

Dzikir Ratib Saman as a Spiritual Practice to Enhance Psychological Well-Being in Kerinci

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ABSTRACT

This study explores the practice of Dhikr Ratib Saman as a spiritual endeavor aimed at improving the psychological well-being of the community in Tanjung Pauh Village, Kerinci. This study views Dhikr Ratib Saman not merely as a ritual act of worship, but as a transformative spiritual practice that has a meaningful impact on the psychological and social well-being of the local community. The main issue addressed is how this practice contributes to the mental and social well-being of residents. The objective of the study is to describe the observed conditions and to explore in greater depth Dhikr Ratib Saman as a spiritual practice for enhancing psychological well-being in Kerinci. The method used is descriptive qualitative research employing observation, interviews, and documentation. The research findings indicate that Dhikr Ratib Saman plays a significant role in fostering inner peace, self-acceptance, and positive interpersonal relationships among its practitioners. Respondents reported experiencing greater calmness, a sense of openness, and improved emotional regulation. Additionally, participants discovered deeper existential meaning and spiritual direction, and expressed increased self-confidence in making independent life decisions. Beyond its role as a religious ritual, this practice also serves as a source of emotional and social support, enabling individuals to better cope with life's pressures, cultivate gratitude, and reduce psychological stress. Thus, Dhikr Ratib Saman is not merely a religious practice but also a medium for emotional and social empowerment that helps communities cope with life's pressures, enhance gratitude, and reduce stress.

Keywords: Dhikr Ratib Saman, Spiritual Practice, Psychological Well-being, Kerinci

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Dzikir as one of the principal practices in Islam encompasses various forms and can be performed in daily life. One of the most commonly practiced forms of dzikir is ratib, which refers to a systematic arrangement of prayers and praises to Allah SWT that is recited routinely. Ratib generally contains tahlil (affirmation of the oneness of Allah), tasbih (glorification of Allah), tahmid (praise to Allah), taqdis (sanctification of Allah), istighfar (supplication for forgiveness to Allah), haulqolah (exaltation of the names of Allah), salawat (blessings upon the Prophet), as well as various other selected prayers.

According to an interview conducted with one of the Abuya in Tanjung Pauh Village

INTRODUCTION

TY (Personal Communication, June 8, 2024), the recitation of Ratib Saman consists of four main sections. First, the recitation of salawat and greetings upon the Prophet Muhammad SAW, his family, his companions, and the founder of the tarekat (Sufi order). Second, the recitation of *lā ilāha illā Allāh* in six different variations with two vocal tones and tempos. In this stage, the first three variations are recited in a sitting position, which is referred to as *ratib duduk* (sitting *ratib*), while the remaining three variations are performed while standing, known as *ratib berdiri* (standing *ratib*). During the standing *ratib*, the participants perform foot stomping and coordinated body movements. Third, the recitation of the seven-fold *dzikir* that reads "*Ahum! Ahhum! ... Ahum! Ahhum!...*" accompanied by circular dancing movements, followed by the *dzikir* "*Ahil! Ahhhil! ... Ahil! Ahhhil!...*" Fourth, the recitation of the final *dzikir* that reads "*Am! Ah! 'Am! ... 'Am! Ah! 'Am!...*" Each section of *dzikir* possesses its own distinctive characteristics, whether in melody, tempo, or sequence of recitation. Furthermore, between each *dzikir* section, *qashidah* and *nasyid* are also sung by the leader and followers of the tarekat, as well as by general community members who participate in the *ratib* recitation.

Although the term "*dzikir Ratib Saman*" is not explicitly mentioned in the Quran, the essence of *dzikir* as a form of remembering Allah SWT has a strong foundation in Islamic teachings. In Surah Ar-Ra'd verse 28, Allah SWT states:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: "*Those who believe and their hearts become tranquil with remembering Allah. Indeed, only by remembering Allah does the heart become tranquil.*" (Q.S Ar-Ra'd: 28)

This verse demonstrates the intrinsic relationship between *dzikir* and inner tranquility, which aligns with the concept of psychological well-being. In psychology, inner tranquility constitutes an essential component of mental well-being, encompassing feelings of peace, stress reduction, as well as the

enhancement of life meaning and social relationships.

The concept of Psychological Well-Being (PWB) was first introduced by Bernice Neugarten in 1961. PWB is defined as the optimal psychological condition achieved by individuals, particularly in later life (Ghonyah & Savira, 2015). This concept has evolved into a multidimensional approach encompassing mental health and mental hygiene, which holistically describes an individual's internal and external well-being (Ismuniar & Ardiwinata, 2021). In the context of *dzikir*, including *Ratib Saman*, this practice can contribute to enhancing psychological well-being by strengthening the spiritual, emotional, and social dimensions of an individual.

This phenomenon is consistent with the results of interviews conducted by the author during a survey in Tanjung Pauh Village, Kerinci Regency. One informant, identified by the initials AK (Personal Communication, June 8, 2024), stated:

"As a member of Tanjung Pauh Village, I am merely carrying out this tradition. Due to my relatively young age, I have not delved deeply into this Ratib Saman dzikir. However, as community members in this village, we are obligated to participate in this dzikir every Eid al-Fitr. If we do not participate, we are considered to have broken the tradition that has been preserved since ancient times. Furthermore, we believe that after performing the Ratib Saman dzikir, we feel satisfied and tranquil because we are confident that our prayers have reached the Almighty."

Previous studies on *Ratib Saman* in Kerinci, such as those conducted by Helmina (2017) and Siregar (2023), have primarily focused on ritual elements, performance structures, and the socio-cultural functions of this tradition in strengthening community bonds and preserving local heritage. However, these studies have not specifically investigated the effects of *Ratib Saman dzikir* on its practitioners, particularly regarding psychological well-being.

In other words, very few studies have systematically connected this collective spiritual practice with psychological elements such as self-acceptance, autonomy, purpose in life, and personal growth, as articulated by Ryff and Keyes (1995). Consequently, this study fills this gap by thoroughly examining how Dzikir Ratib Saman not only functions as a religious ritual and socio-cultural identity for the community of Tanjung Pauh Village but also serves as a transformative spiritual practice that enables its practitioners to enhance their mental well-being.

From a psychological perspective, engagement in spiritual activities such as dzikir has a significant impact on Psychological Well-Being (PWB). The concept of PWB refers to a state of psychological well-being characterized by feelings of peace, happiness, life satisfaction, and one's ability to face challenges and stress (Ryff & Keyes, 1995). Helmina (2017) explained that individuals who achieve PWB possess several key characteristics, including spiritual strength, which helps individuals feel more connected to something greater than themselves, providing meaning in life and effective self-control, which enables one to face challenges more calmly and positively.

From a social psychology perspective, the practice of Ratib Saman can also be viewed as a form of collective religious coping, which refers to the way communities manage stress and life challenges through collective religious practices (Pargament, 1997). By participating in this dzikir, community members not only attain spiritual tranquility but also feel supported by their social environment. The sense of unity created during dzikir produces a feeling of security, which can enhance overall psychological well-being.

Thus, this study not only aims to describe the implementation of Dzikir Ratib Saman but also analyzes the extent to which this spiritual practice contributes to the psychological well-being of the community. To achieve this objective, this study specifically employs the six dimensions of psychological well-being from Ryff (1989) and Ryff and Keyes (1995) as the main analytical framework, encompassing self-

acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. The use of this framework was established from the outset to ensure that the direction of analysis is clear and measurable, as well as to distinguish this study from previous studies on Ratib Saman which have predominantly focused on ritual, social, and cultural aspects alone.

RESEARCH METHODOLOGY

The type of research employed in this study is descriptive qualitative research, which involves the collection of data in the form of direct information from subjects to provide a comprehensive overview in the presentation of the report. This research was conducted in Tanjung Pauh Village, Keliling Danau District, Kerinci Regency. This location was selected by the researcher because Tanjung Pauh is one of the oldest villages that implements Dzikir Ratib Saman.

The primary data sources are divided into primary and secondary data. Primary data were obtained through in-depth interviews and participatory observation. Interviews were conducted with six participants consisting of three primary subjects and three secondary subjects (immediate family members). The inclusion criteria for participants were indigenous residents of Tanjung Pauh Village who have participated in the Dzikir Ratib Saman activity at least seven times. Participant selection employed snowball sampling technique. Observation was conducted by directly examining the implementation of dzikir and the social interactions among participants. Secondary data were obtained from literature reviews, historical documents, and relevant local records. This study employs the six dimensions of psychological well-being from Ryff (1989) and Ryff & Keyes (1995) as the main analytical framework, namely: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth.

These six aspects serve as a guideline for formulating interview questions, conducting observations, and interpreting the data obtained in the field. The validity test of the data in this study employs triangulation

techniques encompassing observation, interviews, and documentation. Meanwhile, the data analysis technique comprises four stages: data collection, data reduction, data display, and conclusion drawing.

RESULTS AND DISCUSSION

This study involved three primary subjects, namely ZA (male, 47 years old, entrepreneur), MLN (female, 67 years old, farmer), and MA (male, 32 years old, entrepreneur). In addition, there were three secondary subjects who were the closest family members of each primary subject, namely MM (ZA's uncle), EL (MLN's child), and AW (MA's wife). Data were collected through observation and in-depth interviews, then analyzed based on the six dimensions of psychological well-being by Ryff (1989).

In general, all three primary subjects demonstrated positive tendencies across all dimensions after regularly participating in Dzikir Ratib Saman, although with varying degrees and characteristics corresponding to their respective age, gender, and social role backgrounds. Subject ZA, for instance, exhibited greater prominence in the self-acceptance and life purpose dimensions, while Subject MLN showed more evident strength in positive relations with others and environmental mastery, and Subject MA demonstrated prominence in the autonomy and personal growth dimensions. These differences indicate that the impact of dzikir on psychological well-being is personal and contextual in nature. The following table presents the respondent data and empirical findings for each dimension.

No	Name	Gender	Age	Occupation	Subject Status
1	ZA	Male	47 y.o	Entrepreneur	Subject 1
2	MLN	Female	67 y.o	Farmer	Subject 2
3	MA	Male	32 y.o	Entrepreneur	Subject 3
4	MM	Male	60 y.o	Islamic Socholar	Secondary Subject of ZA
5	EL	Female	43 y.o	Housewife	Secondary Subject of MLN
6	AW	Female	26 y.o	Housewife	Secondary Subject of MA

Table 1.1

Respondent Data List

Self-Acceptance Aspect

Based on the first observation data collected by the researcher based on findings obtained in the field. First, Subject ZA. On the self-acceptance aspect, Subject expressed how this dzikir helped him achieve greater inner peace and self-acceptance. A positive view of oneself enables the subject to be mentally and socially healthy.

Mental and social health is characterized by harmonious relationships with oneself, others, nature, and God (Abidin, et. al., 2022). This was reinforced by ZA's statement during the interview:

"This dzikir makes me calmer and able to accept myself as I am. In the past, I often compared myself with others, but now I focus more on myself. I realize that everyone has their own path in life and everything has been ordained by Allah." (ZA)

This interview was reinforced by secondary subject data from ZA's uncle, namely MM:

"I often see ZA when he's restless, he doesn't run around looking for escape anywhere. Instead, ZA prefers to sit still, perform wudhu, and then sit quietly doing dzikir. Sometimes his eyes are closed, but from his breathing it appears he's seeking peace, and strangely, every time after doing dzikir like that. His face looks much lighter as if the burden is being carried by the One above." (MM)

Positive Relations with Others Aspect

The researcher conducted observation and interviews on the second subject, namely MLN, on April 16, 2025, at the subject's residence. Subject expressed how this dzikir enabled her to share feelings with others—MLN became more open with others. She explained:

"Since regularly performing dzikir, I find it easier to express my feelings to others. If I'm happy, I say I'm happy; if I'm sad, I say I'm sad. It wasn't like

before, where I used to hold back and hated talking." (MLN)

This interview was reinforced by secondary subject data from MLN's biological child and neighbor, namely EL:

"I think it makes a big difference. MLN is warmer now, and her attention feels more sincere. She no longer hesitates to show her affection, especially to her children." (EL)

Autonomy/Self-Dependence Aspect

The researcher conducted observation and interviews on the third subject, namely MA, on April 28, 2025, at the subject's residence. Subject expressed how this dzikir enabled him to make his own decisions—MA felt that after participating in dzikir, he was calmer in making important decisions and more accepting of the results. He explained:

"Yes, as I explained earlier, I'm much calmer now. When I need to make important decisions for my family, I'm more confident and accepting of the results." (MA)

This interview was reinforced by secondary subject data from MA's wife, namely AW:

"I see MA is much calmer when he needs to decide something. He's no longer reckless; instead, he performs more istikharah (prayer for guidance) and thinks things through carefully. Accepting the results while giving maximum effort." (AW)

Based on the research findings, it demonstrates that all three subjects were able to make their own decisions after participating in dzikir Ratib Saman. All three subjects—ZA, MLN, and MA—felt that after performing dzikir Ratib Saman, they were calmer in making important decisions with high confidence and responsibility.

Environmental Mastery Aspect

The researcher conducted observation and interviews on subject MLN on April 26, 2025, at the subject's residence. Subject expressed how this dzikir helped her manage stress. Dzikir Ratib Saman helped subject MLN manage her feelings, emotions, and find

constructive outlets for expressing emotions. She explained:

"The impact is significant. I used to get stressed easily, especially when many responsibilities accumulated. But after regularly practicing dzikir Ratib Saman, which has certain power, that stress can be controlled better. It doesn't disappear immediately, but it can be subdued more effectively. It's like having a place to channel emotions, but in a positive way." (MLN)

This interview was reinforced by secondary subject data from MLN's biological child and neighbor, namely EL:

"Well... it certainly has a great influence because now MLN is more grateful, so there's a sense of calm within MLN." (EL)

Life Purpose Aspect

The researcher conducted observation and interviews on subject ZA on April 15, 2025, at the subject's residence. Subject expressed that dzikir Ratib Saman helped him have a clearer life purpose. Dzikir Ratib Saman helped subject ZA realize that the purpose of life is not only about work and money but also about utilizing life to the fullest. He explained:

"Yes, dzikir makes me more aware that life is not just about work, earning money, or chasing dreams. It's also about drawing closer to the Almighty. I start rethinking my life purpose—not only for myself, but also to make the best use of this life. So I think more about, 'What am I living for?' and dzikir greatly helps me find the answer." (ZA)

This interview was reinforced by secondary subject data from ZA's uncle, namely MM:

"That's a fair way to put it. Before, he was chasing many things at once. His life became more directed—not just pursuing worldly matters, but also preparing for the afterlife." (MM)

Personal Growth Aspect

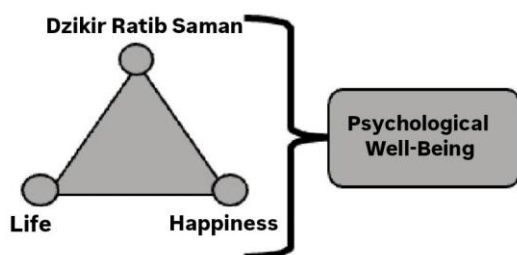
The researcher conducted observation and interviews on the third subject, namely MA, on April 18, 2025, at the subject's residence. Subject felt that his life had meaning after performing dzikir. Dzikir Ratib Saman helped subject MA overcome obstacles with confidence because subject MA felt that problems are temporary and Allah SWT always provides a way out, giving subject MA high spiritual confidence.

Spirituality is understood as an individual's belief in the existence of divine (spiritual) forces that intervene in the universe and human life, granting sanctions and rewards for human actions (Abidin, et. al., 2022). This was reinforced by subject MA's statement during the interview:

"Now I feel stronger. Before, when facing problems, I could easily give up. But now, with dzikir, I become more patient and know that difficulties can be overcome." (MA)

MA continued his statement:

"Similar to what I explained earlier, this dzikir opens the heart more. So, I can be calmer, more resilient, and optimistic. I'm confident that problems are only temporary and Allah SWT always provides a way out. I feel stronger to face whatever comes my



way." (MA)

This interview was reinforced by secondary subject data from MA's wife, namely AW:

"I think MA is more resilient now. There were times when MA felt tired or desperate, but now I see MA is more grateful and doesn't give up easily. Dzikir makes MA more steadfast and feels stronger in facing every trial, whether big or small." (AW)

Based on the research findings, it demonstrates that all three subjects were able

to overcome obstacles and develop after performing dzikir Ratib Saman. Subjects ZA, MLN, and MA are more confident in overcoming existing obstacles or problems and grow with the belief that Allah SWT exists. Therefore, it can be said that the meaning of well-being felt by individuals is related to their interpretation of the quality of their lives.

Figure 1.2

Meaning of Dzikir Ratib Saman and Psychological Well-Being

CONCLUSION

Based on the research results and discussion that have been described, it can be concluded that Dzikir Ratib Saman is a spiritual practice that plays an important role in improving the psychological well-being of the community in Tanjung Pauh Village, Kerinci. Specifically, this practice provides a positive contribution to the six dimensions of psychological well-being from Ryff (1989). In the self-acceptance dimension, subjects demonstrated the ability to accept their own strengths and weaknesses and no longer habitually compared themselves with others. In the positive relations with others dimension, subjects became more open, warm, and able to express their feelings honestly to those around them. In the autonomy dimension, subjects were able to make important decisions independently, became calmer, and accepted the results after giving maximum effort.

In the environmental mastery dimension, subjects were able to manage stress, control emotions, and channel their feelings in positive ways through dzikir. In the life purpose dimension, subjects found clarity in their life direction that was not only materially oriented but also focused on spiritual and afterlife values. In the personal growth dimension, subjects showed increased mental resilience, optimism, and the belief that every difficulty can be overcome due to the assistance from Allah Swt.

Thus, Dzikir Ratib Saman functions not only as a religious ritual but also as a means of psychological strengthening that helps subjects ZA, MLN, and MA become more confident in overcoming existing obstacles or problems, as well as strengthening spiritual

beliefs and psychological resilience in facing various life challenges.

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