Quranic Leadership: The Effort to Realize the Integrity of Leaders in Preventing Corruption

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Article Info	ABSTRACT
	This Study aims to analyze how the Quran explains the integrity of leaders as an effort to prevent corruption in Indonesia. This is urgent because the problem of corruption cannot only be solved by building a legal and judicial system but also requires prevention efforts through character building, especially related to leaders. It is categorized as qualitative research with a literature review by conceptual approach. The research analysis uses descriptive-qualitative analysis with the stages, namely editing, classifying, and conclusion. The results showed that the Quranic Leadership to prevent corruption in Islam is reflected in the character or personality of the Prophet Muhammad, namely *shidiq* (honest), *amanah*, *fathanah* (intelligent), and *tabligh* (communicative and transparent). Suppose it is associated with leadership characteristics described by all classical and modern management experts, such as the theories of Warren Bennis and James O'Tool. In that case, these characteristics have been reflected by the Prophet Muhammad throughout his life. Even the Prophet had first applied it through the instructions of Allah SWT contained in the holy book, the Qur'an.

1. INTRODUCTION

Among the problems of Indonesia today is the erosion of the ethics of the nation and state, starting from the level of the political elite, bureaucracy, and law enforcement and extending to all levels of society. Not only that, political ethics have also collapsed. The political and power elites deliberately display instant mental illness and like to cut through, wanting to quickly reach their (rich) goals without working hard. (Kemenag, 2012) This can be proven by the high level of corruption in Indonesia (Chanifah, 2021) by the political elite. The fragility of morals and the low level of honesty of the state administration apparatus lead to corruption. (Anang Setiawan, 2019)

According to Transparency International Indonesia's corruption perception index (CPI) on Tuesday, January 25, 2022, Indonesia is currently ranked 96th out of 180 countries. (Wibowo, 2022) The number of corruption cases found by law enforcement officers (APH) in the first half of 2021 was 209, with 482 suspects processed by law. Meanwhile, according to the Indonesian Corruption Watch (ICW) report, state losses due to corruption reached Rp 26.83 trillion in

semester 1, 2021. This number increased by 47.63% compared to last year's period, which amounted to Rp 18.17 trillion. (Annur, 2021)

These data show how corruption in Indonesia has become a dangerous social pathology threatening all aspects of social life, nation, and state, including education, religion, law, and others.(Prihanto & Gunawan, 2021) Corruption has ruined the nation's future as a great and civilized nation. (Yamin, 2016) Corruption causes the nation to fall into ruin. Like a tree, corruption is a parasite that eats away at its host tree. The impact not only made him dry but also killed him. (Unti Ludigdo, 2020)

The establishment of institutions aimed at eradicating corruption in this country, the Joint Corruption Eradication Team and the State Official Wealth Inspection Commission in 1999, the Corruption Eradication Commission in 2002, the Coordination Team for the Eradication of Corruption Crimes in 2005, and so on, has not yet been able to make Indonesia free from corruption and nepotism. (Najih & Wiryani, 2020) In addition, Indonesia's legal and judicial system does not seem to have deterred the perpetrators of corruption, so they are not afraid to commit corruption; it has even become a culture. (Wijaya, 2014)

So far, the model of preventing corruption has not been widely carried out through the formation of leader character.(Prihanto & Gunawan, 2021) Mohamad Hidayat Muhtar's research initiated a corruption prevention model by harmonizing law enforcement agencies. However, it turns out that much corruption has sprung up in law enforcement agencies, such as the POLRI. That means the problem of corruption cannot only be solved by building a legal and judicial system but also requires prevention efforts through character building, especially in leadership. The character of the leader has an urgent role in preventing corruption. Nur Chanifah's research explains the character's urgency in anti-corruption education. (Chanifah, 2021) However, this research does not examine directly how the Qur'an explains the character of a leader with high integrity. For this reason, this study will focus on the study of leadership in the Qur'an in the hope that it can complement the previous study.

The problem of leadership is indeed endlessly discussed throughout human civilization. Especially in this day and age, which is getting worse morally and mentally. (Syahril, 2019) It is like the more difficult it is to find a good leader. For this reason, it is interesting to study leadership ethics to obtain a clear concept that can help guide leaders with good integrity.

Amundsen and de Andrade argue that leadership ethics includes the interaction and responsibility of public leaders to the broader community, the business sector, foreign parties, or internal public agencies. (Nugroho, 2013) This includes the government's social, economic, political, and legal aspects. Good leadership ethics is associated with good governance, namely the creation of good governance accompanied by trust building by the community. (Abdul Mutalib et al., 2022)

Islam, as the majority religion in Indonesia, is required to be able to translate the universal values of the Qur'an, which is the way of life of Muslims, so that it can be used as a guide in choosing leaders. (Kemenag, 2012) This is because Muslims have not contributed significantly to the implementation of clean, transparent, and corruption-free governance. The understanding of Islam oriented towards justice, equality, and public welfare has not been integral to the legal system that guarantees the eradication of corruption for the prosperity of the people. (Ahmad, 2014)

Leadership dynamics in the Qur'an can also mean *Khilafah, Imamah, or Imaroh*, meaning leadership power or the quality of a leader or action in leading. Leadership is a huge responsibility because it is a mandate from Allah; whether or not leadership is good is caused by the leader's factor. (Junaidi et al., 2022) For this reason, two parties play a role: those who are led and those who lead (priests). (Kurniawatie, 2018)

Several verses of the Qur'an about preventing corruption related to the criteria for leaders can be studied. (Zaim et al., 2021) Among the verses of the Qur'an that explain the ethics of leaders are Surah al-Nisa's verses 58 and 59:

(58) Allah commands you to render trust to whom they are due and, when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (59) O you who have believed, obey Allah, the Messenger, and those in authority among you. Moreover, if you disagree, refer to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best [way] and best result.

The verse above contains four moral messages related to leaders. Among them are carrying out the mandate somewhat and obeying Allah, the Messenger, and *Ulil Amri*. (Karsono et al., 2022) In this context, it will be formulated how the ethics of leaders in the Qur'an are primarily related to the integrity of leaders so that they can contribute to preventing corruption.

There are four main components of the ethics of the Qur'an (Pulungan et al., 2022), namely the first ethics, whose primary source is the Qur'an. Second, the ethical objects of the Qur'an are thoughts, words, deeds, attitudes, and perceptions about life and life, both individually and socially. Third: the ethical function of the Qur'an as an appraiser determinant and determinant of human actions, whether those actions are good, bad, correct, wrong, noble, despicable, appropriate, or inappropriate. Fourth, the ethical nature of the Qur'an has two dimensions, namely, which is fixed and which changes according to the general benefit. (Kemenag, 2012)

Furthermore, the ethics of the Qur'an are also humanistic, rationalistic, and divine. In this case, humanism directs humans to achieve the highest human nature and does not conflict with human nature. At the same time, rationalism is understood that all the messages of the Qur'an are not contrary to reason and humanism. Meanwhile, the Divine directs humans to

attain the highest human nature and does not conflict with human nature to actualize themselves as actual human beings. (Kemenag, 2012) Therefore, this study aims to find out how the concepts and formulations of leadership in the Qur'an shape the integrity of leaders so that they can contribute to preventing corruption in Indonesia.

2. METHODS

This research includes qualitative research (Yin, 2014) with library research. (Asikin, 2004) This research approach uses a conceptual approach. (Mahmud, 2005) The material sources include primary resources derived from verses of the Qur'an and hadith about leadership and corruption. Secondary sources come from books, journals, or other references relevant to the article: leadership, interpretation of the Qur'an, and Prevention of Corruption. Tertiary sources consist of al-Munawwir's Arabic dictionary and English dictionary. For the material analysis, descriptive-qualitative analysis has several stages, namely editing, classifying, and conclusion. (Matthew B. Miles, 2019)

3. RESULTS AND DISCUSSION

RESULTS

3.1. Quran As The Basis of Leadership in Islam

Discussing leadership means describing it in the contemporary context of the idealism of leadership according to Islam. A leader in an Islamic perspective can integrate the values of Islamic teachings in leading an institution, people, nation, or country. In the present context, a leader can be attributed to someone with internal capabilities in terms of emotional, spiritual, and external social sensitivity, culture, and understanding of the plurality of a nation and state. (Dewi, 2020)

Islam views leadership as a task (*Amanah), a test, a responsibility from God, whose implementation is not only accountable to the members being led* but also to Allah SWT. So the responsibility of leadership in Islam is not only horizontal-formal to fellow humans but also vertical-moral, namely to Allah SWT. both in this world and in the hereafter.

Leadership is the ability of individuals to influence, motivate, and make others able to contribute to the effectiveness and success of the organization. The leadership style influences a person's leadership in leading his subordinates. Leadership style is a behavior norm used by a person when that person tries to influence the behavior of others as he sees it. Islam, as a religion of rahmatan lil'âlamin, has its point of view in interpreting and understanding the ideals of leadership in a group, institution, state, and nation. In leading, a leader should put forward the spirit of the trust that the Messenger of Allah saw. as the bearer of the last treatise and the completion of the previous treatises. (Ilyas, 2001)

Therefore, all leaders should make the Prophet a role model in their leadership. As we know, when the Prophet became the leader of the Muslims, he was able to bring Islam to

extraordinary progress in a short time. The leadership of the Prophet Muhammad. It cannot be separated from his presence, namely as a spiritual leader and leader of the people. Exemplary is a fundamental principle of leadership. He led by prioritizing giving examples (*uswah al-hasanah*) to his friends. (Dewi, Konsep Kepemimpinan Profetik, 2020)

From an ethical point of view, the prophet is the perfect image of etiquette. 'Aisha, the wife, when asked about the quality of morals, revealed that: "His character is the morals of the holy book Qur'an." Allah SWT praised the quality of his morals with the expression of flattery, "And verily you (Muhammad) are truly virtuous." (Syam, 2017)

The concept of leadership in the Qur'an is exemplified directly by the Prophet Muhammad SAW with the prophetic leadership model. (Arif, 2021) According to Widayat, Prophetic leadership is the ability to control oneself and influence others sincerely to achieve common goals as done by the prophets, with the achievement of leadership based on four types: Sadiq, *Amanah, tabligh,* and *fathanah*. (Dewi, Konsep Kepemimpinan Profetik, 2020)

In addition, El Syam argues that "prophetic leadership is a model of leadership played by choice of God, to help mankind from the path of darkness (*dzulumāt*), which means ignorance, humiliation, backwardness, arbitrariness, monopoly, oligopoly, anarchy, instability, materialism, religious blasphemy, and others, toward the path of light (*nūr*), which means truth and science, for the development of human life." This means that prophetic leadership is a leadership model played by someone chosen by God (the Prophet) to help humanity from the path of darkness (*ummah*), which means ignorance, humiliation, backwardness, arbitrariness, monopoly, oligopoly, anarchy, instability, materialism, blasphemy. Religion, etc., towards the path of light (*nur*), which means truth and science, for the development of human life. So, in essence, prophetic leadership is a way of leading to influence someone by referring to the principles and characteristics of prophethood. (Dewi, Konsep Kepemimpinan Profetik, 2020)

Prophet Muhammad is the leader of himself, his family, and his people. He has a timeless influence on his followers, even mankind worldwide and hereafter. The success of the Prophet Muhammad in teaching the values of prophetic leadership has been recognized by the world as the most influential leadership pattern in history. (Zuhdi, 2014)

Watt revealed three qualities of the Prophet's greatness, causing the spread of Islamic influence throughout the world: First, being able to see far into the future (visionary); Second, the policy of the head of state (statement); and Third, expertise as an administrator and in selecting people to delegate work. (Syam, 2017) Leadership is exemplified by the Prophets and Apostles by following the instructions of Allah SWT through the life guidelines of the Qur'an.

In carrying out his leadership, the prophet Muhammad prioritized the example and character of *al-Karima (Islam et al., 2022)*. Influencing and inviting others while doing it with a sincere attitude and heart, as was also practiced by the previous prophets. The nature of

prophethood is summarized in four attributes, namely, Siddiq, Amanah, *tabligh,* and *fathanah, which* have always been a guide in leading their people. Through the four essential characteristics of his leadership, the prophetic mission of the prophets in preaching and building human civilization on earth can be appropriately conveyed.

It is fitting for every Muslim in leadership matters, including in leadership(Abdullatif & Sharif, 2020). Education is based on the leadership pattern taught by the prophets, especially the Prophet Muhammad(Maktumah & Minhaji, 2020). This pattern of leadership, known as prophetic leadership(Safitri et al., 2021), is necessary to guide every human being in carrying out his mandate as *Khalifah fi al-ardhi.* As caliphs, humans are representatives of God who are given the mandate to lead and maintain His earth and everything in it from damage. The meaning of the caliph in humans as a leader is implemented in leadership characters who always hold on to their conscience.

3.2. The Value of Quranic Leadership as a Form of Leader Integrity

According to many leadership experts, this prophetic leadership model is characterized by values related to the soul and heart as two divine instruments that represent the essence of human beings(Retnaningdiah et al., 2023). A soul that always guides and a heart that is always clean because it is close to Allah SWT make this prophetic leadership model have a superior power of conscience compared to other leadership models. (Zuhdi, 2014)

As an ideal leader for Muslims, Prophet Muhammad has several criteria that can be used to determine a leader, including (Hafinati, 2018). The First is *Shidiq* (Honest)

Shidiq means right in word and deed. In everyday life, someone with this character will be consistent in the truth in speech, attitude, and behavior. Honesty is the opposite of lying, and it means the compatibility of something as it is with facts. Prophet Muhammad SAW. As a trusted messenger of Allah, his honesty can no longer be doubted because what he conveys is Allah's guidance (revelation), which is based on the truth, namely the pleasure of Allah. As stated in QS. An-Najm: 3-4.

(3). Nor does he speak from [his own] inclination. (4). It is not, but a revelation revealed (Q.S. Al-Najm: 3-4)

According to Ary Ginanjar, this indicates the existence of a universal standard character on earth as a prerequisite for success. In addition, he was referring to the findings of JM. Kouzes and Barry Z. Postner ranked honesty as the first rank of 20 characters as a success factor. This is also reinforced by the findings of Thomas Stanley in his research, which show that honesty ranks first among the hundred factors of human success. This shows that honesty is a substantial aspect of a leader's success in his institution. Therefore, a leader must be honest, highly integrated, free from mistakes, and correct in acting based on laws and regulations(Gazi, 2020).

The second is *Amanah* (Trusted). The Contemporary Dictionary (al-'Ashr) defines amanah as honesty and trust (trustworthiness). A leader must have legitimacy and

accountability in using the wealth/facilities provided. This trust is one of the obligatory qualities for the Prophet. There is an expression, "Power is a mandate because it must be exercised with full trust." This expression, according to Said Agil Husin Al-Munawwar, implies two things. First, suppose humans rule on Earth and become caliphs. In that case, the power obtained is a delegation of authority from Allah SWT (delegation of authority) because Allah is the source of all power. Thus, the power possessed is only a relative trust from Allah, which later must be accounted for before Him. Second, because power is a trust, its implementation also requires a mandate. *In this case, Amanah* has an attitude of total responsibility, honesty, and upholding the principles. *Amanah*, in this sense, is a principle or value.

(58). Allah commands you to render trust to whom they are due, and when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (Q.S. Al-Nisa': 58)

The verse above clearly shows God's command regarding implementing trust. Humans, in carrying out the mandate associated with their leadership duties, require the support of knowledge and guidance from Allah. (Zuhdi, 2014) Allah strongly hints to appoint a strong and trustworthy "servant of the people" in Surah Al-Qasas: 26.

One of the women said, "O my father, hire him. Indeed, the best one you can hire is strong and trustworthy. (Q. S. Al-Qasas: 26)

Trust is a quality that a leader must possess. By having the nature of trust, the leader will always maintain the trust of the people charged with a noble mandate on his shoulders. Public trust is in the form of handing over all kinds of affairs to leaders to manage them properly and for the common good. For that, a leader must be trustworthy.

Amanah, in al-Marāghi's view, is a responsibility that is divided into three, namely (1) human responsibility to God, (2) the responsibility of humans to each other, and (3) the responsibility of humans to themselves. Thus, the criteria for a leader conceptualized here is not to betray the responsibility God has given him and any position he has given him from fellow human beings and to himself. The point is that a good leader must also have good relationships with God and fellow human beings.

The Third is *Tabligh* (Communicative). *Tabligh,* in the context of leadership, can be interpreted as always conveying the message of truth, never hiding what must be conveyed, not being afraid to eradicate evil, and so on. Tabligh also deals with relational transparency and balanced processing. (Tazkiyah, 2020)

The ability to communicate is a potential and quality principle that a leader must possess. A leader will deal with different community tendencies in carrying out the mandate to benefit the people. Therefore, healthy communication is the key to establishing a good relationship between the leader and the people.

One of the characteristics of a leader's communication power is his courage to speak the truth even if the consequences are severe. In Arabic terms, there is an expression, "*kul al-haq wa lau kaana murran*", which says or conveys the truth even though it tastes bitter. In order to convey the rights of Allah SWT, the apostles were required to be firm and have courage. As for the firm and courageous attitude in conveying good news in the form of rewards or good rewards for those who do good (good deeds). Firm and bold in conveying the warnings of Allah SWT. Regarding his threats. Meanwhile, in enforcing the law of Allah SWT. In addition to demanding firmness and courage, it must be supported indiscriminately by justice and honesty in enforcing the law. (Dewi, Konsep Kepemimpinan Profetik, 2020) Another verse related to the courage a prophet must have is implied in QS. At-Taubah verse 33 which deals with courage in upholding Allah's religion:

He has sent His Messenger with guidance and the religion of truth to manifest it over all religions, although those who associate others with Allah dislike it. (Q.S. Al-Taubah: 33)

The Fourth is *Fathanah* (intelligent). *In leadership, Fathanah can be interpreted as intelligent, having high intellectual, emotional, and spiritual qualities, being professional, and being* able to find a way out of various difficulties cleverly. (Dewi, Konsep Kepemimpinan Profetik, 2020) A leader as a visionary must be knowledgeable, broad-minded, intelligent, creative, and have foresight. Because realizing the benefits and prosperity of society requires great and innovative thinking and real action. Intelligence (intelligence), in this case, includes all aspects of intelligence, including emotional intelligence (EQ), spiritual intelligence (SQ), and intellectual intelligence (IQ).

Smart itself can be interpreted as an individual's ability to understand, innovate, provide directed guidance for behavior, and the ability to introspect. An individual can understand a problem, find a solution, measure the solution, criticize it, or modify it. This value is reflected in the QS. Al-Baqarah: 151

We have sent a messenger from yourselves reciting Our verses, purifying you, teaching you the Book and wisdom, and teaching you that which you did not know. (Q.S. Al-Baqarah: 151)

The verse above implicitly explains that the leadership of an Apostle assigned to read and teach humans requires him to be clever or intelligent. (Zuhdi, 2014) The intelligence of a leader will significantly affect the existence of his leadership both in the eyes of humans and the eyes of the creator. This is God's promise contained in the letter Al-Mujadalah, verse 11.

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. Moreover, when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge by degrees. Moreover, Allah is Acquainted with what you do. (Q.S. Al-Mujadalah: 11)

Wise leaders will be able to take the initiative appropriately, carefully, and quickly when facing problems in their leadership. (Zuhdi, 2014) From the description above, it can be concluded that the Prophet Muhammad, as a model of prophetic leadership, is an ethical leader endowed with noble ethics. This contrasts with the Western ethical leadership model, which only builds human relationships. In Muhammad's ethical leadership model, the relationship between humans and the Creator can be manifested. It can then control humans' roles as moral persons and managers more perfectly(Zaim et al., 2021). Thus, Muhammad's ethics is a more pragmatic leadership model than the Western leadership model. He pushes his followers towards moral practice, and at the same time, his followers practice moral practice as a voluntary choice, which has a strong bond with each individual. (Syam, 2017)

3.3. The Quranic Leadership Base on Corruption Preventing

The problem of the morality of the nation's leadership and corrupt behavior is an opportunity to develop a character education model based on the human spiritual aspect (prophetic leadership). This is also a leadership and educational psychology breakthrough because this concept has not been found in many references and has not become a standard model for overcoming the nation's problems and exceedingly corrupt behavior.

The rise of corruption is caused, among other things, by the neglect of religious values and norms in society. Religion is only used as a community, not an affection. There is no implementation of applicable religious values or norms. Therefore, it is necessary to develop a mature concept by formulating a prophetic leadership model as an alternative step for intrinsic character education to overcome national morality and corrupt behavior in Indonesia.

Overcoming the corruption problem must also be seen from the side of the individual who commits corruption because of the psychological factors that cause corruption. Therefore, a corruption eradication strategy that is more directed at prevention efforts based on intrinsic preventive strategies is needed. The success or failure of efforts to eradicate corruption is determined by specific legal instruments and the existence of individuals who are psychologically aware of the principal values of their respective morals and religious values. (Mansyur, 2013)

The following will describe the formulation of prophetic leadership ethics based on the Qur'an al-Karim. There are several criteria for prophetic leadership in the Qur'an, as follows. The first is surah al-Maidah verse 55

Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]. (Q. S. al-Maidah: 55)

Based on this verse, a leader must meet four criteria: first, have faith in Allah SWT. *Aqidah* is the main principle of a leader; second, Establish prayer. Prayer as a vertical form of worship

also builds mental honesty; third, pay zakat. Zakat symbolizes self-purity and social care; fifth, always submit to Allah SWT.

From the verse above, it can be concluded that the leader has overall characteristics (*kaffah*) in aspects of faith, worship, morality, and *muamalah*. The second is Surah al-Ahzab verse 21:

There has undoubtedly been an excellent pattern for you in the Messenger of Allah, for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Q.S. Al-Ahzab: 21)

Based on this verse, a leader always has the characteristics of '*ittiba*' (following) the qualities and examples of the Prophet Muhammad, namely faith and piety, and always remembers Allah SWT. The Third is Surat al-Anfal verse 65-66 dan Surat al-Imran Ayat 159:

(65) O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. Moreover, if there are among you one hundred [who are] steadfast, they will overcome a thousand who have disbelieved because they are a people who do not understand. (66) Allah has lightened [the hardship] for you, and He knows that weakness is among you. So if there are one hundred [who are] steadfast from you, they will overcome two hundred. Moreover, if there are among you a thousand, they will overcome two thousand by permission of Allah. Moreover, Allah is with the steadfast. (Q.S. Al-Anfal: 65-66)

Then, it is stated explicitly that the prophet Muhammad has a human character. (Mansyur, 2013) As it is stated in the Qur'an surah Ali Imran: 159.

So by mercy from Allah, [O Muhammad], you were lenient with them. Moreover, if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask for forgiveness, and consult them. Moreover, when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. (Q.S. Ali Imran: 159)

Based on the verse, A. Djalaluddin explained that there are values of effective leadership in prophetic leadership. These values include (a) being gentle, (b) avoiding harsh and harsh speech, (c) being humble, (d) forgiving, (d) asking for forgiveness, (e) deliberation, (f) having strong determination, and (g) trust in Allah SWT. These values should be placed in normative application in leadership in educational institutions. Leaders in an educational institution are truly fair in distributing the proportionality of their answers, accompanied by sincerity in carrying out their duties and based on the ethical values of the Qur'an.

DISCUSSION

The personality of the Prophet Muhammad as an ethic of prophetic leadership has relevance to modern leadership and management theories. He stated that various forms of

leadership theory existed in the prophet Muhammad SAW. From several modern leadership theories built by experts, it turns out that the prophet Muhammad SAW had implemented them long before the concept and theory of leadership existed. For example, the four leadership functions put forward by Steven R Covey, namely: (a) pathfinding (as a pioneer), (b) aligning (aligning), (c) empowering (empowering), and (d) modeling (role model). There has been in the prophet Muhammad as a messenger of Allah. (Maktumah, 2020)

The prophet Muhammad SAW carried out the four leadership functions properly and correctly. However, the leadership behavior exemplified does not require justification and acknowledgment from modern leadership theories because what has been done by Rasulullah SAW has proven its success.

As for the personality traits of the prophet Muhammad SAW, the fundamental values of prophetic leadership which have been known as prophetic traits, such as *Siddiq* (honest), *Amanah* (trustworthy), *tabligh* (delivering), and *fathanah* (intelligent/competent), has relevance to the nature of leadership conveyed by experts. One of them is the nature of leadership that has been conveyed by Warren Bennis in the results of his research, namely: (a) guiding visions (farsighted); (b) passions (having a solid determination); (c) high integrity; (d) trust, (e) curiosity, (f) Courage dare).

The fundamental values of leadership put forward by Warren Bennis have been expressed in the leadership traits of the Prophet Muhammad SAW, namely, First, guiding visions, namely the Prophet Muhammad SAW, often informing news about happiness regarding the achievements of success and victories obtained by his followers in the future. This very visionary view has knocked the hearts of the Prophet's companions to be patient, steadfast, and strong in struggling even though they have to face heavy obstacles. Second, Passions (were willing to make various efforts by the prophet's enemies to stop their struggle, but they never succeeded. Prophet Muhammad always remained steadfast, patient, and persistent in achieving goals. Third, he is Integrity (the Prophet was known as a leader with high integrity), committed to his words, consistent in making decisions, and intelligent in building strong teamwork. Prophet Muhammad has shown this success in various military expeditions. Fourth, the trusted Prophet Muhammad, in his various actions, is known as a trusted figure (al Amin) among his followers and opponents. Fifth, Curiosity (the desire of the Prophet to receive the first revelation was the command to read *iqra'* Explicitly in the word *iqra'* there are meanings of knowing, researching, understanding, and others. brave). Prophet Muhammad SAW was able to carry out the mandate as the messenger of Allah with all the risks. This shows that Prophet Muhammad is a figure who has an extraordinary attitude of courage. (Maktumah, 2020)

The same thing was also stated simply by James O'Tool about leadership characteristics that had been appreciated in the previous leadership of the Prophet, namely First, Integrity,

namely personality integrity. The Prophet, among others, can be seen from the events of the Hunain and Uhud wars. Although pressure and hostility came from various directions, the Prophet did not give up on defending and defending the banner of truth. Second, Trust, namely the personality of the prophet Muhammad since he was young, has been known to be a very trusted figure. He was once trusted to solve the problem of laying the Black Stone. The incident almost caused disputes and even disputes among the Quraysh at that time. He could complete it because the trust received by the prophet Muhammad was made as a responsibility and not as prestige. Third, listening is being willing to listen to the aspirations of the people being served but not adapting to public opinion. In making decisions, the Prophet Muhammad prioritized deliberation. As he did in the battle of *Badr*, the battle of Uhud, and the battle of *Khandak*.

Thus, the theories, styles, and leadership models described by all classical and modern management experts have been reflected by the Prophet Muhammad throughout his life. Even the Prophet had first applied it through the instructions of Allah SWT contained in the holy book Qur'an. The reality is that management construction from the Islamic point of view is relevant to modern management leadership and is very appropriate to be applied in preventing corruption. For that, as leaders, humans must have a good attitude of self-integrity. He must have a solid commitment to carrying out his leadership duties. Leaders should also not be lulled and swayed by worldly adornments.

4.   CONCLUSION

To overcome the corruption problem must be seen from the side of the individual who commits corruption because of the psychological factors that cause corruption. Therefore, a corruption eradication strategy that is more directed at prevention efforts based on intrinsic preventive strategies is needed. The success or failure of efforts to eradicate corruption is determined by specific legal instruments and the existence of individuals who are psychologically aware of the principal values of their respective morals and religious values. Quranic Leadership (Leadership in the Qur'an) to prevent corruption in Islam is reflected in the character or personality of the Prophet, namely *shidiq* (honest), *amanah* (trust), *fathanah* (intelligent), and *tabligh* (communicative). Suppose it is associated with leadership characteristics described by all classical and modern management experts, such as the theories of Warren Bennis and James O'Tool. In that case, these characteristics have been reflected by the Prophet Muhammad throughout his life. Even the Prophet had first applied it through the instructions of Allah SWT contained in the holy book Qur'an.

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