

ABSTRACT

Genealogically, both Kiai Haji Abdurrahman Wahid (Gus Dur)'s Moslem Leadership and meritocrat have convincible superiority not only for those of traditional NU (*Nahdlatul Ulama = Association of Traditional Moslem Scholar*), but also of rational modern community. In traditional community, Gus Dur is convinced as having supernatural superiority, being sacred, generating sixth-sense, and even trusted as a *waliyullah (holy person)*. Whereas in modern community, Gus Dur is popularly well-known as an icon of democracy, motor of civil society, and defender of those minorities and suppressed groups, and also has higher intellectual intelligence.

This background actually refers to an ideal asset for the leadership of Gus Dur's. This is mean that such developing leadership based on merger of traditional and modern culture, in one side, is serviceable as the protector and articulator of majority traditional group's interest in Indonesia, while as the bridge of transformative ideas of modern group, in the other side. However, in reality, Gus Dur's leadership has not fully capable of synergizing such "two worlds". The strong Gus Dur's charisma even causes issues in Indonesian contemporary political leadership. At least, it has occurred to Gus Dur's leadership in *Partai Kebangkitan Bangsa (PKB = Nation Awakening Party)* during his service as the general chairman of *Dewan Syuro (Advisory Board)*. Gus Dur as a charismatic leader does not only serve as a main party's policy maker, but also as the most superior and the best man of his fanatic supporters. An axiom merges in NU and PKB that those opposing Gus Dur shall fall, whereas in the contrary, those favorable ones shall have authority promotion. Therefore, there is an institutional personalization occurred to cause the weakening of political institutionalization in PKB.

Even, the elites of PKB then compete to obtain Gus Dur's legitimacy, and undertake to influence his political resolution, as well. Ironically, Gus Dur's political resolutions are sometimes built based on the information of his surrounding people, in which full of subjective interests. This is understandable that such surrounding people are not *santri (Moslem students)* in actual meaning, whom are *ta'dhim* (deeply give respect, and honor as well), and *sami'na wa'atha'na* (we hear and we adhere) as of those *pesantren's (Traditional Islamic School)* culture, but "interested *santris*" having their own political agenda. Avoidable conflict then incurred, in which actually occurred in a level inter-fraction under Gus Dur's authority. However, since their existences are determined by Gus Dur's authority, such conflicts keep involving Gus Dur's figure.

Keyword: personalization, conflict, charismatic, authority