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# PROCEEDING

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## Leadership Integrity in the Qur'an Towards the National Capital (IKN) in the Borneo Region

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### Abstarct

The integrity of leadership is something that is urgent in the order of people's lives, especially in terms of addressing issues and dynamics of government that are better, transparent, accountable and with integrity. Because it will determine the policy direction for better future governance. Therefore, the Qur'an talks about leadership, including referring to the word caliph. The word caliph is found in QS al-Baqarah/2: 30 and QS Sad/38: 26, these two verses show the purpose of creating humans on earth as caliphs (leaders). In this context it shows the existence of humans as God's representatives on earth as caliphs or leaders. The word leader in the Qur'an uses the term caliph, meaning to replace, leave, replace, or inheritor. In terminology, this word contains at least two double meanings. On the one hand, the caliph is defined as the head of state in the past Islamic government and empire, which in the context of the kingdom has the same meaning as the sultan. This research method uses qualitative research with the type of literature study research, while in data collection using books, or journal articles that are relevant to the research title. As for the results of the research, leadership integrity is important to understand and actualize in people's lives, this is due to seeing various phenomena that occur in society in everyday life which always collide with the rules or norms and applicable laws. So that an attitude of firmness, integrity and loyalty of a leader is needed in dealing with problems that occur in society, nation and state in the territory of the Unitary State of the Republic of Indonesia.

Keywords: *Integrity; Leadership; Al-Qur'an;*

### Introduction

Leadership integrity is something that is urgent in the order of people's lives, so that leaders are needed who can answer problems, challenges and provide solutions to problems and challenges faced by society. History has proven that the failure of leaders is generally caused by a lack of attention from the authorities or the government to the demands of the people's conscience, a lack of open interactions with the people and a lack of building institutions and facilities that can encourage people's participation and the development of the people's potential and capabilities. The people with all their hopes and needs must be considered and the government listens to the voice of the people's conscience in order to achieve a prosperous, just and prosperous country for every citizen.

The leader bears a very big responsibility towards those he leads, because it is a mandate, whether or not a leader is good or bad is caused by the leader himself. therefore, in it there are two parties that play a role, among others, those who are led and those who lead (Ernita Dewi, 2006: 2). But in its development, the application of leadership looks increasingly far from the expectations of society. The characters seem to easily lose control over the ongoing cycle of conflict. It is the hope of the people for the emergence of a leader who is able and acceptable to all levels in realizing a respectable, strong and prosperous nation.

Leaders are the hope for the welfare of a just and prosperous society as one of the goals for the formation of the State. According to Ajat Sudrajat (2008: 20) shifts in expectations or deviations from the true meaning of leadership and exemplary attitudes are a source of ambition satisfaction. The success of a person in leading is not only determined by how high the level of leadership is, but the most important thing is how much good influence one can give to others. therefore, the general principles of leadership are the same as the rules for fulfilling various obligations that must be owned by someone who deserves to be selected based on various qualifications or characteristics needed in order to fulfill their obligations.

Both biological, psychological, educational, financial, experience, and so on. This principle applies to various levels of social order including family, society at large and leadership.

Leadership is a way of leading, namely the way a person leads a group to achieve certain goals. A leader when leading essentially has a reason and a goal to be achieved. According to Gary Yukl (2005: 3), leadership includes the character or attitude of the leader as well as his style, character and thoughts. So that the issue of leadership is a logical consequence of the desire of Muslims to always have a dialogue between the Qur'an as a text (nas) which is limited to the development of human problems faced by humans as a context (waqa'i) which is unlimited, and is one of the implications of the theological views of the Ummah. Islam that the Koran is salih li kulli Zaman wa eat, (the Koran is always suitable for every time and place). As said by Muhammad Sahrur (1992: 33), the Koran must always be interpreted in accordance with the demands of the contemporary era faced by humanity by looking at the development of the social situation, culture, science and human civilization.

The general principles of leadership in the Qur'an are the same as regulations for fulfilling various obligations that must be owned by someone who deserves to be chosen based on various qualifications or characteristics needed in order to fulfill their obligations. Both biological, psychological, educational, financial, experience, and so on. Because humans are given abilities including reason and knowledge so that they will be able to carry out their duties as caliphs or rulers on earth. With the senses and abilities bestowed by Allah swt. Humans have the ability to lead, maintain, and build life in the world. Al-Qur'an is a holy book that contains instructions not only for Muslims, but for all mankind on earth. Through the guidance of the Qur'an, human life will go well.

## Methods

This study uses qualitative research with a type of library research. This study uses a content analysis research method (content-analysis). Content analysis is a research technique for drawing replicable and data-valid conclusions with respect to context. As a research technique, content analysis includes specific procedures for processing scientific data using a library research approach (Lexy J. Moleong, 2002: 330).

## Findings and Discussion

In language, leadership is a person who is able to influence and persuade other parties to take action to achieve common goals, so that the person concerned becomes the initial structure and center of the group process (KBBI, 2012: 1075). While the broad definition of leadership according to Veithzal Rivai and Dedy Mulyadi (2010: 2), includes the process of influencing in determining organizational goals, motivating follower behavior to achieve goals, influencing to improve groups and culture. It can be concluded that leadership is a process of influencing other people both inside the organization and outside the organization to achieve the desired goals in certain situations and conditions. The influencing process often involves various powers such as threats, rewards, authority and inducements.

The term leadership in the Qur'an, among other things, refers to the words caliph, imam, ulu al-amr and wali:

a. Caliph According to M. Quraish Shihab, (2007: 451), the word caliph (خليفة) comes from the word khalf (خلف) which means behind. From the word (خلف) other words are formed such as the word khalifah (خليفة) "substitute and khalafa (خلف) "to replace". In Indonesian, the word caliph (خليفة) is defined as a leader. According to Abu Husayn Ahmad bin Faris bin Zakariyah (1972: 210), Khalifah (خليفة) literally means replacing or occupying his place and can also be used to refer to someone who replaced the Prophet Muhammad in Islamic leadership. Meanwhile, according to the terms, the word caliph (خليفة) consists of the words kha (خ), lam (ل), and fa (ف), which have the meaning of replacing, behind and changing. According to Abd Muin Salim (1994: 112), from these roots, two forms of verbs with different meanings are found in the Qur'an. The first form of the verb is khalafa-yakhlifu (خلف-يخلف) which is used to mean "to replace" and the second form of the verb is istakhafa-yastakhlifu (استخلف-يستخلف) is used to mean "to make.

b. Priest The plural of the word imam (إمام) is a'immah (أئمة). In Maqays al-Lughah it is explained that the term imam means prayer leader. Imam also means a person who is followed in his footsteps and takes precedence over his affairs. According to Taufik Abdullah et.al, (2000: 205), the word imam in the Qur'an is used seven times. While the word a'immah (أئمة) is five times with meanings and purposes that vary according to its use. According to Ibn Manzur in Lisanul 'Arabic (t.th: 13), the word imam has several meanings. Among them, Imam means everyone who is followed by a people, both to go to the straight path and to go to the wrong path, QS al-Isra' /17: 71, Imam means (example, example), Imam also means the thread that is stretched above building to be built and to match the building. Imam means the piece of wood used by the builder to level the building. Based on this description, it shows that the priest means something that is followed to be used as a guide or guide for those who follow him. Meanwhile, the word imam according to M. Quraish Shihab, (2007: 349-350), whose plural form a'immah is used in several senses. Among them, the priest in the absolute sense is not limited to the priest who points to the right path, but at the same time the priest who invites to the wrong path.

c. Ulu al-Amr According to M. Quraish Shihab (2007: 352), the word ulu al-Amr (أولو الأمر) consists of two syllables namely ulu (أولو) and al-Amr (الأمر). The word ulu (أولو) means the owner while the word al-Amr (الأمر) means an order, a guide to do something, a situation or a matter. The word al-Amr (الأمر) is the masdar form of the verb amara-ya'muru (أمر-يأمر) which means (to order or demand that something be done). So that the meaning of the word ulu al-amr (أولو الأمر) is translated as the owner of affairs and the owner of power or the right to give orders. So from this understanding the word ulu al-amr (أولو الأمر) is equated in the meaning of a leader. Ibn Kasir (t.th: 518), argues in his interpretation that ulu al-amr (أولو الأمر) according to Zahirnya is a scholar. While in general ulu al-amr (أولو الأمر) are umara and ulama. The word ulu al-amr (أولو الأمر) is found in QS. al-Nisa'/4: 59 and 83.

The word ulu al-Amr means the highest leader in Islamic society. As in QS al-Nisa'/4: 59. The term ulu al-Amr relates to state life, can be interpreted as a leader, amir, president or king. The meaning of this word is taken from the meaning contained in the letter al-Nisa'/4: 59, because the verse requires obedience to Allah, the Messenger and Ulul Amri who he considers as the leader of the Muslim community after the death of the Prophet Muhammad. In general what is meant by ulu al-Amr (leaders) are people who have orders or as a government, namely people who rule over humans.

d. Guardian The word guardian (ولي) according to M. Quraish Shihab (2007: 160-161), comes from the word waly (ولى) which means close. The plural form of wali (ولي) is auliya' (أولياء). The word guardian (ولي) has many meanings, namely those who are close, friends, friends, helpers, guardians, allies, followers, protectors, guardians, leaders, those who love, those who are loved. The word wali (ولي) in the form of an adjective in the Koran is mentioned 44 times. While the plural form is auliya' (أولياء). mentioned 42 times. In the mufrad form, the word wali (ولي) is included in QS al-Baqarah/ 2: 107 and 282. QS al-Nisa'/ 4: 45, QS al-Maidah /5: 55, QS al-A'raf/ 7 : 155, QS Saba' /34: 41, QS al-Isra' /17: 33 and QS Yusuf /12: 101.

Leadership in a Muslim's life is something that is very urgent in achieving shared goals, in managing a dynamic and interactive life, it is certain that a leader is required to carry out, guide and carry work towards achieving goals (Hadari Nawawi, 2001; 17 ). Then the integrity of leadership can be seen from the side of the goals and benefits, namely:

#### 1. Leadership Purpose

A leader who has high integrity is a person who is full of courage, who tries tirelessly to achieve what he aspires to. The ideals he has are able to encourage him to remain consistent with his steps, so that people will judge and decide whether to follow or not to follow. Integrity will make a leader trustworthy, and this trust will create followers. To then form a group that has one goal. In Islam, the goal of leadership in Islam has two main goals that must be realized, namely upholding the Islamic religion and governing the whole world on an Islamic basis. Therefore, requires a leader to carry out the following tasks:

a. Upholding justice and eradicating tyranny, QS al-Nahl/16: 90

b. Maintaining the unity of Muslims and preventing divisions, QS al-Hujarat/49: 10.

Thus, among the most basic objectives of leadership in Islam, a leader is chosen to continue the prophetic duties that are responsible for upholding religion and managing the benefit of the people. Because in his hands the affairs of the people will run in an orderly manner, both the affairs of this world and the affairs of the hereafter.

## 2. Benefits of Leadership

Leadership carried out by a leader for the people or society must be able to contribute to the life of society and the state so that it can be felt and enjoyed by all groups, both from the lower, middle and lower levels of society and government officials. Therefore, it is hoped that the leader of his heart must be based on faith and piety to Allah SWT, so that the principle of benefit can be useful for society and the State.

### a. Benefits for Society

Leaders who have noble character and have high integrity in terms of leadership must always convey the truth and not hide the truth, be role models or role models for society, be trustworthy and act fairly. As explained in QS al-Ahzab/33: 70-71.

Translation: O you who believe, fear Allah and speak the truth. God will certainly correct your deeds for you and forgive you your sins. And whoever obeys Allah and His Messenger, then indeed he has won a great victory.

### b. Benefits for the State

A good leader is a leader who always prioritizes the interests of the state over personal and group interests. A leader in each of his leadership can provide benefits to the State. These benefits include:

- 1) Guarding regional borders and creating security for every citizen under its leadership.
- 2) Managing natural wealth for the benefit of Islam and Muslims, as explained in QS al-Baqarah/2: 30 regarding the duties and functions of humans to manage and prosper this earth.

## Conclusion

The integrity of leadership in the Qur'an can be seen in terms of its goals and benefits. the main goal that must be realized, namely upholding the Islamic religion and governing the entire world on the basis of Islam. Among its main tasks is to uphold justice and eradicate tyranny, the second is to maintain the unity of Muslims and prevent divisions. The benefits obtained by the community include welfare, peace in life, and obtaining legal protection by upholding the values of justice for society regardless of individual status and position.

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