

PSYCHOANALISIS STUDY OF RELATIONSHIP BETWEEN LOYALTY WITH LOGIC CRITICAL THINKING HERMITAGE OF DIMAS KANJENG FOLLOWERS

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Abstract

The leader of the hermit becomes a figure that attributes the moral guidance of a charismatic society. Charisma owned can lead to assumptions in the community that the leader of the hermitage able to prosper the people. The mindset that considers money as a source of happiness becomes the fostering aspect of deception. Based on the theory of dialectical materialism it can be assured that fraud takes advantage of spiritual morality with the deceitful tricks that lead to blind loyalty and false consciousness. The purpose of this study is to determine the extent of the loyalty of students to Dimas Kanjeng, then in loyalty is how much students use logical critical thinking skills towards Dimas Kanjeng words. The research method used in this research is interview, participant observation, and documentation study. This research type is mix method, with primary data is purely Dimas Kanjeng's student, while secondary data obtained from perception of local citizen and radar bromo. The results of the regression analysis show that loyalty has a positive relationship with critical thinking skills, whereas fidelity has a negative relationship with logical thinking.

Keywords: Critical Thinking, Loyalty, Logical, and Psychoanalysis.

1. INTRODUCTION

Hermitage is the location where the poets are digging knowledge and sharpening the potential of themselves on the figure who is believed to have the potential to educating. According to O'dea (1987) the hermitage or religion institution consists of three levels of mutual influence, namely worship, doctrine, and organization. The doctrine is given by the leader of a hermit who becomes a religious figure and charismatic. In the broadest sense, doctrine is the religious and counsel that the leader gives to his followers. But the meaning of doctrine seems to be narrowed in the recent phenomenon in Dimas Kanjeng Hermitage. Hermitage of Dimas Kanjeng located in Wangkal Village, Gading, Probolinggo District, East Java is led by Taat Abadi. Charisma and skill of Taat Abadi by using spiritual custom to "mold" the creed of the people making this Dimas Kanjeng hermitage has 23,000 followers. In fact, his followers came from all corners of the country. Even more interesting is that 70% of the followers are educated people

who previously worked as politicians, principals, heads of government office, and doctors. The meaning of the word "doctrine" is said to be "as if" narrowed according to ordinary people, the thought of the followers of this hermitage has been directed to obtain the comfort of life by giving dowry to the hermitage and (the dowry) can be multiplied.

Based on the results of the interview, the followers of Dimas Kanjeng belief that they are very confident to Dimas Kanjeng as the leader who will someday lead to the blessing of God and get *rahmatan lil alamin*. So, the dowry given to the hermitage is not worth the prosperity, the blessing of God, and the grace of God they will get in the future. Theoretically, this loyalty is supported by the high homogeneity in society that tends to have the same belief. Such followers tend to be loyal and "forget" the criticism and logic of thinking because they consider the counsel of the leader of the hermitage to have a profound effect on his life. According to Chance (1986), critical thinking is able to analyze facts, trigger and organize ideas. Meanwhile, logical thinking is

the process of reaching conclusions using reason consistently (Albrecht, 1980, p.160). Furthermore, the leader of hermitage abuse the way of people thinking that wealth is the source of happiness to carry out the action and obtain the loyal followers as much as possible. In fact, the followers remained in the hermitage when the leader of 'Dimas Kanjeng' had been arrested by the police for homicides.

Based on the background of the above problems, the purpose of this research is to know how big the relationship between the level of loyalty with the critical thinking and logical thinking ability of Dimas Kanjeng students and identify the factors that trigger students at the hermitage be faithful to Dimas Kanjeng.

This research approach using mix method, both qualitatively and quantitatively. A qualitative approach with descriptive research type is used to answer the factors that make DK (Dimas Kanjeng) followers loyal and survive in the hermitage. How to build the reality of the events observed and understand its meaning (Somantri, 2005). Quantitative approach with the type of correlational research or regression is used to answer the relationship between loyalty (Y) with critical thinking (X1) and logical (X2).

Type of sampling is nonprobability sampling with purposive sampling technique. So the researchers go directly to the district police of Gading District, and also administrators hermitage Dimas Kanjeng to be directed or addressed directly to anyone who includes a big fan of Dimas Kanjeng. The population of this study amounted to 22 students of Dimas Kanjeng (DK) heavy fans who were divided into educated and uneducated clusters. The sample is calculated by Taro Yamane formula:

$$n = \frac{N}{(N*d^2+1)} \quad 20 = \frac{22}{(22*0,05^2+1)}$$

Thus, the final sample of this study were 20 students, 14 educated people, and 6 uneducated people. It is said to be educated due to the majority of undergraduate graduates and also graduates of islamic boarding school, not a few students who have their own islamic boarding school.

2. RESEARCH STAGES

Research Stages	Outcome Indicator	Outcome
1. Introduction Study	Getting preliminary data on loyalty and critical thinking skills, number of followers, location maps, and the hermitage atmosphere	Documentation of initial data of loyalty and critical thinking ability, number of followers, location map, and atmosphere of the hermitage
2. Study Literature to explore the Psychoanalytical Indicator	Definition of Psychoanalysis and its main elements (ID, EGO, SUPEREGO).	Data about Psychoanalysis (ID, EGO, SUPEREGO).
3. Research Preparation	Compiled of interview guidance instruments (ethnographic questions) and observation guidelines.	Interview guidance instruments and observation guidelines
4. In-depth interviews and participatory observation	Able to explore more deeply the origins (causes) of obedient personal followers against it. Can reveal the character and wisdom of Dimas Kanjeng figure.	Data (causes) the followers of Taat Pribadi obedience to him, and wisdom of Dimas Kanjeng figure that makes the students feel comfortable. Factors that causing faithful followers (comfort and Dimas Kanjeng figure was a modest person) can be studied through psychoanalysis approach.
5. A).Qualitative Data Analysis	Be able to classify or categorize the various causes that trigger students <i>on their knees</i> to Dimas Kanjeng. Whether viewed from the perspective of society towards Dimas Kanjeng behavior, or from the interest and belief of students to Dimas Kanjeng.	Data category of various causes that trigger the students <i>on their knees</i> toward Dimas Kanjeng. Both viewed from the perspective of society toward Dimas Kanjeng behavior or from the interest and belief of students towards Dimas Kanjeng in accordance with the indicators of psychoanalysis study.
B).Regression Analysis	Gain correlation between faithfulness with critical and logical thinking data.	Resulted model analysis of loyalty regression equation (y) with critical and thinking (X ₁) and Logic (X ₂), as well as resulted analysis of significance test of loyalty regression equation (Y) also logical thinking (X ₂).

Questions for each variable (loyalty, critical, logical), there are 5 questions asked, questions can be seen in the attachment. Interview result of each variable is given score 1-4, which can be seen in the following table:

Loyalty Variable		Critical Variable		Logic Variable	
Score	Explanation	Score	Explanation	Score	Explanation
1	Unfaithful	1	Not Critical	1	Illogical
2	Quite Faithful	2	Quite Critical	2	Quite Logic
3	Faithful	3	Critical	3	Logic
4	Very Faithful	4	Very Critical	4	Very Logic

In collecting field data, the researcher conducted several things, that are:

Observation

Observations in the form of participant observation. Researchers at this stage mingle with the activities of students, such as following congregational prayers, read Quran together, do gymnastics together, and others.

Deep interview

Researchers in this case chatting casually in a short time with the students to build a chemistry. Researchers in communication also remain prioritize research indicators (loyalty, critical and logical ability) as the main object of the talks.

Data Processing Steps

Stages performed in analyzing the data, as follows (Idrus, 2009).

Data Collection: Obtained from observations and interviews which will be recorded in fieldnote. Data consists of primary data and secondary data. Data obtained from students Dimas Kanjeng, Radar Bromo (newspaper), community around the hermitage of Padepokan Taat Pribadi, and also Dimas Kanjeng’s followers. Thus, in analyzing the discourse circulating in the media, researchers conducted documentary studies or triangulation of Radar Bromo, as well as ProTV.

Data Condensation: refers to the process of selecting data, focusing, simplifying, and transforming the data that appear in written-up field notes or transcriptions (Miles and Huberman, 2014:10).

Multiple linear regression test with SPSS version 16.0.

Interpretation of Data: Meaning of research findings and collaborated with literature study.

Verification and Conclusion: This is the final stage, at this stage the researchers analyze, deepen, and sharpen from the previous analysis, then concluded.

The Result of Regression Equation of Loyalty (Y) with Critical Thinking (X₁)

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1(Constant)	20.944	1.778		11.780	.000
Critical	-.301	.271	-.253	-1.107	.283

a. Dependent Variable: Loyalty

Model 1: The equation significance test result $Y=20,94-0,301X_1$

The Result of Regression Equation of Loyalty (Y) with Logical Thinking (X₂)

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	22.897	1.425		16.069	.000
Logic	-.587	.208	-.554	-2.825	.011

b. Dependent Variable: Loyalty

Model 2: The equation significance test result $Y= 22, 897-0,587X_2$

3. DISCUSSION

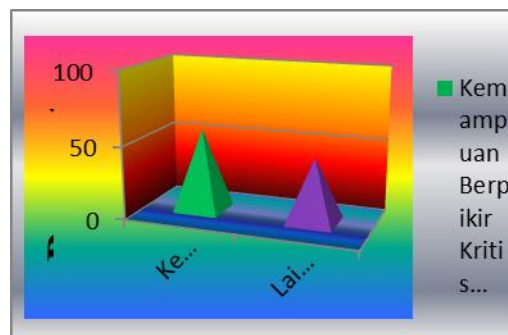


Figure 1. DK Follower Loyalty Factor in Critical & Logical terms

Table 1. Mapping factor of Students' of Dimas Kanjeng Loyalty

Influence of Critical and Logical Thinking Skills	Equal Purpose
	Able to understand DK's lessons
Etc	Motives for Profit
	Askriptive belief used pseudoscience mthod
	Advance believeness of Magic
	Comfort/Psychic (ID Indicator ID in Superego)
	Confirmation Biased

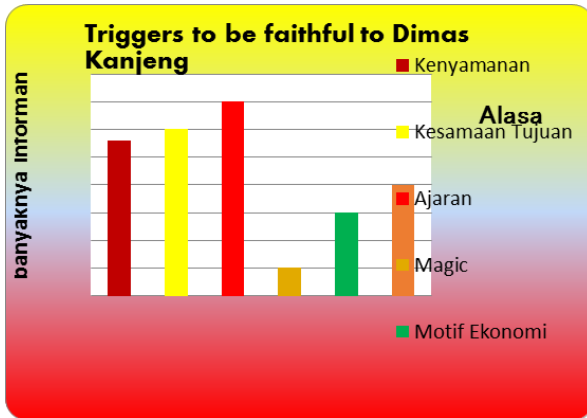


Figure 2. Factor of Faithful students in Global

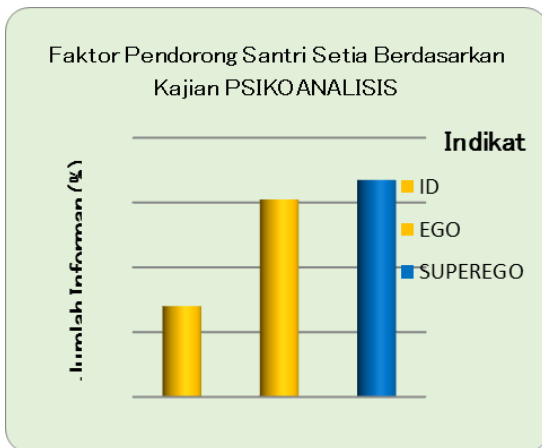


Figure 3. Factor of loyal students based on Psychoanalysis Study

Table 2. Identification Factors which trigger Followers of Dimas Kanjeng Stay Faithful Survive in The Hermitage.

No	Initial Informants	Triggers to be loyal	Indicator
1.	Mr. MZ	1. The spirit of achieving a better goal or target in the future. 2. Due to profit (economically). 3. Because the lessons of Dimas Kanjeng (moral side)	EGO ID SUPEREGO
2.	Mr. NT	1. Feel the unspeakable feeling (serenity)	ID
3	Mr. DV	1. Because the lessons of Dimas Kanjeng (moral side)	SUPEREGO
4	Mrs. LL	1. Because the lessons of Dimas Kanjeng (moral side) 2. Due to Dimas Kanjeng's personality	SUPEREGO ID
5	Mrs. LM	1. Because the lessons of Dimas Kanjeng (moral side) 2. Due to Dimas Kanjeng's personality	ID EGO
7	Mr. SK	1. Because the lessons of Dimas Kanjeng (moral side)	SUPEREGO
8	Mr. H	1. Because the lessons of Dimas Kanjeng (moral side)	SUPEREGO
9	Mr. SH	1. Because his belief from influential person (Mrs. Marwah)	EGO
10	Mr. TT	1. Because knowing the ability Dimas Kanjeng	EGO
11	Mr.DN	1. Because knowing the ability Dimas Kanjeng	EGO
12	Mr. ZF	1. Because the lessons of Dimas Kanjeng (moral side) 2. The operational	SUPEREGO EGO

		costs of living in the hermitage shall be borne together.
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3.1. The Result of Regression Equation of Loyalty (Y) with Critical (X₁) and Logical (X₂) Thinking Significance Test Analysis ANOVA^b

Table 3. Analysis Indicators of Critical Thinking

No	Initial Informants	Argument/ Informants Explanation	Conclusion
1.	Mr. MZ	1. Just accept and following the orders from Dimas Kanjeng without doubt 2. Blind Loyalty 3. Connected with heroes story	Not Critical Not Critical Not Critical
2.	Mr. NT	1. Just accept and following the orders from Dimas Kanjeng without doubt 2. Blind Loyalty	Not Critical Not Critical
3	Mrs. LM	1. Thinking that her death will be covered by hermitage	Not Critical
4	Mr. SK	1. Economic matters 2. There are no difference with other tenet	Critical
5	Mr. H	1. Do not know the process of appointing Dimas Kanjeng as king	Not Critical
6	Mr. SH	1. Following a person who is considered more intelligent than him	Not Critical
7	Mr. ZF	1. Provide a simple explanation of the doctrine of DK lessons.	Critical

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	51.253	2	25.626	10.974	.001 ^a
Residual	39.697	17	2.335		
Total	90.950	19			

- a. Predictors: (Constant), Logical, Critical
- b. Dependent Variable: Loyalty

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.751 ^a	.564	.512	1.52811

3.2. The Result of Regression Equation of Loyalty (Y) with Critical (X₁) and Logical (X₂) Thinking Analysis

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	21.423	1.254		17.085	.000
Critical	1.287	.407	1.082	3.160	.006
Logical	-1.600	.363	-1.510	-4.412	.000

a. Dependent Variable: Loyalty

Model 3: The Result of Regression Equation Test Analysis $Y=21,423+1,287X_1-1,6X_2$

3.3. Further Explanation of the Student's Loyalty Factors

Conclusion of Table 2: From 12 informants included in the table, also 8 other informants, it can be concluded that **the SUPEREGO indicator is the highest compared to other indicators. The teaching of Dimas Kanjeng about ma'rifa is the major prompt factor of the loyalty.** The student can think critically in understanding the teaching of Dimas Kanjeng. The informants are loyal to the hermitage and believe that all of the teaching (moral) by Dimas Kanjeng. In consequence, the informants believe that every words of Dimas Kanjeng would happen. This is according to the interview:

“Yes.. you must have heard from the tv about how gret he was. About how Dimas Kanjeng was. Let it be. He also told us that the hermitage would be visited by lots of people. We did not understand, but it turned out recently that this place is visited by lots of people because of the phenomenon. There must be lesson from this phenomenon; it is in order to let the world know the existence of the hermitage. It does happen in the history of the development of Islam. This is how the road of struggle is. So, the world would know. Or else, how the world would know that there must be lesson from problems”, the student said.

Conclusion of Table 3: From seven informants whose critical thinking can be dug, most of them do not think critically. Two informants are indicated to do the teaching of Dimas Kanjeng without knowing the impact or benefit of the teaching and indicated to be blindly loyal. Besides, their argument that shows the uncritical thinking is that their death will be the responsibility of the hermitage and they are guaranteed to directly go to heaven. They do not know how DK became a king and have no indication to seek further and imitate someone considered to be smart to make a decision. The critical argument that comes up from the student is prominent financial condition when staying in the hermitage compared to staying in their home, and comparing the teaching of DK with other teaching in common.

Conclusion of Table 4: From four informants whose logical thinking can be dug there is balance between those who think logically and those who think unlogically. From the two opposing indicators, each has two answers. Two informants who think logically have the same argument, it is that there is something beyond the human's logic. The two informants are aware of the availability bias in our daily thinking concept and provide tolerant space for something illogical based on the researcher. Two other informants cannot think logically because of their argument that their lives will be the responsibility of the hermitage and they merely believe in mystical things without using their logic to be doubtful in such things. *“We who stay in the hermitage are those*

who have belief in the process of filtration which shape is invisible”, the student said.

The result from the field is the level of Dimas Kanjeng's student loyalty is because of his figure that can project the figure of a teacher to be idolized and adored. The figure of Dimas Kanjeng can finally fulfill the human's principal instinct in the ID, which is comfort. The figure that can give the feeling of security can finally make someone unwilling to leave. The student of Dimas Kanjeng (DK) admit that they are also logical, even healthy and normal. It is just that they feel comfort of its own. They are enchanted of the patient, humble, sincere, loving, and genuine figure of DK.

The ability to think critically and logically of the Dimas Kanjeng's student are consciously eliminated by the student themselves. The reason for doing so is that there is space in the human's logic that cannot reach out the things in the hermitage. They are aware of the possibility of availability bias that might occur. These things are beyond the human's logic and defined with mystical things like the ability of Dimas Kanjeng which has been talked about by people. If there are still informants who think logically and critically, there must be mistakes in their thinking. Based on the researcher's opinion, the student's thinking is logical in a glance, but there are mistakes if it is analyzed deeper. It is like in the principal of *pseudoscience* which only takes the evidences that support their logic. Such activity is also called confirmation bias.

Furthermore, the researcher finds that there is ascriptive belief that finally becomes a collective belief and truth. The researcher has such argument because some of the Dimas Kanjeng's student told that Madam Marwah Daud who has been enrolled in international academic institution and held excellent academic title also believes in the ability of Dimas Kanjeng, which are illogical for many people. The figure of Marwah Daud who projects an intellectual and prioritizing logical thinking is made as an indicator to believe in Dimas Kanjeng. Because many think so, there will be unified perception which leads into acknowledged truth.

The student always feel empty when they are left by Dimas Kanjeng while he is in the prison. As a prove of their love to DK, they are never absent from the DK's hearing. One of the student who becomes an informant willingly

brings DK's favorite food every time he meets DK. The favorite food is boiled small potatoes, which is difficult to find in the market. Yet, such problem is not a big deal for the student because DK has been the breath of his life. Even, another student said, "*I do not even cry when my mother passed away, but Mas Kaneng is completely different. I don't know why it feels so painful when I lost him. I am so touched when I remember his gentleness and caring. He prohibits us to kill ants. He is very well-behaved, always pats the orphans and generously smile*", Mrs. L said. Based on the explanation above, the behavior shown by the student toward DK matches to the indicator of loyalty, which is obedient to serve.

If analyzed based on the indicator of EGO (the external factors that make DK remains at the hermitage), she likes to stay in the hermitage because all of her needs are fulfilled. "*It is nice to stay here, you can eat anything for free. There are people who provide it. Many people here are rich people, so there is no worry for starvation. We share love here. We go through the goods and bads together. Water, electricity, tent, land, and money are all provided by Mas Kanjeng. We only need to do istighotsah*", Mrs. L ended her sayings.

If analyzed based on the indicator of SUPEREGO (the norms/teachings applied), the teaching given by DK to the student that makes them loyal is that DK always projects his image by always teaching TO BELIEVE. Based on him, when Allah decrees a matter, nothing is impossible. So, the student never duplicate money, but to create money. DK always teaches his student to live humbly and *tawadhu*'. Based on the student, DK never teaches theory, but directly visualizing prophet Solomon and also Sunan Kalijaga who always stay and consistent, never complains, asks, let alone criticizing that can finally lead to happiness due to the patience. Thus, the teaching or SUPEREGO taught by DK to the student is about *ilmu laku* or *uji roso* (the student must be processing by themselves going through the difficulties of life like living in a tent to get a lesson on its own).

The majority of the student in DK's hermitage are very supportive on the come back of DK to the hermitage. The student who are said as the 'VICTIM' tend to go to the hermitage again. Those 'victim' student are also met by the researcher, but tend to shut themselves down. '*What are they waiting for?*

Many are still staying in the hermitage", a driver of public transportation said, as he is a former student and has lost his two cars.

While based on the childhood friend of DK and the police officers in Gading Sub-district Police, Probolinggo, what makes the student loyal to the hermitage is because they compete to take over the hermitage. They are loyal for political motive. The Chief of Gading Sub-district Police and DK's childhood friend whom is a police officer now state that several police offices in some regions open denunciation post for those who have been the victims. Yet, it turns out to be useless because the student rarely claim themselves as the victim. Even, some of the student are sent to home for several times, but remain coming back.

The people who live surrounding the hermitage think that the existence of DK brings blessings. With the existence of DK and the hermitage, the streets are paved with asphalt. Annually, the poor people and orphans receive donations. Also, more people visit the markets and it boosts the economy. This makes the people and DK's friend think that he is a generous person. He always give them money when they meet him. based on one of the journalist in Radar Bromo Probolinggo, DK is humble and fun to talk with. It is not surprising that his followers are increasing. The people say that although some are afraid due to the fraud and homicides cases, without DK the economy in the area will be weakened. The majority of the people still hope for DK's come back.

On the other side, the loyalty of the student is also influenced by the student's low intellectualities. Hence, when they are lured with getting big amount of money mystically, they will believe and be effortlessly deceived. Thus, the prompt factors of the student's loyalty are varied. Some are that the student like something mystical (they deeply believe in something magical), and they like religious figure (wearing tunic like a sheikh that makes the student obedient and loyal to him). Such figure like sheikh is believed to be able to save them and their family both in this world and in the Hereafter. And lastly, the factor that makes the student stay in the hermitage indirectly is because they know the treasure hidden there. Based on the student, when they find the treasure, it will be used for building and developing (**benefiting the ummah**), to build 1,000 free universities. However, there are also

some loyal student who stay in the hermitage reasoning to seek happiness in this world and in the Hereafter. In the hermitage, the compulsory and night prayers can be done orderly. In spite of this, some of the student also **believe in hoax saying that DK is wali Allah (wali ghoni) who later on can bring prosperity to all of the ummah in this world.** Based on the student, wali ghoni is the wali that will inherit wealth from Allah.

3.4. The Relationship between Loyalty Level and the Order of Critical Thinking and Logical Thinking of the Dimas Kanjeng's Student

The relationship between loyalty and critical thinking results on the equation significance model $Y=20.94-0.301X_1$ which means when the critic increases one unit, the value of the loyalty is 20.639 unit. So, the loyalty is inverse to the critical thinking of Dimas Kanjeng's student point of view. This has negative correlation. The higher the critical thinking is, the lower the loyalty is. The result of regression equation of loyalty with logical thinking analysis model is $Y= 22.897-0.587X_2$. It means that when the logical thinking increases one unit, the value of loyalty is 22.31 unit. So, the logical thinking of Dimas Kanjeng's santri also has negative correlation with the loyalty. If the logic increases, the loyalty will decrease.

The result of regression equation of loyalty with logical thinking analysis results on the model 3, that is $Y=21.423+1.287X_1-1.6X_2$. When the logical thinking increases one unit, the value of loyalty is 19.823. Meanwhile, when the critic increases one unit, the value of the loyalty is 22.71. Thus, if between the variable of loyalty, critical thinking, and logical thinking are analyzed in the same time with regression and significance test, it can be concluded that logical thinking has negative correlation with loyalty. While R square indicates that 56.4% loyalty is influenced by the order of critical thinking and logical thinking. While 43.6% loyalty is influenced by other factor based on the field data (comfort, etc).

The loyalty of the student influenced by the student's critical thinking is proven with the critical of the student in understanding the teaching of Dimas Kanjeng. This is according to the interview:

"The knowledge taught by Dimas Kanjeng is not sharia anymore. It is like lakon in Javanese. 'Do this!'. It is like when it is said, it cannot be questioned. 'Why does it so?' is not allowed, like when we attend the pesantren we cannot ask a lot of questions, right? If you are ordered, 'Go to the north!' you cannot ask 'Why to the south? What to find there?' We understand the journey of how to be a rightful servant, do rightful ma'rifa, do right sharia. How we behave as eastern culture and are back to the rightful organization", the student said.

*"We are told that there is no race, there is no different ethnic. While what become our purpose is we want to have one vision, delivering the noble message. We are here struggling for the ummah. It might be little, but the interpretation can be huge. Madam Marwah also said that she is the miniature of Indonesia in which we all are at the same position that we come from various ethnics, then aaa. Bhinneka Tunggal Ika is emphasized here. Why? Because when we are talking about ummah, the small scope is Indonesia. It is inevitable that the meaning is similarity. All positions, all titles are released. **We all here have one same understanding that we learn from one teacher that lead us to the prosperity of the ummah.** The point is understanding the characters of customs and so on. Being here means togetherness. So, there are people from all elements here", the student shared.*

The informant gives explanation about his peace being in the hermitage. Besides, the informant also believe in the concept of the world and the Hereafter taught by Dimas Kanjeng.

Informant : *It is just peace. I hope Allah will always bless us and our wishes would come true.*

Researcher : What is the meaning of the wishes, Sir?

Informant : *"Well, our wishes to be successful. Successful in this world, also in the Hereafter. We do not wish to be successful in this world, but not in the Hereafter. We cannot be not amanah. Don't be wrong. We are only busy for this world, but beyond control. It will only be not good for ourselves. There is also the right*

of other people. We cannot take over their right. There will be karma”, the student said.

While the loyalty of the student is inverse to the order of logical thinking is proven by the interview: *“I am a stupid person. I never recite Quran, never say shalawat nariyah. So, I am 100% in the hermitage. If I die, it would be the responsibility of te hermitage. For example, there was a sick person who died, but the body still remains complete. Meanwhile, it has been two years and a half. The body is still fair and complete.”*, the student said.

“Not only money, a CBR motor can be there directly through the hand of Your Majesty. Seeing is believing. By seeing, we 100% believe”, the student said.

3.5. Potential Result

The expected outcome potential in this study impacted the two beneficiaries, that is:

1. To the Government of Indonesia

The results of this study can be an input in formulating a new policy that can also consider all local beliefs and wisdom that develops in indigenous peoples. In this case the local wisdom contained in Dimas Kanjeng Taat Abadi can be model in relationships in the family, community, and even relationships contained in the realm of state. Local wisdom contained in hermitage Dimas Kanjeng is, the high commitment and collective awareness to each other, looking after each other, and stand up for each other.

2. To the researchers and other researchers especially science of psychology, especially about the study of psychoanalysis and loyalty, as well as anthropological researchers.

This research is expected to be useful for researchers in the field of anthropology and psychology as a medium of implementation of the theories that have been obtained during lectures. The potential of this study can also be a foothold for other researchers who focus on:

A. Psychology

For further research this research can be a reference material for research on psychoanalysis and loyalty studies. For the next researcher, the authors suggest to review the place attachment in the case of loyal followers of hermitage Dimas Kanjeng Taat Abadi with the argument that attachment to a place can also be a factor of loyalty.

B. Anthropology

For further researchers who concern in the field of anthropology, the authors provide recommendations in order to assess the local wisdom that developed in Dimas Kanjeng Taat Abadi. Other researchers can also research on kinship, conflict management, and anthropological studies of disasters contained in hermitage Dimas Kanjeng. So the anthropology researcher can study how the students recover their sense of trauma from the Dimas Kanjeng arrested for homicides (big event 22 September 2016).

4. CONCLUSION

The influence of critical and logical thinking on the level of loyalty has an impact of 56.4%, while 43, 6% of loyalty is influenced by other factors. The results showed that the factors that make students choose loyal in majority hermitage due to the teachings given by Dimas Kanjeng about mutual commitment in realizing the benefit of the people and learn to purifying the heart and soul to achieve the blessings of Allah SWT (learning until reaching up to the point of makrifat). In psychoanalytic studies the teachings entered in the realm of SUPEREGO, so SUPEREGO dominates the life choices of Dimas Kanjeng students in choosing loyal and survive in the hermitage. Besides Dimas Kanjeng figure according to the santri is a teacher figure that inspires. These factors that make the ID of students Dimas Kanjeng fulfilled to cause blind loyalty. Students tend to look for logical arguments in favor of their choice of life, eventually closing themselves to see other facts.

5. REFERENCES

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