



Riwayah : Jurnal Studi Hadis

issn 2460-755X eissn 2502-8839

Tersedia online di: journal.iainkudus.ac.id/index.php/riwayah

DOI: <http://dx.doi.org/10.21043/riwayah.v12i1.35678>

LIVING HADITH IN CONTEMPORARY ACEH: Spiritual Experience and Collective Identity in the *Rateb Seuribe* Tradition

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Abstract

This study investigates the practice of prophetic traditions concerning *dhikr* within the *Rateb Seuribe* tradition in Aceh as an expression of living hadith, emphasizing how hadith are interpreted, embodied, and transmitted through lived religious practices rather than remaining merely textual doctrines. Using a qualitative phenomenological approach, data were gathered through in-depth interviews with five informants, participant observation, and textual analysis of relevant hadith, and subsequently analyzed to uncover the essential meanings of participants' experiences. The findings indicate that *Rateb Seuribe* functions as both a spiritual and social medium. Spiritually, participants associate emotional tranquility, sincerity in worship, and a perceived closeness to God with prophetic teachings on gatherings of remembrance, while socially, the

collective recitation promotes solidarity, egalitarian interaction, and communal cohesion that extend beyond ritual settings into everyday cooperation and religious engagement. These experiences demonstrate how scriptural narratives shape religious consciousness and collective identity. Accordingly, the study concludes that *Rateb Seuribe* represents an embodied form of living hadith, illustrating the dynamic interaction between prophetic tradition, local culture, and collective spirituality in contemporary Acehnese society. Academically, this research contributes to the growing field of living hadith studies by offering a phenomenological perspective on the experiential dimensions of *dhikr* practices and by highlighting how local ritual traditions serve as spaces where prophetic teachings are continuously negotiated, internalized, and reproduced within the socio-cultural context of Aceh.

Keywords: Collective Spirituality, Dhikr, Living Hadith, Phenomenology, Rateb Seuribe.

Abstrak

Penelitian ini mengkaji praktik tradisi kenabian mengenai dhikr dalam tradisi *Rateb Seuribe* di Aceh sebagai bentuk living hadith, dengan menekankan bagaimana hadis ditafsirkan, diwujudkan, dan ditransmisikan melalui praktik keagamaan yang dijalani, bukan sekadar sebagai doktrin tekstual. Dengan menggunakan pendekatan fenomenologi kualitatif, data dikumpulkan melalui wawancara mendalam terhadap lima informan, observasi partisipatif, dan analisis tekstual terhadap hadis-hadis yang relevan, kemudian dianalisis untuk mengungkap makna esensial dari pengalaman para partisipan. Temuan penelitian menunjukkan bahwa *Rateb Seuribe* berfungsi sebagai medium spiritual sekaligus sosial. Secara spiritual, para partisipan mengaitkan ketenangan batin, keikhlasan dalam beribadah, dan kedekatan yang dirasakan dengan Tuhan dengan ajaran Nabi tentang majelis zikir, sedangkan secara sosial, pembacaan dhikr secara kolektif mendorong solidaritas, interaksi yang egaliter, dan kohesi komunitas yang melampaui konteks ritual hingga tercermin dalam kerja sama sehari-hari dan keterlibatan keagamaan. Pengalaman-pengalaman tersebut menunjukkan bagaimana narasi-narasi skriptural membentuk kesadaran keagamaan dan identitas kolektif. Dengan demikian, penelitian

ini menyimpulkan bahwa *Rateb Seuribe* merupakan bentuk perwujudan living hadith yang memperlihatkan interaksi dinamis antara tradisi kenabian, budaya lokal, dan spiritualitas kolektif dalam masyarakat Aceh kontemporer. Secara akademik, penelitian ini berkontribusi terhadap perkembangan kajian living hadis dengan menawarkan perspektif fenomenologis mengenai dimensi pengalaman dalam praktik dhikr serta menegaskan bahwa tradisi ritual lokal merupakan ruang di mana ajaran-ajaran Nabi terus dinegosiasikan, diinternalisasikan, dan direproduksi dalam konteks sosial-budaya masyarakat Aceh.

Kata Kunci: Spiritualitas Kolektif, Zikir, Hadis Hidup, Fenomenologi, Rateb Seuribe.

Introduction

Religious phenomena in Aceh illustrate how Islamic values occupy a central position in the social and cultural life of the community (Usman 2024). Religious traditions in this region are not merely practiced formally but are enlivened through collective spiritual activities embedded in daily life (Imalia 2021). One such tradition is Rateb Seuribe, a collective dhikr ritual that has become part of the religious identity of Acehnese society (Nisma 2020). In its implementation, participants gather to recite dhikr and salawat rhythmically as an expression of the integration between Islamic teachings and local culture (Aliasari 2019).

Within Islamic teachings, dhikr occupies an essential position as a means of strengthening spiritual awareness and maintaining the remembrance of God (Mujib 2015). The importance of remembering Allah collectively is emphasized in prophetic tradition

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ، فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ. (رواه البخاري، وسنن الترمذي، رقم ٣٣٨٠)

“No people sit in an assembly where they do not remember Allah Ta'ala and send blessings upon their Prophet, except that it will be a cause of regret for them. If He wills, Allah will punish them, and if He wills, Allah will forgive them.” (HR. Bukhari, Sunan Tarmizi, 3380)

This narration demonstrates that remembrance of God is not only an individual devotion but also a communal religious responsibility (Latif 2022). Collective dhikr traditions such as *Rateb Seuribe* therefore represent contextual expressions of this prophetic guidance within local religious life (Nurodin 2022).

To analyze this phenomenon, the concept of living hadith is applied as the main theoretical framework. Living hadith refers to the ways in which prophetic traditions are interpreted, embodied, and practiced within everyday Muslim life (Qudsy 2016). Rather than viewing hadith solely as textual authority, this approach emphasizes their transformation into lived social practices (Ahmadi 2017). Previous studies indicate that local religious traditions often reflect this process of contextual embodiment (Saputra et al. 2024). In this research, *Rateb Seuribe* is examined as a concrete manifestation of such lived interpretation within Acehese society (Nisma 2020).

This study also adopts a phenomenological approach to explore participants' spiritual experiences. Phenomenology focuses on understanding human experience as consciously perceived by individuals (Creswell 2017). Within religious studies, this perspective enables researchers to uncover the subjective meanings behind ritual practices (Anwar 2021). It therefore allows this research to capture both observable behaviors and the internal spiritual awareness experienced by participants (Anshory et al. 2025). Consequently, phenomenology provides a suitable methodological lens for studying the experiential dimensions of the *Rateb Seuribe* tradition .

The distinctive style of dhikr and *ṣalawāt* recitation in *Rateb Seuribe* lies in its patterned rhythm, collective vocal synchronization, and guided leadership by a religious figure who regulates tempo and repetition (Dedi 2022). The recitations are often performed through alternating sequences between the leader and participants, creating a responsive devotional atmosphere that deepens emotional and spiritual engagement (Yasha 2023). This structured cadence not only strengthens concentration and piety but also reinforces communal cohesion through shared participation (Khalid N. 2022). Such stylistic characteristics differentiate *Rateb Seuribe* from individual forms of remembrance and position it as a culturally embedded expression of collective spirituality within Acehese Islamic practice (Basri 2023).

Previous scholarship on *Rateb Seuribe* has primarily examined its historical and sociocultural aspects, while limited attention has been given to participants' spiritual experiences (Usman 2024). Existing studies demonstrate its contribution to preserving Islamic identity and moral values within society (Abdullah 2019). However, deeper exploration of experiential interpretation remains necessary (Ramadhan et al. 2025). This gap highlights the relevance of combining phenomenology with living hadith analysis to gain a holistic understanding of the tradition (Sururin Marfuah 2024).

Based on this background, the present study aims to describe participants' experiences in practicing hadith teachings on dhikr through the *Rateb Seuribe* tradition and to uncover their spiritual and social meanings. The research further seeks to explain the interaction between prophetic guidance and local cultural expression within Acehese religious practice (Nisma 2020). By integrating phenomenological and living hadith perspectives, this study contributes to contemporary hadith scholarship and broader discussions on religion and culture (Saputra et al. 2024). Ultimately, it is expected to deepen understanding of lived religious experience in Muslim communities (Usman 2024).

This study employs a qualitative phenomenological approach to explore how participants experience and interpret the practice of dhikr within the *Rateb Seuribe* tradition in Aceh. Phenomenology is considered appropriate because it focuses on understanding lived religious experiences from the perspective of those who directly encounter them (Creswell 2017). Within the framework of living hadith, this approach enables the analysis of how prophetic teachings are not only understood textually but also embodied in social and spiritual practices (Fauzi F. 2018). Data were collected through in depth interviews and participatory observation involving five informants representing religious leaders and active participants, selected purposively to ensure diverse experiential perspectives relevant to the study context (Moustakas 1994). Although the number of informants is limited, phenomenological research prioritizes depth of experiential meaning rather than numerical representation, allowing rich interpretation of subjective spiritual realities.

Ethical considerations were implemented through informed consent procedures, ensuring participants' willingness, comfort, and confidentiality throughout the research

process (Creswell 2017). Data analysis followed phenomenological stages including bracketing, horizontalization, clustering of meaning units, and synthesis of textual-structural descriptions to identify the essence of participants' spiritual and social experiences (Fauzi F. 2018). Through this systematic interpretation, the study extracts core meanings that reflect how collective remembrance practices shape spiritual awareness and communal bonds within Acehnese society (Khalid N. 2022). This methodological positioning strengthens the analytical connection between lived religious experience and the manifestation of hadith values in cultural practice.

Discussion

The Basis and Foundation of Hadith in the Rateb Seuribe Tradition

Interview data demonstrate that participants explicitly understand *Rateb Seuribe* as rooted in prophetic teachings. SH stated that:

“the Rateb Seuribe tradition is a form of practical application of the hadiths of the Prophet Muhammad, which encourage congregational zikr” (November 9, 2025).

He also explained that

“the main basis of this tradition is the hadith about the virtue of people who sit in dhikr, as mentioned in the narration of Muslim that angels shade them with the mercy of Allah SWT. The people of Aceh revive this hadith through local traditions so that its spiritual message is easily accepted by the people. Dhikr in Rateb Seuribe is not just a ritual recitation, but a medium for uniting the hearts of humans with Allah” (November 9, 2025).

This is in accordance with the Hadith of the Prophet Muhammad (peace be upon him) which states that people who gather for *dhikr* will be surrounded by the mercy of Allah and shaded by angels (HR. Muslim).

He further explained that the tradition is grounded in the hadith describing gatherings of remembrance being enveloped by divine mercy, and that Acehnese communities embody this message through local cultural forms so its spiritual meaning becomes accessible and lived. This empirical testimony confirms that the practice is not merely symbolic but consciously interpreted as religious implementation, providing clear qualitative evidence linking textual sources to lived experience.

وَعَنْ أَبِي هُرَيْرَةَ وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ رَوَاهُ مُسْلِمٌ. (رواه مسلم، رقم ٢٧٠٠)

“From Abu Hurairah and Abu Sa’id, who said: The Messenger of Allah (peace be upon him) said, “No people sit to remember Allah except that the angels surround them, mercy envelops them, tranquillity descends upon them, and Allah mentions them to those in His presence.” (HR. Muslim, no. 2700)

The interview evidence shows that participants interpret their emotional calmness and unity as manifestations of the tranquillity and mercy described in this hadith. Their experiences of spiritual closeness therefore function phenomenologically as meaning structures shaped by prophetic discourse, illustrating how scriptural authority informs religious consciousness. Moreover, the collective dimension described by SH demonstrates that the hadith’s message extends beyond ritual devotion into social cohesion, strengthening bonds of mutual trust and shared identity within the community (Aliasan 2019). Such cohesion contributes to broader religious solidarity in Aceh, reinforcing communal resilience and cooperation in social and religious activities outside the ritual setting.

Additionally, dhikr is understood as spiritual purification. Participants’ reflections align with scholarship describing remembrance as guiding believers toward *tazkiyah al-nafs* (Latif 2022). Observational and interview data indicate that *Rateb Seuribe* functions as a structured space where individuals internalize humility and self-reflection collectively, thereby translating normative teachings into experiential transformation. This process illustrates the operation of living hadith, in which textual guidance shapes embodied practice embedded within Acehnese religious culture.

Rateb Seuribe as a Means of Collective Spiritual DeRvelopment

MS emphasized the historical continuity of the practice, stating that:

“Rateb Seuribe has been a means of spiritual development for the community for centuries. Every time the dhikr is recited in unison, the congregation feels a spiritual vibration that calms the soul and deepens their sense of trust in God”. (November 13, 2025)

He also emphasized that

“congregational dhikr reflects the value of ukhuwah Islamiyah, where people come together to draw closer to Allah without social status differences”. (November 13, 2025)

This testimony provides empirical support for understanding the ritual as a mechanism for cultivating collective spiritual awareness. The shared recitation produces emotional synchronization among participants, reinforcing group belonging and diminishing hierarchical boundaries.

This lived experience reflects the Prophetic teaching:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ: مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَكَّرُونَ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. (رواه مسلم: رقم ٢٦٩٩)

“No group of people gather in one of the houses of Allah to read the Book of Allah and study it together, except that tranquillity will descend upon them, they will be enveloped in mercy, surrounded by angels, and Allah will mention them before His creatures.” (HR. Muslim: 2599)

The experiential calm described by participants represents a direct interpretive internalization of this hadith. Phenomenologically, their perception of tranquillity constitutes intentional consciousness shaped by religious expectation and ritual engagement. Beyond individual spirituality, this collective experience contributes to broader social cohesion by reinforcing egalitarian interaction patterns that influence daily communal relationships, charitable cooperation, and mosque-centered activities in Aceh society (Mahridawati and Bahri 2023). Thus, the ritual's social effect extends beyond its temporal boundaries.

The findings indicate that the sense of togetherness generated through *Rateb Seuribe* is not confined to the ritual setting itself but is reproduced in various forms of social interaction. Participants explained that regular involvement in collective *dhikr* nurtures mutual concern, strengthens interpersonal trust, and encourages cooperation in religious and communal activities. These experiences demonstrate that spiritual practices function simultaneously as mechanisms of social integration, where shared religious

emotions are translated into patterns of solidarity and collective responsibility. In this regard, *Rateb Seuribe* serves as a cultural medium through which Islamic values of brotherhood, humility, and mutual assistance are continuously enacted within everyday life.

From the perspective of living hadith, the ritual illustrates how Prophetic teachings are not merely preserved as textual authorities but are continually reinterpreted and embodied within local religious culture. The participants' experiences reveal that the meaning of the hadith concerning gatherings of remembrance becomes tangible through feelings of tranquillity, equality, and communal attachment produced during the practice. Such findings highlight the dynamic relationship between scriptural tradition and lived experience, demonstrating that the authority of hadith is maintained not only through scholarly transmission but also through collective performance and shared spiritual consciousness. Consequently, *Rateb Seuribe* represents an important manifestation of living hadith in contemporary Acehnese society, where religious texts acquire enduring relevance through their integration into communal life and cultural identity.

Personal Spiritual Experience of the Congregation

SM reported experiencing increased sincerity and awareness of divine unity through participation.

"I feel a change in my spiritual life after regularly participating in dhikr activities, especially in terms of sincerity in worship and closeness to Allah. For him, dhikr is not just a repetition of words, but a process of appreciating tawhid that cultivates awareness of the heart." (November 15, 2025)

This narrative highlights the subjective dimension of living hadith, demonstrating how ritual repetition transforms personal spirituality (Mujib 2015). Such experiences align with Qur'anic teaching:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ. (سورة البقرة: ١٥٢)

"Remember Me, and I will remember you" (QS. Al-Baqarah: 152)

Here, participants interpret their sense of divine closeness as the realization of the promises conveyed in the Prophetic traditions concerning remembrance of Allah. Within a Husserlian phenomenological framework, this experience may be understood as a

process of intentional meaning constitution, in which religious consciousness emerges through continuous engagement with symbolic and ritual acts. The repetitive recitation of dhikr, accompanied by collective participation and emotional resonance, enables individuals to perceive themselves as being spiritually connected to God. Consequently, the experience of tranquillity and sincerity described by participants is not merely an emotional response but an existential awareness grounded in the intentional relationship between consciousness and the sacred. These inner transformations subsequently influence ethical conduct beyond ritual contexts, shaping attitudes of patience, empathy, humility, and devotional commitment in everyday life. In this sense, personal spirituality becomes inseparable from communal moral stability, as religious experience manifests itself in social relations and patterns of behavior.

This understanding corresponds to the normative foundations of dhikr in Islam, which regard remembrance of Allah as an essential means of attaining spiritual serenity and strengthening faith (Aliasari 2019). Numerous Prophetic traditions likewise emphasize *dhikrullah* as a path toward peace of mind, purification of the soul, and consciousness of divine presence. Consequently, dhikr should not be viewed merely as a verbal or ritual performance, but rather as a transformative spiritual practice that cultivates awareness of God and ethical self-discipline. Such theological and experiential foundations provide the basis for the emergence and continuity of collective remembrance traditions such as *Rateb Seuribe* in Aceh. Through communal recitation, the congregation experiences the meanings embedded in the hadith not only cognitively but also affectively and socially, thereby transforming textual teachings into lived realities.

From the perspective of living hadith, these findings demonstrate that Prophetic traditions acquire enduring relevance through their embodiment in local religious practices. The spiritual appreciation expressed by the congregation reveals that the hadith of the Prophet are not confined to textual authority but are continually interpreted and experienced within everyday existential reality. Feelings of tranquillity, sincerity, and nearness to God constitute forms of experiential internalization through which scriptural narratives become part of personal identity and collective consciousness. Thus, *Rateb Seuribe* illustrates the dynamic interaction between prophetic teachings, spiritual experience, and Acehnese cultural traditions, highlighting how living hadith functions as

a bridge between normative religious texts and the existential realities of contemporary Muslim society.

Social Solidarity and Togetherness in Congregational Zikir

MZ described the disappearance of social divisions during collective remembrance.

“When dhikr is recited together, all differences between rich and poor, old and young, disappear in a unifying spiritual atmosphere.” (November 16, 2025)

He believes that this moment is a tangible manifestation of the hadith about the brotherhood of Muslims who love one another for the sake of Allah. MZ's experience reinforces the view that living hadith is not only symbolic but also grows in the social practices of the congregation.

This opinion is in line with hadiths about the virtues of zikir, which also emphasize that this practice is a path to happiness in this world and the hereafter (Ihsan et al. 2024). The Prophet Muhammad Saw said that “the example of those who remember Allah and those who do not remember Him is like the example of the living and the dead.” (HR. Bukhari).

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ، وَلَفْظُ مُسْلِمٍ: مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ. (رواه البخاري، رقم ٦٤٠٧)

Abu Musa, may Allah be pleased with him, narrated that the Prophet, peace be upon him, said: "The example of those who remember their Lord and those who do not remember Him is like the example of the living and the dead." In Muslim's narration, it is mentioned: "The parable of a house in which there is remembrance of Allah and a house in which there is no remembrance of Allah is like the comparison between a living person and a dead person. (HR. Burkhari: 6407).

The meaning of this hadith emphasizes the urgency of remembrance as a sign of true spiritual life (Viki Junianto, Mo'afi 2023). In the context of Aceh, Rateb Seuribe has become a form of actualization of the spirituality of Muslims amid the tide of

modernization (Nisma 2020). Therefore, the normative dimension of the hadith about remembrance is brought to life through the socio-cultural practices of the community.

Participants' interpretation of dhikr as vitalizing communal life demonstrates how prophetic metaphors structure collective identity. The solidarity cultivated during rituals fosters cooperation beyond ceremonial contexts, influencing mutual assistance networks, youth mentoring, and mosque-centered social organization. Consequently, living hadith here operates as a socio-ethical catalyst shaping wider community interaction patterns.

In addition to being a form of worship, dhikr is also a means of shaping religious character (Imalia 2021). Through the habit of dhikr in congregation, people learn to control their emotions and develop moral awareness (Qudsy 2016). In the context of Islamic education, activities such as *Rateb Seuribe* can be a model for experience-based spiritual learning (Zulfikar Arahman 2025). This tradition teaches submission to Allah and the importance of togetherness in worship. Thus, the normative basis of dhikr has direct implications for the character building of the community.

The connection between hadith and the culture of dhikr in Aceh shows that religious texts can be transformed into social actions (Nur 2017). This is in line with the spirit of Islam Nusantara, which respects local traditions without diminishing the universal values of Islamic teachings (Usman 2024). The Acehnese people interpret hadiths about dhikr through traditions that are alive and meaningful in everyday life (Imalia 2021). The practice of *Rateb Seuribe* symbolizes how hadiths are brought to life in a sustainable local context (Sururin Marfuah 2024). Thus, hadiths do not remain mere texts, but become a living reality for the people.

Phenomenologically, MZ's testimony reveals that the collective performance of dhikr generates an intersubjective consciousness in which ordinary social distinctions are temporarily suspended and replaced by a shared spiritual identity. In Husserlian terms, the experience of equality during the ritual is constituted through intentional participation in a common religious act, allowing participants to perceive themselves primarily as servants of God rather than as members of different social strata. The dissolution of boundaries between rich and poor, old and young, demonstrates how ritual consciousness transforms social perception and creates a sense of belonging rooted in

spiritual fraternity. Consequently, the prophetic ideal of *ukhuwah Islamiyah* is not merely understood as a theological principle but is experienced directly as an existential reality. This process illustrates how the symbolic meanings contained in hadith become embodied through collective practices, thereby reinforcing the argument that living hadith is manifested through lived social experiences rather than through textual reception alone.

From a socio-cultural perspective, the egalitarian atmosphere fostered by *Rateb Seuribe* functions as a mechanism for strengthening social capital and preserving communal cohesion amid the challenges of modernization. The shared experience of remembrance cultivates mutual trust, emotional solidarity, and a sense of collective responsibility that extend beyond ritual gatherings into everyday social life. These values are reflected in patterns of cooperation, charitable activities, youth guidance, and mosque-based community programs that sustain the moral fabric of Acehnese society. In this context, the prophetic metaphor that contrasts remembrance with spiritual death acquires a broader social significance: dhikr revitalizes not only individual spirituality but also communal relationships and ethical consciousness. Therefore, *Rateb Seuribe* represents a concrete manifestation of living hadith in which prophetic teachings are continuously reproduced through local cultural expressions, enabling Islamic values to remain socially relevant and historically enduring within contemporary Acehnese society.

The Role of Rateb Seuribe in the Spiritual Regeneration of the Younger Generation

Meanwhile, AM, a young member of the congregation who is also active among students, sees *Rateb Seuribe* as a tradition that is not only spiritually valuable but also educational.

“In my opinion, reciting dhikr together makes me feel closer to Islamic values and encourages me to understand the meaning of hadith more deeply, and this tradition also strengthens the character and morals of the young generation of Aceh”.
(November 17, 2025)

This supports the interpretation of *Rateb Seuribe* as an intergenerational transmission mechanism in which religious meanings are internalized through

participation and embodied experience rather than through formal instruction alone. The continuity of the tradition allows younger generations to acquire spiritual values, ethical orientations, and communal identities through direct involvement in collective remembrance. In this process, religious learning occurs not merely at the cognitive level but also through emotional engagement, ritual habituation, and interaction with senior members of the community. Consequently, the transmission of prophetic values takes place within a living social environment where knowledge is experienced, practiced, and reproduced collectively. Such a process demonstrates that the preservation of Islamic traditions depends not only on textual inheritance but also on the continuity of shared practices that connect successive generations with a common spiritual legacy.

This observation is consistent with studies in living hadith that regard local religious traditions as effective means of internalizing the moral and spiritual values embedded in prophetic teachings within contemporary life. From this perspective, hadith are not understood solely as textual references but as dynamic sources of meaning that continue to shape social behavior and cultural identity (Purwaningsih et al. 2021, p. 388; Zaki et al. 2025, p. 1297). Accordingly, for AM, *Rateb Seuribe* functions not only as a ritual of remembrance but also as a space for spiritual regeneration and a cultural institution that safeguards Aceh's Islamic heritage. Through regular participation, the community reproduces values of devotion, humility, solidarity, and mutual responsibility, thereby ensuring the continuity of religious consciousness amid the social transformations brought about by modernization. In this sense, the tradition serves as both a medium of cultural preservation and a mechanism for sustaining the moral foundations of communal life.

These findings correspond with the Prophetic traditions that emphasize the virtues of gatherings devoted to knowledge and remembrance as means of nurturing faith, refining character, and strengthening communal bonds among Muslims. The Prophet Muhammad consistently highlighted the significance of such assemblies as spaces where divine mercy descends and spiritual awareness is cultivated. Consequently, collective remembrance practices such as *Rateb Seuribe* may be understood as practical manifestations of these teachings, through which the ethical and spiritual dimensions of Islam are transmitted across generations. The continuity of the tradition demonstrates that the cultivation of faith and morality is achieved not only through doctrinal teaching

but also through sustained participation in communal rituals that embody the values contained in the hadith. Therefore, the enduring relevance of *Rateb Seuribe* lies in its ability to transform prophetic teachings into lived experiences, ensuring that religious knowledge remains an active and meaningful force in the everyday lives of Acehese Muslims.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. (رواه مسلم، رقم ٢٦٩٩)

“No group of people gather in one of the houses of Allah to read the Book of Allah and study it together, except that tranquility will descend upon them, mercy will envelop them, the angels will shade them, and Allah will mention them before the creatures who are with Him”. (HR. Muslim, no. 2699)

This experience reflects the Prophetic tradition concerning gatherings of knowledge and remembrance (HR. Muslim 2699), which emphasizes that such assemblies are accompanied by tranquillity, divine mercy, and spiritual elevation. The participation of younger generations in *Rateb Seuribe* demonstrates that these prophetic teachings are not merely preserved through textual transmission but are continuously reproduced through embodied communal practice. From a phenomenological perspective, the meanings contained in the hadith are constituted through repeated participation, whereby individuals gradually internalize religious values and integrate them into their personal consciousness. The process of learning occurs through shared experiences, emotional attachment, and interaction with older members of the community, creating an intersubjective space in which faith and communal identity are mutually reinforced. Consequently, the continuity of the tradition contributes not only to the preservation of Aceh's religious heritage but also to the maintenance of social stability by strengthening collective memory and transmitting shared moral values across generations.

The findings further reveal that the practice of hadith concerning *dhikr* through the *Rateb Seuribe* tradition encompasses two inseparable dimensions, namely the individual spiritual dimension and the collective social dimension (Purwaningsih et al. 2021, p. 390). The spiritual dimension is manifested in the congregation's experiences of inner peace, perceived closeness to Allah, sincerity in worship, and personal

transformation resulting from participation in collective remembrance. These experiences indicate that the ritual functions as a means of cultivating religious consciousness and existential awareness, enabling individuals to experience divine presence in a tangible manner (Sholihah et al. 2024, p. 342; Azis et al. 2024, p. 174). In Husserlian terms, such experiences represent forms of intentional consciousness in which spiritual meanings emerge through active engagement with symbolic and ritual acts. Thus, the significance of *dhikr* extends beyond verbal recitation, becoming a medium through which believers construct meaning and orient their lives toward transcendent realities.

At the same time, the social dimension becomes apparent through the values of togetherness, solidarity, and *ukhuwah Islamiyah* that develop among participants who regularly engage in the practice (Khalid N. 2022). Collective recitation generates emotional synchronization and a sense of shared belonging that transcend differences in age, social status, and economic background. These experiences foster trust, cooperation, and mutual responsibility, which subsequently influence broader patterns of social interaction in everyday life. The spirit cultivated during the ritual is reflected in charitable activities, mosque-centered programs, intergenerational relationships, and communal cooperation that sustain the moral fabric of Acehnese society. In this sense, *Rateb Seuribe* serves not only as a spiritual exercise but also as a mechanism for strengthening social capital and reinforcing communal resilience amid the challenges of modernization and cultural change.

From the perspective of living hadith, these two dimensions complement one another and demonstrate that the manifestation of Prophetic traditions does not terminate at the level of ritual observance. Rather, hadith become living realities that continue to shape consciousness, ethical behavior, and social structures within the community. The interaction between textual authority and lived experience reveals that religious meanings are constantly negotiated and reproduced within specific cultural contexts. Therefore, the *Rateb Seuribe* tradition in Aceh may be understood as a phenomenological reflection of living hadith, illustrating how Prophetic teachings are embodied in everyday existence and how they contribute simultaneously to spiritual formation, cultural continuity, and the construction of a cohesive Muslim society. Through this dynamic process, the tradition demonstrates that hadith function not

merely as historical texts but as enduring sources of meaning that actively structure the spiritual and social life of contemporary Muslims.

Conclusion

The *Rateb Seuribe* tradition in Aceh represents a concrete manifestation of the Prophet's hadith concerning the virtues of collective *dhikr*, demonstrating that Prophetic teachings are not confined to the normative realm but are continuously embodied within lived religious experiences and socio-cultural practices. Employing a phenomenological perspective, this study reveals that *Rateb Seuribe* functions not merely as a ritual activity but as a medium through which participants cultivate spiritual awareness, experience inner tranquillity, strengthen their relationship with Allah, and develop moral consciousness, while simultaneously fostering solidarity, togetherness, and *ukhuwah Islamiyah* within the community. The findings show that the interaction between scriptural authority and local culture enables hadith values to be translated into meaningful social actions, illustrating the dynamic character of Islam in the Acehnese context. As a form of living hadith, *Rateb Seuribe* serves not only as a religious and cultural heritage but also as a mechanism for spiritual education and the intergenerational transmission of collective memory and Islamic values. Academically, this study contributes to the development of living hadith scholarship by offering a phenomenological analysis of how Prophetic traditions are experienced, internalized, and reproduced through communal ritual practices, thereby enriching existing discussions on the relationship between hadith, local culture, and the formation of religious consciousness. Furthermore, the study highlights the role of collective *dhikr* traditions in sustaining social cohesion and cultural continuity, demonstrating that the relevance of hadith is maintained not only through textual transmission but also through their embodiment in the existential and communal life of contemporary Muslim societies.

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