

Ratib Samman as a Local Islamic Ritual: Religious Meaning, Moral Discipline, and Social Solidarity in Minangkabau Society

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Abstract

This study examines *Ratib Samman* as a local Islamic ritual practiced in Jorong Salimpariak, West Sumatra, and analyzes its significance from the perspective of the sociology of religion. Using a qualitative approach that combines participant observation, in-depth interviews, and textual analysis of ritual recitations (*radai*), this research explores how *Ratib Samman* functions as a form of lived Islam embedded in local social life. The findings show that *Ratib Samman* is not merely a devotional practice but a multifaceted ritual that reinforces social solidarity, transmits moral and religious values, and shapes embodied religious dispositions. The use of religious poetry and synchronized bodily movements enables participants to internalize theological teachings while fostering collective identity and moral discipline. Furthermore, the ritual plays an important role in providing meaning and emotional support for individuals and families, illustrating how religious practices respond to social and existential concerns. This study contributes to the sociology of religion by demonstrating that local Islamic rituals should be understood as active social processes rather than passive outcomes of cultural acculturation. By foregrounding ritual practice, embodiment, and symbolic meaning, the study offers insight into how religion continues to shape moral life and social cohesion in contemporary Muslim communities.

INTRODUCTION

In sociology, religion has traditionally been viewed not just as a set of beliefs but as a collection of social practices that generate and sustain meaning, morality, and collective life. Classical theories highlight the importance of religious rituals in fostering social cohesion, moral order, and shared outlooks within communities. For Durkheim, rituals serve as collective acts that strengthen social solidarity and define moral boundaries by differentiating the sacred from the profane (Durkheim 1995). Likewise, Geertz sees religion as a system of symbols that evoke lasting emotional states and motivations, helping to make sense of human experiences—especially suffering and uncertainty—within a meaningful cosmic framework (Geertz 1973). From this viewpoint, religious rituals are not mere cultural expressions but vital sites where social existence and religious meaning converge.

Islamic ritual practices in societies have manifested in diverse local forms, shaped by historical interactions between Islamic teachings and regional cultures. Rather than treating Islam as a single, uniform tradition, recent research emphasizes the study of '*lived Islam*'—how it is practiced, interpreted, and embodied in daily life (Bowen 2012; Woodward 2011). This perspective reveals the fluid manner in which religious norms are negotiated through rituals, authority figures, and community involvement. In Southeast Asia, and especially in Indonesia, Islamic rituals have evolved in close dialogue with local traditions, resulting in distinctive expressions of faith that extend beyond doctrinal explanations.

Minangkabau society in West Sumatra provides a rich framework for examining how Islam, rituals, and social life intersect. Often summarized by the adage *adat basandi syarak, syarak basandi Kitabullah*,¹ (Ismail et al. 2023), their religious practices embody



an ongoing negotiation between Islamic principles and local social customs (Abdullah 1985; Bowen 2003). Although most research has examined the harmony or conflict between *adat* (custom) and *syarak* (Islamic law), less attention has been paid to ritual practices as living social processes that embody and uphold this relationship. In Minangkabau communities, religious rituals serve not only as acts of faith but also as instruments for moral instruction, social regulation, and the fostering of communal bonds.

Ratib Samman is a collective *Sufi* ritual of the Sammaniyah tradition that involves recitations, rhythmic movements, religious poetry (*radai*), and community participation. It is a highly embodied and communal practice. While often regarded as a form of spiritual devotion or mystical experience, its sociological roles have been less analyzed. Most studies interpret it as cultural blending of Islamic and local traditions, but this view risks oversimplifying the practice by framing it merely as a mix of religion and culture, neglecting how ritual performance actively shapes meaning, authority, and morality.

This research posits that Ratib Samman should be viewed primarily as a local Islamic ritual operating at the symbolic, moral, and social levels. Rather than treating it merely as a cultural influence, the study regards it as a lived religious practice that helps participants develop spiritual discipline, adopt moral values, and build social cohesion. For example, the inclusion of *radai*, or religious poetry, serves as a moral reminder of mortality, ethical duty, and the need to balance worldly pursuits with spiritual obligations. Additionally, the ritual's structured movements and repeated recitations illustrate how religious devotion is fostered through physical practice rather than solely through belief or spoken words.

From a sociological standpoint, the communal aspect of Ratib Samman is especially noteworthy. The ritual begins with a collective deliberation, *musyawarah*, conducted by community members and overseen by religious figures who hold symbolic authority. These elements indicate that Ratib Samman functions as a means of moral regulation and social cohesion, aligning individual behavior with shared religious principles. In this view, Ratib Samman reflects Durkheim's concept of ritual's social role in preserving collective consciousness and also embodies Geertz's perspective on religion as a symbolic system that renders moral and existential issues meaningful.

This study investigates Ratib Samman as both a social and religious practice within a Minangkabau community, with the aim of making three contributions to the sociology of religion. Firstly, it offers an empirical overview of how Islamic rituals are performed and experienced locally, broadening the scope of lived Islam beyond textual or legal perspectives. Secondly, it shows how these ritual practices serve as areas of moral discipline and social unity, connecting personal spirituality with community life. Thirdly, it questions whether 'acculturation' is an sufficient analytical framework, advocating for an interpretive approach that emphasizes meaning, embodiment, and social roles.

This study explores how Ratib Samman is practiced and organized within the community, the religious and moral messages conveyed through its rituals and poetry, and its role in fostering social solidarity and moral order in Minangkabau society. Addressing these questions, the article situates Ratib Samman within broader sociological discussions of ritual, religion, and social life, offering insights into how local Islamic traditions continue to shape communal identities and moral perspectives in modern Indonesia.

Literature Review

Religion, Ritual, and Social Life

In sociology, religion has traditionally been viewed as a social institution that shapes meaning, morality, and communal life. Classical theorists highlight that rituals are a key mechanism through which religious practice gains social significance. Durkheim sees ritual as a collective activity that fosters social cohesion by reaffirming shared beliefs and moral standards (Durkheim 1995). These rituals are not just expressions of faith but social acts that unite individuals into a moral community. This perspective has been fundamental to subsequent sociological studies of religion, particularly those examining how rituals sustain social unity and collective identity.

Building on this tradition, subsequent scholars have highlighted the interpretive aspects of ritual. Geertz (1973) suggests that religion functions as a system of symbols that shapes how people interpret suffering, morality, and existence. Rituals, in this view, are symbolic acts that turn abstract beliefs into tangible experiences. Rather than focusing solely on institutional religion or doctrines, this perspective emphasizes how religious meaning is created and sustained through everyday practices. These foundational ideas are crucial for understanding ritual not as a fixed tradition but as an ongoing process in which religious and social realities are continually shaped and redefined.

Lived Islam and Local Religious Practices

Recent scholarship in sociology and anthropology of Islam has increasingly moved away from viewing Islam as a uniform or solely text – based tradition. Instead, researchers highlight the idea of *lived Islam*, focusing on how Muslims interpret, practice, and embody religious teachings in daily life (Bowen 2012). This perspective challenges strict or legalistic views of Islam by emphasizing ritual practices, moral reasoning, and local religious authorities as central sites of Islamic expression.

In Southeast Asia, especially Indonesia, research on lived Islam reveals how Islamic practices are closely intertwined with local cultural settings. Woodward (2011) illustrates that Islamic rituals often blend local cosmologies, social structures, and moral values, without conflicting with fundamental Islamic teachings. Likewise, Bowen (2003) emphasizes that religious reasoning and practices are shaped by social interactions and local customs, rather than by strict adherence to texts alone. These findings highlight that local Islamic rituals should be viewed as authentic expressions of Islamic life, shaped by specific historical and social conditions, rather than as merely peripheral or syncretic.

Sufism, Dhikr, and Ritual Practice

Sufi traditions have significantly influenced Islamic ritual practices worldwide. A key element is *dhikr*—the remembrance of God through repeated recitation, physical movement, and focused spirituality. Scholars have highlighted that *dhikr* serves not only as a spiritual practice but also as a structured ritual that promotes moral development and emotional control (Schimmel 1975). By engaging in repetitive, embodied practices, practitioners internalize religious principles and cultivate a sense of spiritual discipline that extends beyond the ritual itself.

In Indonesia, Sufi orders such as the Qadiriyya, Naqshbandiyya, and Sammaniyya have historically played a key role in the local spread and adaptation of Islamic rituals. Research on Sufi practices highlights their communal nature, showing how collective *dhikr* strengthens social ties and fosters shared religious experiences (Howell 2001). These rituals typically involve organized recitations, leadership from religious figures, and bodily coordination, all of which enhance collective participation. This is especially relevant for practices such as Ratib Samman, which blend recitation, movement, and community involvement.

Ritual, Authority, and Moral Regulation

Religious rituals extend beyond their spiritual role, acting as tools for moral regulation in communities. Bourdieu's idea of symbolic power illustrates how religious leaders sustain their legitimacy and influence via ritual practices (Bourdieu 1991). Leaders such as *tuangku* or ritual specialists gain authority not only from their knowledge of texts but also from their role in organizing and leading rituals. By performing rituals, they reinforce moral norms and provide interpretive frameworks for assessing personal conduct.

In many Muslim communities, religious rituals serve as informal social control mechanisms. Instead of formal sanctions, these rituals express moral ideals through symbolic language, communal involvement, and emotional appeal. Research indicates that religious poetry, sermons, and ritual recitations frequently include moral messages on topics like discipline, humility, and responsibility (Hirschkind 2006). These moral signals are especially impactful because they are woven into practices that are emotionally meaningful and socially significant.

Local Islam in Minangkabau Society

Minangkabau society is well known for its unique integration of Islam and local customs (*adat*). Researchers have long observed that religious life is guided by the principle of *adat basandi syarak, syarak basandi Kitabullah*, which highlights the harmony between traditional norms and Islamic teachings (Abdullah 1985). Although most studies emphasize the legal and institutional aspects of this relationship, fewer explore how rituals serve as everyday expressions of this cultural and religious blend.

Research on Minangkabau religious rituals indicates that collective practices are vital for sustaining moral harmony and social unity. Events like ritual gatherings, recitations, and communal prayers act as platforms where religious principles are reinforced and social bonds are strengthened. Nonetheless, many current studies are purely descriptive, focusing on cultural continuity without engaging deeply with sociological theories of ritual, embodiment, and authority. This situation underscores the need for interpretive approaches that place local Islamic rituals within larger theoretical conversations in the sociology of religion.

Positioning the Present Study

Building on existing research, this study views Ratib Samman as a local Islamic ritual that sits at the convergence of religious significance, moral regulation, and community bonding. Rather than treating Ratib Samman solely as a form of cultural adaptation, this analysis treats it as a lived religious tradition shaped by symbolic values, embodied practices, and social organization. By blending classical sociological theories with contemporary explorations of lived Islam and Sufi rituals, this research aims to deepen understanding of how these local Islamic customs function as social and religious influences in contemporary Muslim communities.

METHOD

Research Design

This study uses a qualitative, interpretive sociological approach to explore Ratib Samman as a local Islamic ritual. Qualitative methods are ideal for studying religious rituals because they provide a detailed understanding of the meanings, experiences, and social dynamics involved. The research is grounded in the sociology of religion and

employs interpretive and symbolic frameworks to analyze how rituals shape religious meanings, moral values, and social relationships.

Rather than viewing Ratib Samman as a fixed cultural tradition, this study treats it as a living religious practice that community members actively perform and negotiate. This approach allows for the analysis of ritual both as a religious act and as a social process involving authority, embodiment, and collective engagement.

Research Site and Context

The study took place in Jorong Salimpariak, Nagari Padang Lua, Banuhampu District, Agam Regency, West Sumatra. This location was chosen because Ratib Samman continues as an active, regular religious ritual. Its persistence reflects its importance in community life. The community offers an ideal setting to explore how Islamic rituals are integrated into daily social interactions and local moral values.

Data Collection

Data were collected using multiple qualitative techniques to ensure depth and triangulation.

1. Participant Observation

The researcher observed Ratib Samman rituals directly, focusing on their structure, participant involvement, bodily actions, recitations, and interactions. The study covered the entire sequence—from the communal deliberation (*musyawarah*) before the ritual to the performance of *radai*, *shalawat*, *dhikr*, and closing prayers. Field notes captured the ritual atmosphere, symbolic features, and group dynamics.

2. In–depth Interviews

Semi–structured interviews with key informants—such as religious leaders (*tuangku* or ritual leaders) and community members who regularly take part in Ratib Samman—were carried out. These interviews examined their understanding of the meaning, purpose, and social importance of Ratib Samman, along with their personal experiences of participating. The interview approach enabled informants to express their views freely in their own words, ensuring their emic perspectives on the ritual were accurately captured.

3. Document and Textual Analysis

The study further examined religious texts and materials used in Ratib Samman, especially *radai* (religious poetry) and recitation texts. These resources were regarded as symbolic, conveying moral lessons, religious principles, and theological concepts. The analysis highlighted recurring themes such as mortality, faith, moral discipline, and remembrance of God.

Data Analysis

The data analysis adopted a thematic and interpretive method. Field notes, interview transcripts, and textual materials were coded to detect recurring patterns and themes concerning ritual practices, religious significance, moral guidance, and social interactions. The analysis was informed by central sociological ideas, including ritual and social solidarity (Durkheim), symbolic meaning (Geertz), and moral authority (Bourdieu). Rather than applying theory deductively, these concepts served as interpretive tools to enhance understanding of empirical data.

Research Ethics

Ethical considerations played a key role in this study. Participants were informed about the purpose of the research and provided consent before observation and interviews. Their anonymity and confidentiality were protected, especially when sharing personal religious experiences and community matters. The researcher conducted the ritual with cultural sensitivity and respect, making sure the research did not disrupt or interfere with religious practices.

Methodological Limitations

As a qualitative case study, these findings are not meant for statistical generalization. Nonetheless, the study provides analytical insights that could help in understanding similar local Islamic ritual practices elsewhere. Future research might expand on this by comparing different regions or exploring how these rituals evolve amid social change.

Findings

Ratib Samman as a Collective and Organized Religious Ritual

The findings reveal that Ratib Samman in Jorong Salimpariak is a communal religious ritual rather than an individual act of devotion. Before the ritual, community members participate in a deliberation process called *musyawarah*, where they agree on the timing and organization. This collective decision – making highlights the communal aspect of the practice and emphasizes its function as a shared religious activity instead of a private spiritual practice.

On the day of the ritual, preparations are made to facilitate the smooth execution of Ratib Samman, including providing written texts with *radai* or religious poems. These texts are especially vital because not all participants have memorized the verses. The ritual generally starts with the recitation of *shalawat*, then proceeds to *tahlil*, *radai*, and collective *dhikr*, ending with a prayer. This well – organized sequence emphasizes the ritualized aspect of Ratib Samman and the significance of order and coordination during its performance.

Radai (Religious Poetry) as a Moral and Spiritual Text

A key aspect of Ratib Samman is the recitation of *radai*, or religious poetry, which serves as a moral and spiritual element within the ritual. These *radai* reflect teachings on faith, God's remembrance, mortality, and ethics. For instance, *Ratik Radat Banamo* highlights the necessity of persistent remembrance of God (*dhikr*), emphasizing not just verbal recitation but also heartfelt and inward awareness.

The *radai* repeatedly reminds participants of life's inevitability and the importance of spiritual preparation through regular worship and moral discipline. Another *radai*, focusing on the theme of "weak faith," criticizes over – attachment to worldly pursuits and neglect of religious duties. Using poetic expressions, Ratib Samman offers moral guidance, urging participants to balance their worldly responsibilities with religious commitments. Participants see these messages as prompts to enhance their spiritual growth and ethical conduct.

Shalawat and the Centrality of Prophetic Devotion

The findings indicate that *shalawat* plays an important role in the performance of Ratib Samman. Participants regard reciting *shalawat* as a means of expressing devotion to the Prophet Muhammad and requesting divine blessings. The ritual leader explains

that particular forms of *shalawat* are recited in an organized way and are ended with group affirmations.

Participants see *shalawat* as more than just worship; they also view it as providing spiritual peace and blessings for individuals and the community. Highlighting *shalawat* emphasizes the importance of prophetic devotion in the ritual and firmly places Ratib Samman within an Islamic devotional context.

Dhikr Practices: Ratik Duduak and Ratik Tagak

Ratib Samman features two types of *dhikr*: *ratik duduak* (seated) and *ratik tagak* (standing). In *ratik duduak*, participants repeat divine attributes like *Allah Hayyun* (The Living), *Allah 'Alim* (The Knowing), and *Allah Qadir* (The Powerful) multiple times—often 33 or 12—and perform synchronized head movements in various directions.

These bodily movements are recognized as elements of the spiritual practice of *dhikr*, aiding participants in concentrating and internalizing the meanings of the recitations. In *Ratik Tagak*, participants stand and repeat "Hu Hu," a form of remembrance exclusively directed to God. This standing *form of dhikr* is performed with gestures similar to those in prayer, such as raising the hands and leaning forward. During this time, a ritual leader might recite *radai* while others maintain their *dhikr*.

Embodied Participation and Spiritual Discipline

The combination of verbal recitation and physical movement demonstrates that Ratib Samman is an embodied religious practice. Participants engage not only through speech or listening but also through coordinated bodily actions that enhance focus, rhythm, and community participation. Participants view this embodied aspect as a form of spiritual training that disciplines the self and nurtures inner awareness of God.

The repetitive practice of *dhikr* and movements is seen as a way to cultivate religious awareness. Participants describe the ritual as a process of "training the heart" (*melatih hati*) to stay mindful of God in daily life. As a result, Ratib Samman goes beyond the ritual setting and is thought to shape participants' moral behavior outside the ritual context.

Leadership and Ritual Authority

The findings also highlight the crucial role of religious leadership in performing Ratib Samman. A religious figure directs the ritual by establishing the order of recitations, leading the *dhikr*, and reciting the *radai*. This leader is trusted for his religious knowledge and moral authority, which affirm his position in the ritual.

Participants see the ritual leader not just as a technical facilitator but as a moral guide who steers the spiritual focus of the ritual. His role helps uphold the continuity and legitimacy of Ratib Samman as a respected religious practice within the community.

Ratib Samman as a Source of Communal Calm and Meaning

The findings indicate that Ratib Samman offers participants a sense of spiritual tranquility and shared purpose. The ritual is seen as advantageous not just for personal spiritual health but also for promoting community cohesion. Participants note that performing *dhikr*, *radai*, and prayer together cultivates a common feeling of peace and moral harmony.

Instead of viewing Ratib Samman only as a reaction to particular issues, it is seen as a regular spiritual practice that supports both spiritual well-being and community

connections. Consequently, Ratib Samman plays an essential role in the religious and social fabric of the community.

Discussion

Ratib Samman as a Ritual of Social Solidarity

The findings show that Ratib Samman serves as a communal religious ritual that strengthens social bonds within the community. The communal deliberation (*musyawarah*) preceding the ritual and the coordinated participation during the event underscore that Ratib Samman is rooted in collective social life rather than in individual faith. From a Durkheimian perspective, this ritual reaffirms collective consciousness and preserves social unity (Durkheim 1995). The rhythm of recitation, bodily movements, and prayers creates a sense of togetherness that extends beyond individual spirituality, situating religious experience within a shared moral community.

Importantly, the ritual not only symbolizes unity but also actively creates it through repeated practice. By regularly gathering participants, Ratib Samman maintains social bonds and reinforces shared values, thereby turning religious solidarity into a lived and tangible experience. This supports sociological views that rituals are not merely secondary expressions of belief but essential processes in reproducing social order.

Symbolic Meaning and Moral Worldview in Radai (Religious Poetry)

Reciting *radai* is essential for conveying the symbolic and moral dimensions of Ratib Samman. Rather than merely serving as decorative or secondary elements, these poetic texts function as symbolic narratives that shape participants' understanding of concepts such as life, death, faith, and moral duty. Reflecting Geertz's view of religion as a system of symbols, *Radai* offers interpretive frameworks that make existential concerns meaningful (Geertz, 1973). The focus on mortality, remembrance of God, and balancing worldly life with spiritual responsibilities places individual experiences within a larger moral universe.

Repeated exposure to these symbolic messages helps participants develop moral perspectives that go beyond the ritual context. The results indicate that *radai* functions as an informal form of moral education, influencing ethical attitudes without direct instruction or pressure. This symbolic approach to morality highlights how ritual serves as a space where religious significance and moral principles come together.

Embodied Religiosity and the Discipline of the Self

A key sociological implication of these findings concerns Ratib Samman's embodied characteristics. The combination of verbal recitation with coordinated physical movements shows that religious dedication is fostered through disciplined bodily practices. This aligns with broader sociological and anthropological perspectives that view religion as an embodied experience, where faith is expressed and internalized via repeated physical actions rather than only cognitive belief.

From this perspective, *ratik duduak* and *ratik tagak* serve as self-training techniques that help participants to synchronize their bodily movements, emotional control, and spiritual consciousness. The discipline created through repetition and coordination fosters a religious habitus, making the remembrance of God a natural disposition instead of a sporadic act. This embodied discipline sustains the ongoing practice of religion beyond formal rituals, shaping daily behavior and moral attitudes.

Religious Authority and Moral Regulation

The significance of ritual leadership in Ratib Samman underscores the role of symbolic authority in maintaining religious traditions. The ritual leader's legitimacy stems not from formal institutional roles but from acknowledged religious knowledge and moral integrity. Drawing on Bourdieu's concept of symbolic power, the ritual leader serves as an intermediary who conveys religious meanings and enforces moral standards through ritual actions (Bourdieu 1991).

Instead of using direct rules or punishments, the leader influences subtly through guidance, leading by example, and shaping ritual environments. This type of moral regulation works well because it is rooted in a shared, emotionally meaningful practice. Consequently, Ratib Samman helps synchronize individual actions with community religious norms without causing obvious conflict or opposition.

Beyond Acculturation: Ratib Samman as Lived Islam

The findings question whether "acculturation" is a sufficient framework for understanding Ratib Samman. Although the ritual employs local language and poetic styles, its form, themes, and focus are closely aligned with Islamic devotional traditions such as *dhikr*, *shalawat*, and the invocation of divine qualities. Rather than being a straightforward blend of Islam and local customs, Ratib Samman demonstrates a form of *lived Islam* in which religious practice is actively interpreted and expressed within a particular social setting.

This view aligns with current scholarship that highlights the role of religious actors in shaping Islamic practices through ritual and daily activities (Bowen 2012). By emphasizing meaning, embodiment, and social function, the study reinterprets Ratib Samman as a vibrant religious tradition that supports Islamic moral life locally. This approach avoids simplistic divides between "Islam" and "culture" and instead shows how Islam is experienced, shaped, and transmitted through ritual performance.

Discussion Summary

Overall, the discussion shows that Ratib Samman serves multiple roles: as a social solidarity ritual, a symbolic system conveying moral values, an embodied religious practice, and a tool for moral regulation. These interrelated aspects highlight how local Islamic rituals help sustain religious practices and social stability. By analyzing Ratib Samman through both classical and modern sociological theories, this study offers a deeper understanding of how rituals influence religious meaning and community life.

Conclusion

This research examines Ratib Samman as a local Islamic ritual within a Minangkabau community, emphasizing its significance beyond a devotional or cultural act. Using qualitative methods and sociological perspectives, the results indicate that Ratib Samman constitutes a complex religious practice in which religious meaning, moral discipline, and social bonds are actively created and maintained. Instead of being seen as a simple product of cultural influence, Ratib Samman is understood as a lived form of Islam that is socially rooted, symbolically meaningful, and collectively performed.

In social life, Ratib Samman functions as a collective integration ritual. The community's prior deliberation and the synchronized recitations and movements reaffirm common values and strengthen bonds among participants. Thus, the ritual helps preserve

social cohesion by turning individual religious acts into a shared moral experience. This aligns with traditional sociological theories highlighting that rituals are vital for maintaining collective consciousness and moral order in religious groups.

From a symbolic and moral standpoint, *radai* or religious poetry demonstrate how Ratib Samman acts as a conduit for conveying religious values and ethical principles. Through poetic reminders of mortality, faith, and spiritual duties, individuals are prompted to consider their moral behavior and religious obligations. These symbolic stories do more than just present doctrinal teachings; they influence moral senses by embedding religious significance within emotionally impactful and culturally recognizable formats.

Moreover, Ratib Samman's embodied aspect emphasizes bodily discipline's role in faith. The combination of verbal recitations and synchronized movements shows that religious dedication develops through repeated actions, not just abstract beliefs. This physical religiosity helps form a religious habitus where constantly remembering God becomes a natural part of daily life. Additionally, ritual leadership demonstrates how symbolic authority influences community morals and maintains the legitimacy of religious customs.

Overall, these findings enhance the sociology of religion by providing an interpretive perspective on how local Islamic rituals act as social influencers. By emphasizing ritual practice, embodiment, and symbolic significance, this study critiques simplistic views that consider local religious traditions as simple outcomes of cultural mixing. Instead, it shows that rituals like Ratib Samman crucially contribute to moral development, strengthen social bonds, and maintain religious significance within modern Muslim communities.

While this study offers insights into Ratib Samman as a local Islamic ritual, there are many directions for future research. Future studies could compare similar *dhikr*-based rituals across different regions of Indonesia or Southeast Asia to see how various social settings influence their meanings and roles. These comparisons would help identify which features of Ratib Samman are unique to the local context and which are part of wider Islamic ritual traditions.

Additionally, future studies might examine how Ratib Samman evolves in response to social changes, including urbanization, generational shifts, and the effects of digital media. Investigating how younger generations participate in or reinterpret these rituals can provide insights into the ongoing continuity and adaptation of local Islamic traditions within modern society.

Third, future research could investigate how ritual practice interacts with other aspects of social life, like health, conflict resolution, or community governance. Considering the moral and emotional dimensions of Ratib Samman, exploring its role in managing social crises or personal stress may yield further insights into how religious rituals function as tools for coping and resilience.

Finally, interdisciplinary research that integrates sociological, anthropological, and psychological perspectives could yield a more comprehensive understanding of embodied religiosity and its impact on both individual and social well-being. By broadening the analytical scope beyond a single case study, future investigations can better highlight the lasting importance of local Islamic rituals in influencing moral values and social connections.

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