

Ratib Tegak in Kerinci: Between Spirituality, Local Wisdom and Character Values in the Younger Generation

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Abstract. Ratib saman (Ratib tegak) is one of the local wisdoms of the Kerinci people which still exists today. Even though there are some criticisms of this ratib, the community still maintains and preserves this ratib and even makes it a ritual with a specific function and purpose. There are at least three things that are examined in this article, namely spirituality, local wisdom and character values contained in the Ratib Tegak ceremony. This study uses a qualitative research design with a realist ethnographic approach. The research informants consisted of traditional leaders, clerics, ratib saman actors, and community leaders using a purposive sampling technique. Data was collected through interviews and documentation. Furthermore, the data were analyzed using analytical techniques from Miles and Huberman with three stages, namely data reduction, data display and drawing conclusions. The results of the research show that the Ratib tegak tradition contains elements of spirituality which the community believes is a form of obedience and obedience to the Almighty. It contains character values that need to be applied to the younger generation which includes four aspects, namely thought, heart, exercise and taste.

Keywords: Ratib tegak, spirituality, character values and the younger generation.

Abstrak. Ratib saman (ratib tegak) merupakan salah satu kearifan lokal masyarakat Kerinci yang masih eksis sampai sekarang. Meskipun terdapat beberapa kritikan terhadap ratib ini, namun masyarakat tetap menjaga dan melestarikan ratib ini bahkan dijadikan suatu ritual dengan fungsi dan tujuan tertentu. Setidaknya ada tiga hal yang dikaji dalam artikel ini yaitu spritualitas, kearifan lokal dan nilai karakter yang terkandung di dalam upacara Ratib Tegak. Penelitian ini menggunakan desain penelitian kualitatif dengan pendekatan etnografi realis. Informan penelitian terdiri dari tokoh adat, ulama, pelaku ratib saman, dan tokoh masyarakat dengan menggunakan teknik purposive sampling. Data dikumpulkan melalui wawancara dan dokumentasi. Selanjutnya data dianalisis dengan teknik analisis dari Miles dan Huberman dengan tiga tahapan yaitu reduksi data, dislai data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi ratib tegak mengandung unsur-unsur spritualitas yang oleh masyrakat diyakini sebagai bentuk ketaatan dan kepatuhan terhadap yang Maha Kuasa. Di dalamnya terdandung nilai-nilai karakter yang perlu diterapkan kepada generasi muda yang meliputi empat aspek yaitu olah fikir, olah hati, olah raga dan olah rasa.

Kata Kunci: Ratib tegak, spritualitas, nilai karakter dan generasi muda.

INTRODUCTION

Local wisdom in the midst of society is a tradition or custom that influences the local community. (Jamal Mirdad, 2018). One of the local wisdoms that developed in Kerinci is Ratib Saman or Ratib Tegak. Erect ratib or standing ratib is a form of spirituality of the Kerinci people in social-religious life. This ceremony has become a ritual and at the same time a local tradition that is developing at this time. (Nuzuli & Mirdad, 2021) This ratib is carried out by clerics, indigenous people and the people of Kerinci who glorify the *Adat basandi syara' philosophy, syara' basandi Kitabullah*.

In some views, the ratib saman is also called the zikir assembly because it contains recitations of remembrance and prayer. (Beautiful Pertiwi, Sakinah, Syarifuddin, 2021) Then it is also called art because the readings from ratib saman contain the sentence of monotheism and mention God's name which is sung with certain rhythms. Meanwhile, from the artistic aspect, ratib saman's movements have a unique movement, namely ratib standing by forming a circle and swinging his hands left, right and forward, and moving sideways, the readings in the book are named so that ratib saman participants can enjoy them, so that they are immersed in living every movement and reading. (Hasan, 2017) remembrance is a form of religious activity carried out by Muslim communities and then turns into a routine and ritual which is added to local traditions that do not conflict with Islamic teachings and is carried out at certain times and moments, so that the ratib tradition In this saman there is a process of acculturation of local culture with Islam. (Amin, 2009)

Ratib Tegak has an important meaning for the people of Tengah Island, there are at least three important aspects of this ritual for the community, namely: *first* for participants who are selected and guided to produce a deep appreciation in the implementation of this ritual, the appreciation that is carried out has an impact on the experience spiritual and changes in religious behavior. *Second*, ordinary people believe that the Ratib tegak ritual can repel disaster and disaster and can also bring goodness and fortune, in other words that bad and good events that befall the community are always followed by the ratib saman ritual. *Third*, as a form of effort in preserving local culture and traditions amidst the onslaught of western culture.

The existence of Ratib is established in Kerinci as proof of the presence and influence of the Samaniah order in Kerinci. Ratib Saman is ratib or remembrance performed by followers *The Samaniah Order* was founded by *Muhammad Abdul Karim as Samani* , who among his students is better known as

Syekh Muhammad Saman. This congregation is a branch of the Syazaliyah Order which was founded by *Abu Hasan Ali ash-Shazali* in Egypt in 1258. Sheikh Muhammad Saman (1718-1755) was a prominent Sufi figure in the 18th century who was born and died in Medina. (Azra, 2013) A feature of the Samaniah congregation is its loud remembrance with a shrill voice from its followers. This Ratib contains an image of the Sufism thought of its followers, namely *tasawuf wahdatul-wujud* (all God). The influence of this tarekat is quite large, reaching North Africa (Morocco, Egypt), Syria, Saudi Arabia. and to Indonesia.

In the social aspect, Ratib Erect is part of social activities in Kerinci because Ratib Erect affects the life of the Kerinci people, basically the community does not know that Ratib Erect is a special ritual performed by the Sammaniyah Order, but the community only knows that this Ratib Erect has long existed in Kerinci and they only apply the ratib as a practice of remembrance which is done at special times. This upright ratib is an important part of the Kerinci community, the nomads will return home during Eid al-Fitr and can attend the upright ratib event and at the same time become an event for hospitality and gathering with their relatives. (Helmina, 2016) In the cultural aspect, ratib erect is a community religious ritual event in which cultural and religious values are reflected. (Mahmudah Nur, 1998)

Even though there have been many positive impacts on the people who carry out this ratib, there are also not a few criticisms and criticisms that have been leveled at the perpetrators of this ratib, for example in one of the articles entitled *Sayyid Usman's criticism of Ratib Samman*, there are several criticisms that he put forward in the implementation of the ratib Saman, namely: *first* the ratib which was practiced was never carried out by the Prophet and other companions, *secondly*, the etiquette of remembrance should be in the form of respect for Allah in accordance with the teachings of the Prophet Muhammad SAW which was carried out in a special *thirdly*, ratib samman what is done can disturb other people such as being sick, sleeping and even carrying out worship. (Zulkifli, 2001)

On social media, the Erect Ratib had attracted attention among academics and social media users, because this Erect Ratib had become a polemic and was considered a heretical sect in Indonesia. (Faturochman, 2017) Blasphemy after blasphemy was leveled off by social media users because of their ignorance of this upright ratib. Even though there is criticism and

blasphemy about this ratib, the community still carries out this ratib ceremony based on the Al-quran (QS Annisa' verse 103).

فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ

In Tengah Island, ratib saman has become a ritual as well as a tradition at a certain time that is agreed upon by the adat community and the clergy. This is in line with the adage *basendi syarak, syarak based on the Allah*. So all forms of ceremonies or rituals carried out in the community have been approved by the clergy and traditional people, approval is given to strengthen that these rituals do not conflict with Islamic teachings. Called Ratib tegak. Because, 95% of the implementation of dhikr is done upright or standing. ceremonies certain such as:

- a. On the first day (Friday) the new mosque employees officially start their duties.
- b. On the Six Day Fasting Day of Shawwal (after Eid al-Fitr), after the Tasbih Circumcision prayer.
- c. During the Halal Bi Halal event between traditional village leaders and the people.
- d. When there is a calamity or natural disaster or pandemic.
- e. Every Friday of the last month of Safar. (Alim Ulama/Pusat Pulau Tengah Village, 1999: 6)

It is hoped that this ratib saman will continue to exist among the people of Kerinci, especially in Pulau Tengah Village, because this ratib functions to always remember Allah under any circumstances. , either in good condition or in the form of reinforcements. This ratib is also expected as the inculcation of good character values, religious to the younger generation who are currently more inclined to adopt foreign culture. In the current era of globalization marked by advances in science and technology, especially information technology (IT), the existence of the ratib saman tradition is increasingly marginalized and even abandoned. The tremendous progress of information technology (internet) as social media has attracted the attention of all people, especially teenagers, so they tend to care less about their local culture and traditions.

The younger generation, in the current era of disruption, has an important role in society, especially in promoting local traditions and preserving them, because today's younger generation has the advantages of being fast, creative, dynamic, literate with technology and so on. However, it is possible that negative impacts may also arise among the younger generation,

such as being happy to imitate foreign cultures, showing off, getting bored quickly, tending to be lazy and so on. (Bustamin et al., 2019) Therefore, with this upright ratib, religious and spiritual values can be instilled in society, especially in the younger generation.

There are at least three things discussed in this article, namely Ratib tegak as a religious value, local wisdom and character values that are instilled in the younger generation. To discuss this, the research method used is qualitative *descriptive research* with an ethnographic approach. Ethnography is an approach in qualitative research to describe, analyze and interpret *a culture-sharing group* (a cultural group) in forms of behavior, beliefs and language that have developed over a long time (Creswell, 2012: 462). The type of ethnographic research used is *realist ethnographies*, namely an objective view of a situation, written from a third person's point of view, reported objectively based on information learned from participants in the field. (Creswell, 2012: 464)

Furthermore, ethnographic researchers intend to provide a rich narrative or description of the community or culture under investigation. (Huberman, 1994) Ethnography seeks to describe the stories of *people's daily lives*, which within the framework of explaining cultural phenomena, researchers become an integral part of it. In ethnographic research, data collection is carried out systematically and holistically. In line with that it is said that the aim of ethnography is to know the essence of a culture in its unique complexity to paint a picture of interaction groups and so on. (Emzir, 2010: 18) This approach is seen as appropriate because the researcher actually lives and becomes part of the cultural setting in the order to collect data holistically.

RESULTS AND DISCUSSION

A. History of Ratib Tegak's entry into Pulau Tengah Village

Ratib tegak or also known as ratib saman is one of the remembrances performed by followers of the Sammaniyah Order. The Sammaniyah Order was brought to Sumatra (Indonesia) by Muhammad Saman's own students around the 18th century AD. *Abdul Samad Al Palimbani brought him to Palembang*, brought him to Aceh *Abdul Samad bin Abdullah*. (Purwadaksi, 1993: 2) Then the Sammaniyah congregation entered Kerinci brought by *Haji Rateh* and *Haji Rabai*, children of *Sheikh Strong* or *Tengku Kalubiu*. Called the Strong Shaykh of course because he has inner strength, namely deep tasawuf knowledge. The word *shark* is taken from *Kulhuallah* (beginning of the Letter of Ikhlas). Because he is

diligent and active in encouraging people to remember and read the Letter of Ikhlas, he is also called *Tengku Kulubiu*. But people know him better as *Sheikh*. (Alim Ulama/Pusat Adat Desa Tengah, 1999: 5)

In 1718 AD, after the Sheikh returned from overseas in Mecca, he carried out da'wah and perfected the beliefs of the population as well as taught Islam to the people of Tengah Island, Kerinci, he also taught a form of dhikr in standing form. The argument for this remembrance he quoted from a verse of the Qur'an Surah Ali-Imran: 191 which means: *(namely) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (while saying): "O Our Lord, You did not create this in vain, Glory to You, So protect us from the torment of hell.*

In the same year, two of Sheikh's sons, H. Rateh and H. Rahai, returned from Mecca to fulfill pilgrimage and studied there for several months. The two sons of the Sheikh were the first to study in Mecca and studied with Sheikh Muhammad Samman.

In this regard, van Aken (1915:11), a Dutch kotler, in his report in 1915 it was stated that in the past in Kerinci many elderly people devoted their education to congregations and religious teachings. In almost every large hamlet there were tarekat teachers, among them there are those who have studied in Mecca for ten years or more (A. Ph, 1915)

B. Reading Ratib tegak

Among followers of the Sammaniyah Order themselves, reading ratib saman has a special place. They usually perform the ritual of reading ratib saman which takes up to six or seven hours. Although this ritual must be led by *salik* (student of the tarekat) who has received bai'at, people who participate in this recitation may come from outside the tarekat members. They form a circle around the leader and his followers, chant the dhikr and perform various gestures and movements in the manner indicated by the leader.

In Syekh Muhammad Saman's saga, one can read his messages which place great importance on the implementation of Islamic law obligations for adherents of Islam, including performing the pilgrimage to Mecca. A description of this can also be found in ratib Saman, namely in the accompaniment reading that regulates the movements of the participants in the book. (Purwadaksi, 1993: 1) The accompanying readings are in the form of salawat to the Prophet, prayers and other readings that describe the

life of the Prophet Muhammad and the atmosphere of the holy land of Mecca and its Grand Mosque. This was also revealed by Hussin that the ratib saman readings are basically dominated by Arabic and Malay, so there are several variations of the ratib readings in several regions in Southeast Asia. (Saiful & Hussin, nd)

Among the accompaniment readings that are not in the form of a prayer at the Tegak ratib which was held in Pulau Tengah Kerinci Village are the following (Abd. Latif:Personal Interview)

"The Mecca mosque has seven madrans, where people call to prayer at dawn, know God truly, strengthen your faith firmly, Hajarul Aswad is on the right side of the door, it looks black instead of stone, God placed it to stay there, Heaven's diamonds descended there, the Prophet was born brought to the Kaaba, accompanied by the sound of the call to prayer, the Prophet's crying saw the people, because the people lack faith."

The readings that accompany Ratib Tegak are in the form of blessings on the Prophet, remembrance, prayers, short letters and other readings that describe the life of the Prophet Muhammad. The recitation of blessings and remembrances is to draw closer to Allah by glorifying the greatness and oneness of Allah and praising Allah's beloved prophet Muhammad SAW. The full reading of the ratib saman quoted from Alim Ulama and Indigenous People (1999: 8-9) is as follows:

- اعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم.
- الى حضرة النبي المعطفى محمد رسول الله صل الله عليه وسلم وعلى اله و اصحابه
وازواجه الكرام الفتحه.
- (1)-استغفر الله غفوررحيم.
- (2)-اللهم صل على سيدنا محمد وعلى اله وصحبه وسلمز3×
- (3)-قال النبي صلى الله عليه وسلم لامعبودالاالله,افضل الذكر الله فا علم انه لاله
الله.3,×كمودين د ترسكن برا ف قد ر: ... دان دسوداهي دعن لاله الله محمد
رسول الله صلى الله عليه وسلم عليخا نخي وعليها نموت وبها نبغث ان شا الله برحمته
وكرامه امن.
- كمودين برد يري: يع اوجبكن اوليه: ...
- بدت يا شيخ 3×سمان اولياءالله

1: لا اله له الا الله, لا اله الا الله, لا اله الا الله.

2: الله, الله, الله = الله = الله, الله, الله = الله, الله, الله, الله, الله

3: هو الله. الله = الله = الله = الله = الله

4: الله. الله. الله

5: الله = الله = الله = الله = الله

6: هـ

7: هـ

كمودين: 1- والضحي الخ اوليه ايمام

2- الم نشرح الخ اوليه خطيب

3- والتين الخ اوليه بلال

4- قل هو الله احد الخ قل اعوذ برب الفلق الخ قل اعوذ برب الناس الخ

اوليه شيخ.

كمودين مباح صلاة : اوليه شيخ : ... اللهم صل على سيدنا محمد وعلى اله وصحبه وسلم.

(1) الصلاة والسلام عليك يا حبيب الله

(2) الصلاة والسلام عليك يا رسول الله

(3) الصلاة والسلام عليك يا نبي الله العظمة لله تكبيرا : الله اكبر 3x.

الله اكبر والله الحمد.

كمودين دعاء:

اللهم ربنا واعف عنا واغفر لنا ذنوبنا يا رحيم برحمتك يا ارحم الراحمين. وصل وسلم على

جميع الانبياء والمرسلين والحمد لله رب العالمين.

كمودين فاتحة دهديهكن مفدا رسول الله.

(1) الى حضرة النبي المصطفى رسول الله صلى الله عليه وسلم وعتي اله واصابه

وزوواجه الكرام الفاتحة: ...

(2) الى روح اباؤنا وامهاتنا واجدادنا وجداتنا ولمشاءنا وجميع المسلمين والمسلمات والمؤمنات شيء لله لهم الفاتحة: ...

كمودين دعن برسام فرا جماعة معوجبكن :

واختم لنا يارب بالايمان = وخصنا بالفوز في الجنان 3x

يا برياكريم يا واصل = يامن لنا احسانه المبذول

يارب واغفر للعبيد الجنان = محمد الشهر بالسمان

وولديه وكذا الاشياخ = وكل من فيك له اضحى قدم

ثم الصلاة والسلام ابدا = على النبي الهاشمي احمدا. 3x

والال والاصحاب والتابع = وكل صب لحما كداع.

محمد بشر لا كل بشر, بل هو كالياقوت بين الحجر. 7x

تراخي (فنونف) برسلا مسلام من دعن معوجفكن صلاوت: ...

وبالله والتوفيق والهدية والعناية, والسلام عليكم ورحمة الله وبركاته

بجاء نانتو فنكارن كلمة ذكر

1. يارب بالمصطفى بلغ مقاصي دنا واسمح لنا ما مضى يا واسع الكرامز

بدت يا شيخ 3x سامن اولياء الله.

2. يا الله يا رحمن يا رحيم يا شيخ 3x سامن اولياء الله.

بدت يا شيخ 3x سامن اولياء الله.

3. يا غياث المستعين 3x اغثنا يا الله.

بدت يا شيخ 3x سامن اولياء الله.

C. Spirituality in the Ratib tegak Ceremony The

concept of spirituality in Islam is related to the Al-Qur'an and the Sunnah of the Prophet Muhammad SAW because the Qur'an and the behavior of the Prophet contain spiritual elements and guidelines and instructions for Muslims to achieve a spiritual life. According to Holt (2003), there are at least two dimensions of spirituality, namely: *first* related to faith because faith involves abstract activity beliefs, *second*, related to

charity or observable spiritual activities such as attending an assembly, remembrance and other worship. (Holt, 2003) Just as Ratib tegak is carried out for two reasons, namely bad reasons in the form of a disaster, epidemic, or something else, in this situation Ratib tegak is believed to be a repellent to reinforcements and disasters as well as a medicine to drive away reinforcements and plagues. Then a good cause, in the form of gratitude to Allah SWT who has bestowed the sustenance that has been given.

Ratib tegak is basically in the form of remembrance to get closer to the Creator, Allah SWT. The readings that accompany the upright ratib are in the form of salawat on the Prophet, dhikr, prayers, short letters and other readings that describe the life of the Prophet Muhammad SAW. Because ratib saman's readings contain remembrance and prayer, this ratib is used by the people of Tengah Kerinci Island to repel reinforcements or in dealing with disasters in society, for example what happened during the Covid 19 period, Ratib tegak is carried out to avoid disasters and outbreaks . (<https://www.youtube.com/watch?v=oXAABHk3yRxs>, nd) In the Sambas Malay region of West Kalimantan, ratib is also used for *village medicine* or cleaning the village with ratib saman readings and dances. (Wina Sari, Ismu Nandar, 2014)

In addition, the spiritual spiritual value of ratib saman can be seen in the movement that reflects the movement of remembrance and prayer requests to Allah SWT. The value of art can be seen in beautiful, harmonious and harmonious movements. The sports element is reflected in body movements that require good energy and stamina. Therefore, to produce harmonious, harmonious and solemn movements, ratib saman practitioners need sincere intentions, seriousness, patience and cooperation.

Ratib saman participants were selected by considering the moral aspects of understanding and practicing one's religion, as shown in the following interview results;

"Because ratib saman is in the form of remembrance to get closer to the Creator Allah SWT, so not everyone can become a participant. Ratib saman participants are specifically for men, while women cannot be participants, for the reasons, *firstly* because carrying out ratib saman is a heavy task that requires physical strength and is strong enough that women are feared to be unable to do it. *Second* , because ratib saman is a remembrance that has the value of worship and is held at the Sacred

Mosque, participants must purify from major hadas and minor. Therefore, women were not included because there were fears that someone would be "obstructed" from having their *period*. Furthermore, the selection of participants also took into account aspects of understanding the basics of religious knowledge such as fluency in reciting the Al-quran and fluency in reciting prayers, prayers and short dhikr and so on. teachers recitation and qori" (Suhardi Latif, Ulama, Interview: December 26, 2017)

Ratib tegak participants consist of core participants and general participants, for clearer characteristics between core and general participants in the ratib erect ceremony, it is explained in tabular form below:

Table 1
Characteristics of the main and general participants at the erect ratib event

NO	ASPECT OF	PARTICIPANTS CORE	GENERAL PARTICIPANTS
1	Participant	Clothing White	clothing Polite and covering genitals
2	Participant Selection	Only people who understand about religion Islam (leaders , community members)	May come from anywhere
3	Gender of participants	Male	Everyone may participate
4	Age of Participants	Teenagers, Adults, Elderly	Children, teenagers, adults and the elderly.
5	training Participant	Guided and trained	Not trained
6	position Participant	Becomes pivot main	participant Surrounding the core participants

It is clear between the core participants and the general participants, and the core participants play a more central role during the ritual, from their clothes you can see where the main participants and the general participants are. These participants were indeed selected from religious and community leaders who were considered to understand religious issues such as syara' and Al-quran teachers. Even though a teenager who is not married later, because he is a teacher and understands the Islamic religion,

he may be drawn to the core participants. The process of the Ratib tegak ritual carried out in Tengah Island can be seen from the picture below.

Picture 1
of the Process of Implementing Ratib tegak at the Keramat Mosque in Tengah Island



From the picture above, it is clear that there are three axes in the line, namely, the middle one acts as an imam or guide during the ratib saman process, the priest is surrounded by key participants selected and selected by the clergy and customs, after which it was followed by general participants consisting of various backgrounds and ages.

D. RATIB TEGAK AND INSTALLATION OF CHARACTER VALUES IN THE YOUNG GENERATION

In the Ratib Tegak procession, there are at least three aspects in instilling character values among the younger generation in Tengah Island, namely preparation, reading and movement.

1. Aspects of Preparation

At the preparatory stage ratib saman teaches noble values such as physical and spiritual purity, honest character, sincerity/hard work and patience. as expressed by traditional leaders that; "To become ratib saman participants, people must have no moral defects in society. Such moral defects are for example stealing, adultery, lying and others. People who are known to have moral defects in society cannot become ratib saman participants. (Nazirwan, interview, December 26, 2017)

In line with what was conveyed by Suhardi Latif "Before the implementation of the ratib saman, all participants must be prepared physically and mentally, the physical preparation such as the clothes worn must be white and clean from uncleanness, clean from large and small impurities and obligated to perform ablutions. Meanwhile, mental preparation has sincere a intention to make remembrance and pray to Allah. Then it takes sincerity and seriousness ". (Suhardi Latif, Ulama, Interview: 26 December 2017)

2. Reading Aspects

In the reading aspect, ratib saman teaches a very basic character, namely faith (*tawhid*) in Allah Almighty, and values of worship in the form of obedience and obedience to Allah SWT. This ratib saman reading teaches the value of religious character, namely obedient attitudes and behavior in carrying out the teachings of the religion they adhere to.

The readings that accompany Ratib Saman are in the form of blessings on the Prophet, remembrance, prayers, short letters and other readings that describe the life of the Prophet Muhammad. The recitation

of blessings and remembrances is to draw closer to Allah by glorifying the greatness and oneness of Allah and praising Allah's beloved prophet Muhammad SAW. The prayers that are recited are to seek the protection and mercy of Allah SWT. Therefore, the reading must be correct and fluent, because if it is wrong, then the meaning and purpose are also wrong. (Alim Ulama/Pusat Pulau Tengah Village, 1999: 8)

Similarly, according to Ustadz Muhsin that "The readings of ratib saman in Koto Tuo have been around for a long time which were written by the previous scholars who initiated the ratib saman, if we look at the recitations in the form of dhikr, prayers and blessings to get closer to Allah SWT. Therefore, the ratib saman participants must be guided and trained to pronounce and memorize their readings so they don't pronounce them wrong. (Muhsin, interview: January 8, 2018)

Furthermore, Ustadz Sumarlin, who was once a ratib saman priest stated "That the person appointed to read the remembrance and prayers in ratib saman is a person who is fluent in reading and can understand the meaning of the reading, so that he is more solemn and lives up to the message -the message in the reading". (Suamarlin: Interview 31 December 2017)

3. Aspects of Movement

In the aspect of movement, ratib saman teaches the characters of sincerity, patience and cooperation, because it is understood that to produce harmonious, harmonious and solemn ratib saman movements these characters are needed. Ratib saman is delivered by a number of people together with certain movements and readings that display harmony and harmonization between the readings and the movements. The ratib saman movement contains religious (spiritual) values and artistic values.

Spiritual value can be seen in the movement that reflects the movement of remembrance and prayer requests to Allah SWT. The value of art can be seen in beautiful, harmonious and harmonious movements. The sports element is reflected in body movements that require good energy and stamina.

According to the confession of the ratib saman participant, ustadz Mahdali that "When we want to do ratib saman, as participants we are required to have sincere intentions and seriousness for worship. If we are sincere and earnest, then when we are doing ratib we really feel

excited and solemn, even feel "goosebumps" feeling the greatness of being close to Allah SWT. (Mahdalli: Interview 26 December 2017)

The same statement was also conveyed by Mahyuddin "That to carry out ratib saman besides being sincere and earnest we also have to be disciplined and cooperate between all participants, so that we become a team. Thanks to sincerity, cooperation and discipline we can carry it out well and feel satisfied. "When we carry out the ratib I feel solemn and even get goosebumps feeling the greatness of God." (Mahyuddin: interview 28 December 2017).

According to Mahyuddin Latif, a recitation teacher who has participated in ratib saman, "To produce movements that are simultaneous and in harmony with the reading, serious preparation and training are needed. In the past, when carrying out ratib saman, we did the exercises repeatedly, even up to ten times. So in preparation and training we must be serious, disciplined and patient to carry out some special movements and formations. If you are not serious and impatient, it will be difficult to implement it. (Mahyuddin: Interview 28 December 2017).

Of the three aspects above, there are at least 4 characters related to the process of Ratib tegak, namely thought, heart, exercise and feeling. The relationship between the four character behavioral exercises can be seen in the following table.

Table 2.
Four Characters related to Ratib tegak

Thinking	Heart
Smart	Honest
Taste	Sports
Caring,	Tough

CONCLUSION

The ratib saman tradition in Tengah Island, Kerinci, is a special ritual with certain readings and movements. . Basically, ratib saman is a form of remembrance, a prayer to get closer to the Creator, Allah SWT. In its

development, ratib saman has become an Islamic culture or a special ritual that becomes local wisdom guided by the *adat basendi syarak, syarak basendi Kitabullah*. When viewed from a religious perspective, ratib saman teaches very basic values, namely faith (*tawhid*) and worship values to get closer to the Creator Allah SWT. values *good* which include four (4) aspects of character, namely: if you think, exercise your heart, exercise and exercise your feelings.

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