

Harmony Unveiled: Dialogue and Cooperation with Sufism Approach as a Solution in Conflict Management Among Islamic Community Organization Cadres in Legislative Elections in Indonesia

Rijal Wakhid Rizkillah
Universitas Muhammadiyah Semarang
rijalwakhid@unimus.ac.id

Supriyanto
Universitas Muhammadiyah Semarang
supriyanto@unimus.ac.id

Ali Imron
Universitas Muhammadiyah Semarang
aliimron@unimus.ac.id

Imam Rohani4
Institut Agama Islam Riyadlotul Mujahidin Ngabar
imamrohani100@gmail.com

Abstract

This research departs from the problem of Islamic mass organizations which often experience conflicts between members at the time of general elections, especially when several mass organization cadres compete to run for legislative candidates. Conflicts can arise due to a variety of factors, including conflicts of interest, internal conflicts, and conflicts with other nominees, ethical conflicts, and legal conflicts. The tasawuf approach can help conflict management for mass organization cadres by teaching values such as trustworthiness, muhasabah, tawazun, makrifah, and sincerity. Tawakal can help mass organization cadres to reduce anxiety and worry about the election results. Muhasabah can help mass organization cadres to reflect on their actions and find the right solution to resolve conflicts. Tawazun can help mass organization cadres to balance personal and mass organization interests. Makrifah can help mass organization cadres understand different perspectives and respect differences. Ikhlas can help mass organization cadres to act according to correct principles and to fight for goals that are bigger than individual goals. With the tasawuf approach in conflict management, it is a new instrument as a step to reduce the intensity of organizational conflict.

Keywords: Conflict management, Sufism approach, Islamic mass organization cadres.

A. Introduction

Political conflicts often occur in Indonesia ahead of political events. This phenomenon indicates that the synergy between different parties' experiences clashes. The clashes vary greatly, ranging from beliefs, ideologies, disputes, friction, and lack of consensus, to even physical fights or resistance involving sharp weapons and others.

Political conflicts can occur at various levels, from national to local levels. The causes can stem from differences in political views, political party rivalries, conflicting political interests, and others. It cannot be denied that conflicts can affect the stability and democracy of a country. Therefore, political conflicts in Indonesia are a highly complex problem in terms of their forms, causes, and resulting impacts.

Islamic community organizations (Ormas) have become significant political actors in Indonesia's political system, especially in the context of legislative elections. Islamic community organizations, such as Nahdlatul Ulama (NU) and Muhammadiyah, play crucial roles in Indonesia's political system.¹ This is evident from the fact that in every general election, both legislative and presidential elections, politicians and political parties flock to approach Islamic organizations to seek support.² However, Islamic organizations are often involved in political conflicts, either with other parties in the political context or within internal groups. There are several factors contributing to these conflicts, such as differences in views, interests, and goals, as well as internal competition and external interference or intervention from entities such as the government or specific groups. On the other hand, under certain conditions, conflicts are necessary for personal or organizational change and development.³ Therefore, to ensure that conflicts have positive value, good management is necessary to achieve beneficial outcomes for individuals or groups.

In addition to the use of conflict management, the Sufi approach in conflict management can also be an effective solution. Sufism, as part of the Islamic tradition, offers a unique approach to understanding conflict and its resolution. Sufism teaches values such as trust in God, self-accountability, balance, spiritual knowledge, and sincerity as ways to address conflict. The Sufi approach also emphasizes the importance of self-awareness and introspection as a means to achieve inner harmony and reduce conflict. In Sufism, individuals are guided on ways to experience the presence of the Divine within themselves. Consequently, one feels ashamed to deviate from

¹ Azmi, Faiq. 2023. "Suara NU Jadi Rebutan Di Pemilu 2024, Pengamat: Mayoritas Masih Pilih PKB." <https://www.detik.com/>. <https://www.detik.com/jatim/berita/d-6581441/suara-nu-jadi-rebutan-di-pemilu-2024-pengamat-mayoritas-masih-pilih-pkb>.

² Haris, Munawir. "Partisipasi Politik Nu Dan Kader Muslimat Dalam Lintas Sejarah".

³ Rohani, I. (2019). Conflict Management between Students at the Integrated Islamic Elementary School Qurrota A'yun Ponorogo. In 6th International Conference on Community Development (ICCD 2019) (Vol. 349, pp. 250–253). Atlantis Press.

righteousness, as one feel constantly watched by God.⁴ However, despite the long-standing recognition of the Sufi approach in Islamic scholarly tradition, there is still a lack of research on its application in conflict management within Islamic organizations. Few studies have discussed how the Sufi approach serves as an instrument in conflict management. Therefore, studying the importance of utilizing Sufism in conflict management within competing Islamic community organizations is crucial.

In this research, the importance of the Sufism approach will be discussed as a solution to conflict management among Islamic organization cadres in legislative elections. The aim of this research is to understand conflict in politics and how the Sufism approach can aid in conflict management among Islamic organization cadres in legislative elections. It is hoped that the results of this research can provide new insights and useful solutions for political conflict management in Indonesia.

B. Conflict Management and Sufism

Conflict

The word "conflict" originates from the Latin word "configure," which means "to strike against each other," referring to clashes, collisions, discrepancies, disagreements, fights, opposition, and antagonistic interactions. In the context of sociology, conflict is described as a social process in which two or more individuals (or groups) are involved, with one party attempting to overpower the other by either destroying or rendering them powerless. Conflicts often arise from differences in the characteristics of individuals involved in the interaction. However, there is a possibility to resolve conflicts through dialogue and efforts to understand each other's perspectives.

Differences that can lead to conflict include disparities in physical attributes, intelligence, knowledge, customs, beliefs, and so on. However, given the individual differences in social interactions, conflict is considered a common and widespread occurrence in society. No society has ever existed without experiencing conflicts among its members or with other societal groups. Whether the presence of conflict is constructive or destructive depends on the strategies employed to address it. If conflict is managed effectively, it can become an opportunity for positive growth and development, enhancing interpersonal relationships and trust. However, if conflicts are

⁴ Mannan, Audah. 2018. "Esensi Tasawuf Akhlaki Di Era Modernisasi." *Aqidah-ta : Jurnal Ilmu Aqidah* 4(1).

left unresolved or handled ineffectively, they can lead to damaged relationships, decreased productivity, and even violence. Therefore, it is essential to have good conflict resolution skills and effective strategies for dealing with conflicts.

There are several views on the conflict. These views include the following:⁵

- a) Traditional View: This view regards conflict as bad, negative, harmful, and something that should be avoided. Conflict is seen as something that damages and threatens stability and harmony within a group or organization.
- b) Human Relation View: This view sees conflict as something normal within a group or organization. Conflict is considered an important necessity to enhance interpersonal relationships and strengthen solidarity within the group or organization.
- c) Interactionist View: This view advocates for conflict within a group or organization. Conflict is seen as a necessity to stimulate innovation, aspirations, and progress within the group or organization. Organizations that are too peaceful and harmonious tend to be static and less innovative. Therefore, conflict can be a driving force to improve the performance and productivity of the group or organization.

Some strategies for dealing with conflicts include:

- a) Contending: This strategy involves problem-solving in a win-lose manner, meaning resolving issues without considering the interests of others. This strategy tends to be dominant and aggressive and can lead to division and disharmony in interpersonal relationships
- b) Problem Solving: This strategy involves resolving issues by considering both one's own interests and the interests of others fairly and objectively. It involves open and transparent communication and can enhance trust and cooperation in interpersonal relationships.
- c) Yielding: This strategy involves lowering aspirations or acknowledging shortcomings in achieving goals, meaning giving in to maintain good interpersonal relationships. This strategy tends to be cooperative and can help maintain harmony in interpersonal relationships

⁵ Gussevi, Sofia. 2020. "Manajemen Konflik Dalam Rumah Tangga Isteri Yang Bekerja." *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 1(1).

- d) Inaction: This strategy involves doing nothing to address the conflict, and waiting for action from the other party. This strategy tends to be passive and can worsen the conflict situation.
- e) Withdrawing: This strategy involves withdrawing from the conflict situation, either physically or psychologically. It tends to be defensive and can help avoid conflict escalation, but excessive withdrawal can also worsen interpersonal relationships.

Conflict Management

The word "management" originates from Latin, from the words "manus" meaning hand and "agere" meaning to do. These two words are combined to form the verb "manager" which means to handle. In English, "manager" is translated as the verb "to manage" with the noun "management," while "manager" refers to the person conducting management activities. Thus, management is translated into Indonesian as management. Management is a process that encompasses planning, organizing, leadership, and controlling organizational efforts in all aspects, with the aim of achieving organizational goals effectively and efficiently,⁶ thus management is part of regulating everything according to careful consideration and calculation.

Conflict management refers to an approach aimed at resolving conflicts by considering the process. This approach involves planning, organizing, and directing various forms of communication, including behavior, directed towards parties involved in the conflict. The goal is to influence the positions, interests, and interpretations of each party, so accurate information about the conflict situation is crucial for parties not involved in the conflict. Ross (1993) argues that conflict management is a series of actions taken by actors or third parties in an effort to resolve disputes in ways that produce positive, creative, consensus-based, or mutually beneficial outcomes for all parties involved. Conflict management can involve self-involvement, cooperation in problem-solving, or decision-making by a third party. Process-oriented conflict management approaches focus on communication patterns between actors and how they influence interests and interpretations of the conflict.

⁶ Abuddin Nata. (2000). *Metodologi Studi Islam*. Jakarta.

About conflict management, Fisher et al. use the term conflict transformation more broadly to describe the situation and overall goals as follows:

- a) Efforts to prevent conflict are made to prevent the emergence of potentially damaging conflicts.
- b) Conflict resolution aims to stop violent actions through peaceful agreements.
- c) Conflict management is intended to reduce and avoid violence and encourage positive behavioural changes from those involved in the conflict.
- d) Conflict resolution aims to address the root causes of the conflict and build new enduring relationships among the disputing groups.
- e) Conflict transformation seeks to address the broader social and political issues underlying conflicts and attempts to change the negative energy of conflict into positive energy for social and political change.

Sufism

Sufism is a discipline of knowledge based on Islamic teachings aimed at shaping the character and personality of Muslims to achieve the status of insan kamil. To attain this, Sufism instructs its practitioners to adhere to a series of rules, duties, obligations, and other responsibilities. The process of forming insan kamil or becoming a Muslim who fully realizes their position before Allah SWT is the primary goal of Sufism. Additionally, the aim of Sufism is to free oneself from desires and inclinations considered deviating from religious teachings and to understand the presence of Allah SWT.⁷

In the book "Rational Islam," Harun Nasution states that the primary goal of a Sufi is to draw as close as possible to God until they can perceive Him with their hearts and unite with His spirit. However, the Holy God cannot be approached by someone who is not pure. Therefore, Sufis must purify themselves through acts of worship such as prayer, fasting, and others to rid themselves of all sins. To achieve this goal, the first step taken by a prospective Sufi is to repent and cleanse themselves of sins.

Sufism has a significant influence in addressing social problems and ailments because its practices can guide individuals to become wise, prudent, and professional in

⁷ Mahfud, C., Rohani, I., Nuryana, Z., Baihaqi, & Munawir. (2023). Islamic education for disabilities: new model for developing Islamic parenting in Integrated Blind Orphanage of Aisyiyah. Indonesian Journal of Islam and Muslim Societies, 13(1), 115–142. <https://doi.org/10.18326/ijims.v13i1.115-142>.

social life. In the teachings of Sufism, a person not only understands external realities but also internal realities, enabling them to interact harmoniously, proportionally, and balanced in their relationship with Allah and fellow human beings, both in matters of worship and worldly affairs. As a result, Sufism can produce individuals with noble character who can have a positive impact on the surrounding community. In the book "Introduction to Sufism" written by Asmaran,⁸ Al-Ghazali argues that if someone is dominated by their personal desires and unable to control their impulses, they tend to engage in negative actions that harm others, such as using unethical means or acting contrary to religious teachings just to achieve their goals or satisfy their desires. Al-Ghazali also argues that such behavior can lead humans to the brink of moral destruction, threatening the well-being of individuals and society as a whole.

C. Methods

This research employs a qualitative method approach with data characterized not by numerical values but by phenomena. It also includes library research. Data are sourced from informational media such as journals, online news, especially newspapers, and relevant books, which are then read and reduced by summarizing and focusing on the issues to be addressed. Data are collected through in-depth interviews with members of Islamic organizations, politicians, and political parties related to the relationship between Islamic organizations and politicians/political parties. Data are also collected through participatory observation and document studies consisting of incidents of conflict in Islamic organizations during the contestation of legislative candidates. The data analysis technique applied involves descriptive and normative approaches, identifying the main themes that emerge in the interviews. The instrument used to analyze conflicts in this research employs the Bombay onion analysis,⁹ which is a tool to determine our position in public (what we say we want), interests (what we really want), and needs (what we must have).

⁸ Asmaran. Pengantar Studi Tasawuf. Jakarta: PT. Raja Grafindo Persada, 2012.

⁹ Purnawibowo, Stanov. 2020. "Analisis Pemangku Kepentingan Pada Tinggalan Arkeologi Bawah Air Di Desa Berakit." Berkala Arkeologi Sangkhakala 22(1): 55.

D. Result

Stakeholder Analysis

The findings of this research serve as the basis that the conflict of interest among members of organizations competing to become legislative candidates can extend to conflicts among organization members, conflicts among party members, and conflicts with organization executives. Therefore, the foremost step is to identify their unmet needs and provide solutions to fulfil them. One useful tool for analyzing conflicts arising from these unmet needs is the onion analogy as illustrated in the image below (Fisher, 2001).

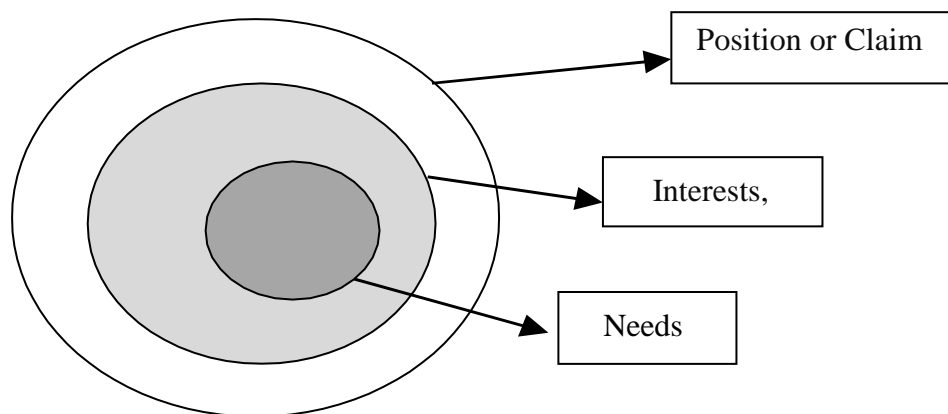


Figure 1. Analytical tool for analyzing onions (Source: Setyowati 2014, 6)

According to Fisher, the outer layer can be seen as the position of stakeholders who are in the public eye, visible and audible to all parties. This understanding can be simplified by interpreting this position as a claim. Claims are typically statements related to facts. In this case, it relates to organizational policy. The second layer is interesting, which can be understood by questioning the reasons behind the claims they make.

The third layer is needed, which can be understood by questioning the reasons behind the interests they hold. The onion model analysis is used to understand the direction of movement of each stakeholder. Based on the research results outlined above, it can be understood how stakeholders perceive the authority of selection to become legislative candidates, whether from organizational leaders, parties, or organizational cadres. This can be presented in tabular form.

Table 1. Perception of positions, interests, and needs among stakeholders

Party Position	Claim	Interests	Needs
Leadership of Islamic Organizations	The leaders or administrators of Islamic community organizations feel they have authority to regulate the candidates who run for legislative candidacy.	To ensure that Islamic community organizations can continue to contribute significantly and establish relationships with policymakers or public officials.	Welfare and progress of organizations
Organizational cadres	The party nominated as a cadre of the organization received a mandate from the community to manage	Utilizing the potential of mass organization's voices for victory in legislative candidate elections.	Voice of organization members for the victory of candidacy
The Party	The authority responsible for regulating the nomination of candidates to participate in the competition.	Utilizing members of Islamic organizations who are also party members to garner votes from Islamic organizations	The public voice with certain organizations as the party's existence and vote collection

Primary Sources and Causes of Conflict

Based on the Author's observations, conflicts in the nomination of legislative candidates from organizational cadre members are not caused by a single source, but there are several main sources of conflict. In conflict theory according to Fisher, one of the main sources of conflict occurs due to three factors: Interests, values, and ineffective communication between the parties involved. This is as follows:

Firstly; Interests. It is one of the fundamental reasons why conflicts occur. This conflict arises because several parties have their own respective interests. a) Interests among fellow organizational cadre members in the competition for organizational votes. These interests often lead to friction among fellow organizational cadre members. b) The interests of the party that seeks to attract organizational votes for its party's victory.

c) The interests of the organization itself in maintaining the stability and authority of the organization.

Secondly; Values. What is meant here are the beliefs used by an individual to give meaning to their life, explaining what is right and wrong, true and false. In the selection of candidates, there are rules and values of decency towards the existing rules.

Thirdly, Social-Psychological Relationships. This refers to the interaction, relationships, and dynamics between individuals in a social context. It involves understanding how individuals influence and are influenced by others in various social situations. Social-psychological relationships study the factors that influence relationship formation, social behavior, social perception, conformity, stereotypes, prejudices, communication processes, social justice, social influence, and various other aspects related to social interaction and community life. In this case, poor relationships between organizational cadre members, organizational leaders, and parties can affect cracks among them.¹⁰

Varieties of Conflict Among Islamic Organization Cadres in Legislative Candidate Competition

Among the conflicts that occur among Islamic organization cadres competing in legislative candidacy are:

- a) Conflict of Interest Members of Islamic organizations who nominate themselves as legislative candidates are faced with conflicts of interest between their roles as organization members and their candidacy as legislative candidates. Members of Islamic organizations are required to balance fulfilling the policies and interests of the organization while conducting their political campaigns independently.¹¹ This conflict indicates that interests are a primary factor in the nomination of organization cadres who become party members. Party elites attempt to visit Islamic organizations such as NU with the aim of attracting

¹⁰ Maghfiroh, Muliatul, Eva Iryani, Muhammad Turhan Yani, Nur Zaini, and Choirul Mahfud. "Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia." *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 409-435.

¹¹ Basyari, Iqbal. 2023. "Memburu Suara Kaum Nahdliyin." <https://www.kompas.id/https://www.kompas.id/baca/polhuk/2023/02/11/memburu-suara-kaum-nahdliyin>.

sympathizers from these organizations.¹² On the other hand, Muhammadiyah as an Islamic organization also seeks to avoid the interests of organization cadres who seek to use personal interests for political campaigns.¹³

- b) **Internal Organization Conflict** In some cases, members of organizations that nominate themselves as candidates may face internal conflicts within their organizations. Some members of organizations may have different political views or support, and the nomination of a member of the organization as a candidate can trigger division or tension within the organization. When a member of an organization nominates themselves as a candidate, this can also trigger internal conflicts within the organization. Some members of the organization may support the candidate because they represent the values and goals of the organization, while other members may disagree because they have different political views. Internal organization conflicts can also arise if there are members of the organization who feel that the organization does not provide enough support to the candidates represented by the organization, or if there are members of the organization who feel that the organization is too involved in practical politics.
- c) **Conflict with Other Candidates** Nomination as a candidate can create competition with other members of the organization who are also running for candidacy. This competition can lead to conflicts between organization members competing to gain support from other organization members or political supporters. There are several forms of conflict in this regard such as: First, **Competition for support:** Members of organizations who nominate themselves as candidates may compete to gain support from other organization members or political supporters. This can trigger conflict because competing members of the organization may compete to win support from others. Second, **Competition in campaigns:** Members of organizations who nominate themselves as candidates can also compete in campaign strategies, such as message delivery, distribution of campaign materials, and so on. Competition in campaign strategies can trigger

¹² Basyari, Iqbal. 2023. "Memburu Suara Kaum Nahdliyin." <https://www.kompas.id/https://www.kompas.id/baca/polhuk/2023/02/11/memburu-suara-kaum-nahdliyin>.

¹³ Vitorio Mantalean. 2022. "PAN Tak Khawatir Basis Pemilih Muhammadiyah Berpaling Ke Partainya Amien Rais Atau Din Syamsuddin." <https://nasional.kompas.com/read/2022/04/20/13291301/pan-tak-khawatir-basis-pemilih-muhammadiyah-berpaling-ke-partainya-amien>.

conflict if there are members of the organization who feel that the campaign methods used by other members of the organization are inappropriate or contrary to the values of the organization.

- d) **Ethical Conflict** Members of organizations who nominate themselves as candidates may face ethical conflicts, especially regarding the use of organization resources for their political interests. This may include the use of organization funds, facilities, or the utilization of organization member networks for their political campaigns. This has occurred in the nomination of some NU cadres who ran as legislative candidates from the PKB party. Where NU's votes become a potential source to seek votes for legislative candidate candidates from several parties, especially from the PKB. With their candidacy as legislative candidates, the potential for the use of organizational resources is highly likely.
- e) **Legal Conflict** The nomination of organization members as candidates can also lead to legal conflicts, especially if there are violations of rules or regulations governing political participation, election campaigns, or political ethics. In this case, organization members who nominate themselves as candidates must adhere to the rules set by the General Election Commission (KPU) such as rules regarding campaign cost limits, campaign funding sources, and campaign time. Violations of these rules can result in legal sanctions such as fines or even disqualification as candidates. In addition, organization members who nominate themselves as candidates must also observe good political ethics such as not engaging in negative campaigns, not engaging in fraud in elections, or not spreading false information about political opponents. Violations of political ethics can also trigger legal conflicts and heavy sanctions.

The Sufi Approach to Conflict Management

The Sufi approach to conflict management involves the utilization of spiritual principles and practices in conflict resolution. This entails several key concepts in Sufism such as tawakkal, muhasabah, tawazun, ma'rifah, and ikhlas.¹⁴ **Tawakkul:** Tawakkul is complete trust in Allah and surrender to Him in all aspects of life. Is a sentence that is mentioned a lot in the Koran, 68 times to be precise? Etymologically,

¹⁴ Susanti Agus. 2016. "Penanaman Nilai - Nilai Tasawuf Dalam Pembinaan Akhlak." Jurnal Pendidikan Islam 7(November): 296.

tawakkal comes from the Arabic *توكل – يتوكل – توكل* which means to submit or represent. Tawakal means relying on someone other than yourself. Terminologically, tawakal has various definitions, including Tawakal is complete trust in Allah and devotion to him in all aspects of life. As explained in the Koran, surah al-Maidah verse 23.

“Put your trust in Allah if you are ‘truly’ believers.”

In the context of conflict management, tawakkul can assist individuals or groups in overcoming fear, anxiety, and uncertainty that may arise during conflicts. By having tawakkul, individuals or groups develop the belief that everything happens by Allah's will, and they must do their best to resolve conflicts with the available resources.¹⁵

Muhasabah: Muhasabah is the process of introspection and self-evaluation regularly to identify and rectify one's mistakes and weaknesses. In conflict management, muhasabah can help individuals view conflicts from a broader perspective and identify their contributions to the conflict. As described in the Koran Al Hasry verse 18.

“O believers! Be mindful of Allah and let every soul look to what ‘deeds’ it has sent forth for tomorrow. I and fear Allah, ‘for’ certainly Allah is All-Aware of what you do.”

By adopting a stance of muhasabah, individuals can be more open to acknowledging their mistakes, apologizing, and striving to mend relationships with other parties involved in the conflict.¹⁶ Tawazun: Tawazun refers to balance and harmony in all things, including conflict resolution. In the context of conflict management, tawazun encourages individuals to seek solutions that are fair, balanced, and mutually beneficial for all parties involved. The Qur'an mentions the importance of balance in life in Surah al-Qashash verse 77

“Rather, seek the ‘reward’ of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good ‘to others’ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.”

¹⁵ Nurhaliza, Anissa. 2023. “View of Internalisasi Nilai-Nilai Tasawuf Dan Relevansinya Terhadap Persoalan Problematis Manusia Di Era Modern.” Gunu Djati Conference. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1228/834> (May 15, 2023).

¹⁶ Penelitian, Jurnal, and Ilmu Ushuluddin. 2023. “Pengaruh Muhasabah Terhadap Self Control Di Fase Dewasa Awal (Studi Kasus Pada Angkatan 2017 Jurusan Tasawuf Dan Psikoterapi Fakultas Ushuludin UIN Sunan Gunung Djati Bandung).” 3(1): 67–92.

It is important to maintain a balance between personal interests and collective interests, as well as to consider the perspectives and needs of all parties involved in the conflict. **Ma'rifah**: Ma'rifah refers to deep knowledge and higher spiritual understanding of Allah and the essence of life. In the context of conflict management, ma'rifah can help individuals or groups view conflicts as tests or opportunities for spiritual growth. As stated in the Koran Al-Hijr verse 99

“and worship your Lord until the inevitable comes your way.”

By understanding that every conflict brings valuable lessons and wisdom, individuals or groups can be more patient, wise, and open to learning from the conflict. So a person is asked to continue worshiping Allah until a belief comes to him.

Ikhlas: Ikhlas is pure and sincere action and intention to seek Allah's pleasure. In conflict management, ikhlas encourages individuals to act with clear goals and good intentions, without considering selfish motives or desires. This is as stated in Surah al-Baqarah verse 216

“Fighting has been made obligatory upon you ‘believers’, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.”

E. Discussion

From the above research results, conflict cannot be separated from interest factors, both individual and group. Hence, there is a need for conflict management to avoid broader conflicts among organization cadres competing to become legislative candidates. This includes utilizing approaches such as contending (competition), problem-solving, yielding, inaction, and withdrawing. The Contending approach can be used to address interest conflicts and legal conflicts. In this approach, conflicting parties will strive to win the battle using their power and influence. Meanwhile, the Problem-Solving Approach can be employed to resolve interest conflicts, internal conflicts, and conflicts with other candidates. In this approach, the involved parties will attempt to find mutually beneficial and acceptable solutions. The Yielding approach can be utilized in addressing ethical conflicts. In this approach, the involved parties will try to compromise and adapt to prevailing ethical values. The Inaction approach can be used to address internal conflicts. In this approach, the involved parties will attempt to

restrain themselves and refrain from actions that could worsen the situation. Lastly, the Withdrawing approach can be employed in addressing conflicts with other candidates. In this approach, the involved parties will try to avoid conflict and withdraw from situations that could lead to conflict.

Furthermore, the Sufism approach is essential as a step and solution in understanding conflict. Among the Sufism approaches that can be applied can be seen in the following table;

Table 2: Conflict and Sufi Approaches

No	Conflict	Sufism Approach	Impact
1	Interests	Reliance	Prioritizing the common good and entrusting the final outcome to Allah SWT while being able to understand and appreciate differences.
2	Internal Organization	self-reflection / introspection	Reflecting on one's actions and thoughts, identifying shortcomings or mistakes made, and endeavoring to rectify them
3	With others who are running	Tawazun/ balancing	Maintaining a fair attitude can prevent unhealthy competition such as negative campaigning or tarnishing each other's image
4	Ethics	Ma'rifat	can help individuals develop self-awareness of what is right and wrong, and recognize the moral values that should be firmly upheld
5	Law	Ikhlas / Sincerity	can help overcome conflicts by teaching the importance of sincere intentions in actions

Firstly, Conflict of Interest - The Sufi approach of tawakkul (reliance on God) Koran, surah al-Maidah verse 23

“Put your trust in Allah if you are ‘truly’ believers”

Can provide a solution in addressing the conflict of interest among Islamic organization cadre who are also electoral candidates. Tawakkul in Sufism means letting go of excessive worldly desires and entrusting everything to Allah SWT. In this context, an Islamic organization cadre running for office can develop a tawakkul attitude in dealing with conflicts of interest by prioritizing the public interest and entrusting the outcome to Allah SWT. Additionally, the tawakkul Sufi approach can also help Islamic

organization cadres in understanding and respecting differences in perspectives and interests among each other.

Secondly, Internal Organization Conflict - In the Sufi approach, self-accountability or introspection is heavily emphasized to examine our actions and intentions. In this context, members of organizations running for office should regularly engage in self-accountability to assess whether their actions and intentions align with the organization's vision and mission. This can help prevent internal conflicts within the organization caused by differences in opinions, visions, and missions among members. Through self-accountability, individuals within the organization can reflect on their actions and thoughts, identify shortcomings or mistakes made, and strive to rectify them.

Thirdly, Conflict with Other Candidates - The Sufi approach teaches the value of balance (tawazun). In the context of running for office, the value of balance can be applied by maintaining a fair and balanced attitude in competing with other candidates. Surah al-Qashash verse 77

“Rather, seek the ‘reward’ of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good ‘to others’ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.”

This can prevent unhealthy competition such as negative campaigning or tarnishing each other's image.

Fourthly, Ethical Conflict - In the Sufi approach, deep understanding (ma'rifah) of God is crucial in carrying out actions. As members of organizations running for office, it is important to deeply understand and practice political ethics, thereby avoiding ethical violations such as negative campaigning, election fraud, and spreading misinformation about political opponents. The Sufi approach of ma'rifah aims to acquire deep understanding and knowledge of God and truth, in the Koran Al-Hijr verse 99.

“and worship your Lord until the inevitable comes your way.”

In the context of ethical conflict, the Sufi approach of ma'rifah can help individuals develop self-awareness of what is right and wrong, and recognize the moral values that must be upheld firmly.

Fifthly, Legal Conflict - In the Sufi approach, sincerity (ikhlas) in actions is strongly emphasized. As members of organizations running for office, one should act sincerely without expecting large rewards or benefits. This can prevent violations of rules and regulations governing political participation and election campaigns. The Sufi approach of ikhlas can help address legal conflicts in the candidacy of organization cadres by teaching the importance of sincere intentions in actions. Surah al-Baqarah verse 216

“Fighting has been made obligatory upon you ‘believers’, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.”

In this context, an organization cadre running for office needs to pay attention to the goals and intentions behind their actions, ensuring that their actions are truly motivated by sincerity and good intentions.

F. Conclusion

From this research, it can be concluded that the Sufism approach can aid in resolving conflicts within Islamic organizations involving the nomination of candidates as legislative candidates. In this context, we observe that there are five approaches to conflict resolution: contending, problem-solving, yielding, inaction, and withdrawing.

1. The Sufism approach of tawakul (reliance on God) can assist in resolving conflicts of interest by directing individuals to rely more on Allah and entrust the final decision to Him.
2. The Sufism approach of muhasabah (self-reflection) can help in resolving internal conflicts by encouraging individuals to introspect and critique themselves.
3. The Sufism approach of tawazun (balance) can aid in resolving conflicts with others vying for candidacy by encouraging individuals to balance personal interests with collective interests.
4. The Sufism approach of makrifat (knowledge of God) can assist in resolving ethical conflicts by urging individuals to better understand reality and absolute truth. Lastly,

5. the Sufism approach of ikhlas (sincerity) can aid in resolving legal conflicts by urging individuals to act sincerely and abide by applicable rules.

In resolving conflicts, one can choose one approach or combine several approaches that are suitable for the conditions and goals to be achieved. In each case, it is important to prioritize collective interests and not disregard the moral and religious values that form the foundation of the Sufism approach.

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