

The Tradition of Zikir Ratib Saman in the Sammaniyah Order at the Great Mosque of Palembang

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ABSTRACT

Efforts to combat the challenges of the modern amoral era require a social alternative, namely "berzikir" (the act of remembering and reciting praises or names of God). In reality, not everyone can adapt to modern changes that involve shifts in attitudes leading to a decline in morality. The purpose of this research is to understand the historical development of the "zikir ratib saman" tradition at the Grand Mosque of Palembang and the impact of this practice in facing the challenges of the modern era. This study utilizes qualitative research methods and descriptive research methods. Data collection involves a series of processes including observation, interviews, and documentation. Activities in qualitative data analysis are carried out interactively and continue until the data saturation point is reached, ensuring data validity. The data analysis includes data reduction, data display, and conclusion drawing/verification. Analyzing the data presents facts systematically based on the obtained data, making it easy to understand and convey. The findings of this research indicate that in the late 18th century, the Sammaniyah tariqa (Sufi order) began to spread to Indonesia, especially in the city of Palembang, centered around the Grand Mosque of Palembang, by Syekh Abdus Samad Al Palembangi (1737-1832M). The development of the tradition of "zikir ratib saman" at the Grand Mosque of Palembang has evolved over time and spread to various areas of the city. The impact of "zikir ratib saman" in facing the challenges of the modern era is evident when engaging in prolonged recitation has positive effects, including inner calm, sustenance, behavioral changes, and the rapid growth of worship practices. "Zikir ratib saman" can have a positive influence in confronting the challenges of the modern era and serves as a form of psychotherapy in achieving happiness and inner tranquility..

Keywords: Challenges of the Modern Era, Ratib Saman, Remembrance

INTRODUCTION

Modernization has become one of the main causes for the decline of the influence of Sufi orders (*tarekat*) on the Muslim community in the current era. This is in order to adapt more quickly to the changes of the times and the future. The teachings of the Sufi orders seem to make individuals progress slowly through modern life. As cultured humans, they strive to acquire and develop a wholesome culture to save themselves or the people they love from sorrow and suffering. And for the Muslim community, it's about the salvation of both the worldly life and the hereafter.

The ritual of dhikr (remembrance of God) carried out by members of Sufi orders often takes a long time, which is certainly not efficient in terms of time management when facing modern life in the eyes of the modern society. In reality, not everyone can adapt to the modern era's developments that bring changes in attitudes and thought patterns of individuals in the present life. This can become a powerful motivator for a negligent attitude towards Allah (SWT), leading to humans often following their desires and engaging in actions that harm themselves in both the worldly life and the hereafter (Helmina, 2016).

One way to counter hedonistic behavior is through the practice of dhikr

(remembrance of God). Dhikr involves dispelling negligence and consistently focusing the heart on Al-Haqq (Allah). The presence of Allah within the heart encourages an attitude of surrendering everything back to Allah, leading to a sense of gratitude and contentment. This feeling of contentment provides us with mental peace and tranquility.

The term "*zikhrollah*" or remembering Allah SWT has a broad meaning of drawing closer to Him. According to Ismail Nawawi, from a linguistic perspective, "*zikir*" means remembrance. The term "*zikir*" refers to moistening the tongue with praises to Allah. Dhikr is a human effort to remember the greatness and magnificence of Allah SWT, so that humans do not forget their Creator and do not fall into the diseases of arrogance and pride. (Abdullah Taufiq, 2002).

The tradition of commemorating "*ratib saman*" has been carried out for a long time and has now become a part of the lives of a community in Palembang. They consider "*zikir*" (remembrance of Allah) as a regular practice, seeking protection and forgiveness from Allah SWT for themselves and their surroundings. *Zikir* activities are usually conducted within the community or at Islamic boarding schools (*pondok pesantren*) by students (*santri*) regularly, with specific goals and objectives in their daily lives. "*Ratib Saman*" is one of the various types of *zikir* recitations in Indonesia, especially in Palembang.

"*Ratib*" is a type of *zikir* (remembrance of Allah) that is composed by a Sufi teacher or Ustaz to be recited at specific times by an individual or a group of people collectively, following the guidelines set by its creator. "*Ratib*" originates from the Arabic word that means "order" or "arrangement." In the context of Islamic practice, "*ratib*" refers to a type of *zikir* (remembrance of Allah) that is structured by a

teacher or scholar to be recited at specific times by an individual or a group of people collectively, following the guidelines set by its creator. (Sambas, 2003).

Certainly, Ratib Saman plays a significant role in shaping the morals or ethics of the community or the Muslim ummah, especially for the congregation of Ratib Saman at the Grand Mosque. As a congregation adhering to a certain faith, religion becomes a source of ethics for its followers. Modernity has indeed brought challenges to human morality, disrupting and eroding ethical values.

Many scholars from Palembang directly studied under Syekh Muhammad Samman and received the *ijazah* (authorization) for Ratib Samman. Some of these scholars include Syekh Abdus Somad al-Palembani (1737-1832), Syekh Kemas Ahmad bin Abdullah (1735-1800), and Syekh Muhammad Muhyiddin bin Shihabuddin (1735-1800). These Palembang scholars propagated and taught the Ratib Samman to the community and within the royal court. (Syarifuddin, 2010).

The Grand Mosque of Palembang serves as the center for the tradition of Ratib Saman in the Sammaniyah Sufi order, which has a significant history. It was where Sheikh Abdus Somad Al-Palembani taught the Sammaniyah tariqa to the Darussalam Palembang Sultan. Additionally, apart from the Grand Mosque, there's also the Sultan Agung Mosque located on Jalan Sultan Agung, 1 Ilir, Kec. Ilir Tim. II, Kota Palembang. This mosque, established in 1950, also carries the tradition of Ratib Saman. It was founded by KH Abdullah Zawawi Izhom.

There are several key issues within this research scope that require further in-depth investigation. One of these issues is exploring how Ratib Saman has managed to

endure and maintain its existence within the congregation at the Grand Mosque of Palembang up until now and into the future. Another area of exploration could be understanding the influence of religious culture, which could even be categorized as a distinct tradition itself, within the context of religion.

Navigating modern life requires a stronger moral foundation, particularly for religious communities that derive their moral standards from religious scriptures and values. Thus, the significant impact of modernity on preserving the tradition of Ratib Saman is considered crucial in aiding religions to maintain societal moral standards or become the moral compass for local communities. Based on this rationale, the author must conduct an in-depth study on *Ratib Saman*.

This research is of the field research type, which means it is based on field data related to the research topic. The author employs a qualitative descriptive method (Sugiyono, 2016).

This research is structured around natural descriptions of words and language, utilizing diverse scientific objects. The research method used is phenomenology, where the researcher explores and communicates experiences of events based on facts that occur among various individuals in the field. This study is conducted within a natural setting, and the researcher does not question which one is which one is correct or incorrect, thus there are no limitations in interpreting or characterizing the events being researched (Hendarso, 2007).

In this case, the research involves directly observing how the Ratib Saman tradition within the Sammaniyah Sufi Order is practiced at the Grand Mosque of Palembang. This research utilizes qualitative

data. Sugiyono defines qualitative data as information conveyed in the form of words, phrases, or visuals. The data sources used in this research are primary and secondary data sources obtained from previous references, and the data collection techniques involve interviews, observations, and documentation (Sugiyono, 2006).

Before the researcher enters the field, data analysis techniques are applied. Data from preliminary investigation, as well as secondary data, are analyzed to determine the research focus. The research topic is still provisional and will evolve as the researcher enters the field. Both primary and secondary data sources used in this research are collected from previous references, and the data collection methods employed include interviews, observations, and documentation. (Sugiyono, 2016).

Before the researcher embarks on fieldwork, data analysis techniques are applied. Data from preliminary investigations, as well as secondary data, are analyzed to determine the research focus. The emphasis of this research is currently provisional and will evolve as more researchers enter the field (Sugiyono, 2006).

A data analysis has been conducted since the data collection began, during interviews, and the author has been able to assess what was found through observation and interviews. According to Miles and Huberman, actions in qualitative data analysis are carried out interactively and occur without a time limit until completion, which can lead to data saturation. The activities of data analysis include: data reduction, data display, and conclusion drawing/verification (Sugiyono, 2016).

RESULTS AND DISCUSSION

Research Finding

1. History of the Development of Ratib Saman Recitation in Masjid Agung Palembang and Its Impact in Facing the Challenges of the Modern Era

The history of Sheikh Muhammad Al-Samman from the Nusantara region brings the Sammaniyah Sufi Order to Palembang. Sheikh Abdus Somad al-Palembani, a scholar born in 1737 AD and passed away in 1832 AD, was his most famous disciple and played a significant role in spreading and preserving this tariqa (Sufi order). Sheikh Abdus Somad al-Palembani rose to prominence during the reign of Sultan Mahmud Badaruddin I in the Palembang Sultanate (1727-1756) (Abdullah, 2015).

Sheikh Muhammad Samman had a significant influence on Sheikh Abdus Somad al-Palembani. Despite that his two major works, "Hidayah al-Salikin" and "Sair al-Salikin," mostly consist of translations of Al-Ghazali's works, Sheikh Abdus Somad incorporated teachings of the Sammaniyah tariqa and information about the intellectual environment of Sheikh Muhammad Samman. Through Sheikh Abdus Somad, the Sammaniyah tariqa expanded rapidly not only in Palembang but also throughout the Nusantara, and he was the first to propagate the Sammaniyah tariqa. In addition to Sheikh Abdus Somad, there were other disciples, such as Sheikh Kemas Ahmad Bin Abdullah Al-Palembani, who were taught by Sheikh Muhammad Samman (Abdullah, 2015).

According to an interview with Ustaz Andi Syarifuddin, Sheikh Muhammad Samman had many disciples from the Nusantara region, including individuals from Kalimantan, Betawi, and Bugis. Sheikh Muhammad Samman also had disciples from Palembang who directly studied under him. These disciples include Sheikh Abdus Somad al-Palembani, Sheikh Kemas Ahmad Bin

Abdullah al-Palembani, and Sheikh Muhammad bin Syihabuddin.

The name of this tariqa (Sufi order) refers to Sheikh Muhammad Samman Al Madani. This tariqa combines elements from the Khalwatiyah, Qadiriyyah, Naqsyabandiyah, and Syadziliyyah orders. By the end of the 18th century, the Sammaniyah tariqa had spread to Indonesia, particularly in Palembang with a focus on the Grand Mosque of Palembang. Many scholars from Palembang, including Sheikh Abdus Somad al-Palembani (1737-1832 AD), Sheikh Kemas Ahmad bin Abdullah (1735-1800 AD), Sheikh Muhammad Muhyiddin bin Syihabuddin, Sheikh Muhammad Aib bin Kgs. Hasanuddin (1736-1818 AD), and others, directly studied under Sheikh Muhammad Samman and received the ijazah (authorization) for Ratib Samman. The Sammaniyah tariqa had connections with the court of the Palembang Darussalam Sultanate during its early development in Palembang (Zurkanain, 2014).

These *Ulama* from Palembang propagated the Ratib Samman throughout the community and at the Palembang court. This event took place in the history of the Sammaniyah tradition when the people of Palembang fought against the Dutch in 1819, Darussalam, resulting in the Sultan of Palembang obtaining authorization to practice Ratib Samman. The connection between the Palembang court and the Sammaniyah congregation began with some scholars from Palembang who traveled to Mecca to seek knowledge, including Sheikh Muhammad Akib bin Kgs. Hasanuddin (1736-1818), who became acquainted with the renowned scholar

Sheikh Abdus Somad al-Palembani.

Based on an interview with Ustaz Andi Syarifuddin, evidence indicates the relationship between the Palembang Darussalam court and the Sammaniyah Tariqa through Sultan Muhammad Bahauddin (1776). Sultan Muhammad Bahauddin was a disciple of the Sammaniyah tariqa through Sheikh Abdus Somad al-Palembani. He donated 500 reals as an endowment to establish the Sammaniyah Zawiyah in Jeddah. Two years after the passing of Sheikh Muhammad Samman, this gift was given through Sheikh Muhammad Muhyiddin bin Syihabuddin.

During the reign of Sultan Mahmud Badaruddin II, the significant Battle of Palembang against the Dutch, known as the Menteng conflict, occurred in 1819. Prior to leading the troops into battle, the community gathered at the Grand Mosque of Palembang for Ratib Samman. Following the victory of the Menteng War, Sultan Mahmud Badaruddin II officially ordered his subjects to commemorate Ratib Samman as a practice within the Palembang Darussalam Sultanate.

Beyond religion, Ratib Samman became a custom and tradition for numerous pilgrims and followers in Palembang. Ratib Samman has also become a cultural tradition in Palembang, with many congregants and followers continuing to uphold this tradition to the present day.

2. Results of Interviews and Observations of Ratib Saman Congregation in Facing the Challenges of the Modern Era

The Results of Interviews and Observations conducted during and prior to the interviews are presented as follows:

- a. General Description of Mr. Hanafi
Mr. Hanafi, a middle-aged male member of the Ratib Saman congregation, actively participates in the Ratib Saman chanting every Wednesday night. He displays strong devotion during prayers and chanting, dressing neatly in a white long-sleeved shirt (koko). He has been engaging in Ratib Saman since his marriage and continues to participate in the Ratib Saman sessions at Masjid Agung Palembang.

1. Aspect Ikhlas

The subject leads a modest family life and demonstrates contentment and humility when faced with life's challenges. During the interview, the subject appeared patient and approached everything with sincerity, seeking Allah's blessings (ridho) in all actions.

2. Aspect of Proximity to Allah SWT.

The subject feels a sense of closeness to Allah SWT. According to him, when engaged in challenging tasks, he feels the presence of Allah.

Furthermore, when reciting the zikir with greater concentration, he experiences a heightened state of devotion. This brings comfort, as he believes that Allah SWT watches over and protects him from various dangers. Allah SWT

will watch over and protect from various dangers.

3. Aspect Heart

When the heart is nourished with dhikr (remembrance of Allah), even a hardened heart like a stone becomes soft. The subject, during journeys or while engaged in work, fills the heart with dhikr, resulting in a pure heart that distances itself from sinful acts. (Ghofur, 2010).

Before conducting interviews, the aspects mentioned above were based on previous expert theories and have been tested by previous researchers. The next step is to proceed with verbatim transcription, so that the recorded statements of the interviewees can be verified in detail. This is done to ensure that the interview results can be cross-checked accurately. By recording verbatim, the information provided by the interviewees can be reproduced precisely and without distortion. Verbatim transcription also aids in gaining a deeper understanding of what the interviewees expressed and ensures that the researcher's interpretations remain aligned with the interviewees' statements.



Picture 1: Interview Ustaz Andi Syarifuddin

Then, a verbatim transcription table is created as shown below:

Baris	P/S	Verbatim
1	P	Assalamualaikum, permisi pak?
	S	Walaikumsalam, yo dek ngapo?
	P	Boleh minta waktu sedikit pak, untuk wawancara penelitian ana?
5	S	Boleh, nanyo apo dek?
	P	Seputar zikir ratib saman tulah pak
	S	Ohh dihaturi
	P	Bapak kan gala hadir setiap malam rabu kapan aku jingok, bapak ni adolah tahu tentang ratib saman ni kan?
10	S	Oh bapak ni dk tahu sedetailnyo tentang ratib saman nih, dengan ustaz andi tulah
	P	Setahu bapak be dk apo
	S	Ratib Saman tu dek zikir dibaco keras, zikir jahar, kalo diucapke tu dari lamban mengalon terus cepet cepet ikut arahan mursyid sebanyak 300 kali
	P	Sapo yang nyiptake zikir ini pak?
15	S	Dari Syekh Muhammad Samman ado di mekkah sano la lamo waktu zaman dulu, dibawa oleh ulama dari Palembang yolah Syekh Abdus Somad Palembang
	P	Sejak zaman apo pak ratib saman ni la ado dipalembang?
	S	Dari zaman Sultan Bahaudin dek
	P	Ohh artinyo la lamo berarti ratib saman ni

Discussion

The Development of Ratib Saman in the Sammaniyah Tariqa at the Grand Mosque of Palembang

Sheikh Abdus Somad al-Palembani played a significant role in disseminating the teachings of the Sammaniyah tariqa across various areas in Palembang city and other regions in South Sumatra. In the 18th century, Sheikh Abdus Somad spread the teachings of the Sammaniyah tariqa. Many disciples from Palembang came to learn from him, and over time, he became one of the prominent scholars of Palembang.

His authored books are still spread, taught, and read by his successors to this day. After the passing of Sheikh Abdus Somad Al-Palembani, the mantle was carried on by

Sheikh Muhammad Aqib bin Kgs. Hasanuddin. He obtained the *ijazah* (authorization) to teach and develop the Sammaniyah tariqa from his mentor, Sheikh Abdus Somad Al-Palembani. Upon returning to Palembang, he settled in the village of Pangulong, located behind the Grand Mosque and adjacent to the Palembang Palace.

Sheikh Muhammad Aqib Hasanuddin maintained connections with the Sultanate. Even after the Sultanate's collapse in 1923, Muhammad Aqib continued to collaborate with royal nobles, particularly with Bupati Panembahan, the brother of Sultan Mahmud Badaruddin II, and Sultan Ahmad Najamudin II, who served as the religious guardian. Despite his political activities and strong ties to the old palace leadership, Sheikh Muhammad Aqib was recognized as a scholar and teacher of the Sammaniyah tariqa.

As such, Sheikh Muhammad Aqib Hasanuddin took on the responsibility of spreading the Sammaniyah tariqa in Palembang. Some lineages mention Sheikh Muhammad Aqib, who received his name from Sheikh Abdul Samad al-Palembani. He had several renowned disciples who made significant contributions to Islamic teachings and the dissemination of the Sammaniyah tariqa. Among his famous disciples were Abdullah bin Ma'ruf and his own son, Hasanuddin bin Muhammad Aqib. Additionally, Muhammad Azhary bin Abdullah bin Ahmad, Masagus Haji Abdul Hamid bin Mahmud, and his brother Masagus Haji Abdul Aziz bin Mahmud were also disciples of Sheikh Muhammad Aqib (Zurkanain, 2014).

There are several locations in Palembang where the Sammaniyah congregation is established, one of which is the Grand Mosque of Palembang. In this mosque, there are many Sammaniyah congregants who are part of the historical legacy of the Palembang

Sultanate, including Sultan Mahmud Badaruddin II. It is situated in the heart of the Palembang capital. The implementation of Sammaniyah tariqa teachings in the form of Ratib Samman recitations is still preserved by the renowned Khalifah of the Sammaniyah tariqa in Palembang, K.H. Zen Shukri. He received the Sammaniyah tariqa *ijazah* from his father, Hasan Ibn 'Abd al-Syukur, and also had the opportunity to study under his grandfather, Sheikh Muhammad Azhari bin Abdullah Al-Palembani.

The rapid growth of the Sammaniyah tariqa in Palembang is largely attributed to K.H. Zen Syukri. He led a study group named "Majelis Ta'lim Ahlus Sunnah wal Jama'ah," which was widespread in Palembang's mosques. Alongside K.H. Zen Syukri, the 7th-generation descendants of Sheikh Abdus Somad Al-Palembani, such as Syekh Abdus Somad Al-Palembani, were involved in spreading and developing the Sammaniyah teachings. They also led congregational Sammaniyah practices at the Grand Mosque of Palembang, along with Kms. H. Andi Syarifuddin. Sheikh Abdus Somad Al-Palembani's son, Kms. H. Ibrahim Umari ibn Ki. Kms. H. Umar, granted him the Sammaniyah tariqa *ijazah*.

As a result, Sheikh Muhammad Aqib Hasanuddin played a pivotal role in spreading the Sammaniyah tariqa in Palembang. Some lineages mention Sheikh Muhammad Aqib, who received his name from Sheikh Abdul Samad al-Palembani. He had numerous prominent disciples who contributed significantly to Islamic teachings and the propagation of the Sammaniyah tariqa. Among his notable disciples were Abdullah bin Ma'ruf and his own son, Hasanuddin bin Muhammad Aqib. Additionally, Muhammad Azhary bin Abdullah bin Ahmad, Masagus Haji Abdul Hamid bin Mahmud, and his brother Masagus Haji Abdul Aziz bin

Mahmud were also disciples of Sheikh Muhammad Aqib.

The evolution of this tradition from time to time in the Grand Mosque of Palembang expanded the practice of Ratib Samman to various areas in Palembang, initially centered around the Grand Mosque of Palembang. According to Ustad Andi, there are now two distinct lines of teachers. The first lineage, known as "zuriyat" from Sheikh Abdus Somad Al-Palembani, has developed in the Ilir region, while the lineage from Muhammad Azhari or "pedatukan" has developed in the Ulu region.

From the zuriyat lineage of Zen Syukri, the researcher discovered locations where the Ratib Samman tradition is still preserved. One such location is the Amalul Khair Islamic Boarding School, led by Ustad Dedi, where the tradition is performed regularly every Friday morning before dawn prayer. Similarly, the Muqimus Sunnah Islamic Boarding School, founded by Zen Syukri, continues to uphold the tradition of Ratib Samman. In Ilir Timur II, the zuriyat lineage of Kyai Zawawi Izhom is located in 1 Ilir at the Sultan Agung Mosque, where the Ratib Samman tradition is still practiced to this day. It is led by his son Ustad Fauzi. What makes the tradition unique in 1 Ilir is that the practice of Ratib Samman is not confined to the Sultan Agung Mosque but moves to various residents' houses.

Ustaz Andi Syarifuddin, from another zuriyat lineage, regularly conducts Ratib Samman practices in the Grand Mosque of Palembang every Thursday night after the 'Isha prayer. Interestingly, during the monthly Ratib practice, Ustad Andi conducts the session at the 22 Ilir location, situated at the Secretariat of PEDAS (Palembang Darussalam Sepakat). Additionally, another session takes place at the Nurul Yaqin Mosque located in 2 Ulu Laut. The tradition

of Ratib Samman is not limited to mosques; it is also incorporated into Palembang's traditional ceremonies such as weddings, vows, housewarming celebrations, and other commemorative events.

The Impact of Ratib Saman Zikr on the Congregation of the Grand Mosque of Palembang in Facing the Challenges of the Modern Era

In line with the current state of modern society, there has been a decline in appreciation for the teachings and calls to goodness within religion, as well as a loosening of family ties and social relationships in the community.

This is attributed to an individualistic lifestyle, where the modern society is largely preoccupied with worldly matters. As a result, attention towards religion is limited to verbal and ritualistic traditions passed down from generation to generation. Currently, many Muslims are generally too lazy to go to the mosque or attend religious study gatherings. The unresolved issue lies in the community's awareness to apply Sharia principles. This is evident in the lack of interest among Indonesian Muslims to engage in worship.

However, this doesn't apply to the Saman congregants at the Grand Mosque of Palembang. These congregants often make time to consistently step foot into the mosque to participate in the study gatherings held there. Behind these challenges, arises a question for all of us: what drives the congregants' attraction to face the challenges of the modern era?

The congregants who practice the Ratib Saman zikr experience numerous impacts and benefits. These range from inner peace, blessings, behavioral changes, to rapid spiritual growth. Despite the challenges of the modern era, their dedication is commendable. It can be concluded that addressing the

challenges of the modern era requires intention, consistency, making time for mosque visits or attending study gatherings, and carrying out these actions wholeheartedly with the hope for Allah's approval.

By engaging in Ratib Saman zikir, individuals become humble, find pleasure in worship, exhibit humility, and distance themselves from negative traits. Ratib Saman zikir can generate positive influence in facing the challenges of the modern era and serve as a form of psychotherapy in attaining happiness and inner tranquility.

CONCLUSION

Based on the results of the conducted research, the following conclusions can be drawn:

The History of Tarekat Sammaniyah refers to Syekh Muhammad Samman Al Madani (1130-1189H). The methods and recitations within this tarekat are a fusion of practices from Khalwadiyah, Qadiriyyah, Naqsyabandiyah, and Syadziliyyah tarekats. Tarekat Sammaniyah started spreading to Indonesia in the late 18th century, particularly in Palembang centered around the Grand Mosque of Palembang by Syekh Abdus Samad Al Palembangi (1737-1832M). The development of the Ratib Saman zikir tradition at the Grand Mosque of Palembang has expanded over time to various parts of Palembang, originating from the Grand Mosque itself. The Ratib Saman tradition is not limited to mosques; it is also practiced in Palembang's cultural ceremonies, such as weddings, vows, housewarming celebrations, and other traditional ceremonies.

The Impact of the Ratib Saman zikir in facing the challenges of the modern era is evident when engaging in prolonged Ratib Saman zikir leads to positive effects. These include inner peace, blessings, behavioral changes, and accelerated spiritual growth.

Despite the challenges of the modern era, it can be concluded that addressing these challenges requires intention, consistency, making time for mosque visits or attending study gatherings, and performing these actions wholeheartedly with the hope for Allah's approval. By engaging in Ratib Saman zikir, individuals become humble, find pleasure in worship, exhibit humility, and distance themselves from negative traits. Ratib Saman zikir can generate a positive influence in facing the challenges of the modern era and serve as a form of psychotherapy to attain happiness.

RECOMMENDATION

There is still limited historical literature on Ratib Saman zikir; thus, future researchers are advised to explore this area more comprehensively. Additionally, while the current research focused on the historical aspect, it is recommended for future studies to delve into aspects like spiritual healing associated with Ratib Saman zikir.

Subsequent research could explore Ratib Saman zikir in Tarekat Sammaniyah from a detailed psychotherapy perspective. This is significant as Ratib Saman zikir holds potential in addressing and healing various mental challenges faced by individuals.

It is suggested that the values of Tarekat Sammaniyah be applied in daily life by the subjects to preserve Palembang's cultural traditions and the zikir gatherings, ensuring they don't fade away. This can be achieved by consistently participating in Ratib Saman zikir sessions, passing down these traditions to future generations, and making efforts to involve family members and descendants.

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