Their findings highlighted its spiritual significance and contribution to communal solidarity. Tanjung et al. (2024) examined the relationship between Ratib Samman, religious moderation, and community identity in Besilam Village. Siswanto et al. (2021) approached Ratib Samman through the perspective of Islamic religious education, identifying religious and moral values transmitted through the tradition. Meanwhile, Helmina (2016) examined Ratib Samman as local wisdom and explored its role in socio-religious life.

These studies collectively demonstrate that Ratib Samman is a religious tradition with spiritual, educational, social, and cultural significance. Nevertheless, their primary emphasis has been on the functions and preservation of the practice. The research gap addressed in the present study concerns the relationship between Qur'anic reception and competing arguments regarding the theological legitimacy of Ratib Samman. In particular, the studies reviewed here provide limited analysis of how different religious actors interpret Surah Āli 'Imrān verse 191 when explaining or questioning the specific procedures of standing dhikr.

The present research addresses this gap by examining Ratib Samman in Pulau Tengah through the *Living Qur'an* approach. Its contribution is not based solely on studying a different location but on integrating the historical transmission of the tradition, the meanings attributed to it by the community, and the scriptural arguments presented by supporters and critics. This positioning allows the study to examine how Qur'anic interpretation operates within an established religious tradition and how differences in interpretation become relevant to the community's understanding of religious legitimacy.

2.7. Conceptual Framework

The conceptual framework of this study integrates the *Living Qur'an* approach with an analysis of the dialectical relationship between sacred texts and local religious practices. The framework consists of three interconnected analytical dimensions. The first dimension is historical transmission and community context. This includes the development of Ratib Samman in Pulau Tengah, the role of local religious figures, and the preservation of inherited ritual practices. Historical accounts are examined as sources of community memory, while chronological claims require appropriate documentary support. The second dimension is community reception and religious practice. This concerns how practitioners and community members understand Ratib Samman, participate in its performance, and associate the tradition with spiritual experience and communal identity. The third dimension is scriptural interpretation and theological argumentation. This involves examining how religious actors interpret Surah Āli 'Imrān verse 191 and other relevant sources when presenting arguments supporting or questioning the legitimacy of Ratib Samman. The three dimensions are brought together through a dialectical analysis that examines their relationships without assuming a predetermined causal sequence.

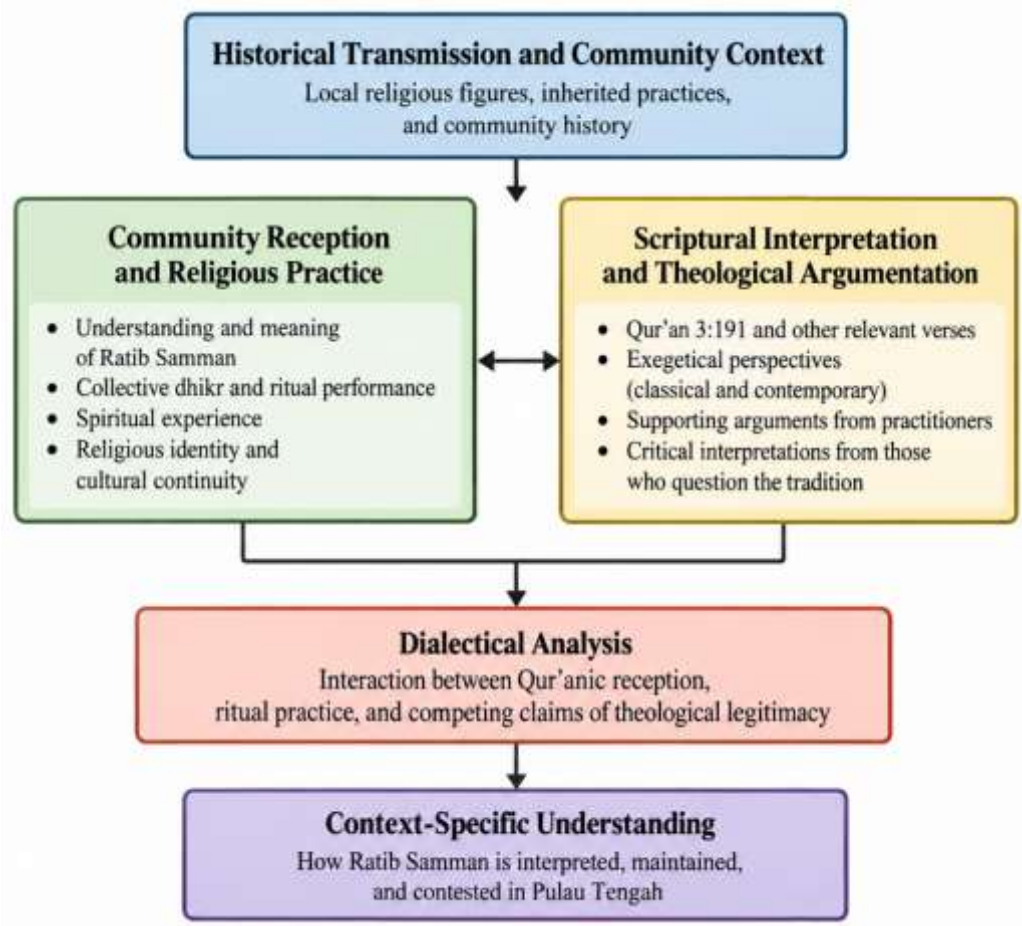


Figure 1. Conceptual Framework of the Dialectics of Ratib Samman in the Living Qur'an Perspective

Through this framework, the study examines Ratib Samman as a religious practice shaped by historical transmission, community experience, and continuing engagement with Qur'anic texts. The approach allows the research to move beyond a descriptive account of ritual procedures and towards an explanation of how sacred texts are understood and negotiated within the religious life of Pulau Tengah.

3. RESEARCH METHOD

This study employed a qualitative approach using the *Living Qur'an* perspective to examine the Ratib Samman tradition in Pulau Tengah Village, Kerinci Regency, Jambi Province, Indonesia. This approach was selected to understand how the community maintains its religious traditions and interprets Qur'anic teachings in everyday religious practices. The research focused on three aspects: the historical development of Ratib Samman, community reception of the tradition, and differing interpretations of Qur'anic verses concerning its theological legitimacy. A qualitative approach enables researchers to explore religious experiences, social meanings, and interpretations within their natural context (Usman, 2014; Farida, 2014).

Primary data were obtained from four informants through personal interviews: Mahdalli, a member of the *Ali Uho Empak* (November 17, 2024); Deva Krisno, a resident of Pulau Tengah (May 6, 2025); Pikuraisin, a resident of Pulau Tengah (June 21, 2025); and Agil Munawar, a resident of Pulau Tengah (February 25, 2026). Additional documentary information was obtained from Sumarlin, an Islamic scholar of Pulau Tengah, through written documentation dated February 25, 2026. These sources provided information concerning the history, implementation, spiritual significance, and religious interpretations of Ratib Samman. Secondary data included academic publications, historical records, and relevant literature on the Sammaniyah order and Qur'anic interpretation.

Data were collected through observation, in-depth interviews, and documentation. Observation focused on the religious and social context of Ratib Samman, while interviews explored participants' experi-

ences and understandings of the tradition, including their interpretations of Surah Āli 'Imrān [3]: 191. Documentary materials were examined to support the discussion of historical transmission and religious practices. Data analysis involved selecting, organising, and interpreting information according to the research objectives (Moleong, 2013). The findings were examined through three analytical themes: historical development, community reception, and scriptural argumentation concerning the legitimacy of Ratib Samman.

To strengthen the credibility of the findings, the analysis considered information obtained from interviews, observations, and written documentation while distinguishing participants' accounts from historical and exegetical sources. Particular attention was given to differences in religious interpretation to avoid presenting a single perspective as representative of the entire community. The research was conducted with attention to ethical considerations, including permission from relevant authorities and respect for participants' privacy (Danim, 2013). Through this approach, the study seeks to provide a contextual understanding of the relationship between Qur'anic interpretation, inherited religious traditions, and community practices in Pulau Tengah.

4. DATA ANALYSIS AND DISCUSSION

4.1. Genealogy and Historical Development of Ratib Samman in Pulau Tengah

Ratib Samman is a religious tradition associated with the Sammaniyah Sufi order and the practice of collective dhikr. In Pulau Tengah Village, the tradition is locally known as *lataik goak*, referring to dhikr performed in a standing position. The word *lataik* is derived from *ratib*, while *goak* means standing or upright in the local language. This designation reflects a distinctive characteristic of the ritual, particularly the combination of devotional recitations and bodily movements.

Historically, Ratib Samman is associated with Shaykh Muhammad bin 'Abd al-Karim al-Samman al-Madani, who was born in Medina in 1130 AH/1719 CE and died in 1189 AH/1775 CE. His teachings developed through engagement with several Sufi traditions, including the Khalwatiyyah, Naqshbandiyyah, Qadiriyyah, and Shadhiliyyah orders (Mulyati, 2004; Octaviani et al., 2023). The Sammaniyah order subsequently spread across the Indonesian archipelago through Islamic scholarly networks and pilgrimage routes.

In Palembang, the transmission of Sammaniyah teachings has been associated with Shaykh Abd al-Samad al-Palimbani, Tuan Haji Ahmad, and Muhyuddin bin Syihabuddin. These scholars are described as having studied in the Hijaz and contributed to the dissemination of the order in the Indonesian archipelago (Mulyati, 2004). This broader historical development provides an important context for understanding the transmission of Ratib Samman to other communities, including Pulau Tengah.

According to the written historical account provided by Sumarlin (February 25, 2026), the introduction of standing dhikr in Pulau Tengah is associated with Shaykh Qulhu, a local Islamic scholar whose religious journey reportedly included Aceh, Demak, Medina, and Mecca. The account places his return to Pulau Tengah in 1697 CE and describes his role in disseminating Islamic teachings through a form of standing dhikr centred on the declaration of divine unity:

لَا إِلٰهَ إِلَّا اللّٰهُ

Translation: There is no god but Allah.

However, the chronology presented in this local account requires critical examination. The year 1697 precedes the birth of Shaykh Muhammad al-Samman in 1719. Consequently, the claim that Shaykh Qulhu had already received teachings from a student of al-Samman before 1697 cannot be reconciled with the established biographical chronology presented in the manuscript. This discrepancy does not necessarily invalidate the community's account of an earlier standing-dhikr tradition, but it does prevent the early practice from being identified confidently as the historically established Sammaniyah ritual.

A further account documented by Sumarlin (2026) describes the religious journeys of Shaykh Qulhu's sons, Haji Rateh and Haji Raha. According to this account, they departed in 1775, travelled through Demak, and continued to Medina and Mecca. They reportedly studied with Shaykh al-Samman during the final period of his life and subsequently returned to Pulau Tengah in 1778. Their return is associated with the development of a more elaborate Ratib Samman practice consisting of seven levels of dhikr.

These accounts suggest that local religious memory distinguishes an earlier form of standing dhikr from a later, more structured devotional practice. Nevertheless, the reported dates, personal relationships, and transmission routes require corroboration through historical documents before they can be treated as established events.

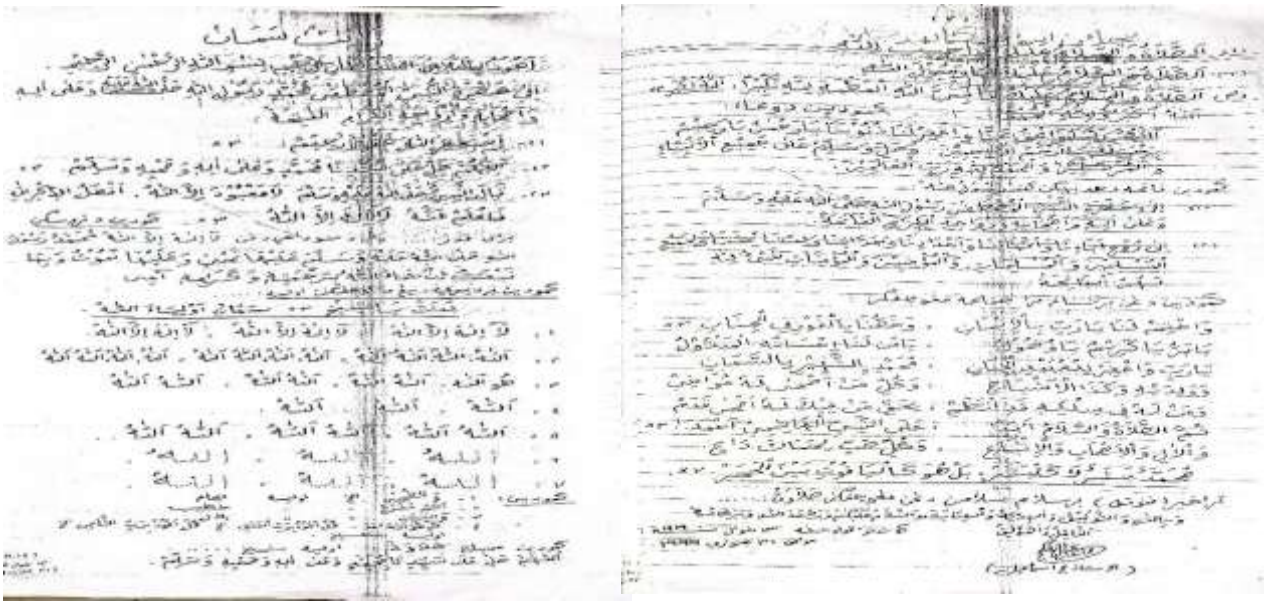


Figure 2. Original Ratib Samman Text
Source: Documentation by Ali Uho Empak

The original Ratib Samman text is an important documentary element in the study because it demonstrates the existence of a written form associated with the local transmission of the tradition. However, the presence of this document does not, by itself, establish when the practice was first introduced. Its historical significance depends on additional information concerning the manuscript's authorship, approximate date, ownership, and transmission.

The development of Ratib Samman in Pulau Tengah is also closely associated with the establishment of the Keramat Mosque. Local accounts describe the mosque as an important centre for religious instruction and collective worship, where Ratib Samman became part of communal religious activities. The tradition was reportedly performed following Friday prayers and during particular religious and social occasions.

From the perspective of the *Living Qur'an*, these historical narratives are significant not only because they concern the origin of a ritual but also because they reveal how religious authority and collective memory contribute to the preservation of religious practices. The association of Ratib Samman with respected scholars, inherited teachings, and the Keramat Mosque provides a historical and symbolic foundation through which the community understands its religious heritage.

Thus, the historical significance of Ratib Samman in Pulau Tengah should be understood through two distinct dimensions: the transmission history that requires documentary verification and the collective memory through which the community explains the continuity of its religious tradition.

4.2. Community Reception and the Religious Practice of Ratib Samman

The findings indicate that Ratib Samman occupies an important position in the religious and social life of Pulau Tengah. Its preservation is closely connected with collective worship, community relationships, and the transmission of religious values across generations. The tradition is understood by its practitioners as a means of remembering Allah, strengthening faith, and maintaining connections with the religious teachings inherited from earlier scholars.

According to the local account documented by Sumarlin (2026), Ratib Samman became increasingly established following the development of the Keramat Mosque. Collective performances reportedly involved participants from different age groups, while women participated in a designated area of the mosque. The congregation performed dhikr together, with standing positions and coordinated recitations forming distinctive elements of the ritual.

The tradition is performed in three principal circumstances. First, Ratib Samman may be conducted during prolonged difficulties, including floods or droughts, as a collective expression of supplication and hope for divine assistance. Second, it is performed during important communal occasions, particularly the

reception of distinguished visitors. Third, it is associated with the inauguration of the *Ali Uho Empak*, the four mosque officials whose appointment takes place every three years.

These different occasions demonstrate that Ratib Samman is not restricted to individual spiritual devotion. Its performance is also connected with communal concerns, religious leadership, and collective identity. During periods of hardship, the ritual is understood as an expression of religious dependence on Allah. During official gatherings, it functions as part of the community's religious and cultural expression. During the inauguration of mosque officials, it becomes associated with institutional continuity and the transmission of religious authority.

According to Sumarlin's documentation (2026), the performance generally lasts no longer than one hour and is led by a group of 99 participants, a number associated in the local explanation with the 99 Names of Allah (*Asmaul Husna*). The principal participants wear white robes and turbans, while the general congregation is not required to follow a strict dress code.

The performance consists of five main stages. It begins with the recitation of Surah Al-Fatihah, *istighfar*, and *salawat*. The second stage involves instructions signalling the beginning of the dhikr and transitions between its levels. These instructions include the locally transmitted expression *"badat ya syaikh, badat ya syaikh, badat ya syaikh saman aulia allah."* The third stage consists of seven levels of dhikr, followed by the recitation of short Qur'anic chapters and concluding greetings.

The seven levels described in the documentation are *Syari'at*, *Asma'*, *Shifat*, *Thariqat*, *Haqiqat*, *Dzat/Ma'rifat/Qalbu*, and *Ruh/Nafs*. These stages are understood within the local religious tradition as part of a structured process of remembrance and spiritual discipline. Their interpretation, however, should be attributed to the community's devotional framework rather than presented as a universally established classification across all Sufi traditions.

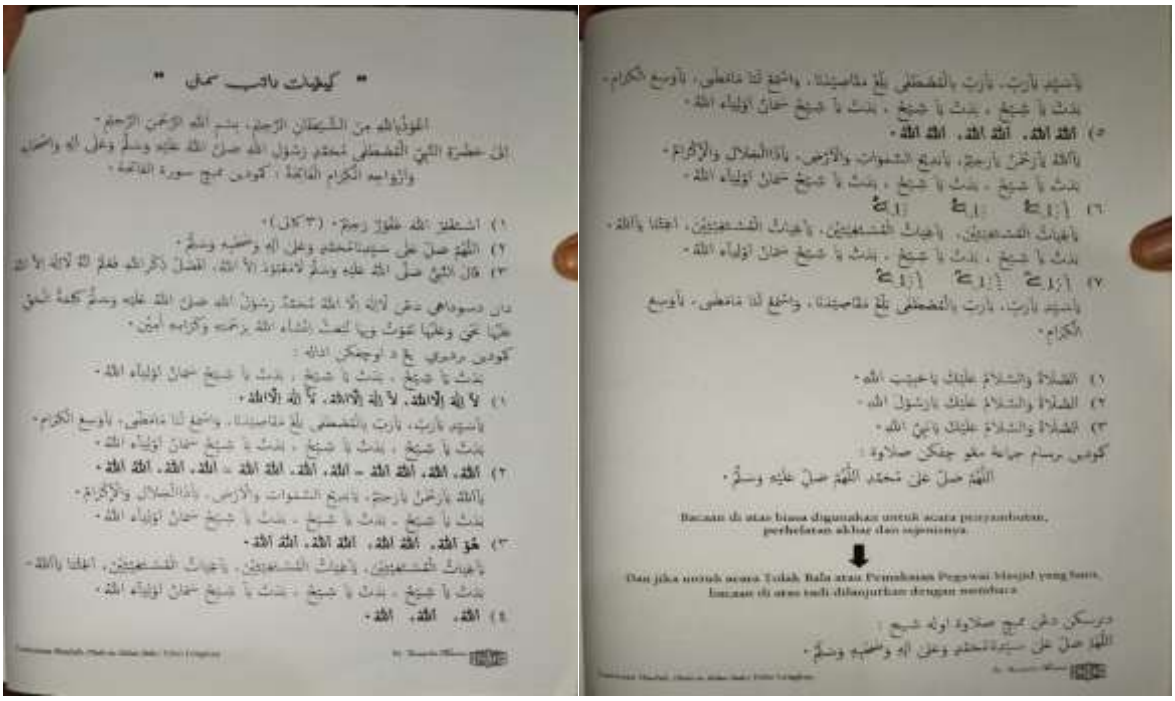


Figure 3. Ratib Samman Text Held by the Ali Uho Empak
Source: Ali Uho Empak Documentation.

The documentation presented in Figure 3 illustrates the importance of written religious materials in maintaining the continuity of Ratib Samman. These materials provide a reference for the transmission of recitations and ritual procedures, particularly among individuals responsible for preserving the tradition. Their presence suggests that Ratib Samman is maintained not only through collective performance but also through the preservation of written devotional materials.

An important feature of Ratib Samman is the use of bodily movements during dhikr. Sumarlin (2026) explains that the movements traditionally involve the head, hands, body, and feet, including foot stamping, rather than a separate dance performance. Within the explanation documented in the manuscript, these

movements are associated with the intention of involving the body in remembrance of Allah.

The account also connects these movements with Sufi concepts such as '*ishq* (intense spiritual love), *fana*' (the diminishing of self-awareness in spiritual experience), and *nasut* (the human or worldly dimension of existence). These concepts provide an interpretive vocabulary through which the spiritual experience of Ratib Samman is explained. Nevertheless, the research cannot establish that all participants experience the same spiritual states. Such explanations should therefore be understood as interpretations associated with the tradition.

Mahdalli, a member of the *Ali Uho Empak*, explained that Ratib Samman is maintained partly to preserve the religious commitment of younger generations and to remember the struggles of earlier Islamic scholars (personal interview, November 17, 2024). He also associated the tradition with *silaturahmi*, communal unity, and the continuation of Islamic values within Pulau Tengah.

This perspective indicates that the significance of Ratib Samman extends beyond its formal ritual procedures. For local religious leaders, the tradition also represents a connection between past and present generations. Its preservation is understood as a means of maintaining religious knowledge and strengthening the community's relationship with its inherited Islamic identity.

These findings are consistent with previous studies identifying the social and educational functions of Ratib Samman. Siregar et al. (2023) highlighted its contribution to solidarity in Sei Paham, while Siswanto et al. (2021) identified values of faith, worship, morality, and social relationships within the tradition. Similarly, Helmina (2016) emphasised the relationship between Ratib Samman and local socio-religious culture.

However, the findings from Pulau Tengah also reveal an important distinction. The community's attachment to Ratib Samman is not explained solely by its social functions. Practitioners also understand the ritual as a religious practice connected with Qur'anic teachings and inherited scholarly authority.

From the Living Qur'an perspective, Ratib Samman illustrates how religious teachings become meaningful through collective performance, spiritual interpretation, and intergenerational transmission. The tradition is therefore received not only as a ritual to be performed but also as part of the community's understanding of its religious identity.

4.3. Qur'anic Interpretation and the Theological Legitimacy of Ratib Samman

The theological legitimacy of Ratib Samman constitutes the central issue in the dialectic examined by this study. The findings reveal differing interpretations concerning whether Qur'anic teachings about dhikr provide sufficient justification for the specific procedures of standing dhikr practised in Pulau Tengah.

Mahdalli, a member of the *Ali Uho Empak*, explained that the religious basis for Ratib Samman is associated with Surah Āli 'Imrān [3]: 191. According to his explanation, this interpretation has been transmitted through earlier religious figures and continues to be maintained by practitioners (personal interview, November 17, 2024).

The verse states:

Surah Āli 'Imrān [3]: 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Translation: Those who remember Allah while standing, sitting, or lying on their sides, and reflect upon the creation of the heavens and the earth, saying, "Our Lord, You did not create this without purpose. Glory be to You! Protect us from the punishment of the Fire."

For practitioners, the expression **قِيَامًا** (*qiyāman*, meaning "while standing") is particularly important. They understand the verse as indicating that remembrance of Allah is not limited to sitting or remaining in a single bodily position. Consequently, standing dhikr is considered compatible with the Qur'anic description of remembrance.

Agil Munawar, a resident of Pulau Tengah, connected this interpretation with the Sufi character of Ratib Samman (personal interview, February 25, 2026). His explanation emphasised that the tradition should also be understood through the spiritual orientation of the *tariqa*, rather than evaluated exclusively through the outward appearance of its movements.

Deva Krisno similarly referred to the significance of spiritual experience within Sufism (personal interview, May 6, 2025). The concepts of *dhawq*, referring to spiritual experience, and *kashf*, referring to spiritual unveiling, were presented as relevant to understanding the meanings attributed to devotional practices.

These perspectives indicate that practitioners' interpretations involve more than a literal reading of the verse. Their understanding is also influenced by inherited religious teachings and the spiritual concepts

associated with Sufi traditions.

Pikuraisin, another resident of Pulau Tengah, emphasised that individuals and communities may understand the Qur'an through different religious experiences and interpretive traditions (personal interview, June 21, 2025). This perspective suggests that the meaning attributed to a Qur'anic passage may be connected with the religious circumstances in which it is received.

From the *Living Qur'an* perspective, these explanations demonstrate how Surah Āli 'Imrān [3]: 191 functions as a scriptural reference through which practitioners understand and maintain Ratib Samman. The verse is not merely cited as a religious text but is incorporated into the community's explanation of an inherited devotional practice.

Nevertheless, the use of this verse also raises an important interpretive question. Although it describes remembrance of Allah while standing, sitting, and lying down, it does not explicitly describe the seven levels of Ratib Samman, its recitation sequence, or the movements performed by participants. Consequently, the argument that standing dhikr is permissible must be distinguished from the broader claim that the verse directly establishes every procedure of the ritual.

The manuscript also presents critical perspectives concerning the appropriate manner of dhikr. These arguments emphasise humility, reverence, and moderation in devotional recitation. One Qur'anic passage used in this discussion is Surah Al-A'rāf [7]: 205:

Surah Al-A'rāf [7]: 205

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

Translation: Remember your Lord within yourself, with humility and reverence, without speaking loudly, in the mornings and evenings, and do not be among the heedless.

This verse emphasises humility and reverence in remembering Allah. In arguments questioning Ratib Samman, it is relevant to concerns about loud recitations and the manner in which collective dhikr is performed.

Another passage discussed in the manuscript is Surah Al-Isrā' [17]: 110:

Surah Al-Isrā' [17]: 110

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

Translation: Say, "Call upon Allah or call upon the Most Merciful. Whichever name you call upon, to Him belong the most beautiful names." Do not recite your prayer too loudly or too quietly, but seek a way between the two.

This verse concerns the manner of recitation and the importance of avoiding extremes in vocal expression. However, its application to Ratib Samman requires attention to the exegetical context, including the interpretation of the term *salat* and the circumstances addressed by the verse.

The manuscript further presents a hadith narrated by Abu Musa al-Ash'ari concerning the raising of voices during remembrance of Allah:

Hadith narrated by Abu Musa al-Ash'ari

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا، ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :»يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ«.

Translation: Abu Musa al-Ash'ari reported that while travelling with the Messenger of Allah, the companions raised their voices in tahlil and takbir. The Prophet instructed them to be gentle with themselves, explaining that they were not calling upon One who was deaf or absent, for Allah is All-Hearing and Near.

Source: Narrated by Al-Bukhari and Muslim; the original manuscript cites Al-Bukhari, no. 2992, and Muslim, no. 2704.

The hadith is relevant to discussions concerning vocal intensity during remembrance. Nevertheless, its application to Ratib Samman should be examined carefully. The narration concerns a particular situation involving raised voices during travel and should not be presented without further explanation as a comprehensive ruling on all forms of collective dhikr.

The arguments supporting and questioning Ratib Samman therefore emphasise different aspects of Islamic devotional teachings. Supporters focus on the permissibility of remembering Allah in different bodily positions, while critics emphasise the manner and appropriateness of devotional expression.

These arguments are not necessarily contradictory in every respect. Both positions recognise the religious importance of dhikr. Their disagreement concerns how scriptural teachings should be applied to the specific ritual procedures maintained in Pulau Tengah.

4.4. Exegetical Perspectives and Differences in Interpretation

The theological discussion surrounding Ratib Samman becomes more complex when the interpretations of

Qur'anic commentators are considered. The original manuscript refers to several classical and contemporary exegetical works, including *Tafsir Ibn Kathir*, *Tafsir Al-Maraghi*, *Tafsir Al-Munir*, *Tafsir Al-Misbah*, *Tafsir Al-Azhar*, *Tafsir Al-Qurthubi*, and *Tafsir Ath-Thabari*.

In *Tafsir Ibn Kathir*, Surah Āli 'Imrān [3]: 191 is discussed in relation to the characteristics of *ulul albab*, individuals who remember Allah in different circumstances and reflect upon His creation. This interpretation emphasises the continuity of remembrance and the relationship between dhikr and reflection.

Similar themes concerning remembrance and contemplation are discussed in *Tafsir Al-Maraghi* (Al-Maraghi, 1993), *Tafsir Al-Munir* (Az-Zuhaili, 2013), *Tafsir Al-Misbah* (Shihab, 2002), and *Tafsir Al-Azhar* (Hamka, 1982). These works provide interpretive perspectives through which remembrance of Allah may be understood as a religious activity that is not confined to a single bodily position.

However, the presence of similar interpretations does not necessarily demonstrate an exegetical consensus concerning the complete ritual structure of Ratib Samman. The commentators discuss the meaning of the Qur'anic passage, whereas Ratib Samman involves a particular sequence of recitations, movements, and inherited procedures.

Other interpretive perspectives provide additional considerations. The manuscript refers to *Tafsir Al-Qurthubi* (Al-Qurthubi, 2007), which discusses the relationship between the bodily positions mentioned in the verse and the performance of prayer. Within this interpretation, standing, sitting, and lying down may be considered in relation to the circumstances under which ritual prayer is performed.

Similarly, *Tafsir Ath-Thabari* (Ath-Thabari, 2007) is discussed in the manuscript in relation to the characteristics of *ulul albab* and the various circumstances in which believers remember Allah. These interpretations demonstrate that the relationship between bodily positions and remembrance may be approached through different exegetical considerations.

The differences are important because they reveal that scriptural interpretation cannot be reduced to identifying a word that appears to correspond with a particular ritual movement. The expression *qiyāman* must be understood within the broader context of the verse, the surrounding passage, and the exegetical reasoning used by commentators.

Accordingly, the interpretive literature supports a more cautious conclusion than the claim that all major commentators directly validate Ratib Samman. The verse provides an important basis for discussing remembrance of Allah in different circumstances, but the justification of a specific ritual requires additional religious argumentation.

The findings therefore reveal a distinction between textual compatibility and specific ritual legitimacy. A practice may be interpreted by its participants as consistent with general Qur'anic teachings without those teachings necessarily constituting an explicit description or endorsement of every ritual element.

This distinction provides a more balanced basis for understanding the controversy surrounding Ratib Samman and avoids treating differences in Qur'anic interpretation as evidence that one group necessarily rejects the religious value of dhikr.

4.5. The Dialectics of Ratib Samman from the Living Qur'an Perspective

The findings demonstrate that the dialectics surrounding Ratib Samman in Pulau Tengah emerge from the interaction between historical transmission, community reception, and scriptural interpretation. These dimensions are closely related, but they contribute different forms of meaning to the tradition.

The historical dimension concerns how Ratib Samman is associated with Shaykh Qulhu, his descendants, the development of the Keramat Mosque, and the transmission of religious teachings. Although several chronological claims require further verification, these narratives remain important for understanding how the community explains the origins and continuity of the practice.

The second dimension concerns community reception. For practitioners, Ratib Samman is not understood merely as a sequence of recitations and bodily movements. It is associated with spiritual devotion, the remembrance of earlier scholars, the preservation of religious identity, and the strengthening of communal relationships. These meanings help explain why the tradition continues to be maintained despite criticism.

The third dimension concerns the interpretation of sacred texts. Practitioners refer to Surah Āli 'Imrān [3]: 191 as a basis for understanding standing dhikr, while critical arguments emphasise other scriptural passages concerning humility, moderation, and the appropriate manner of remembrance.

The dialectical relationship becomes visible when these different understandings are considered together. For practitioners, the authority of inherited religious teachings and the meaning attributed to Qur'anic verses reinforce their understanding of Ratib Samman. For critics, the existence of an inherited tradition does not necessarily establish the legitimacy of its specific procedures.

This relationship demonstrates that the disagreement is not simply between religious devotion and cultural tradition. Rather, it involves different approaches to interpreting the relationship between Islamic teachings and established devotional practices.

From the *Living Qur'an* perspective, the significance of Surah Āli 'Imrān [3]: 191 lies not only in its exegetical interpretation but also in the way it is received within the religious life of Pulau Tengah. The verse functions as a source of meaning through which practitioners explain and maintain their tradition. At the same time, its interpretation remains open to questions from religious actors who understand its application differently.

The findings also suggest that the social continuity of Ratib Samman and its theological legitimacy should be treated as analytically distinct. The continued performance of the ritual demonstrates its significance within community life, while the scriptural arguments reveal how that significance is interpreted and defended.

The principal contribution of this study is therefore an understanding of Ratib Samman as a religious tradition whose meaning is constructed through the interaction of collective memory, lived religious experience, and competing interpretations of sacred texts.

This contribution extends previous studies that have primarily emphasised the social, educational, or cultural functions of Ratib Samman. By examining the relationship between Qur'anic reception and theological argumentation, the present study provides a more detailed understanding of how religious traditions are maintained and contested within a particular Muslim community.

Nevertheless, the findings should be interpreted within the limitations of the available evidence. The historical accounts require further documentary verification, and the interviews primarily provide perspectives associated with the local community. Although critical scriptural arguments are discussed, the available material does not establish that all opposing positions were obtained through direct interviews with critics.

Consequently, the study does not claim to represent every theological perspective concerning Ratib Samman. Instead, it offers a context-specific explanation of how the tradition is understood, maintained, and debated in Pulau Tengah.

The broader implication is that the relationship between sacred texts and religious traditions cannot always be understood through a simple distinction between textual authority and cultural practice. In the case of Ratib Samman, Qur'anic interpretation forms part of the community's religious experience, while differences in interpretation reveal the continuing negotiation of meaning within Islamic devotional life.

5. CONCLUSION, IMPLICATION, SUGGESTION, AND LIMITATIONS

This study reveals that Ratib Samman in Pulau Tengah Village is not merely a collective dhikr practice but also an inherited religious tradition closely connected with the community's historical memory, spiritual life, and cultural identity. Locally known as *lataik goak*, the tradition is associated with Shaykh Qulhu, his descendants, and the development of the Keramat Mosque. Although several historical accounts require further chronological verification, these narratives remain important for understanding how the community explains the transmission and preservation of Ratib Samman. The findings also demonstrate that the tradition serves spiritual and social functions, including strengthening religious devotion, maintaining communal solidarity, and transmitting Islamic values across generations.

The study further identifies differing interpretations concerning the theological legitimacy of Ratib Samman. Practitioners refer to Surah Āli 'Imrān [3]: 191 as a scriptural basis for standing dhikr, while critical arguments emphasise the appropriate manner of remembrance through Surah Al-A'rāf [7]: 205, Surah Al-Isrā' [17]: 110, and relevant hadith. These differences indicate that the disagreement does not concern the importance of dhikr itself but rather the relationship between general Qur'anic teachings and the specific procedures of an inherited ritual. From the *Living Qur'an* perspective, the central finding is that Ratib Samman is maintained and interpreted through an ongoing interaction between Qur'anic reception, religious authority, and community experience. Its social significance and theological legitimacy are therefore related but analytically distinct dimensions.

The study contributes to *Living Qur'an* scholarship by demonstrating how Qur'anic interpretation

becomes part of the preservation and contestation of local Islamic traditions. Rather than establishing an absolute theological judgment, the research provides a contextual understanding of how different religious arguments are constructed around Ratib Samman. Nevertheless, the findings are limited by the need for further verification of historical chronology and the limited direct evidence representing critical perspectives. Future research could examine additional historical documents, involve a broader range of religious actors, and compare Ratib Samman practices across different communities to deepen understanding of the relationship between scriptural interpretation, religious traditions, and cultural continuity.

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