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RESEARCH ARTICLE

SHARIAH COMPLIANCE EFFORTS AND APPROACHES IN MALAYSIAN ARMED FORCES ORGANISATION BY KOR AGAMA ANGKATAN TENTERA (KAGAT)

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Abstract

The inculcation of Islamic values in administration was a policy introduced by the Government of Malaysia by the then Prime Minister, Dato' Seri Dr. Mahathir Mohamad. This policy was a continuation of undertaken government efforts such as establishment of various Islam-based organisations and fortification of the then Division of Islamic Affairs in The Prime Minister's Department. In line with that, organisations under the Malaysian Armed Forces or Angkatan Tentera Malaysia (ATM) also undertook efforts towards inculcation of Islamic values in their respective organisations to erode influences of British army which are in contradiction to Malay and Islamic traditions. Establishment of Kor Agama Angkatan Tentera Malaysia (KAGAT or the Malaysian Armed Forces Religious Corps) in 1985 was one of the efforts towards conformance to shariah in the Malaysian Armed Forces. The objective of this study is to explore KAGAT's efforts to fulfil the requirements of shariah compliance in organisations under ATM. Apart from that, it is an objective of this research to study undertaken approaches to implement conformance to shariah in ATM. This qualitative study employed a bibliographic research method and document reviews as a method for data accumulation while a thematic analysis method was used to analyse the data. Findings showed that efforts of shariah conformance were effectively implemented using suitable approaches. Shariah compliance had increased bringing about good impacts towards the success of KAGAT in dakwah in a continuous and more holistic manner in building a credible Malaysian Armed Forces which have a strong fighting capability as well as formidable spirituality. This study fills a gap in the literature on the aspects of shariah compliance and methods used by ATM as such studies have not been much explored by previous researchers.

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Introduction:-

Military might does not only depend upon physical and weapon readiness aspects but also on aspects of personality and spirituality. This is due to spiritual strength being very much needed in building resilience in members of the armed forces when facing challenging duties. Therefore, KAGAT was established with a main aim of building strength in beliefs or *aqeedah*, the shariah and spirituality of the army servicemen. Personality and spiritual strengths are built by fostering their obedience to Islamic rules and regulations which is the Shariah. Up to date, KAGAT has implemented various measures and taken certain approaches in order to ensure the life and career of military servicemen to be in compliance with shariah needs. However, studies on efforts undertaken by KAGAT to fulfil the requirements of shariah conformance in ATM organisations are still lacking. Therefore, the objective of this study is to explore measures undertaken by KAGAT to fulfil the requirements for shariah compliance in ATM organisations. Other than that, another objective is to study the approaches taken in ATM in order to implement observance to shariah. This study also fills a gap in the literature on the aspect of shariah conformance and the methods used in ATM as such studies are less explored by previous researchers.

Research Methodology:-

This qualitative study used the method of bibliographic study and document review as a method for data accumulation. According to Mokmin (2012), document analysis is a process of collecting research data through research, investigation, examination, observation and detailed analysis done on written or observed materials regarding the subject under study. In this study, documents related to implementation of shariah compliance were collected. After that, data contained in the documents were analysed using a thematic analytical method as proposed by Braun and Clarke (2006). From the analysed data, themes related to efforts and approaches of shariah compliance were identified and developed. Then, the researchers have written a report on the outcome of the study on measures of shariah compliance in the ATM organisation.

Literature Review:-

Shariah and rules contained within al-Qur'an and al-Sunnah consist of guidelines and indications which assist mankind to achieve happiness and well-being in this world and the hereafter (Muhammad 2001). This is in line with views of ulema who stated that Allah SWT has decided shariah to give *maslahah* to mankind in this current life or the one which is to come. It can be indirectly understood that if mankind obeys these guidelines revealed by Allah SWT, then they can avoid ruin and wickedness (*mafsadah*) from happening or befalling them. In theory, obedient Muslims who observe all which have been obliged upon them in the religious teachings will perform well with good quality in all aspects of life, be it in terms of spirituality, society, economy, governance and others (Al-Zuhaily 1994).

There is no exception of this in relation to the management aspect of military administration. Indeed, the concept of military and defence of any nation itself comes directly from al-Qur'an and al-Sunnah. The process of preparing a strong, professional and credible army alone is not characteristically natural. Meaning, it is not because of that there is an existential enemy or threat to a nation that causes the nation to form an armed force capable of dealing with the questions of security and defence. In truth, formation of an armed force in any nation, in particular one which is controlled by Muslims, is an obligation decreed by Allah SWT. This is clearly mentioned by Allah SWT in al-Qur'an, in Surah al-Anfal, verse 60 which carries the meaning: "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know (but)whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged".

Developing a strong army for national defence in fact meets the aim of *Maqasid al-Shari'ah*. Ibn Ashur (2001) stated that *Maqasid al-Shari'ah* is a core concept in the observance outlook or *shi'ar* of the religion of Islam. The word '*maqasidi* or '*maqasid*' in the Arabic language originates from the root word '*qasidun*' which carries various meanings including intention, aim, heading to a certain direction, and straight path. When linked with the word '*shari'ah*', it then means intention or aim behind the shariah law. Basically, *Maqasid al-Shari'ah* refers to the objectives as well as secrets contained within the shariah rule based on preservation and protection of *maslahah* of mankind in this world and the hereafter (Ibn Ashur 2001).

According to Muhammad Hashim (2011), some ulema such as al-Juwayni used the term *masalih* (maslahah) to portray *Maqasid al-Shari'ah* thus showing a close link between the aims of Islamic shariah and the universal

masalah of mankind. The main principle in *Maqasid al-Shari'ah* is to protect five matters namely religion, life, mind, progeny and property (Bayan Linnas 2019). Formation of a mighty army is very much required to protect and defend the five components in *Maqasid al-Shari'ah* for the sake of the people's well-being. Therefore, it is an onus upon a nation to develop a powerful army through certain approaches or formulae which can be developed.

In building a solid and formidable army, a real formula capable of producing efficient and credible soldier must be implemented. Aspects of trainings such as those on military discipline, efficiency in weapon use, morality building of military members in obedience to military commands, hardworking and avoiding corruption are some of the aspects which need to be emphasised. Nevertheless, the success of those aspects cannot be anticipated without an extra and important element in self-development of any armed force member. The element is the 'spiritual' element which has a relationship with faith or *iman*, *taqwa* or piety or fear of Allah SWT, and a belief in religion (Jabatan Arah KAGAT 1992).

Military need for spiritual resilience is acknowledged by scholars of psychology. It can be understood from the following statement: "When it comes to resilience, the deepest source of renewal, revival and persistence is the spiritual core", said Dr Lisa Miller, a Professor of Psychology and Education at Columbia University, when asked why it is so important for soldiers to maintain a strong spiritual core. She further added: "If you want someone that persists and has grit and determination, build the spiritual core. That allows us to perform past our normal capacities allows us to combat when we are feeling tired and defeated and shattered" (in Nina 2020).

The importance of fortification of spiritual values must continue to be acted upon to ensure ATM citizens can carry out their duties efficiently and effectively. General Tan Sri Dato' Ismail bin Jamaluddin, in his inaugural address on his appointment as the Chief of the Malaysian Army or Tentera Darat Malaysia (TDM), stressed that in the context of training in TDM, and to build up professionalism and human development, the aspect of training with spiritual elements must be emphasised. This aspect is important to strengthen training path to be more effective (Berita Tentera Darat 2008).

To ensure the whole army can be moulded and educated, a perpetual process of building and development via systematic training is very much required. Such process needs two important elements; namely the moulder entity (religious officials of ATM or KAGAT) and the moulded entity (ATM servicemen as a whole).

According to Muhammad (1989) in his book, *Politik dan Ketenteraan – Perjanjian Hudaibiyah*, he stated that efforts to effectively shape an army which can understand their duties and, at the same time, be obedient servants of Allah SWT requires a continuous effort of dakwah and education.

The statements above clearly show how important it is the knowledge of *aqeedah*, *shari'ah*, *akhlaq* and spiritual knowledge to members of ATM in eroding the negative influence of secularism and in shaping and developing them into pious caliphs of Allah SWT. Therefore, KAGAT has been given the duty, role and responsibility of building the aspects of religious and spiritual observance among the members of ATM.

In the context of military education, Shantut (2003) in his book, *al-Muslimun wa al-Tarbiyyah al-Askariyyah*, mentioned five aspects of education (*tarbiyyah*) to build a youthful generation in observance of Islam and the spirit of jihad. This aspect is important because with the existence of education or *tarbiyyah* a youthful generation can be built which has a powerful military spirit and truly appreciates Islam as well as understands the observation of jihad. Preparation or education which is meant here are as the following:

1. *Tarbiyah ruhiyyah* (spiritual education) which can develop a strength of the self against luxury and worldly challenges.
2. *Tarbiyah fikriyyah* (intellectual education) which can develop and observe the meaning of jihad in Islam.
3. *Tarbiyah nafsiyyah* (psychological education) which can train themselves to be prepared to sacrifice property and their soul for the sake of Islam and the country.
4. *Tariyah badaniyyah* (physical education) which can build physical prowess of young generation to be strong and credible as well as capable of upholding the challenge of struggles in the battlefield.
5. *Tarbiyah ijtima'iyah* (social education) which can develop the soul and praiseworthy characteristics to understand societal needs, be prepared of assisting, observe the attitude of meeting and discussion and be able to free oneself from egoistic and negative attitudes and avoid self-centredness

Establishment of Kor Agama Angkatan Tentera (KAGAT)

The awareness of uplifting Islamic *shi'ar* in military services surely is a legacy of the struggle of the Messenger of Allah (PBUH), his Companions and the ulema as well as Islamic intellectuals of the past. The challenge of continuing Islamic *shi'ar* has been existential since the era of the Messenger of Allah (PBUH). This was mentioned by Khadduri (1969) in his book, *War and Peace in the Law of Islam*, which stated that, "Allah gave Prophet Muhammad four swords (for fighting the unbelievers): the first against polytheist, which Muhammad himself fought; the second against apostates, which Caliph Abu Bakar fought; the third against the people of the book, which Caliph 'Umar fought with; and the fourth against dissenters, which Caliph 'Ali fought with".

Reviewing the process of dakwah carried out by the Messenger of Allah (PBUH), it is clear that the early stage of his dakwah was the stage of spreading Islam in secrecy or 'quietly' to close relatives and friends only. After a number of years having received the first revelation, The Messenger of Allah (PBUH) began proselytising openly resulting in being threatened by enemy sides and his safety being endangered as well as being mocked by his own people. Spreading Islam, uplifting its *shi'ar* and observing the religion and dakwah in the Malaysian Armed Force services also underwent a similar experience, with the difference being in terms of the challenges faced. As mentioned earlier on, as an effect from the nation's sociocultural and political changes as well as the society, especially during the time leading into the 1980's, there were efforts towards inculcating Islamic values in various government sectors. In this matter, measures to instil Islamic values in military organisations also underwent the same process in line with other public sectors.

Following the above-mentioned development, ideas and measures to expand religious service as an organisation in the form of a corps under ATM was initiated. In addition to bringing religious fraternity closer towards militarisation, there were other factors which drove the swift establishment of KAGAT namely:

1. To plan, coordinate and implement Islamic dakwah and observance efforts onto all ATM officers and servicemen.
2. To give and develop Islamic knowledge teaching with a particular emphasis on high morals, attitude and *esprit de corps* in addition to give understanding in its true meaning of military service in accordance with Islamic views.
3. To implement and enforce every Islamic law, rule and regulation which has been decided upon by the Federal and State Islamic Religious Councils.
4. To provide assistance to efforts of increase the spirit of heroism of army servicemen in balance with ATM's missions (Burhanuddin 1998).

Early efforts toward KAGAT establishment commenced towards the end of 1979, specifically during the era of Dato' Patinggi Abdul Taib Mahmud as the Minister of Defence, but the idea could only be materialised in 1980's when Dato' Seri Dr. Mahathir Mohammad, then the Prime Minister of Malaysia and Datuk Abdullah Ahmad Badawi, the Minister of Defence at that time urged the establishment of a corps to handle religious affairs in ATM to be implemented immediately. The establishment of KAGAT was in line with the *Dasar Penerapan Nilai-nilai Islam* (Inculcation of Islamic Values Policy) launched by the government at that time. *Dasar Penerapan Nilai-Nilai Islam* or, in English, Inculcation of Islamic Values Policy which was introduced by the government was not meant to convert the non-Muslims. The intention of the government was that all Malaysian citizens are able to appreciate pure Islamic values which are good and uncontradictory to the teachings of other religions, which encompass various aspects such as administration, management, education, economy and social aspect. Universal Islamic values which are made as the base foundation are trust and responsibility, sincerity, noble deeds and gratefulness. Inculcation of these values can eradicate malpractices such as bribery, corruption, crime, oppression abuse of power (BAHEIS 1980). Consequently, on June the 24th 1980, the Armed Forces Council or Majlis Angkatan Tentera (MAT) in its 197th conference agreed to the establishment of Kor Agama Angkatan Tentera (Armed Forces Religious Corps) or its abbreviation KAGAT. Next, on April the 16th 1985, the establishment of KAGAT received the royal ascent from the Duli Yang Maha Mulia Seri Paduka Baginda Yang Dipertuan Agong the VIII, Sultan Iskandar Ibn Al-Marhum Sultan Ismail, as the Commander-in-Chief of the Malaysian Armed Forces and KAGAT was officially formed on the same date of 16th of April 1985. With the establishment of KAGAT as the 16th corps in the Malaysian Army or Tentera Darat Malaysia (TDM), its duties cover the three service arms of the Malaysian Armed Forces, which encompass the Army, the Navy and the Air Force (*Risalah KAGAT* 1986).

On the 29th of November 1984, the 238th Conference of MAT gave the approval for the KAGAT service scheme (Minutes of Meeting, 238th Meeting of MAT). Then, in its 249th meeting on the 29th of March 1986, MAT approved

the terms and conditions of transfer of service of Islamic Affairs Officers under the Public Services Department (JPA) to the Ministry of Defence Malaysia under the scheme of military service (Minutes of Meeting, the 249th Meeting of MAT on the 29th of March 1986) (Jabatan Arah KAGAT 1986). With the establishment of KAGAT at that time, it was clear that it was intended to achieve the following objectives:

1. To meet the needs of Muslim ATM servicemen and their families.
2. To provide facilities and education to the military fraternity during a time of peace, emergency or war.
3. To build righteous morals or *akhlaq*, endurance and strong discipline among members of ATM based on Islamic values which are appropriate with the time and situation.
4. To solve problems in administration of Islamic religion in accordance with enforced regulations from time to time, specifically in the *shari'ah* affairs and relation between ATM and the public community.
5. To strive in managing any matter deemed necessary by the authority for the sake of Islam and its development in ATM (*Di Persada Kegemilangan* 2005).

In line with KAGAT establishment, all individuals in the service of the Malaysian Armed Forces are directly and indirectly recommended to understand the aims of establishment of KAGAT. This was made clear as what was stated by the then Deputy Chief of The Army Lieutenant General Datuk Yaacob Mohd Zain who asserted that all officers and members of the army must obey and respect KAGAT personnel in order to safeguard the effectiveness of implementation of Islamic values and discipline.

Results:-

Findings of this study show that efforts of shariah compliance in various policies, programmes and activities in ATM today have increased and are being continued thus leaving a huge impact towards the success of KAGAT in its dakwah implementation in a more holistic manner in order to build a credible army having high spiritual resilience and strong combat readiness in the Malaysian Armed Forces.

Efforts towards Shariah Compliance

The Malaysian Armed Forces began with the establishment of the Malay Regiment (later evolved into Rejimen Askar Melayu Diraja RAMD) in 1933 by the British and as such definitely many traditions and legacies left by the occupying force were still inherited by ATM organisations. In relation to that, among the early efforts carried out by KAGAT, then led by Colonel Abdul Hamid Zainal Abidin, have given explanation on the importance of Islam in military organisations as well as the necessity for each member of ATM and its leaders to comprehend Islam to the best possible.

Additionally, KAGAT which established in 1985 had arranged planning and dakwah in a *wasatiyyah* manner in order to carry out the policy of *Dasar Penerapan Nilai-nilai Islam* particularly in the aspects of administration, management and policy. Colonel Abdul Hamid, as the first Director of KAGAT, realised the huge trust and responsibility being carried which was to fortify the policy of *Dasar Penerapan Nilai-nilai Islam* introduced in 1983 by the then Prime Minister of Malaysia, Dato' Dr. Mahathir Mohammad, in the Malaysian Armed Forces. In relation to that, KAGAT has been playing an important role in implementing such trust through the Jawatankuasa Penerapan Nilai-nilai Islam ATM (JIPNI) with KAGAT being the secretariat to the committee. Results of this study show that through this committee KAGAT succeeded in implementing the following:

1. Prohibition of Alcohol in ATM

KAGAT through JIPNI tabled a motion for alcohol prohibition in ATM to the Chiefs of the Armed Forces Committee or the Jawatankuasa Panglima-Panglima Angkatan Tentera (JPP). In relation to that, in the 316th JPP Meeting the Alcohol Prohibition Order or Arahan Pengharaman Arak in ATM was approved. Through this military order, all members, buildings, formations, bases or regiments are prohibited from having any activity of sale, storage or consumption of all kinds of alcohols in all activities involving ATM events or premises (Burhanuddin 2018).

2. Celebrating the Success of Equator Crossing

In sailing activity, any vessel which succeeds in crossing the Equator is considered a huge and historical success. Therefore, any ship which manages to cross to the line will celebrate that victory with a ritual or ceremony in order to avoid any undesirable incident. Such belief and activity were also practised by ship crews involved in any voyage of the Royal Malaysian Navy or Tentera Laut Diraja Malaysia (TLDM). Realising the superstitiousness of such practice, KAGAT carried out a study and prepared a special report to JPP in order to prevent such practice from being continually practised in TLDM. In relation to that, the 316th JPP Meeting decided that the special ceremony or

ritual celebrating Equator crossing is a ritual of another religion and against the *shariah* and Islamic creed. The ritual must be replaced with a programme more suitable to Islam such as recital of Surah YaaSin and prayers for safety (Burhanuddin 2018).

3. Amendment to Marriage Policy among Army Personnel

According to the rule of marriage inherited from the British Army, among others it was mentioned that, “marriage of a ranking officer to another is allowed, but that of a ranking officer to one of another rank is not allowed”. Realising the reality of such practise being one against the teaching of Islam, efforts to change the policy is being carried out (Jabatan Arah KAGAT 2019).

4. Abrogation of *TepungTawar* Ceremony in ATM

During the 1970’s, 1980’s and early 1990’s there were so many *tepingtawar* ceremonies or rituals, especially when officiating newly procured military equipment or machinery. Being aware that such practice is against Islamic teaching, KAGAT made the effort to cancel or abrogate such ritual and was successful in abrogating such practice through the 334th JPP Meeting(Jabatan Arah KAGAT 2019).

5. ‘*Awrah* Covering Attire for Female ATM Personnel

KAGAT had assisted in the implementation effort of ‘*awrah* covering attire and permission for headscarves for female Muslim ATM members. The ATM Council approved the proposal of alteration to female attires for the Malaysian Army, Royal Malaysian Navy and the Royal Malaysian Air Force from short-sleeved and skirt uniforms to a more proper attire which covers the *awrah* of women suitable for female Muslim soldiers and officers of the army (Jabatan Arah KAGAT 2019).

6. Regiment-related Matters

KAGAT had also given their views on behalf of ATM on discontinuing a number of matters which are against the Islamic *shariah*. Among the matters being mentioned were the practice of *tiupan tetuang* (blowing of Malay traditional musical horn) together with some superstitions, meditative silence before Tugu Pahlawan (The National Monument), Quarterdeck Salute, as well as the sword-crossing formation and movement in military marches (Khairul Fauzi 2013).

Approaches to Strengthening Shariah Practices

Apart from the above, one of the biggest achievements in the effort in ATM to reinforce dakwah and give a more solid education as well as observance of Islam among Muslim personnel in ATM services was that KAGAT had worked on a policy named *Dasar Pembinaan Mental dan Kerohanian Islam* (Mental and Islamic Spiritual Development Policy). Through this policy, every Muslim member of ATM, throughout his or her service in ATM, is obliged to receive a special education for the purpose of mental and Islamic spiritual building with certain guidance and guidelines gazetted from time to time (PMAT 9/91) (Jabatan Arah KAGAT 1991). Though this gazetted policy, two kinds of constructs are presented as additional to the existing policy of physical exercises, with the purpose of producing soldiers who have physical, mental and spiritual resilience. The type of constructs are as follows:

1. Mental resilience, through Islamic knowledge encompassing knowledges on *fardu ‘ain* and *fardu kifayah*.
2. Spiritual strength, exercises and observation of authentic and accurate Islamic practices.

Knowledge which is delivered and Islamic observance play an important role in shaping a noble morality among members of the army. This is in line with the emphasis on the importance of good morals in ascertaining the level and how good a Muslim is.

1. Mental and Islamic Spiritual Building Policy

In the aspect of mental resilience, each Muslim servicemen in the Malaysian army must be able to perform all *fard* (‘*ain* and *kifayah*) requirements completely and correctly. Behaviour, actions and practices contrary to religious teachings are not allowed in ATM. Therefore, as long as one is in service of the army they are obliged to:

- a. Possess mature and solid Islamic thoughts which are free from negative elements and protected from erroneous thinking deviating from true Islamic teachings.
- b. Receive basic Islamic education which including these items: basic education on *fardu ‘ain*, basic education on *fardu kifayah*, *jihad* education, family education, *akhlaq* (moral) education, leadership education, education on al-Qur’an and al-Sunnah, education on ‘*ibadah*, Islamic civilisation education and *tasawwur* Islam.

In carrying out this policy, all training centres, formations, and teams must allocate not less than 857 hours per annum to allow members under their command to receive education as outlined above. In the aspect of spiritual resilience, all Muslim personnel in the Malaysian Armed Forces will be given spiritual training and education throughout their service in the army to become a soldier which has the characteristics of a Muslim, a Mukmin, and a Muhsin based on the planned and determined programmes (Burhanuddin2018).

2. Reinforcement of the Role of KAGAT

Current development in ATM has driven the highest leadership and uppermost echelon of ATM to relook into the aspect of human capital of its members. The material aspect alone is deemed to be incapable of guaranteeing the team's strength in its true sense. Modernisation trend in terms of weaponry technology, defence strategy and human resource development must run in tandem with the internal development of the officers and the soldiers. In other words, desirable military modernisation is meaningless if it is only to make ATM proud of the organisation's apparent material strength alone whereas it is fragile in terms internal strength(Abdul Hamid 1992).

The intention and aspiration of KAGAT establishment are on the basis and standpoint of ATM which wishes to see changes in its organisation towards a more effective inculcation of Islamic values. It has its own functions and roles set in line with its objectives which have been determined (Burhanuddin 2018). The role which needs to be played by KAGAT is not to develop soldiers having the courage and fighting spirit like 'Rambo' while carrying out their duties or responsibilities. Instead, members of the armed forces are groomed to have fighting spirit which embody the Messenger of Allah (PBUH) as the best role model. In other words, serving members of the army must be educated with observing all military values strictly and fiercely but at the same time they must also observe good values. Both characteristics must be combined to develop a commendable and excellent military personality(Mohd Hashim 1995).

Conclusion:-

After 37 years of its establishment, KAGAT has definitely gone through various experience, events and planning involving members of ATM and KAGAT organisation itself. Beginning with a number of members and officials as well as incorporation of religious figures from the public into KAGAT together with the 'Tukar Kor KAGAT' approach at the early stage, huge changes have been made to date with regards to its organisation, staffing, and hierarchy as well as an increase to its officers and members, be it in terms of numbers, skills, or capability in addition to its continuous and planned persistence and dakwah efforts.

Throughout that period, KAGAT has been providing services in Islamic education, observance of Islam and Islamic *shi'ar* to ATM personnel and organisations. KAGAT has also been imparting a positive effect in terms of ATM image building as an important organisation of the nation in support of policy of the government which intends to build Malaysia into a peaceful nation and blessed by Allah. A nation built on the shoulder of an ummah on the basis of *taqwa* shall invite blessings from Allah. Allah says in Surah al-A'raf ,verse 96 which means: "And only if the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied (the messengers), so We seized them for they were earning".

The outcome of this study has contributed to knowledge development on shariah observance in the nation's defence sector, ATM in particular, as such study lacks of being explored by previous researchers. The study's findings also contribute to development of knowledge on the approaches being used to inculcate *shariah* conformance in the defence sector. Members and administrators in the security sector can benefit from using findings of this study as a guide to observing the *shariah* in their respective organisations. This study focuses on the aspect of *shariah* observance and the methods used by ATM. Therefore, future researchers can focus on other topics such as that on the benefits or impacts of *shariah* observance in ATM or other defence and security organisations.

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