

SARIDIN IN THE STRUGGLE BETWEEN ISLAM AND TRADITION: *The Relevance of Islamism of Saridin for Character Education of Coastal Communities*

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ABSTRACT

This article is a research on the "people religion" that the Sedulur Sikep community of Pati, Central Java, considers as a belief pattern and value system that in fact constitute the unique identity of Islam. It starts with the existence of Sariddin, who later changed his identity to Sheikh Jangkung, and his struggle between Islam and local culture as an effort to actualize local cultural values in character-building education. The affirmation of Islamic teachings developed by Saridin with popular local cultural symbols and systems makes character education easy to digest and live with cultural awareness and cultural intelligence.

Introduction

“At that time, there was no villagers who knew Saridin exactly. They only knew that Saridin was Saridin, an uneducated villager, and even he was suspected for crimes. Kingdom soldiers wanted to catch him but somehow he just disappeared. People then forgot about his story. Next decades, there was a new Islamic boarding school which challenged other well-established Islamic boarding schools. Some students of other

Islamic boarding schools moved to this new Islamic boarding school. Some Ulamas, including Sunan Kudus, were worried. They then heard that this new Islamic boarding school was led by Syekh Jangkung. “

Syekh Jangkung? Who is he? Where does he come from?” Many people were panicky. Sunan Kudus, then, sent his ex-student to look for information about his background. He found that Syekh Jangkung was, in fact, Saridin.” (Muhamad Sobary, *Kompas*, 29 December 2009).

Saridin was a child name of Syakh Jangkung who his grave now was located in Desa Landoh, Kayon, Pati. Saridin becomes a representation of people figure who dared to fight for the truth and justice without violence in dealing with anyone, including the rulers and even Sunan Kudus.

The popularity of Saridin in grass root was not only due to his strange behaviour at that time but also he left some famous teachings in local communities in Pati. Some of Saridin’s statements were “Ojo njupuk nek Ora dikongkon, ojo njaluk nek ora dowek’i” (Don’t take anything if you

are not invited to take, Don't ask anything if you do not have it).¹ It is an important teaching which supports sincerity, honesty, and independence.

There is also an interesting and funny behaviour represented by Saridin as performed in Ketoprak,² a popular performance art in Pati. Even, Saridin story has also been recorded so that many people could enjoy the story and its different interpretation as performed in the Ketoprak.

The story of Saridin is not only entertaining but it has become an ideology of image in the society. Therefore, when it is contested among other signs of culture, it will construct systems of belief and value in the society. This then becomes a source of motivation in thinking and acting.

This source is called by Bourdieu as *Habitus*. It is a framework of interpretation to understand and judge the reality as well as the maker of life's practices in dialectic of two interactions; *first*, esoteric objective structure; *second*, subjective action which reveals the result of spirituality.³ In religiosity, this is manifested in some 'common or people's religion, particularly in 'friendly' Islam reconstructed as a form of dialectic between Islam and local tradition.

When Saridin had a conflict with Sunan Kudus as told in the story, some regarded that it was a part of different views between popular-Sufism represented by Saridin and Political-Sufism represented by Sunan Kudus.⁴

There are also some Saridin's statements such as : Ojo drengki srei, tukar padu, dahpen kemergen, aja kutil jumpat (Don't hate each others, Don't dispute, Don't take people's property without their permission) which are illustrated in the story of Syekh Jangkung. They are part of famous oral traditions in the *sedulur sikep* community, Bombongan Baturejo Sukolilo Pati.⁵ Now, this community has become a traditional community having system of strong belief and culture even it has the mechanism of struggle to the hegemony of the ruler without violence.⁶ What is believed by *Sedulur Sikep* community is part of 'people religion' which develops naturally in grass-root community, not a religion constructed by the hegemony of the ruler.

Therefore, the existence of Saridin with its image, has contributed to the consciousness of the society even to a certain community, it has constituted the pattern of belief and system of value so it has manifested in 'people religion' which in Islam has given the special identity of Islam, while in local religion it has manifested in *Sedulur Sikep* in Pati.

Based on the above background, it is interesting to study the existence of Saridin and its struggle between Islam and local culture as an effort to actualize the values of local culture,

¹ An interview with the 11th caretaker of Syekh Jangkung Grave, RH. Damhari Panoto Jiwo, in September 2009.

² Ketoprak is famous oral performance art in Pati. The term of Ketoprak could not be separated from the term 'prak' , i.e, the voice of small kentongan which is always hit during the transition between one story and another story. See, Endraswara (2005). Pati is a region which has many Ketoprak groups. Even, during its popularity in 1980s, there were 60 Ketoprak groups there. Now, Ketoprak is still performed in Pati, at least once in a month, even though its fee was financed independently by art activists. An interview with a cultural activist, Munawir, on 16 June 2008.

³ Bourdieu developed what is called as a meaningful action. According to him, people's action is related to other behaviour in a certain structure. So, to understand human behaviour, one should understand symbolical dimension so that it could help in understanding the mechanism of dominations between the ruler and controlled people (Harker, *at all*, (ed), 2004:8-7; Haryatmoko, 2003:8-9)

⁴ An interview with Gunritno, a youth in Baturejo, Sukolilo, Pati on 15 June 2008. Compare with Budiman (2007:73-106)

⁵ In these last months, the community of *Sedulur Sikep* has fought to reject a National cement company's plan to build its industry in Sukolilo Pati, even this company already bought native lands in this region. See, Nur Said (2010).

⁶ The use of 'common or people' religion in this paper was inspired by Zaenul Milal Bizawie's paper when he tried to explain the controversy of KH Muatamakin figure whom in the *Serat Cibolek* he was regarded as Syariah protester so that he was brought to justice and given sanctions by the ruler. In fact, in this *Serat Cibolek*, to some extent, there could not be separated from religious understanding as a product of ruler's hegemony. Basically, KH Muatamakin in the 'common' story (read : people religion) was known as 'waliyullah', a religious and pious Muslim who had a deep Sufism and he was considered as an example for the community of Pati., (Bizawie, 2002). Therefore, people religion is used by the researcher to refer a religion as system of belief coming from bottom up, not due to the hegemony of the ruler. 'People' religion in Islam will reflect in local Islam which has a special characteristics of Pati, while in local religion, it is reflected in the community of *sedulur sikep* which has special systems of belief and culture in Pati.

particularly as held by Saridin and his controversy. It is not only about the actualization of values, but also to map its reference for character education in coastal community in the recent context.

Methodology of Research

Based on the above background, the research questions are: (1) Why is Saridin so Famous in coastal community of Java?; (2) How is the image of Saridin illustrated in oral and written tradition and how is this reproduced by elements of society in coastal community in Java?; (3) How is the image of Saridin in the struggle between Islam and tradition and how does this reconstruct 'people religion' in the coastal community in Java?; (4) What is the relevance of Saridin teaching for character education in the coastal community recently?

This paper is written based on intensive research which reveals the symbolic meaning and relation between systems of cultural signs in explaining a construction of 'people religion' phenomenon, so it will use three approaches; First, semiotic approach as a modern sociological approach which assumes that "*culture as a semiotic phenomenon...the law of signification are the laws of culture. For this reason culture allows a continues process of communicative exchanges.*" (Endraswara, 2005; Stokes, 2006). This means that each cultural entity can be the phenomenon of sign so that the law of relation among the signs also applies to scrutinize cultural institution.

Second, oral history approach; the strategy of preserving local cultures. This still exists and develops and this is expressed naturally through oral tradition. According to Tol and Pudentia as quoted by Suwardi Endraswara (2005), oral tradition does not only contain folklore, legend and myths but also there are also system of knowledge about customary society, practice of law, traditional medicine and many others (Geertz, 1973). Oral history approach is used to search the legend of Saridin phenomenon in Pati as well as his image until now.

Third, interpretative approach which regards culture as system of meaning. The basic consideration of this approach is that culture is regarded as system of symbols and net of meaning so the pattern of meaning is implemented through symbols (Eco, 1979). The phenomenon of culture is phenomenon of meaningful signs can be approached by two sides: as system of signs and signifying practices. So, Saridin heritage can not only be meant denotatively but also connotatively.

This research is studied based on research in coastal society, particularly in Pati in which Saridin was buried. In collecting the data, the researcher uses participant observation, in depth interviews, and documentation. These methods are implemented based on the characteristic of the data. To get the concrete data, the researcher uses participant observation such as cultural heritage in Saridin grave in Landon Kayen. For the abstract data, such as value, symbolic meaning, life views, folklore, legend, oral history, the researcher uses in-depth interview to reveal oral history in Pati. These data then is enriched with documentation such as through books, magazines, newspaper, photo/picture, internet, recording, and documentary films.

After the data is collected, the tabulation of data is conducted qualitatively through selection, classification, and categorisation based on the group of problem then it is analyzed semiotically by looking for the relation between system of signs in Saridin story and the phenomenon of local culture, particularly related to the genealogy of 'people religion' in Pati. System of signs can produce the meaning because there is different principle or relational system of signs. Therefore, in semiotic analysis, this system of relation is regarded as an important thing. The task of semiotic analysis is to reconstruct system of abstract relation,⁷ namely symbolic, paradigmatic and syntagmatic relation.

⁷ Based on an interview with the 11th caretaker of Syekh Jangkung, RH Damhari Panoto Jiwo, in September 2009.

This analysis is needed to reveal *habitus* religious community in Pati so that the cultural construction of Pati related to religious practices and daily life – with the theory of practice by Pierre Bourdieu- can be formulated and read clearly and responsibly.

Genealogy and Saridin Activities in Coastal Society.

Saridin has been famous in Norther coastal societies, particularly in Pati and its surroundings but his existence has been mysterious. The figure of Saridin since the era of Walisongo has been sensational because his ‘strange’ behaviour and supernatural power.

Saridin was not a perfect figure but he had many problems. However, he never gave up. He studied under Sunan Kalijaga guidance and his ability improved well because of his obedience to his teachers.

Saridin was not contemptible, even though many people regarded that he never did not take ablution, pray and others. For Saridin, this judgement was nothing even Saridin remained the better things for his life. For him, praises were not good so he did not need any praise. He just need real actions.

When Saridin tried to build an Islamic Boarding School, many people including a trusted *santri* of Sunan Kudus, Ketib, also judged the Saridin’s reasons behind this establishment. However, Saridin still continued establishing the Pesantren. Saridin seemed to be firm that establishing the Pesantren was human rights, not a monopoly of kiyai or certain groups. Every person who cares for the future of humanity will regard the importance of this Islamic institution.

What done by Saridin destroyed the well-established position of kiyai in which Pesantren was only monopolized by Kiyai. When Pesantren is positioned as a sign of civilized educational culture, so education must not only be in the school. Every person can establish a cheap and qualitative educational institution as Pesantren *ala* Saridin.

Even though, the background of Saridin is still mysterious, but according to the caretaker of Saridin grave, RH Damhari Panoto Jiwo, Saridin was the son of Syekh Abdul Hasyim from Central Java. Saridin was then called as Syekh Jangkung because his personality was known as an individual protected by God and his prays were accepted so in Javanese language there are *sih* (protected) *Jangkung* (accepted).

Saridin was born in Landoh, Kiringan, Tayu, Pati. He was named Saridin (Sari means essence and ‘din’ means religion) so that Saridin was the essence of religion. Therefore, the spirit of Saridin to study was strong, he studied under some famous teachers. Some of them were Sunan Bonang, Sunan Kalijaga, Sunan Muria and Sunan Kudus.

Therefore, Saridin was protected by God and all of his words were accepted by Him. After he had studied in Rome, he was called Syekh Jangkung. Syekh means a person who has wide knowledge such as those who are called syekh in the middle east.

Due to his peculiarity, has was not only famous in coastal areas in Java, Demak, Kududs, Pati, Rembang but also in Cirebon, Betawi and Palembang. In Mataram Kingdom, Saridin was chosen as a younger brother in law by Sultan Agung because Sultan Agung’s sister, Den Ayu Retno Jino, was married by Saridin. Her grave was located beside Saridin’s grave in Kayen, Pati.

Before this marriage, Saridin had married Sarini. From this marriage, they had a son who died when he was still young. Saridin then married a girl from Cirebon, Pandan Arum. They had a son named Raden Tirto Kusuma who has generated descendants including the caretaker of Saridin’s grave, RH Damhari Panoto Jiwo, as the 11th generation.

One of Saridin's heritage is a village well called *Ndonga*. The story of this well was begun when Saridin asked water to a villager but the villager refused since there was not water. Saridin then stabbed the soil and water came out from the soil.

The case of well also happened in Kota Gede, Mataram. There was a thirsty soldier but there was not water at that time. Saridin pushed water from bottom to above, while Sultan Agung pulled the water from above. Therefore, there was water which poured from bottom to above as a rare case in Imogiri.

Saridin phenomenon has become popular story in northern coastal areas in Pati. When one hears Saridin, he always remember a controversial figure during *walisongo* era. At that time, in a northern coastal area of Java, Pati, there was a young and simple villager named Saridin. This name may not be famous in Indonesia, but it is famous in some regions in Java. They are Demak, Kudus, Pati, Juwono, and Rembang simply called "Anak wedus, Mati ketiban Pedang"

Saridin has divine power but he was so plain. Sometimes, Saridin was not conscious about his power. One day, Saridin killed his older brother because his brother always stolen his Durian. At that time, his brother disguised himself by wearing tiger dress so that Saridin did not know that he was his brother.

When he was asked by the officials, Saridin acknowledged that he had not killed his brother but he had killed a tiger. Legally Saridin was innocent since he had defended his property and had not known that he had killed his brother.

However, he remained to send to the jail. Even though, it was not easy since he rejected to be sent to the jail. He felt that he was innocent. Finally, an official, Adipati Jaya Kusuma, told him that he would not be sent to the prison but he would be given a big house, many bodyguards, and food. Saridin then accepted to be sent to the prison.

Before he was sent to the jail, he had asked whether he could go home when he would miss his sons and the official said if he could, he was permitted. In fact, Saridin often could go home at night and went to the jail next morning.

This made Adipati annoyed. Saridin was punished the death sentence. But the officials could not follow his order since Saridin was too heavy to be hanged. Saridin then offered to help the officials and Adipati if he could he was permitted. His permission released Saridin from the rope. Saridin then helped the officials to pull the rope.

Adipati became angrier and ordered his officials to kill Saridin. But, Saridin escaped to Kudus and studied under Sunan Kudus guidance. In Kudus, Saridin did not stop showing his supernatural power.

When he was ordered to say 'Syahadat' (the confession of faith) by Sunan Kudus, other students underestimated him. Surprisingly, he could pronounced the syahadat well. After that, Saridin run to climb the coconut tree which was too high and he jumped down. However, Saridin was fine. Every person was amazed.

Sunan Kudus explained that it was a symbol that Saridin did not only say the syahadat but also he surrendered his safety to God. If person just say the syahadat, it is not enough. This is because a child is able to say it. However, other students still underestimated him.

When there was an activity to fill the container with the water in order to take an ablution, Saridin was not given a bucket but a basket. But, Saridin still could bring the water. When Saridin said that there were many fish in all water, many people did not believe him. In fact, Saridin could prove his words because all water including coconut water contained fish.

Finally, Saridin was expelled from Kudus by Sunan Kudus. Saridin then met his previous teacher, Sunan Kalijaga. He was ordered by Sunan Kalijaga to mediate in the sea with two coconuts as his float. He was not allowed to eat when there was not food and he was not permitted to drink when there was not drink.

Saridin was also able to make the death body alive by using limestone. He also could treat the king of Blambangan's daughter. He was also able to make his death caribou alive because Saridin gave some of his rest lives to his caribou. When Saridin died, at the same time his caribou also died. This caribou's skin was believed to have supernatural power. Whoever could have it, he could not hurt and killed by any weapons. Until now, many people have searched the skin known as *Lulang Kebo Landoh* (*Harian Suara Merdeka*, 28 April 2004).⁸

The lesson can be taken from the story was that the willingness of Saridin to share his life with the death caribou. This indicates the highest piety of Saridin. This also describes his care to natural lives reflecting his piety.

In fact, when every person is able to share each others, he will be strong, not weak. The balance of social relation in the daily life is very crucial as reflected in the story. This can be seen from the last minutes of Saridin and his caribou dead.

This indicates that Saridin has shown his pure personality. Saridin showed his honesty and sincerity in practicing his religion. When, in this life, there are so much artificiality performed by people in many aspects such in politics, culture and economy. It is important to learn from Saridin's story since in this story Saridin proposed and showed the idea of inclusive religious purity.

In other words, Saridin succeeded in constructing the inclusive religious purity and destroying the well-established position of the ulama. Subjective claims should be avoided in order to keep Islam as a peaceful religion (*rahmat*). Religious practices could not covered by political interest because it will demolish and reduce the essence of religion as a comprehensive way of life.

Saridin in the Local Culture Construction

The story of Saridin has been popular among people in coastal regions in Java. His story can be seen in *Ketoprak* performance. This art performance is famous in Pati. Even, this story has been recorded so that many people could enjoy it from Radio. The story of saridin or Syekh Jangkung was recorded by Dahlia record in the form of cassette twenty years ago performed by *Ketoprak* group, Sri Kencono Pati.

It was also performed in some people's ceremonies. In the 1980s, almost each day, there was a performance telling about *Andum Waris*, *Pagar Mangan Tanduran*, *Ontran-Ontran Cirebon*, *Ontran-Ontran Mataram*, *Sultan Agung Tani*, and *Keris Syekh Jangkung*. It is not surprising that the story has become collective memory among people in Pati. Some stories such as *saridin Andum Waris and Lakon Ondho Rante Syekh Jangkung* can be easily found in the form of Compact Disc (CD).

The phenomenon of Saridin has reproduced in the form of *Suluk*. *Suluk* usually contains about the history of kingdom, ancestors' messages, and religious teachings. As presented previously, the name of Saridin means the essence of religion.⁹ When there was 'suluk saridin', it indicated that there was paradigmatic relation between its followers and Saridin mentality and spirituality. *Suluk Saridin* (Syekh Jangkung) was written by Alang-Alang Kunitir which contains several

⁸ Supported by an interview with the 11th caretaker of Syakh Jangkung's grave, RH Damhari Panoto Jiwo, in September 2009.

⁹ An interview with the 11th caretaker of Syakh Jangkung's grave, RH Damhari Panoto Jiwo, in September 2009.

essential Islamic teachings.

There was also story, *Saridin Mokong*, written by Sucipto Hadi Purnomo, a lecturer of Universitas Negeri Semarang. It was written in Javanese language so that it had its own special character and identity. The spirit of the writer was to reconstruct the hegemony of Javanese language dominated by Jogya-Solo Javanese language.

Through the story which was published in 200 series on *Harian Merdeka*, he expressed his criticism to the hegemony of Javanese culture dominated by Jogja and Solo culture.

The Consequence of Saridin's Syahadat

Many people pronounce and say the syahadat orally, believed in the heart, and practiced by all body's organs. The oral statement is very crucial but for Saridin, it is not.

Saridin emphasized the implementation of Syahadat or action Syahadat rather than oral syahadat. Saridin showed the importance of total surrender to God as the implementation of Syahadat. According to him, when one says the syahadat, he should and must negate other things except Allah in practical and daily life. There is no god other than Allah.

When he jumped down from the coconut tree, normally he could die. But Saridin did not die. This indicates that Saridin had a close relationship with God so that he got some peculiarities. It is not strange that Saridin was an affected (shi-Syeh) and accepted (Jangkung) all his words by God. Therefore, he was called popularly as Syekh jangkung.

There was a 'conflict' between Saridin and some 'pious' Muslim groups. Saridin who was pure in his behaviour and attitude was opposed by the ruler and pious Muslim as represented by Ketib, a student of Sunan Kudus. This indicates that there were two types of Islam.

These two types of Islam were popular-Sufism Islam and Political-Sufism Islam. Popular-Sufism Islam was represented by Saridin with his total purity through real actions without considering individual interest. The total devotion as an implementation of Syahadat was performed by Saridin.

Political-Sufism Islam was emphasized by Ketib and some Sunan Kudus's students who tended to judge subjectively other Muslim groups which were regarded as 'different'(reko-reko) since they deviate from Islamic norms. This group often asked other 'different' Muslim groups to be responsible for their deviation.

What done by Saridin basically was not in right track of Islamic norms. But, it is interesting that Saridin was conscious that every person had his own way of life in his interaction with God. Therefore, syahadat stated by a person, for Saridin, could not be interpreted as total devotion. Each people has his own religious experiences could not be separated from his teacher's influence.

In this modern era, hedonism and materialism have attacked the spiritual life of Muslims so that Muslims tend to be artificial in practicing their religious norms. Popular-Sufism Islam as developed by Saridin, then, should be presented to purify political interest in religious activities. There are so many aspects which are currently dominated by political interest including in economy, social, and cultural.

In fact, popular-sufism Islam is not enough because there can be 'spiritual orgasm' enjoyed by himself. This will not give any impact for social transformation. Therefore, political-sufism Islam can bring the greater impact for transformation when it is integrated with popular-sufism Islam. This is because Islam has many values but in religious practices there are so many interests both in social and transcendental dimensions.

To be popular Sufism Muslims, they will be more objective Muslims. They will not busy to judge the plurality of Islam. For them, the differences in Islam are blessing. To be political-Sufism Muslims, they will pay more attention and care to others so that their religious choice will be beneficial for human beings. Therefore these two types of Islam basically are still useful. They complete each others. As a result, Islam will be strong and useful for social institutions and social systems based on Islam as way of life both in ideal and real level.

In this case, Saridin is not only personal name, but it is mentality and system of belief as well as ideology for certain people. These people still exist in recent context. This can be seen from the existence of sedulur sikep community in Sukolilo Pati. This community emphasizes pure behaviour and other norms which are not different from Saridin, particularly in understanding social reality.

Even though this community places the figure of Samin Suryosentiko as its founder, but its values such as : aja drengki, tukar padu, dahpen kemeren, aja kutil jumput, bedhog-odong (Don't be jealous, Don't hate each others, Don't take anything which is not yours). These social ethics, in fact, were also stated by Saridin as performed in Ketoprak.

Saridin is a Muslim. This should not be questioned, even though his syahadat has still become controversy. Saridin also became a student of some famous and pious Muslims such as Sunan Kalijaga, Sunan Bonang, Sunan Muria and Sunan Kudus. Therefore, it is not doubtful that the role of Saridin in introducing Islam to other people should not be avoided. Some values introduced by Saridin are honesty, purity, and loyalty. These are very crucial for character education recently.

The Relevance of Islamism Saridin for Character Education

Character as proposed by Lickona (1991,51) is : “ *Character so conceived has three interrelated parts: moral knowing and moral behaviour...habits of mind, habits of the heart, and habits of action*”. In other words, character has a close relation to understanding and knowing the goodness, loving the goodness and doing the goodness. Knowing the goodness is not only as defined cognitively, but there is practical meaning, the meaning which is related to action.

In Islamic terminology, the term of character is known as Akhlak. In this level, the structure of akhlak (Islamic moral) should be based on spiritual (illahiyah) values, humanity, and knowledge (Ahmad & Hamid, 2007:5-6). This is also confirmed by Abdullah (2010) who stated that character should be started from knowledge (theory). This knowledge (theory) can be from religion, social, and culture. From this knowledge, it is hoped that there will be good behaviour (akhlak mulia). The most important, however, is practicing what has been known.

Saridin shows the importance of action. He did what he has known in real practices. It is an implementation of total devotion to God physically and internally. His esoteric and spiritual concept in practicing Islam has shown his pure and realistic thinking.

Some of character values can be found from Islamism Saridin are : (1) Sincerity: In Islam an intention (niat) is very important as a barometer of sincerity. For Saridin, sincerity was shown in some of his statements : *Ojo jupuk nek ora dikongkon, ojo jaluk nek ora diwei*¹⁰ (Don't take anything if you are not invited to take, Don't ask something if you are not given) . (2) Patience : Saridin was patient eventhough he was judged negatively.(3) Honesty; Saridin said the truth even though it was wrong. (4) Obedience; Saridin always obeyed his parents and teachers. This can be seen from his obedience to meditate in the sea for eight months. He followed the order for the glory of his life.¹¹ (5) Environmentalist; this can be seen from his willingness to share his lives with a caribou

¹⁰ An interview with the 11th caretaker of Syekh Jangkung's grave RH Damhari Panoto Jiwo in September 2009.

¹¹ Watch the story of saridin in the DVD kethoprak “ Andom Waris”

called Kerbau Landoh. His meditation in the sea with two coconuts as his float also can be seen as the best example of his care to keep natural balance. (6) Believe in Allah the Almighty; even though his behaviour is indifferent, his activities were based on transcendental consciousness there is God who has power to decide his luck and fortune.

Moral values as explained above for Saridin should not only be understood theoretically, but should be internalized to be personal character as shown by Saridin's purity and honesty. Therefore, the Islamism of Saridin is basically being Islam, not only having Islam (Islam KTP). Religiosity, in this context, is needed for building character education.

An education expert, Kartadinata, stated that the development of character needs the existence of cultural awareness and cultural intelligence. This means that cultural heritage left by Saridin should be developed and learnt in order to be a good Muslim who respects his own tradition and culture. This perspective is extremely crucial to build character identity and national culture in Indonesia.

Conclusion

From the previous description, it can be concluded as follows:

1. Story, legend, and history of Saridin among coastal communities in Pati have still existed because there has been cultural reproductions through art and local culture.
2. Some of these cultural reproductions can be seen from traditional art called Kethoprak, a literature book entitled "Suluk Saridin", a story entitled "Saridin Mokong" and a local culture named "Buka Luwur" done every Rajab month.
3. Saridin's story and his struggle between Islam and tradition can be identified to be two kinds; First, in his struggle with tradition, Saridin was known for his purity and his spirit to fight status quo as implemented by the attitude and behaviour of Sedulur Sikep community in Sukolilo, Pati. Second, in his struggle with Islam, Saridin showed Popular-Sufism Islam which emphasizes the simplicity in attitude and behaviour.
4. The relevance of Saridin's teaching and character related to social and religious life is reflected into two kinds: First, the importance of action rather than knowing is in line with the mission of character education which puts emphasis on *habitus*, i.e the cognitive structure which is internalized in daily life. Second, there are main values can be learnt from Saridin. They are ; (1) Sincerity (2) Patience (3) Obedience (4) Honesty (5) Environmentalist and (6) Belief in Allah the Almighty. These values are in line with the character education which emphasizes cultural awareness and cultural intelligence as shown by Saridin.

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