



Quantum Attraction of Kyai's Leadership in Indonesian Pesantren

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Abstract

The inherent characteristics in a *kyai* become the primary source of the *kyai's* power in influencing his followers. One of *kyai's* strong characteristics is the Quantum attraction. The leadership of the *kyai* with a quantum attraction approach can be referred as *kyai's* simple action which can be very impactful for his followers. One of these approaches is carried out by *kyai* at the *pesantren* Nurul Jadid Paiton Probolinggo. With this approach, the figure of the *kyai* raises several forms of Quantum attraction behavior that can be used as role models by students as followers. The aim of this research is to understand the primary characteristics of *kyai* based on quantum attraction. The researcher in this study used a qualitative approach to the type of phenomenology. For data collection, researchers used observation, in-depth interviews, and documentation. The data analysis methods used by the researchers are data reduction, data presentation, and verification. This study indicates that the main characteristics of the leadership behavior of clerics based on quantum attraction are sincere, *tawadhu*, *zuhud*, pious, and *waro'* behaviors and attitudes.

Keywords: Quantum Attraction, Primary Characteristic, Sufism, Sacred

A. Introduction

The behavior of the *kyai* makes him a role model in the *pesantren* due to the spiritual values and the harmony between speech and action. The *kyai* has a great influence that others do not have. The *kyai's* faith in God appears clearly in his life. The *kyai* always does what God has ordered and also stays away from everything that He forbids. People believe that *kyai* has an honorable position because *kyai* can guide people's lives on the right values of religion. *Kyai* is also considered as the holy person who provides solutions to world problems based on religious norms and values (Mundiri, 2011).

The ability of the *kyai* to influence his followers is part of the *kyai's* power to lead his followers. The leadership of the *kyai* arises from his competence or good understanding of religion and his daily behavior, which tends to be charismatic. Charismatic *kyai* usually have more advantages than ordinary *kyai*, such as mental spirituality, piety, skill, etc (Dhofier, 2011). The *kyai* has shown strong leadership skills and personality in leading the *pesantren* and the community. This can be seen in how a *kyai* builds a strategic role as a non-formal community leader through intensive communication with the community. By his inherent charisma, the *kyai* is a priest in the field of *ubudiyah* and is often asked for his presence to solve problems that afflict the community. By his wise solution, *kyai* strengthens his role in society because his presence is believed to bring blessings. For example, it is common for clerics to be asked to treat the sick, give religious lectures, ask for prayers to increase the selling point of merchandise, etc (Susanto, 2007).

The leadership of a *kyai* tends to be charismatic attributes (Setiyani, 2020). In this case, Sartono Kartodirjo said those *kyai* in *pesantren*, both past and present *kyai*, are significant figures for the community because they can change the social, cultural, and religious lives of Muslims in Indonesia (Susanto, 2007). A *kyai* as a leader for his students is familiar with the excellent understanding of sincerity, blessing, and worship. In this regard, the leadership of the *kyai* can also be seen from some of the characteristics and behavior of the *kyai* in his daily activity. The influence of a *kyai* in his guidance is felt by the students not only in the *pesantren*, but also outside the *pesantren*. The students can feel anything that the *kyai* has given to their students in the form of guidance.

Behavior and traits which closely attached to the *kyai* become self-identity. These things distinguish them from others and become part of the nature and behavior of leaders based on leadership theory. The leadership theory related to the nature of a *kyai* can be seen as honesty or trustworthiness, the nature of justice in deciding a case, deliberation on all matters in achieving a goal, *Amar Ma'ruf Nahi Munkar* in instilling social values with religious values. The leadership theory related to behavior is that the *kyai* has a role as a community leader, scientific leader, spiritual leader, and administrative leader. It deals with the institution leader under the auspices of his *pesantren* (Sofan, 2014).

Kyai's leadership based on behavioral theory is also known as humanistic theory, which emphasizes the leadership style that a leader carries out (Arifin et al., 2021). James Owens describes a matrix of styles in the theory of leadership that is run by a leader as follows. The first is the authoritarian leadership style. The leader does this style to notify the task and demand his subordinates' obedience in totality. The second is bureaucratic

leadership style. The hallmark of a bureaucratic leader is that the leader manages his group by adhering to the rules that have been set in the organization. The third is diplomatic leadership style. This leadership style is that the leader motivates his subordinates and carries out their duties well. The fourth is the participatory leadership style. In this leadership style, the leader always involves his subordinates to participate actively. The fifth is the leadership style of a free rein leader. This type of leadership is that the leader sets goals and the subordinates must achieve those goals and act without further direction or control unless they ask for it (Aziz & Taja, 2016).

Many studies focus on leadership, including the leadership of *kyai*. In some of these studies, the researcher found out that the leadership style of a *kyai* revolves around a democratic style. The *kyai*, as the leader of a *pesantren*, organizes everything in the form of deliberation. Moreover, the *kiai's* charismatic style is very influential in leadership. The *kyai's* leadership style is situational and free of control. This means that a *kyai* directs, gives ideas, and participates with subordinates or students (Sofan, 2014).

Similarly, Muttaqin tried to explore the types and characteristics of *kyai's* leadership in *Pesantren*. The results of this study indicate that the leadership of the *kyai* tends to be charismatic, transformative, and democratic. The *kyai's* leadership has characteristics which are quite solid and authoritative in maintaining the education and development of *Pesantren*. Those are maintaining local traditions and principles; and interacting with global values. Those *kyai* have internal and external networks such as genealogical, ideological, historical, intellectual, theological, and spiritual networks in serving religion and the state (Muttaqin, 2020). Imam Safi'i, in his research, stated that the leadership of the *kyai* in his interaction with the *santri* is a combination of three leadership models, namely the charismatic, visionary, and transformative leadership models (Safi'i, 2020). In the research conducted by Syamsuddin, he indirectly supported the results of Safi'i's research, which stated that there has been a shift in the leadership pattern of the *kyai* and the authority of the *kyai* in the organizational structure of the *pesantren*. The study results conclude that the leadership system at the *Pesantren Santi Asromo* transforms from personal to impersonal, from paternalistic to bureaucratic, and from single authority to collective. The *pesantren* leadership system is based on a prototype of lifelong leadership and the kinship system (Syamsuddin, 2020). Siregar (2013) claims that the pattern of leadership and power of the *kyai* in the *pesantren* environment are quite strong that the *kyai* is positioned as the central figure. This can be seen from how a *kyai* builds his strategic role as a non-formal leader in society through intensive communication with the community. The charisma of a *kyai* also gets public support, to some extent, because of the moral stability and quality of his faith. This process starts from the closest group around the *pesantren*. Then, it spreads to farther places. Likewise, other studies focus on the theme of *kyai* leadership, which examines the patterns, behaviors, and models of *kyai's* leadership. Among of those studies, there are studies from Apud et al. (2020), Tihami (2019), Hayana & Wahidmurni (2019), and Alam (2020). The researchers in these studies did not specifically discussed the main characteristics of the *kyai's* leadership to create charisma which can influence his subordinates.

However, none of the research results focused on the attractiveness and energy that is the main factor of the *kyai's* power in influencing his followers. The attraction and energy in leadership is a tremendous force influencing the people who follow the leader. Quantum in *Kiai's* leadership is the power of attraction to see the future giving more significant influence to his followers. Quantum leadership is based on the concept of "it is simple but it has great impact". The leader with a Quantum approach will significantly impact the organization and all its members. Likewise, with a *kyai* as the leader of a *pesantren* with a quantum approach, he can significantly influence his students with simple real action.

B. Literature Review

Quantum attraction is a force of attraction or subtle energy. This power gives great energy, the more subtle, the greater the energy. This power, too, has not been adequately utilized by most people. It is the quantum reality that we must first change before the physical reality can be seen and enjoyed. Moreover, it is the quantum reality that we access and process through our thoughts, feelings, and prayers. This quantum law of attraction is under the realm of one's thoughts and feelings, both on good and bad terms. Therefore, the power of this energy is very influential on a person's life. It starts with the realm of thoughts or feelings with the ideas in it. Then, he or she applies them in the real world.

This quantum power is used in leadership to encourage human potential and direct people to achieve goals. In this context, the role of a leader is to be able to know the potential of his subordinates so that goals can be achieved. His leadership approach is Quantum Attraction. A *kyai* uses quantum power to influence his students through his real action as the example. The leadership of the *kyai* with the Quantum attraction approach can be found in the leadership of a *kyai* who cares for the *pesantren Nurul Jadid*. The leadership applied by a *kyai* at the *pesantren Nurul Jadid* is a sincere quantum approach. In his leadership, he sets an example for his students to be sincere in everything that has been determined by The Almighty. He teaches not only by the words he conveys but also by real action he does. This quantum power is used in leadership to encourage human potential and direct people to achieve common goals. In this context, the role of a leader is to be able to know the potential of his subordinates so that they can be creative (Mundiri & Bariroh, 2019). His leadership is in Quantum Attraction method. A *kyai* in this study uses quantum power that influences the students by his real sample action.

C. Research Methodology

To reveal quantum attraction identification of primary characteristics of *Kyai* in *Pesantren*, the researcher used a qualitative approach to explore knowledge about quantum attraction identification of primary characteristics of *Kyai* in *Pesantren*, which is related to the leadership style of a charismatic *kyai*. This study is aimed to analyze and study a phenomenon of quantum attraction which is applied to the leadership of the charismatic *kyai*. The main instrument in this research is the researcher as the critical instrument. In order to reveal data about quantum attraction identification of primary

characteristics of *Kyai* in *Pesantren*, the researchers used observation, in-depth interview, and documentation techniques. Data analysis techniques include; 1) data reduction, 2) data condensation consists of the process of selecting, condensing, summarizing, as well as simplifying and transforming, 3) displaying data, and 4) verification or concluding (Miles et al., 2014). The researcher also did checking the validity of the data through the extension of participation, the persistence of observation, and triangulation. In the Research Methodology section, the researcher described in detail how the study was conducted. A complete description of the methods used enables the reader to evaluate the appropriateness of the research methodology.

D. Findings and Discussion

Based on the results of this study, it was found that the main characteristic of the *kyai* which distinguishes him from other figures is his ability to influence others with values that are closely attached to him as part of his closeness to Allah SWT. The *kyai's* behavior, which shows quantum attraction energy, can be seen in *kyai's* in everyday life action. In this case, the characteristics of the *kyai* are the nature actions or behavior they have, such as the *kyai's* sincere attitude, the *kyai's* pious attitude, and the *kyai's tawadhu'* attitude, the *kyai's zuhud* attitude, and the *waro'* attitude. From the nature action or behavior possessed by the *kyai*, he can significantly influence the students as role models.

The researcher also found that the characteristics which are the identity of the *kyai*, who were also caregivers of the *pesantren Nurul Jadid*, were sincere attitudes, *zuhud* attitudes, pious attitudes, and *waro'* attitudes. These behaviors are the integral parts that successfully influence others and become the core value of the *kyai* figure. The forms of primary characteristics in *Kyai's* leadership based on quantum attraction in *Pesantren* are as follows:

1. Sincere

The characteristics of the *kyai*, who has quantum attraction, can be illustrated through the nature of sincerity. The real action of the *kyai's* sincerity can be seen through persistence, patience, and discipline action. The *kyai's* sincerity which is the basis of his sincerity can be proven by his persistence in filling out the book recitation in the afternoon. The interview data show that despite obstacles such as attending invitations and receiving guests, *kyai* still fills the afternoon recitation through audio recording media. In comparison, the patient action as the basis of the *kyai's* sincerity is the *kyai's* patience in accepting the sign from the *Qur'an* for junior high school students in the *Pesantren*. The discipline in this context of study is the character to be punctual or on the time when attending book recitation assemblies, either in the afternoon or in the morning.

Sincerity with a contextual meaning is charity to Allah SWT and only expecting His bless (Rahmah, 2020). Meanwhile, the principle of sincerity in action is to have the spirit of all activities carried out (Masqon, 2011). *Sincerity* is a skill that is more characterized by a silent operation of thoughts and feelings that are invisible but very powerful (Sentanu, 2008). Sincerity is a form of quantum attraction behavior in the main characteristics of

kyai. Based on sincere people, there is a motivation for *taqarrub ilallah* (Rahman & Muhlis, 2021).

The sincere intention in the heart of a *kyai* as a leader whom students imitate is only aimed at the pleasure of Allah SWT. Sincerity can lead to the benefits and blessings of knowledge. Sincerity is the main form of embodiment of a servant's *mahabbah* to the *Kholiq* (Kamil et al., 2021). The concept of sincerity in service can be translated into good relations between *kyai* and *santri* or better (Rosyita et al., 2021). Sincerity is not easy to see, but sincerity is in the heart at the quantum level. Therefore, the quality of sincerity can only be felt by the heart.

The sincerity is important because the sincerity in life leads a person to do a deed without *riya'* and brings the leader to *taqarrub ilallah*. There are several levels of sincere people put forward by Imam Ibn Ujaibah: first, the sincerity of ordinary people, by doing a charity that expects worldly and *ukhrowi* rewards; second, the sincerity of *khawwash* people, by doing a charity that only expects *ukhrawi* rewards; third, the sincerity of the *khawwashul-khawwash* people, doing something without expecting worldly and *ukhrawi* rewards, merely doing it as a form of servitude with love and longing to be able to see Him (Isa, 2005). A person will not be in vain if he spreads the wings of sincerity and dives into the depths of sincerity (Fethullah, 2013).

A sincere leader does not expect anything. His position is not a primary goal. He asks good for religion, humans, and nature (Crawford et al., 2020). Sincerity in the leader causes the loss of envy, jealousy, and pride. Everything is done solely to serve Allah SWT without expecting anything in return (Musfah, 2015). The leader can make maximum decisions with sincerity, even if it is not in vain. It is because everything he does is worth worshipping (Istiqomah Rahmawati et al., 2021). By the sincerity, he can also give subordinates trust and optimize well for all the tasks it carries out (Purwanto, 2022).

2. *Zuhud*

One of the quantum attraction forms from the main characteristics of the *kyai* is the attitude of *zuhud*. The *zuhud* attitude of the *kyai* can be seen in the simplicity and balance in life. The simplicity in the life of the *kyai* is shown in the form of dressing that looks like an ordinary person without showing the personality of the *kyai*. A *kyai* also uses the middle-class transportation, even though the *kyai* affords to own luxurious transportation. A *kyai* can also live in an ordinary designed house. Meanwhile, the balance between the worldly and the hereafter is implemented in life of the *kyai* to widely spread religion. *Kyai* does not avoid worldly knick-knacks as a whole. *Kyai* takes from what is needed to spread religion.

The understanding of *zuhud* is to leave the world and set the heart only for Allah SWT. Moreover, a *kyai* is able to optimize well for all the tasks he carries out (Widdia, 2019). From the world's life which is a source of disobedience and a cause for sin, a *kyai* is able to set his heart only for Allah (Miswar, 2017). The meaning of *Zuhud* from Imam Al-Ghozali is leaving permissible things desired by lust (Rosia, 2018). *Zuhud*, in Gus Dur's view, is an attitude of modesty, by being able to control the heart and soul from pragmatic things of low or temporary value and only selfish (Muhammad, 2019).

The concept of *zuhud* is a reluctance to be enslaved and imprisoned from despicable life (Rahmawati, 2021). There are several signs that someone has achieved the state of *zuhud*: first, someone believes that the sight of Allah SWT is more important than anything; second, a person can take lessons from all the life obstacles that occur in the world by expecting goodness in return; third, a person is able to stay away from responding to insults or compliments on him; fourth, Allah SWT's provisions are not justifying what is forbidden and forbidding what is lawful (Wafi & Zulfikar, 2021). In other word, the *zuhud* person is very humble.

Zuhud, another name for asceticism, does not mean leaving the world's life but taking part of the world as a necessity to fulfill it (Kanafi, 2020). The world's life does not entirely bring bad or sad things. The world's life is a place and time to obtain the afterlife. As stated by Imam 'Ali bin Abi Talib, "The world is a place to seek knowledge and wisdom for those who want to achieve it and a place of worship for the friends of Allah and the Angels" (Haidar, 2006).

The *zuhud* leader does not look at the luxury and splendor of his rank and power. The *zuhud* must be owned by a leader so he does not have ambition to lift up his power. The *zuhud* leader can be a solution in anticipating abuse of office for corruption for himself or his group. The *zuhud* leader does not mean avoiding the world entirely but he uses power for the welfare of many people. By believing that his power is only a blessing from the Almighty, a *zuhud* leader will not have any sense of losing or sadness when Allah takes all from him one day. It is because he realizes that his power is only a gift from Allah SWT (Amin, 2020). The *zuhud* leader gives good influence to his subordinates.

3. *Tawadhu'*

Reflecting the *kyai's* humility from the main characteristics in quantum attraction can be seen from his simplicity. A *kyai* does not place other people into different degree or level. A *kyai* will act respectfully to students, guests, and friends without differing them in action of serving or welcoming. When the students ask for permission or advice to the *kyai*, they will be welcomed well by the *kyai*. When friends and other people are at a *kyai's* house, the *kyai* respects them by accompanying them. Moreover, a *kyai's* *tawadhu'* attitude can be seen from the simplicity in everyday life. A *kyai* often wears the ordinary clothes with his typical white taqwa clothes and sarongs which are not of high quality. A *kyai* is simple in speech and action.

Tawadhu' according to Imam Ghazali is to exclude position and consider other people more important. The nature of *tawadhu'* can eliminate the nature of *takabbur* (arrogance). Arrogant nature cannot elevate a person's degree either in front of others or in front of Allah SWT. For someone who knows, the higher the knowledge, the greater the sense of humility he has. When a person has higher level of knowledge, he will feel afraid. Because he has a total responsibility to God and society that must be run well, and he is not arrogant to others.

As for the nature of *tawadhu'*, someone with the nature of *tawadhu'* will not be inferior. A *tawadhu'* person will be highly respected. With the nature of *tawadhu'*, people

will not hesitate in making friends. Allah classifies him with those who are given His love. Several factors are mentioned for the nature of *tawadhu'*, namely: grateful, patient, avoiding *takabbur* (Rozak, 2017). From the nature of *tawadhu'*, it can bring someone to succeed in the *Sufi* life. The influence of the nature of *tawadhu'* is seen in his behavior. A *tawadhu'* person will realize that he belongs to Allah SWT. All blessings are solely mercy from Allah SWT. The love for Him increases so that *tawadhu'* person will be more obedient in increasing worship to Allah SWT (Nursa & Arqam, 2020).

The real action of a leader's humility can be seen by humbling oneself from things that exceed him/her, not showing the superiority, feeling unworthy of his position, respecting others sincerely, and avoiding jealousy of office position. Therefore, a leader with the nature of *tawadhu'* can influence society in the form of peace of mind when noticing his *tawadhu'* behavior. *Tawadhu'* leader can also apply great morality naturally. The leader's humility is an example that his subordinates must follow.

4. *Alim*

It seems that the wisdom of *kyai* as a form of behavior in quantum attraction is illustrated by ethics when interacting with others and perseverance in spreading religious way of life in years. The ethics in interacting with others, which illustrates the *kyai's* wisdom, can be seen when communicating with other people, doing business, and receiving guests. The *kyai's* perseverance in spreading religion is realized by teaching in the assembly both inside and outside the *pesantren*. The *kyai* preaches in the seminars and community events, by giving a welcome and giving a speech.

The word *alim* can be defined as a person who knows the language. In the terminology, *alim* in *pesantren* is a person related to the Prophet's words, which is called *ulama*. *Ulama* is the heirs of the Prophet. From its meaning, the two duties of the Prophet are the treatise and prophecy. If a person can perform one of those two tasks, he will be called a scholar. The word '*alim*' is always related to '*ulama*'. The combination of both words is related to *kyai* as *ulama*. *Ulama* is a person who possesses good understanding in religion, such as *fiqh*, *monotheism*, *tasawwuf*, and so on. The word '*alim*' is always related to '*ulama*'. The combination of both words "*alim ulama*" gives the understanding of people who have good knowledge about religion, such as *fiqh*, *monotheism*, *tasawwuf*, and so on.

In the past, the word *alim* is related to someone who had a deep knowledge of religion or could be called a religious expert. However, now, in some developed Islamic countries, such as Egypt, the word *alim* is referred to people who obtained a diploma of the Religious University. Moreover, the pious have an honorable position in the society because their knowledge is related to religious knowledge.

The sign of a *alim* person is not only seen by giving arguments and postulating in a discussion forum or other meeting. They have written scientific works too. However, the sign of a *alim* person is that the person can manage and anticipate all kinds of temptations and challenges in life. Therefore, he does not suffer losses in his life. If someone gets along with *alim* person, he might be able to control his lust.

The *kyai's alim* behaviour is very influential for students and the community, such as respecting the *kyai* and committing to what has been directed by the *kyai*. The form of a *kyai's* piety is seen by: a) moral virtue, ie, the soul of a *kyai* is nurtured and supported by his goodness, b) able to maintain social institutions, such as maintaining the tradition of kissing the *kyai's* hand, *ngalab barokah*, and *karomah kyai*. When the tradition is not committed, the authority and power of a *kyai* will decrease.

5. *Waro'*

The main characteristic of the *kyai* which becomes a form of quantum attraction behavior is the *kyai's waro'* or *wirai*. The real reflection of the *waro'* *kyai* in the field of *muamalah* is conducting trading transactions and providing wages to workers. From the selling and purchasing transactions carried out by the *kyai*, the *kyai* must notify the initial price of the goods to be sold before giving a fixed price to sell the goods. The reason is that the buyer knows the profit that the *kyai* will take. Meanwhile, in giving wages to workers, for example, the *kyai* receives the profit from his farm after the workers first receive wages from the agricultural products.

Waro' is the term referring to action of purifying the heart and body from questionable things which lead to *haram* things. The evidences of a *Waro'* person are: first, keeping the words, not doing *ghibah*; second, avoiding a bad attitude; third, not insulting others; fourth, avoiding things that are forbidden by Allah; fifth, being honest; sixth, remembering the bless of Allah SWT; seventh, using the property in the right and good way; eighth, avoiding arrogant action with the position he holds; ninth, keeping the obligatory prayers; tenth, doing all things as being taught by the Prophet.

The nature of *Waro'* is the result of the pleasure in faith. The *waro'* person will feel worry about things that fall into doubtful matters (Agustang & Sugirma, 2017). *Waro'* is an indication of piety. People who classified to be *taqwa* are people who possess *waro'* characteristics (Al-Harits, 2005). A person must have the nature of *waro'* so that his heart is easy to accept knowledge and feel the benefits. The benefit of the *waro's* character is that the person can achieve the infallible life and be closer to Allah. The life of *waro'* person is calmer (Kanafi, 2020). There are three levels of *waro'*: first, leaving *haram* things (this level applies to all human beings); second, leaving the matter questionable (this is done by a few of human beings); third, leaving the permissible things (taking only the essential words, and the prophets and the saints do this).

The *waro's* character of a leader can be imitated by leaving things that are doubtful whether it is forbidden or allowed. A *waro'* leader is also simple in appearance (Hanif & Khobir, 2013). A leader is a role model for the community. Therefore, a *waro'* leader must leave doubtful things, either in actions or verbal. A *waro'* leader does not rely on the oath of the power he occupies. However, to avoid all kinds of things that do not belong to him, the *waro'* leader will give whatever he has for the common good. Moreover, the *waro'* leader can be a lovely person for his people.

As described in a form of quantum attraction, the leadership of a *kyai* has a significant influence on the *santri* and the community. All of them have a reciprocal

influence from a *kyai* with his seemingly authoritative and charismatic appearance. The *santri* and the community also get the blessings in various forms.

The leadership of clerics with quantum attraction can be equated with Prophetic Leadership. In this leadership concept, to shape the soul and human character, Prophetic leadership leads to the realization of the highest life goals with the best potential of humanity. The concept of prophetic leadership is derived from the leadership of Prophet Muhammad SAW, his friends and main successors in creating a new society based on the belief in the unity of creation, maintenance, and servitude of the universe, including humans to Allah SWT (Hendrawan, 2009).

The characteristics of prophetic leadership based on the Prophet Muhammad have fundamental values which have been applied in the leadership of the Prophet Muhammad as a leader, namely *siddiq, tabligh, Amanah, and fathonah*. Moreover, prophetic leadership also has a primary mission which is different from other leadership missions. In order to implement the primary mission for a leader to increase the moral and spiritual progress of his organization towards his God, the prophetic leadership is totally important. The primary missions of prophetic leadership are several, namely: first, reading the signs; second, purifying the soul; third, teaching the knowledge and wisdom; fourth, creating a new order.

Thus, the research findings above show differences between previous studies which focus on leadership. Previous researches that found the model, type, and leadership behavior of the *kyai* became the basis for finding the main characteristics of the *kyai*. This main characteristic is the *kyai's* unique selling proposition or *kyai's* way of trading. It became something that could create charisma. The charisma of the *kyai* is one of the determining factors that can affect subordinates. The charisma in the *kyai* appears due to the characteristics which are only possessed by a *kyai*. Thus, the behavior and character of the *kyai* become quantum energy which can attract and make subordinates have a personal attachment and affective commitment to the *kyai*. This quantum law of attraction is under the realm of one's thoughts and feelings, both on good and bad terms. Therefore, the power of this energy is very influential on a person's life, which starts this energy with the realm of thoughts or feelings with the ideas in it. Then, it is applied in the real world.

The formal findings as explained above about the main characteristics of *kyai's* leadership based on quantum attraction are the behavior and capabilities of the person concerned as a *pesantren* leader. The behavior and capabilities of the *kyai* are in line with the primary objective of establishing a *pesantren* as an educational institution which educates students based on Islamic materials and focuses on moral improvement. Thus, leadership characteristics oriented to a unique charisma are essential for leaders. The characteristics or uniqueness owned by the leader is very dependent on the scope of the community he leads. As *pesantren* leaders, *kyai* have succeeded in playing their roles as religious leaders and educational institutions with behaviors such as sincere, *zuhud, tawadhu', 'Alim, and the waro'*.

E. Conclusion

When applied to the leadership of a *kyai*, Quantum attraction means that a *kyai* as a leader can provide a powerful attraction which has a significant influence to his students. The example of real action done by a *kyai* to his students can have a significant influence. The *kyai's* influence affect students when they are either inside or outside of the *pesantren*. The *kyai's* influence even affect the students until they graduate from *pesantren*. A *kyai*, with a quantum attraction approach, will be easy to educate and guide his students, especially in values or ethics. It is because quantum attraction can be applied in learning with appreciation that is felt. It is not by listening through the material which has been presented.

The *kyai's* main characteristics in leadership can have a significant influence on students. The forms of quantum attraction behavior which appear in the characteristics of *kyai's* attitude are sincere, *zuhud*, *tawadhu'*, *alim*, and *waro'*. Those quantum attractions become *uswah* that must be followed by the students.

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