

Personality, Thought, and Political Behavior of The Local Political Ulama Figure in *Pandhalungan* Indonesia

Kepribadian, Pemikiran, dan Perilaku Politik: Politik Lokal Tokoh Ulama Pandhalungan Indonesia

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ABSTRACT

Political behavior is also determined by the interaction and struggle of the politician's personality. This paper examines the personality, thoughts, and political behavior with the vision of the late KHR. Ach. Fawaid As'ad, one of the local political figures Pandhalungan from Islamic Boarding School Salafiyah Syafi'iyah Sukorejo Situbondo. The study used a qualitative approach of ethnographic-hermeneutic type. Data comes from documents and field notes. Result: Personality Kiai Fawaid, which has the character of patience and sincerity (dimension of neurotism); socializing, energetic, and dominant (extraversion dimensions); artistic, open to new ideas, and uphold the values of Islamic Boarding School (dimension of openness to experience), forgiving and altruism (dimension of agreeableness); discipline; organizational, and obedient rules (conscientiousness dimension). Kiai Fawaid had thoughts that became political decisions-political parties or candidates in the election because of political considerations as a means of NU's struggle and for the benefit of the ummah. As for its implementation, it goes to political parties to improve the system and organize the nation starting from the district level. Kiai Fawaid's political thoughts and behavior is related to the character of his personality, especially the dimensions of openness to experience and agreeableness. This research is used as material for the development of political science and fiqh siyasah.

Keywords: Personality; behavior; masalah al-ammah; Pandhalungan; NU

ABSTRAK

Tingkah laku politik juga ditentukan oleh interaksi dan komunikasi keperibadian ahli politik itu. Makalah ini mengkaji keperibadian, pemikiran, dan tingkah laku politik dengan visi almarhum KHR. Ach. Fawaid As'ad, salah seorang tokoh politik lokal Pandhalungan dari Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo. Kajian ini menggunakan pendekatan kualitatif jenis etnografi-hermeneutik. Data berasal dari dokumen dan nota lapangan. Hasil: Keperibadian Kiai Fawaid, yang mempunyai sifat sabar dan ikhlas (dimensi neurotisme); bersosial, bertenaga, dan dominan (dimensi extraversion); artistik, terbuka untuk idea baru, dan menjunjung tinggi nilai-nilai pesantren (dimensi openness to experience), pemaaf dan altruisme (dimensi agreeableness); disiplin; organisasi, dan peraturan yang patuh (dimensi conscientiousness). Kiai Fawaid mempunyai pemikiran yang menjadi keputusan politik - parti politik atau calon dalam pilihan raya kerana pertimbangan politik sebagai alat perjuangan NU dan untuk kepentingan ummah. Bagi pelaksanaannya, pihak politik perlu memperbaiki sistem dan mengatur negara bermula dari peringkat daerah. Pemikiran dan tingkah laku politik Kiai Fawaid berkaitan dengan watak keperibadiannya, terutama dimensi openness to experience dan agreeableness. Penelitian ini sebagai bahan pengembangan ilmu politik dan fiqh siyasah

Kata kunci: Kepribadian; perilaku; masalah al-amma; Pandhalungan; NU

INTRODUCTION

Personality is the most important and fundamental element in the study of psychology; because it reveals how individuals think and behave in the political sphere. Political personality is the transfer of a private area into the public domain (Lasswell 1930). A person's actions are the result of a primary blend of personal and environmental characteristics.

The less clear and unstructured an environment, the greater the personal characteristics of leaders in influencing political behavior (Lester 2017).

Personality is usually conceptualized as a stable individual difference that can direct one's behavior (Arifin et al. 2021; Winter & Barenbaum 1999). Some research in psychology states personality characteristics as the culmination of life events, one's adaptation, and biological mechanisms (Caprara &

Cervone 2000; Pervin & Oliver 1999). According to Bandura personality is not a direct cause that can explain certain behaviors but is an indirect cause that can explain a person's tendency to do something in various situations (Bandura 2002).

This study adopts the personality theory of Paul T Costa and Robert R. McCrae as a theoretical framework in looking at the personality of Kiai Fawaid. This theory is widely used in the study of political psychology because it is considered quite consistent and comprehensive. In assessing a person's basic tendencies, five dimensions need to be considered, namely the dimensions of neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness (McCrae & Costa 1994, 1996, 1999).

The five personality dimensions are important aspects of a person in responding to something and interacting with the environment to produce political attitudes and attitudes (Gerber, Huber, Doherty & Dowling 2011). Citizens adopt their political attitudes following the needs and motives that are rooted in their personalities (Mondak 2010). In the context of Indonesian politics, overall the big five personalities have a positive and significant effect on creativity that has an impact on the performance of board members (Arifin et al. 2022; Widhiastuti 2014).

From several kinds of research on the five personality dimensions, no one has examined with a qualitative approach. This study tries to study it from a qualitative approach and to target religious leaders from the Pandhalungan area. Political field study on local *Pandhalungan* culture (ie the result of a mixture of two dominant cultures, Javanese and Madurese in Jember, Bondowoso, Situbondo, Lumajang, and Probolinggo) because in the context of geopolitics and geosocial-culture, they have the character of cultural Islam and Islamic "abangan" and is often considered an area of political violence and political violence (Arifin 2021; Arifin & Ummah 2021; Raharjo 2006; Sutarto 2006). The purpose of this study is to reveal the personality of Kiai Fawaid and its implementation in political behavior.

In discussing politics, researchers use Nahdlatul Ulama's (NU) understanding. In NU's understanding, there are three types of politics. Firstly, national and state politics; which aims to maintain and defend the Unitary Republic of Indonesia (NKRI). Secondly, public or populist politics; which aims to defend the rights of the oppressed and marginalized people. Thirdly, practical politics or power. Although in

this paper, the writer reveals more about the actions of Kiai Fawaid in the world of practical politics (Ibrahimi & Arifin 2018).

THEORETICAL PERSPECTIVES

The theoretical framework in this study uses the perspective of indigenous psychology theory. Indigenous psychology presents an approach to the context (family, social, cultural, and ecological) content (meaning, values, and beliefs) explicitly incorporated into the research design. Kim said, indigenous psychology is a scientific study of natural human behavior or thoughts that are not transported from other regions and are designed for the people. Thus, the indigenous psychology advocates to examine the knowledge, skills, and beliefs that people have about themselves and examine these aspects in their natural context (Kim, 2006).

Researchers also use pesantren-based psychology *at-tawazun* psychology. psychology with the *at-tawazun* approach; namely counseling psychology that uses a balanced approach (*at-tawazun*) of various elements and oriented to the benefit. The role of counseling is to help the counselee in *nafs amarah*, which always invites ugliness, to become a private *khaira ummah*, a person who always invites good, prevents badness and has faith in God (Arifin 2014a, 2020a; Arifin & Munfaridah 2018).

While in personality research, researchers use the theories of Paul T Costa and Robert R. McCrae, "Big Five Personality". Big Five Personality has relatively stable reliability and validity, until someone reaches adulthood. The five traits that exist in each individual are extraversion, agreeableness, conscientiousness, neuroticism, and openness (McCrae & Costa 1994, 1996, 1999).

METHODS AND STUDY AREA

This research uses a qualitative research method for an ethnographic-hermeneutic type. This study reveals and describes the patterns, typologies, and cultural categories of the pesantren community (Arunasalam 2018; Barak 2020). Ethnography means learning from society through cultural behavior, cultural knowledge (speech messages), and cultural artifacts from their perspective (Fatchan 2011; Spradley 1980). The researcher acts

as a research instrument as well as a data collector. Researchers also do full participation. The steps of data analysis can be simplified into three activities that occur simultaneously, namely data reduction, data display, and conclusion drawing (Canel, Tuna & Ar-Karci 2020).

This study tries to study it from a qualitative approach and to target religious leaders from the Pandhalungan area. Political field study on Pandhalungan local culture (the result of a mixture of two dominant cultures, Java and Madura) namely Jember, Bondowoso, Situbondo, Lumajang, and Probolinggo because in the context of geopolitics and geosocio-culture, they have the character of Islamic culture and Islamic “abangan” and often considered an area of political violence and political violence (Arifin 2020c; Arifin & Zaini 2020; Sutarto 2006). The purpose of this study is to reveal the personality of Kiai Fawaid and its implementation in political behavior.

FINDINGS AND DISCUSSION

KIAI FAWAID’S PERSONALITY

Patience and Sincerity (Dimensions of Neuroticism)

Kiai Fawaid has a patient character. When his political enemies spread hatred, a million false news, a strategy of the divide; he was silent while praying for them to wake up. Kiai Fawaid called for loving his own party without reviling others’ parties. He reminded his supporters; his party is an anti-violence party.

According to Kiai Fawaid, the more challenges and tests, it means that we have been shown by God to remain patient and steadfast, and part of God’s love. The key to happiness in dealing with life’s problems is patience in facing trials and trials and decorating them with faith and devotion. Another sincere character. According to Kiai Fawaid, infighting and serving, it must be full of sincerity and honesty. Sincerity does not mean that if we have worked and fought hard for the party, we should not receive any compensation at all. For Kiai Fawaid, may receive compensation for mere operational costs (Ibrahimi & Arifin 2018).

In this direct election system, the huge cost of carrying a leader is inevitable. Kiai Fawaid and party officials have made rules about contributions for candidates who have been dispatched through Partai Persatuan Pembangunan (PPP). The contribution is

for the operational costs of winning; which has been calculated in real terms by party officials. Because Kiai Fawaid did not want to be like the previous experience; at the peak of the election, they run out of funds to pay the honorarium of the witnesses so there is no oversight of the candidates’ votes. Therefore, when he became chairman of the PPP, he advised the PPP factions legislators, so as not to make a living through the council and keep fighting. Therefore, if they continue farming farming. Do not be proud of the original job and find new *kasab* through the board.

To achieve a sincere nature, especially in politics, of course it must start with good intentions. Kiai Fawaid suggested that our intention in carrying out and selecting candidates for the struggle. Fighting for pesantren, NU, and the community. Therefore, look at the candidate, whether he is also a genuine warrior.

As a result, Kiai Fawaid has a character associated with the emotional stability dimension (neuroticism), especially when there are pressures in politics, namely the nature of patience and sincerity. A leader, especially a political leader, must have emotional stability; he must be able to control and manage emotions. If he can manage emotions, then he will think clearly and act according to what he planned. A great leader who will make big changes must have emotional stability; he must be able to deal with the pressures of others.

Socializing, Energetic, and Dominant (Extraversion Dimension)

Little Kiai Fawaid did not look at his friend’s background. He is familiar with anyone. He has his own playgroup, around 5-10 peers. Kiai Fawaid always gathered with them; from eating to sleeping.

Kiai Fawaid is also energetic despite his busy activities. Kiai Fawaid wants to always appear in the struggle and devotion to the people. He did not want to disappoint his people. Upon his death, he forced himself to attend the Harlah PPP event in the Kapongan field. He departed from the Situbondo hospital (because for several days he was treated) to the Kapongan field to attend with his people. But before the event was over, he was forced to leave the event because he had to be rushed to the hospital. Kiai Fawaid also has a strong personality, tends to be dominant, and can lead. No wonder, when friends play the game, call him, “boss”. He also led student and student organizations (Azaim & Arifin 2018: 30).

As a result, Kiai Fawaid has an extraversion dimension; namely socializing, energetic, and tend to be dominant. Extraversion is very necessary for a leader. A leader will be dealing with people and must be able to manage their potential. Therefore, they must open up, must be together, and must be able to establish relationships with them.

Artistic, Open to New Ideas, and Uphold Islamic Values
(Dimensions of Openness to Experience)

Kiai Fawaid as a baby, if you cry enough to be entertained with the song *Marhaban*, blessings. Likewise, if you want to put Kiai Fawaid to sleep, to get to sleep quickly, you should recite the remembrance. When he was little, Kiai Fawaid loved samroh songs. He also likes the songs of Rhoma Irama. According to Rhoma Irama, Kiai Fawaid as The Best Collector of Sonnet in the World (interview, 17 February 2007). Kiai Fawaid founded the music group, "Al-Badar". Some students and female students who have abilities in music, he recruited in the group. He also composed songs for Al-Badar.

Kiai Fawaid is open to hearing input from others. He always listens to others before making his decision. Even impressed, he listened rather than said. In leading Pondok Sukorejo, there are many regular forums for listening to boarding school administrators (Buku Pedoman Pondok Pesantren Salafiyah Syafi'iyah. Situbondo 2018).

Kiai Fawaid also opened a forum for alumni, guardians of students, neighbors and the community. Kiai Fawaid provides a forum to listen in the political parties he leads. For example, regular monthly meetings and "PPP Listening" forums by bringing in some experts.

Another dimension of openness to experience is Kiai Fawaid who holds pesantren values. Culturally, the keyword value is "clue". Values are standards of desire, kindness, and beauty that serve as instructions in social life. This value is normative and evaluative (Khairudin Aljunied & Khan 2022; Omar et al. 2021; Samaovar 2010). Psychologically, values that move (through motives) certain behaviors in achieving goals. This value is built and developed through one's experience and the environment from childhood (Bordens & Horowitz 2008; Sarwono 2009; Taylor et al. 2003). Values reflect a person's intrapersonal dimensions and morality. Therefore, the results of research Flanagan and Faison stated that the youth involved in a group in religiously based institutions, they have more social trust, altruism, and have a higher commitment to the

common good. Whereas adolescents who are not involved in such groups tend to be individualistic and materialistic (Santrock 2007).

Kiai Fawaid holds pesantren values and formulated into three classifications known as "three pillars of pesantren tradition" or "three pesantren competencies", namely: 1) Fluent in reading Al-Qur'an; 2) Can read the yellow book well; 3) Owning and upholding the morality of mercy. Among the values contained in the morality of karma, namely: honest, enterprising, sincere, devotion (khidmah): in educational institutions, preaching through NU, and the economy of the people, continue to establish relationships with teachers, respect and obedience, and reach the truth, not just victory (Ibrahimi & Arifin 2018).

Fluent in reading the Qur'an, is the main emphasis in Pondok Sukorejo. Because the Qur'an is a guide for us. One of the keys to getting blessed knowledge is that we must read the Qur'an every day. The second competency, students must be able to read the yellow book well; so that they can inherit the intellectuals of the previous ulama as well as a reference in thinking and acting. The third competence is having morality. Among the values contained in the morality of karma which are often expressed by Kiai As'ad and Kiai Fawaid, among others: honest, enterprising, sincere, devotion (khidmah): in educational institutions, preaching through NU, and the economy of the people, continue to establish relationship with teachers, respect and obedience, and achieving truth is not just victory.

Values of honest, enterprising, sincere, devotion in three fields (education, NU, and the economy of the people), and have a spiritual relationship with the teachers are the values that are considered the most important. Salafiyah Syafi'iyah Islamic Boarding School administrators put it in the "Five Words of Kiai As'ad" and write it down on the alumni card so that it will always be remembered by Sukorejo alumni. The mission of preaching through NU is very important. Because according to Kiai Fawaid, Kiai As'ad was exceptionally dedicated to NU. NU is a field of struggle; therefore, it should not be used as a mount.

Other values, "reach the truth is not just a victory". Kiai Fawaid emphasizes the values of morality rather than achieving victory without being based on truth. It is taboo for Kiai Fawaid if we win by doing everything possible. Because victory is not a goal in politics. The goal of politics is to hope for divine pleasure, to bring the mission of pesantren and NU and to benefit the people. Losing

with a positive impression is better than winning but with a negative impression (Arifin, 2014b; Arifin & Munfaridah, 2018; Chotib & Hasan, 2003).

Thus, Kiai Fawaid has an openness to experience dimension, which is artistic-imaginative, open to hearing new ideas, upholding the values of pesantren. A leader must be open to life experiences, must have open-mindedness, and new ideas. He must respect the thoughts and opinions of others, for the betterment of himself and his organization.

Forgiveness and Altruism (Dimension of Agreeableness)

One of Kiai Fawaid’s charms is that he is forgiving and does not hold grudges. Although he was openly attacked and slandered by his political opponents, he tried not to strike back. This attitude causes audience empathy.

Another Kiai Fawaid character, he serves or serves people (altruism). Nearly twenty-four hours, Kiai Fawaid’s life was to worship God and serve the people; especially the Sukorejo students. In his service, Kiai Fawaid prioritized the interests of students, alumni, and the Sukorejo Islamic Boarding School (Arifin 2018a; Ibrahimy & Arifin 2019).

Thus, Kiai Fawaid has an agreeableness dimension that is forgiving and serving people (*khidmah*). A great leader must have a friendly nature, they have the nature of serving others, they will avoid violence. They have high devotion and sacrifice.

Discipline; Organizational, and Obey the Rules (Dimension of Conscientiousness)

Kiai Fawaid is known as a person who is disciplined and disciplined. One of the readings that are

routinely read is the Qur’an. Wherever he is, he always reads the Qur’an. Even in between his busy activities he reads the Qur’an. At least, in a week, he khatam twice.

In running the PPP organization, Kiai Fawaid always emphasizes discipline. For example, meeting time must be present on time. In leading political parties, Kiai Fawaid did not want to just work ahead of the election. Kiai Fawaid stressed that there must be a clear program and every month there is a DPC board meeting. If one of the administrators rarely attended, he was warned and even deactivated. Kiai Fawaid has a strong ability to organize things. Likewise, one of the keys to the success of Kiai Fawaid in managing the Sukorejo Pesantren is his managerial ability (Hosaini 2016).

One of the characters of Kiai Fawaid, he likes to be consulted and is consistent with the rules that have been agreed upon together. In his leadership, for example, pesantren, he in deciding pesantren policy uses a collective-collegial system. Even the deliberative or collective-collegial system, he developed up to the lowest pesantren level, namely the dormitory level. In each room, a room chairman is formed, the room vice president, and other sections. He was very unhappy with the leader who was a dictator and a one-man show. Because of that, he warned the head of the room, to want to share with the vice-chairman of the room. Starting from the Kiai Fawaid era in each room there was a deputy chair of the room and a clear division of tasks was formulated, between the chairperson and his deputy.

Kiai Fawaid is famous for the figure of the kiai who is consistent with the rules produced during deliberations. He did not want to change it (even though he had a policy for it) before it was changed through deliberations. For example, there were a

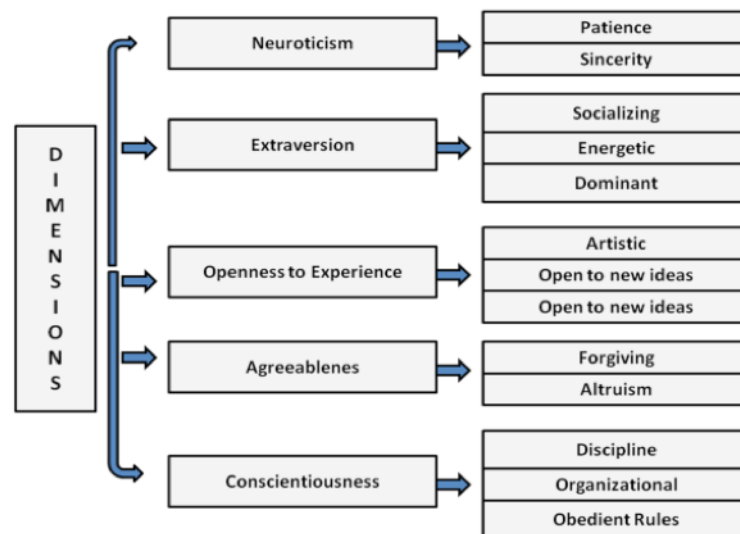


FIGURE 1. Kiai Fawaid’s Personality Charm

number of santri guardians who approached him to ask for policies because his son violated the rules but Kiai Fawaid expressly refused. Kiai Fawaid also likes to be consulted and is consistent with the rules that have been agreed upon. In his leadership, he is deciding policies using the collective-collegial system.

Thus, Kiai Fawaid has a dimension of conscientiousness namely: *istiqomah* and discipline; organizational; and deliberation and obey the common rules. A great leader, he has the awareness to plan and implement his ideas.

POLITICAL THOUGHT AND BEHAVIOR

Political behavior is an activity related to the political process; namely from political decision making to its implementation (Surbakti, 1999). In this paper, the author focuses on the basis and considerations of Kiai Fawaid in making political decisions and their implementation.

Basic Political Decisions: Politics as a Tool for NU's Struggle

Kiai Fawaid aimed to actively participate in political parties, to fight for the values of *ahlussunnah wal Jamaah*. Because these goals are following the values that he upholds and one of the wills of Kiai As'ad. Therefore, for Kiai Fawaid political parties, power and position are not the goal. He is no more as a means of achieving a victory for the upholding of Islamic values *ahlussunnah wal jamaah* during community life, especially the Indonesian people (Arifin 2014b; Chotib & Hasan 2003)

In several party campaigns or parties, he often said that he would bring the party that he led to fighting for Islam *ahlussunnah wal jamaah*. Kiai Fawaid also always advised the alumni, if you want to take part in political parties, you must carry the mission of the struggle of NU and pesantren. Make political parties a tool for NU's struggle. Do not let his intention to make money and make it a livelihood. Why so? According to Kiai Fawaid, NU for Kiai As was the only *Tariqot* and means of struggle. Because NU is a mass organization that fights for Islamic *ahlussunnah wal jamaah* and the inheritance of its teacher For Kiai Fawaid, political parties can be following certain requirements and will be demanded by NU as a mass organization that is involved, preserves, fights for, and uses the Islamic *Ahlussunnah* even for worshipers so that it can be

questioned and following certain requirements. searching for. must be brought to death

However, despite the different political parties, Kiai Fawaid suggested that we choose political parties as tools of struggle, which had to do with NU. Therefore, do not be surprised, if Kiai Fawaid after deciding to leave PKB, he chose to join the PPP. Because PPP has historical links with NU. Likewise, Kiai As'ad used to raise PPP. Looking at the party's background is also important before we join. In the book "*Risalah al-Maimunah*", Kiai As'ad advised: if we will play an active role in an organization, we must know the basis and direction of its goals, the background of its formation, the actions of its movements, the composition of its management, the procedures in carrying out politics and various other assumptions (Arifin 2020a).

In choosing a leader, Kiai Fawaid also viewed the background of the prospective leader as a reference. Whether in the future, the candidate is able to fight for the interests of NU or not. Criteria for choosing political leaders, among others: First, who is he? Should choose NU people and boarding schools. If both NU, choose the ability and high commitment for NU and pesantren. Choose a candidate who has long served in NU! Second, where is the position? Is it first person or representative? Choose a more strategic position! Third, who are the supporting political parties? Because between the candidate leader and the supporting party must have a political contract. Choose a party supported by NU base!

Therefore, Kiai Fawaid suggested that we choose political parties as a means of struggle, which had to do with NU. When Kiai Fawaid from PKB, he chose to join the PPP. Because PPP has historical links with NU and Kiai As'ad. Criteria for choosing political leaders include: First, NU people and pesantren. If both NU, choose the ability and high commitment to NU and pesantren. Second, consider candidates' positions and positions that are more strategic! Third, consider the political party that carries the candidate.

Politics for Mashlahah al-Ammah

According to Kiai Fawaid our final goal in carrying out activities, including in politics, is to wish Allah's pleasure. This is important to do so that our activities have worship value. This is important so that everything we do does not slip any iota of Islamic values and norms and get the *jaza'ukhrawiyah* (reward) which is the final destination (Ibrahimi & Arifin, 2018)

In the context of social life, according to Kiai Fawaid, the party must be made to be used to achieve justice and prosperity of the people based on the principles of justice (*al-'adalah*), democratic (*syuro*), equality (*al-musawah*), and transparency (*al-hurriyah*). We must create a conducive life and always decorate ourselves with a number of attributes such as *al-istiqomah* (consistency), *al-shabr* (self-control), *al-syukr* (spreading the spirit of *hauqalah*), *al-amanah* (integrity), and some of the nature of *mahmudah* another.

Kiai Fawaid agreed that power must be achieved, but what must be put forward in that power is the interests of the struggle, not individuals, groups or groups. Power is important to achieve the benefit of the people. Our mission must remain on the principles of the teachings of *rahmatan lil alamin*. Power must be seized to create a just, democratic, safe and prosperous nation and state life. Without power, we cannot do much. Power can benefit people. The power of the benefits is for the public interest, not for personal gain.

If these goals cannot be achieved without power that can only be achieved through political parties, then establishing and channeling political aspirations through political parties is certainly very important. In one of the terms of *fiqh*, it was said, "*Lilwasail hukmul maqashid*", the legal status, a process is very dependent on the target to be achieved. The ending is that legislative and executive officials are obliged to fight for the achievement of a just, democratic, safe and prosperous nation and state life. But unfortunately, if it turns out that in the practical level the behavior of public officials, the executive, and the legislature forget the original purpose. Politics is only the final goal so that it ignores its main purpose.

They forget that on their shoulders there is a pile of people's mandate that must be fought in every decision and policy making. They do not feel that the salary they receive is public money which is a reward for fighting for the people's fate. The tendency to make political parties as the final target of a process will result in misuse of office which is detrimental to the people.

To remind and bind the legislative and executive members he supported to always prioritize the benefit of the people, Kiai Fawaid made a political contract with them. Kiai Fawaid announced the political contract in the campaign.

For Kiai Fawaid, political parties are nothing more than tools of struggle that must be based on

public interest (*mashlahah al-ammah*), not group or personal interests. *Mashlahah al-ammah* is generally explicitly stated in the party platform. The occurrence of conflicts of interest in political parties is essentially due to the placement of personal interests above the public interest. So it must sacrifice and violate the party's constitution. This political practice is one indication of making political parties as an end rather than an instrument of struggle (Chotib & Hasan, 2003).

Political Implementation: Repairing the System

Kiai Fawaid entered the world of political parties because he wanted to reform and change the system of a political party. Kiai Fawaid was concerned to hear complaints from people who felt disappointed after the election. The community was disappointed with council members and regional leaders who had forgotten their promises during the campaign. According to Kiai Fawaid, one of the reasons was because there was no control and supervision from political parties.

In reforming political parties, Kiai Fawaid developed, among others, in the field of organizational management: First, collective-collegial leadership. This type of leadership that involved all the administrators was a characteristic of Kiai Fawaid. Kiai Fawaid applied the collective-collegial leadership model since Iksass and Salafiyah Syafi'iyah Islamic Boarding School. Second, it is participatory. He involved the PAC and the kiai in making political decisions. Involving the party management and the kiai, aside from being a political education, they also know the quality and commitment of the candidate.

Third, Kiai Fawaid in leading political parties is based on planning. Among other things, he held a strategic plan activity (strategic plan) which involved all the party officials he led. Fourth, the Situbondo PPP DPC in the leadership of Kiai Fawaid holds regular meetings, once every 2 weeks, not only if there are certain moments. If one of the management is not active, a written warning is made and visited. The meeting was used as a material for planning, evaluation, control, and others. Fifth, establish communication with PAC. For example, gift-giving and the like.

In the field of human resource development (HR), among others: conducting training, developing insight into party officials. For example, there is a "Situbondo Listening Forum". The forum is to

discuss something by getting stakeholders or experts to provide input to the administrators. The results of the formulation of the forum are always followed up and conveyed to related parties.

DPC under the leadership of Kiai Fawaid also formed a regional coordinator (Korwil). DPC through the Daily Meeting on August 2, 2006, scheduled the distribution of the task of coordinating political fostered areas to the Head of the PPP Branch Children in the Situbondo Regency. This is done to facilitate the implementation of coordination, then the coordinators are also required to submit a report to the PHC DPC PPP. It was agreed that the coordination of the regions is 6 (six) regions, each of which was coordinated by a daily board.

In the recruitment of management, especially in determining the PAC Chairperson, either Musancablub or Resuffe, Kiai Fawaid always emphasizes the credibility, morality, and HR of candidates. Likewise, the advice and input of the kiai and community leaders were included as a consideration in the recruitment of the management.

In the recruitment of candidates, Kiai Fawaid conducted a candidate eligibility test. Kiai Fawaid held the test to find out what the legislative candidate would do later if he was chosen successfully. Kiai Fawaid also wanted to find out what was the motivation for becoming aboard. According to Kiai Fawaid, he chose candidates not only to choose people. Not just widely known or not. Not just active candidates or not; but also must understand what will be done later.

After they were elected as candidates, in each campaign, Kiai Fawaid introduced them to their constituents. Kiai Fawaid also explained to the community that if they would later break their promises, they would be fired from members of the council. Because the candidates have made political contracts and loyalty agreements.

The DPR which "represents" the santri is asked to report their activities at the regular meeting of the chair of the chamber. "I invite legislators, so they know what the DPRD members are doing under my leadership. So that they are responsible in developing the trust for the benefit of the community. Also, to eliminate the political image is dirty, at least for the Situbondo PPP," said Kiai Fawaid. Under the leadership of Kiai Fawaid, PPP has its own office to carry out activities. Kiai Fawaid also cooperated with other parties in Situbondo. They formed a coalition.

Organizing the Nation Begins with Real Life Before Your Eyes

Kiai Fawaid struggles to make changes that benefit his people. The change starts with something that seems small and trivial in plain sight. Not something that looks majestic, in the clouds of the sky. Change must start from ourselves and the environment around us. Organizing the nation starts from managing the real life before our eyes.

In arranging Sukorejo, Kiai Fawaid had done it neatly. For example, to make Sukorejo Hamlet an area with thick pesantren nuances. If we come to Sukorejo after the evening prayer, don't expect to find shops and shops open. They are closed until after the evening prayer ' . Because there had been an agreement with the community and village officials, after sunset the shops and shops closed. Magrib time is used for reciting. If there is a violation of the regulation, the shop owner will be reprimanded by the pesantren security. If more than three times still do not heed, the shop will be repaired. The students are strictly forbidden to buy into the stall. And predictably, the stall by itself cannot last long for bankruptcy.

To create an atmosphere of village head elections that is safe and smooth and to reduce conflict, Kiai Fawaid made an idea, as an original idea - to hold a presentation on the vision and mission of the prospective village head before the election. The event was open to the public by inviting community leaders and the success team. After the event an agreement is made, the loser will serve as the village secretary. According to Kiai Fawaid, the event was held to provide political education to the community. The community is to know the ideas and qualities of prospective leaders, not just based on loyalty. Before that, the voters who were coordinated by community leaders and leaders screened the candidates into two pairs of candidates (Arifin 2014b; Ibrahimy & Arifin 2018).

When plunging into the world of practical politics, Kiai Fawaid was willing to be nominated as the head of the branch level party, many people (especially alumni) deplored that attitude. Because they think Kiai Fawaid is already at the national level and not local anymore.

With great humility, Kiai Fawaid reasoned he was classified as having just entered a political party. It must first be the acid of practical political life. "I don't want to, just because of the greatness of the name Kiai As'ad I am certain to be the head of the

central board,” he said before the branch manager at a meeting at the pesantren office.

According to Kiai Fawaid, it did not rule out the possibility of local figures but always became a reference for national figures. He chanted the aba, Kiai As’ad. Kiai As’ad is only the Manager of the Syuriah Branch of NU Sitobondo. But his attitudes and opinions are often the references of top people. Many high-ranking officials and national politicians came to Kiai As’ad.

Kiai Fawaid also reasoned, he prefers to fight at the lower levels because he wants to be close to

the people below. Kiai Fawaid wants to get along and know firsthand the problems of the grassroots community. Another very important reason is that Kiai Fawaid guarded the mandate to carry Pondok Sukorejo from his abba. That is the most important task that he must prioritize and cannot be abandoned. For Kiai Fawaid, when he has been given the mandate, he commits to maintain, preserve, and develop that trust. “I can’t do my job if I’m at the center. If in the district it is still possible and easier,” he added.

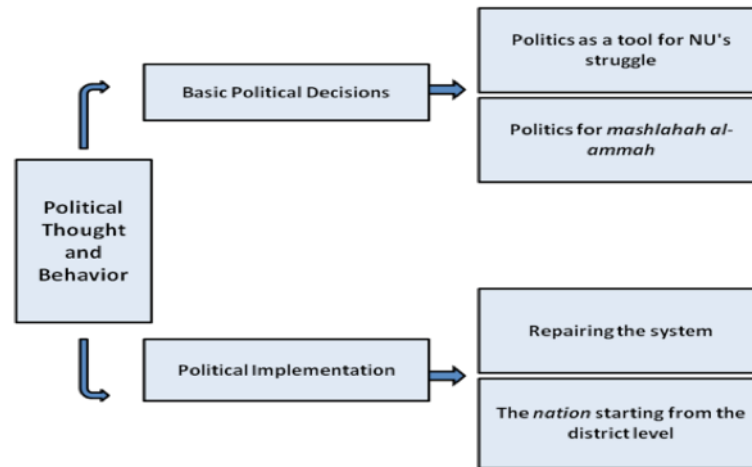


FIGURE 2. Political thought and behavior of Kiai Fawaid

Kiai Fawaid considers that at any level we can fight and serve. In the service and struggle, do not look at position positions and levels. Even in branches, he claimed to be ready. In the most important struggle, what is the role and how our contribution is not where our place and status are? We can do anything to struggle, not our level and position in the struggle. What emphasizes our functions and benefits, not our structure? We must make changes for the better, with real action and it can start from real life in front of us!

Judging from the historical and sociological point of view, Kiai Fawaid’s thought that arranges the people starting from the real step in front of his eyes, is a real picture of him as a kiai. A kiai will make changes with the community community. Because of doing “together” with the community, there is no distance between himself and the community. Interactive communication will be established, not one-way communication. This is one of the keys to the success of a kiai’s leadership (Arifin & Zaini 2018).

Political behavior of Kiai Fawaid who views politics as a tool for NU’s struggle, according to his

personality which has an openness to experience dimension that is to uphold the values and traditions of the Sukorejo Islamic Boarding School. In the Sukorejo Islamic Boarding School tradition, students must serve through or for NU.

The values used as guidelines for the Sukorejo Islamic Boarding School have the dimension of ritual transition (for example, fluent in reading the Qur’an and Ikhlas) and the dimension of social transfer (for example, serving in developing the education and economy of the people). Kiai As’ad described the harmony of ritual and social harmony with the person who had the character of “Pelopor”. Personality with the character “Pelopor” means a personality who presents himself as a leader in the path of God as well as a leader who fights with the people to make better changes in building the civilization of the surrounding community (Arifin 2020c; Arifin & Zaini 2018; Hasan 2003; Samsul & Risma 2020).

Culturally, the keyword value is “clue”. Values are standards of desire, kindness, and beauty that serve as instructions in social life. This value is normative and evaluative (Arifin 2020b; Hanani

et al. 2021; Makhbul et al. 2020; Samaovar 2010). Psychologically, values that move (through motives) certain behaviors in achieving goals. This value is built and developed through one's experience and environment from childhood (Arifin 2019; Sarwono 2009). Values reflect a person's intrapersonal dimensions and morality. Therefore, the results of research Flanagan and Faison stated that the youth involved in a group in religiously based institutions, they have more social trust, altruism, and have a higher commitment to the common good. Whereas

adolescents who are not involved in such groups tend to be individualistic and materialistic.

When plunging into the world of practical politics, Kiai Fawaid made politics a tool for NU's struggle. In political behavior, Kiai Fawaid always supports political parties that have historical links with NU or NU people. Likewise, in determining their support for candidates in presidential, regional and legislative elections; Kiai Fawaid always prioritized those who fought for NU.

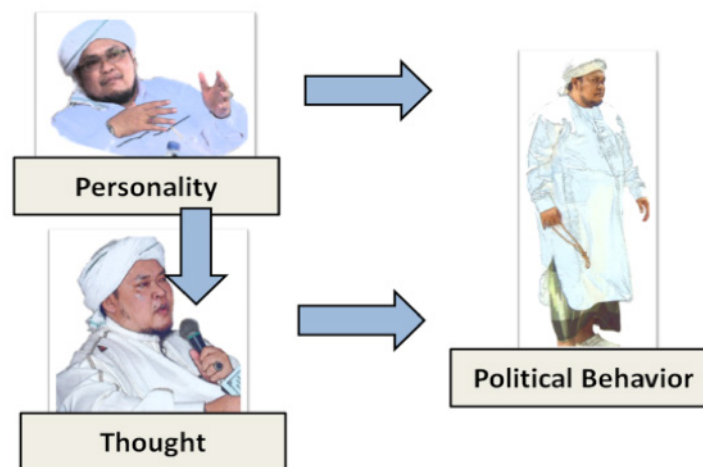


FIGURE 3. The relationship between personality, thought, and political behavior

Kiai Fawaid's political behavior is oriented towards the benefit of the people, following the personality characteristics that have an agreeableness dimension, namely the *khidmah* serving others. This is also supported by the extraversion dimension. So as an implementation, Kiai Fawaid entered into political parties to improve the system and organize the nation starting from the district level.

CONCLUSION

Analysis through the perspective of political psychology helps us understand one's political thoughts and behavior. Political personality is the result of the transfer of private areas to the public domain. Political behavior is also determined by the interaction and struggle of the politician's personality.

This study revealed five personality dimensions of Kiai Fawaid, one of the Pandhalungan community leaders. Kiai Fawaid's personality, which has a patient and sincere nature (dimension of neuroticism); socializing, energetic, and dominant (extraversion dimension); artistic, open to new ideas, and uphold

the values of pesantren (dimension of openness to experience), forgiving and *khidmah* (dimension of agreeableness); discipline; organizational, and obey the rules (dimension of conscientiousness).

Whereas the relationship of the five personalities in political thought and behavior; Kiai Fawaid had thoughts that became political decisions - political parties or candidates in the election - because of political considerations as a tool for NU's struggle and for the benefit of the people. As for the implementation, he entered into political parties to improve the system and organize the nation, starting from the district level. Kiai Fawaid's political behavior is related to his personality characteristics, especially the dimensions of openness to experience and agreeableness.

This research is the development of political science and political psychology based on Islamic boarding schools. Also, as the development of *fiqh siyasa*. Several research institutions, especially those under the government, should continue to develop religious politics themes that are in line with the culture of the archipelago. So that officials and politicians avoid corrupt behavior (Arifin 2018b).

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