

**ISLAMIC LEADERSHIP IN THE MALAYSIAN ARMED FORCES: A CASE
STUDY AT SUNGAI BESI MILITARY CAMP**

Maizalinda binti Mat Daham
(Matric No. P010491)

Academic Project submitted in fulfillment of the degree of
BACHELOR OF
DAKWAH AND ISLAMIC MANAGEMENT
WITH HONOURS

Perpustakaan KUIM



1000012534

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Kuala Lumpur

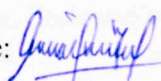
March 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the working this academic project is my own except for quotations and summaries, which have been duly acknowledged.

Date: 22th March 2004

Signature: 

Name: Maizalinda Mat Daham
Matric No: P010491
Address: 137, Pondok Haji
Mohd Zain, 16600
Pulai Chondong,
Kelantan.

ACKNOWLEDGEMENTS

In The Name of God, Most Gracious, Most Merciful. Alhamdulillah, praise only to our God and to our holy Prophet (peace be upon him), his family, friends and all Muslims. I wish first to thank God for his blessing that enable me to finish this academic project.

A million thanks to Dr. Hersi Hilole who act as my supervisor along do the research and taught me a lot in everything I do. Thanks to Prof. Dr. Mohamed Asin Dollah, Dean of Faculty of Leadership and Management for his comments and advises, to all lecturers of their patience in teach, advise, hear and understand me in all circumstances. Next, thanks to all staff of the Faculty of Leadership and Management, Islamic University College of Malaysia.

Special thanks to Major Ahmad Kamil bin Haji Abdullah who have given me more references material and detail information during the interview sessions. I would like to thank military center for giving me permission to enter on that area in collecting data process such as interviews directly.

My utmost gratitude and remembrance to my beloved mother Azizah Deraman for her encouragement and sacrifice, K-Ja, Abg Lee, Abg Dee, Deq Nahar, adik and also family who always emphasized the importance of education as a means of achieving a happy life in the future.

To all colleagues of Faculty of Leadership and Management especially TD2 03/04, thanks for being understanding and four your encouragement may God bless you all. I wish to thank to Abg Mie, C’Ross, Dillah, Bie, Tie-pm, Jaksa II committee members and all of friends, also who those help, support and cooperate by contributing ideas and time for me. Special thanks also to my housemates A0406, my life is more beautiful with all of you in it. I am forever in debt all of your good deeds.

Last but not least, I would like to thank those who involved directly or indirectly in this academic project. May this project paper be useful for future students and all. Thank you.

Wassalam.

Maizalinda Mat Daham
Pulai Chondong.
Kelantan.

ABSTRAK

Kajian ini adalah untuk mengkaji dan mengetahui tentang kepimpinan Islam di kalangan Angkatan Tentera Malaysia khususnya di Kem Sungai Besi. Di dalam kajian ini, penulis turut mengkaji tentang sejarah, kepimpinan, pelaksanaan dan keberkesanannya serta sumbangannya kepada negara. Kajian ini dijalankan ke atas sekumpulan responden dari pelbagai pangkat dan dalam lingkungan umur yang dikhususkan. Untuk memperolehi data, beberapa teknik kajian telah digunapakai iaitu temubual, tinjauan, pemerhatian di kawasan kem dan meneliti dokumen yang berkaitan. Hasil kajian telah menunjukkan bahawa kepimpinan Islam dalam Angkatan Tentera Malaysia sebahagiannya dipengaruhi oleh dasar yang telah ditetapkan oleh Angkatan Tentera Malaysia itu sendiri dan komuniti yang berkaitan. Dapatan dari hasil kajian juga menunjukkan bahawa kepimpinan Islam dalam Angkatan Tentera Malaysia di Kem Sungai Besi mempunyai sedikit persamaan dengan beberapa kem lain di Malaysia.

ABSTRACT

This study is to research and find about Islamic leadership among Malaysian Armed Forces specifically at the Sungai Besi Military Camp. The writer researches about the historical background, leadership, implementation and effectiveness of leadership and its contribution to the country. This research is carried out to a group of respondents from different levels and specific ages. In the process of getting input, types of techniques are applied such as interviews, surveys, observations around the camp and readings on the related documents. Research findings show that Islamic leadership in the Malaysian Armed Forces are influenced by their own policies and the societies related to such as Ministry of Defence. It also shows that Islamic leadership among them at the Sungai Besi Military Camp has similarities with other camps in Malaysia.

ملخص البحث

يتناول هذا البحث القيادة الإسلامية لدى عينة الجنود الماليزيين في معسكر سوغاي بسي. وتبحث الكاتبة في تاريخ القيادة وتطبيقاتها وأثرها ومساهماتها في نهضة البلاد. ويركز البحث على مجموعة من المشاركين من مختلف الرتب والأعمار في المركز. ومنهج البحث هو المنهج الوصفي التحليلي كما اعتمدت الباحثة أداة المقابلة والملاحظة، إضافة إلى الاطلاع على الوثائق المتصلة بالموضوع. وقد انتهت الباحثة إلى نتائج منها أن القيادة الإسلامية في الجنود الماليزيين تتأثر في بعض جوانبها بمبادئ وعادات المجتمع وكذلك بلوائح وزارة الدفاع الماليزية.

CONTENT

| | |
|----------------------|------|
| AUTHOR DECLARATION | i |
| ACKNOWLEDGEMENTS | ii |
| ABSTAK | iii |
| ABSTRACT | iv |
| MULAKHKHAS AL- BAHTH | v |
| CONTENT | vi |
| GLOSSARY | viii |
| TRANSLITERATION | ix |
| ABBREVIATIONS | xi |

CHAPTER ONE – INTRODUCTION

| | |
|-----------------------------|---|
| 1.1. Background of Research | 1 |
| 1.2. Significance of Study | 2 |
| 1.3. Aim of Research | 2 |
| 1.4. Objective of Research | 2 |
| 1.5. Problem Statement | 2 |
| 1.6. Scope of Research | 3 |
| 1.7. Literature Review | 3 |
| 1.8. Research Method | 4 |

2. BACKGROUND OF MALAYSIAN ARMED FORCES

| | |
|--|---|
| a) Brief History Before Independence | 5 |
| b) The Development of Malaysian Armed Forces | 6 |
| c) Modernization of Armed Forces | 8 |
| d) The MAF Position in The Ministry of Defence | 9 |

CHAPTER TWO – DEFINITION OF LEADERSHIP, MILITANCY AND WARSHIP

A) Leadership

| | |
|-------------------------------|----|
| i- Leadership in Islam | 13 |
| ii- Conventional Perspectives | 15 |

B) Militancy

| | |
|-------------------------|----|
| i- Old Perspectives | 16 |
| ii- Modern Perspectives | 16 |

| | | |
|------|-------------------------|----|
| iii- | Islamic Perspectives | 17 |
| iv- | Leadership in Militancy | 19 |

C) Islamic War Concept

| | |
|----------------------------|----|
| -The Definition of Warship | 21 |
| -War Preparation | 22 |
| -Tactics and Strategies | 22 |

CHAPTER THREE – IMPLEMENTATION OF ISLAMIC LEADERSHIP

| | |
|---|----|
| a) Among Malaysian Armed Forces | 24 |
| b) How far MAF Practises Islamic Leadership in Their Daily Lives and Societies | 26 |
| c) Contribution to the Country | 27 |

CHAPTER FOUR – THE EFFECTIVENESS OF ISLAMIC LEADERSHIP

| | |
|---------------------------------|----|
| a) Among Malaysian Armed Forces | 30 |
| b) Among The Societies | 31 |
| c) To The Country | 32 |
| d) Findings | 33 |

CHAPTER FIVE – CONCLUSION AND SUGGESTIONS

| | |
|----------------|----|
| a) Conclusion | 39 |
| b) Suggestions | 41 |

| | |
|--------------|----|
| BIBLIOGRAPHY | 43 |
|--------------|----|

| | |
|------------|----|
| APPENDICES | 45 |
|------------|----|

GLOSSARY

| | |
|------------------------|--|
| <i>ad-din</i> | refers to Islam |
| <i>al-Quran</i> | the Holy Book revealed by Allah to Prophet Muhammad SAW |
| <i>as- Sunnah</i> | the tradition of Prophet Muhammad SAW including his deeds, saying and approval |
| <i>da'wah</i> | knowledge about technique to attract people to accept an ideology |
| <i>da'wah Islamiah</i> | an invitation to believe Allah, His angle, His messenger, the Judgement day and accept what happen as a prabation of Allah |
| <i>fardhu 'ain</i> | individual obligation |
| <i>fardhu kifayah</i> | individual obligation's in the society |
| <i>hadith</i> | the tradition of Prophet Muhammad SAW |
| <i>hukum syara'</i> | practical laws of Islam |
| <i>ijma'</i> | consensus of opinion of all jurists |
| <i>Islamic law</i> | the law of Islam as provided for, administered and applied in Malaysia |
| <i>Kabilah</i> | a parts of each group |
| <i>Pendakwah/da'i</i> | person who is giving knowledge to attract people to accept an Ideology |
| <i>Quraish</i> | one of the Arabic ethnics who are in the highest level |
| <i>sahabah</i> | companions who lives in Prophet's period |
| <i>tudung</i> | wearing scarf to cover head of Muslims women |

Transliteration

1. Word

| Arabic word | Latin word | Example | Transliteration |
|-------------|--------------|---------|--------------------|
| ء | ' | فأر | fa`r |
| ب | b | برد | burd |
| ت | t | تال | tall |
| ث | th | ثوب | thawb |
| ج | j | جدار | jidar |
| ح | h | حليب | halib |
| خ | kh | خادم | khadim |
| د | d | ديك | dik |
| ذ | dh | ذهب | dhahab |
| ر | r | رفيق | rafiq |
| ز | z | زميل | zamil |
| س | s | سلام | salam |
| ش | sh | شعب | sha ^c b |
| ص | s | صخر | sakhr |
| ض | d | ضيق | dayq |
| ط | t | طازج | tazij |
| ظ | z | ظالم | zalim |
| ع | ^c | عقل | ^c aql |
| غ | gh | غلام | ghulam |
| ف | f | فيل | fil |

| | | | |
|---|---|------|-------|
| ق | q | قلب | qalb |
| ك | k | كلام | kalam |
| ل | l | لب | lubb |
| م | m | مال | mal |
| ن | n | نجم | najm |
| ه | h | هول | hawl |
| و | w | ورق | waraq |
| ي | y | يم | yamm |

2. Short Vocal

| Arabic Word | Latin Word | Example | Transliteration |
|-------------|------------|---------|-----------------|
| _____ | a | كتب | kataba |
| _____ | i | علم | ʿalima |
| _____ | u | غلب | ghuliba |

3. Long Vocal

| Arabic Word | Latin Word | Example | Transliteration |
|-------------|------------|------------|-----------------|
| ا، ي | a | عالم، فتى | ʿalim, fata |
| ي | i | عليم، داعي | ʿalim, daʿi |
| و | u | علوم، أدعو | ʿulum, Adʿu |

ABBREVIATIONS

| | |
|---------|-----------------------------|
| Co | -Cooperation |
| i.e | -that is |
| KAGAT | -Kor Agama Angkatan Tentera |
| MAF | -Malaysian Armed Forces |
| n.a | -no author |
| n.d | -no date |
| p | -page |
| pp | -pages |
| SAW | -Sallāhu ʿalayhi wasallām |
| sdn.bhd | -Sendirian berhad |
| SWT | -Subhānahu wataʿala |
| UN | -United Nation |

CHAPTER ONE

ISLAMIC LEADERSHIP IN THE MALAYSIAN ARMED FORCES: A CASE STUDY AT SUNGAI BESI MILITARY CAMP.

1.BACKGROUND OF RESEARCH

Leadership is a significant aspect in daily life especially for humans. Through it, we can discipline ourselves, societies and religion, and then certainly we can build a successful country. Islamic leadership is one of the branches of leaderships in the world. This type of leadership is actually practised in all departments or organizations to make sure that there are not detached and always in the correct way. This Islamic research specifically on the Malaysian Armed Forces is to know how far is it practised in their work to the country and daily lives as Muslims. Although the Malaysian Armed Forces are advanced and use modern imported military equipment from the west, but they still practise Islamic thinking in their work and know of the Islamic rules. In the modern world nowadays, the Malaysian Armed Forces must not forget the Islamic Leadership which is a tradition from the previous centuries. This topic was chosen by the writer because the writer feels that there is a need to find and do research in detail about leadership among the army specifically on Islamic leadership. The writer feels that the soldiers are lacking practicality in these situations while we are aimless with the globalization aspect especially from the west. Therefore, the writer is interested to know more about the Islamic leadership among the Malaysian Armed Forces and its implications to the organizations and societies. The writer also wants to find the best way to change the societies perspectives of soldiers mainly related to leadership.

2.SIGNIFICANCE OF STUDY

This is the first research done to the Malaysian Armed Forces especially at the Sungai Besi Military Camp. Besides that, it is important to find new alternatives to upgrade the quality of Islamic leadership in the organization.

3.AIM OF RESEARCH

The main aim of research is to discuss in detail about leadership that uses Islamic values basically in the Malaysian Armed Forces such as from general or specific definitions. Furthermore, it is also to note how far they understand the Islamic leadership concept and how it will be affective on the performance of the soldiers.

4.OBJECTIVE OF RESEARCH

A base of this research is to inform the soldiers and societies on the importance of Islamic leadership in their daily lives. It will instill disciplinary spirit on themselves, societies and religion. Moreover, it can also help to overcome the misunderstanding among the soldiers who do not practise the values of Islam in their work.

5.PROBLEM STATEMENT

There are so many problems faced by the writer when carrying out this research. Firstly, to obtain the permission to enter the military camp area. The problem here is, the military guards control the safety of the camp strictly. So, the writer must send a letter first for their permission to enter and do research at that area. Besides that,

communication may be a problem with the respondents. Probably they will not pay attention to the questions, due to not having enough time and probability on not giving full commitment to the writer, while it's important for the writer to know more in detail of the respondents' understanding on the leadership concept and the performance of Islamic leadership whether it is in practicality or just as a theory.

6.SCOPE OF RESEARCH

This research is to the Malaysian Armed Forces especially at the Sungai Besi Military Camp, Kuala Lumpur so that it can help the writer to get useful input for the research. They are 100% soldiers as respondents from different levels of ranks and departments. This research also counts in the age factor whereby the age of respondents are between 18 to 39 and also above 40 years old. The issue or the matter discussed here is the number of soldiers who practise the values of Islamic leadership in this organization.

7.LITERATURE REVIEW

As the writer finds the research from other researchers about Islamic leadership among the army, there are few articles in the newspaper especially in the special edition in Utusan Malaysia. So, the writer thinks there are a few materials about that. The writer believes that she is the first person to do research on Islamic leadership among the Malaysian Armed Forces especially for the army officers who live in at the Sungai Besi Military Camp.

8. RESEARCH METHOD

The research is a case study, which uses library references as the basic research. To make sure that it has more foundation of theory and practicality, the writer will use 20% of academic materials from any readers resources such as in English, Arabic and Malay mainly from the past researchers. Besides that, the writer will use the same methodology as before including direct interviews with the soldiers, surveys, observations and others methods to make sure that it will be received by people. The Internet will be used as other materials as the second resource to complete this research.

CHAPTER ONE

1.BACKGROUND

a) Brief history before independence

It began with the armed forces on 1st March 1933. It actually started in 1902 with involvement by local citizens after discussions between the Malay Kings and British advisor, Yang Dipertuan Besar Negeri Sembilan Tuanku Muhamad Ibni Yam Tuan Antah, Sultan Perak Sultan Alang Iskandar Shah, Raja Sir Chulan and Undang Rembau Datuk Abdullah Damad have discussed seriously about their suggestion in 1913. Finally, the dream materialised when the Malay Army Legislation was accepted in the National Council meeting on 23rd January 1933 called as No 11 Law.

Beginning from there, when the first recruit was chosen on that day, more than 1000 Malays were present but only 25 people were chosen. They quickly joined the training at the Port Dickson Recruit Training Center called as the first squad. The success they showed has become a motivation for the expansion of the squad to become a company on trial. This leads to the forming of the modern Armed Forces today. Based on this, our government focused to build a navy troop. Then they built the Selat States Navy Regiment (SSNVR) in Singapore on 27th April 1934. Actually, it was the first stage for the Tentera Laut Diraja Malaysia. SSNVR showed their success on October 1938 when they built Penang SSNVR called the Malaya Royal Navy Troop. After one year, the Royal British Navy established its Malay Branch and involved 1430 army officers in 1941.

After the Japanese attacked Singapore in 1942, more or less than 150 navy officers volunteered to work with the British Navy at Sri Lanka, East Africa and India. Half of them came back to Malaya and was involved with Force 136 and the Freedom Union in

September 1945. However, financial get backs caused the British administration to break it up on April 1947. Even though, the country's state of emergency was announced in 1948, the TLM was established and gazetted under the Malay Troop rules on 4th March 1949. It was built at the Woodlands near the British Navy Port at Sembawang, Singapore. The first name of the Air Force has been changed to Malay Volunteer Air Force (MVAF). However, MVAF was cancelled by the British administration when they returned after defeating Japan in The Second World War. Despite of that, the Royal Malaysia Air Force has existed of local citizens who worked as technicians in 1950. Finally, the Armed Forces existed by the aid of the government based on those three branches.

b) The Development of Malaysian Armed Forces

For any organization, the most important things are they will be able to state their position, improve their work and services for a long time. In this position, the Malaysian Armed Forces still do their best even if they were formed more than 50 years ago. They have improved rapidly in the early years after independence with our government support.

There are a few renewals and establishments of the aid support units such as Semboyan Regiment, Engineering Regiment, Artillery Regiment and Military Tank Regiment. They have also formed other support services units such as the Police Army Unit, General Services Unit (including salary, clerical, and education), Army Organizing Unit (including supplies, transportation, electrical and mechanical engineering) and also a secret troop known as the Wataniah Army Regiment.

After the retreat of the British Army from the East Suez in 1967, the Armed Forces took over our country's safety. After resigning from The Malaya Communist Party (PKM) at Haadyai on December 1989, The Armed Forces had to struggle for their achievement. Then, Air Force (PUTD) was formed on 11th March 1995 at Royal Malaysian Air Force, Mahkota Camp, Kluang, Johor. They were established to improve their skills and

achievements in their services including their shooting abilities and mobilities. Now, by using the modern Technology, they need to have informative soldiers in any field called k-soldier.

In administration, Major- General Tunku Osman Tunku Mohd Jewa is the first Malaysian leader from 5th September 1962 to 31st December 1963. Before that, this position was held by Major-General Datuk FH Brooke (11th July 1956 to 25th October 1959) and Lieutenant General Tan Sri Sir Rodney Moore (26th October 1959 to 4th September 1962). (2003. "Tentera Darat berkembang pesat". Utusan Malaysia. 1 March. P.4)

When we look back at our Armed Forces history, we realize that our armed forces is very special not just to us but to the Malaysian Armed Forces (ATM) also. In the beginning, they had to struggle to be a strong troop with only 25 Malaysians and have shown their achievement to be a full battalion called 'The First Battalion Malay Force Regiment' on 1st January 1938 followed by a second battalion on 1st December 1941. 24 years later after independence, they have improved and lastly completed as an armed forces to safely guard an independent country.

Today, they are a strong troop after struggling themselves. It is not as easy as we think; actually they have to pay with their own blood and tears. Before building their branches, they had to face the Japanese occupation, communism, confrontations and others. But in this century, they are still able to prove their abilities not only in their own country but also at the international level. Beginning with the Congo Mission in 1960, they have attended other international missions such as in Bosnia Herzegovina, Somalia, Sierra Leon, Anggola and others. Malbatt (Malaysian Battalion) has always been praised by the international army leaders because of their skills, well-disciplined and also their bravery rather than others in Asia. They have also been praised by the United Nations in every mission they are involved in. Their spirit, dedication and bravery are shown in their realism. They dominate our country's safety systems by using sophisticated warship in their services.

(2003. "Tentera Darat paksi pertahanan negara". Utusan Malaysia. 1 March p.2)

c) Modernization of Armed Forces

The Armed Forces nowadays is successful not by using bullets but with a variety of cannons. They are valuable assets for the Royal Artillery Regiment. It is actually not easy but the improvement ability has been planned and agreed by the Armed Forces structure programme in 2000. This programme has been taken seriously in their structure, colliding ability and also infrastructure. They concentrate more on group combination that have shooting abilities, mobilities, communications and spying abilities. The most obvious things we can see are the Royal Artillery Regiment, Royal Armor Core including the Royal Malay Army Regiment and Royal Ranger Regiment to handle the weapons and military equipments.

So, it is no wonder they become a strong troop. Even though war happened a long time ago, until today it shows us that artilleries is still the best because of their ability to dominate this field. Because of that, they are known as 'kings' in the battle. They help by preparing shooting power that is able to destroy the enemy. For example, they prepare the air weapon systems at strategic places in our country especially to obstruct from helicopter and warship attacks. Our Pier Artillery Group (GAPU) was built and has been divided into fine divisions of armed forces that they should not be attacked or known by the enemy.

More than that, they have to destroy the spy warships and missiles in the air nearby. GAPU nowadays have the sophisticated weapons such as cannons, missiles and air alert radars. The cannons they have are such as Oerlinkon, Starburst missiles and IGLA and Sky guard radar. However, in early 2005 they will be complete with the Jernas weapon system. The Armed Forces also completes their group with the latest cannons 155mm G5 Mk III made in South Africa that were accepted in 2001 to stabilize the Royal Artillery Regiment. Double Catapult Rockets System (Astros II) have been fully involved in the Armed Forces inventory since October 2002.

The first shooting done at the Asahan open field was as a trial and they just used the SS-09 TS trial rocket that is only as long as 11 kilometers followed by using the live rockets called by SS 60 and SS 80 done at Tanjung Hantu, Lumut, Perak on March 2003. Because of the Astros II ability, it can be used to do the general help and is able to shoot back and have internal shots. It has given a big change not even in their ability but in our country pier. It is also as a base in our country pier, improvement process includes continual quantity and quality. By taking more new weapons, they hope not just to be more interesting, dynamic and strong but also to show the best in their moral values.

(Akmar Hisham Mokhles. 2003. "Pemodenan Tentera Darat". Utusan Malaysia. 16 September . p.6)

d) The Malaysian Armed Forces Position in The Ministry of Defense.

The Ministry of Defence under YB Dato' Seri Najib Tun Abdul Razak is helped by his assistant to cover two main services. They are the general service and Malaysia Armed Forces.

Their objectives are to support and make sure our country is in peace and to save our own strategic belongings. Their responsibilities are to prepare excellent troops including soldiers, the navy and the air force. There are also responsible to carry out the country 's policy and all the safety management and sources given to safeguard our country.

The Armed Forces is to take care of our country, they have thirteen divisions and a department. Their functions are:

Country Magistrate Leadership Department.

It is to advise the armed forces council and their officers including the law, the right decisions, army punishment and officers.

Legal Division.

They are able to advise about the legal issues including agreements, role exchanges and subsidiary legislations. They also take steps as government hands in law proceedings in the general court.

Policy Division.

They have to draft the policies connected to defense issues and handle two way or various activities management.

Internal Audit and General Investigation Division.

Do the internal audit tasks and investigations on specific cases for ATM and services in the department.

Development Division.

To coordinate the Malaysia five year plan, conduct allocation for development, manage and control the development of projects resembling.

Obtaining Division.

To plan and manage in obtaining instrument and services.

Military Industries Division.

To improve the local industries obtaining, manage the exchange of technology programme and private projects.

Defense Store Depot.

To ensure the army stock is in stable positions that they are able to be used when needed.

Financial and Account Division.

To manage the budget, accounts and all the matters that are connected with account administration.

Human Resource Management Division.

To manage the policy services and position for general officers and soldiers.

Information Technology Division.

To plan, organize and stabilize computers using information technology.

General Administration and Liaison Division

To organize general administration, accounts, public relationships, parliamentary matters, customary ceremonies and protocol.

Ages Department

To help the ATM ages to manage their perfect socio-economic as recognition based on their tasks in services

Malaysian Armed Forces

The Malaysian Armed Forces it responsible to guard our country and our strategic belongings by any threats. They are responsible to help the government to face the internal threats, general force security, give aid in natural disasters and always get involved in the country's achievement programmes. They also maintain and improve their ability in the international arena to support all policies by involvement in the United Nation.

Armed Forces (TDM)

Their tasks are to make sure our country rule's divinity and strengthen from external attacks. In addition, they also have the second task such as helping the public, including:

- Facing rebellions
- Natural Disasters operation
- Country's development

- Care of peace
- Army ceremonial tasks
- Involvement in the United Nations
- To help nearby countries in operations and activities when needed.

Malaysian Royal Navy

The Malaysian Royal Navy (TLDM) defends the country's waters from any form of attack that can endanger national security. Their tasks are authorized maritime legalization built in our country and give their support into external policy. That means, it is to guard our economic resources especially to the fish, petroleum, maritime communication, cable communication and underwater electrical.

Malaysian Royal Air Force

Malaysian Royal Air Force (TUDM) task is to organize and conduct an independent air troop who is ready to show their strength in guarding the country and is available to show their abilities when needed.

(Kementerian Pertahanan Malaysia, 1999).

CHAPTER TWO

CHAPTER 2

DEFINITION OF LEADERSHIP, MILITANCY AND WARSHIP.

A) Leadership

The word leadership in Kamus Dewan comes from the root word lead. Leader means the person who directs or controls a team, counselor, supervisor, monitor and trainer. Leadership is the position of being the leader of a team. In the Bilingual Dictionary, the word leader means the quality of being good at leading a team, leader outward appearance and leadership.

The notification above shows us the word lead, leader and to be in charge of something which means leadership. So, leadership is a type of group interaction or our daily social interaction process. Leadership has no meaning without a leader and followers.

In Arabic, leadership means Imamah, Khilafah, Qiyadah, Za'amah, Ri'ayah, Ri'asah and Siyadah. Al-Imamah means a leader who leads a team organization. Al-Imam means a person who follows his notification and his right and wrong behaviour.

i) Leadership in Islam

A leader is a person who is able to use his best ability to be valued and understood. A leader actually is a good follower and obedient to Syari'ah (Islamic law) morals and ethics when he deals with Muslims or not.

Our Prophet Muhammad SAW was the first leader and he was an inspiration and special leader to the world. Maybe, outward appearance changed day by day but his quality,

principles and his actions show us the type of good leader that should be followed by every leader whether in a family, team, militant, organization or country. His outward appearance is proof to be a good leader. Allah SWT says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا (21)

(Al-Quran. Al-Ahzab 33:21).

“21. Ye have indeed in the Messenger of God a beautiful pattern (of conduct) for any whose hope is in God and the Final Day, and who engages much in the praise of God”.

In Islam, the leadership of society is a divine responsibility that is not given to just anyone, and Allah makes known to the people those are righteous and worthy persons that He has chosen to perform this important task.

Leadership is also a process to influence someone to change his or her life style by using the serious action for the better life. What is the important in changing something is to be able to change their outward appearance, situation and surrounding. Our Prophet Muhammad SAW in his basic Islamic leadership used three factors; there were meeting, justice and free discussion of their opinions.

With perfect decisiveness, the Islamic leader guides the Ummah in all social and political affairs. He is ultimately responsible for the armed forces, and he keeps watch over the laws and management of society so that by following the Islamic programs, the society moves towards perfection. He puts a halt to deviations and centralizes all the forces and resources of the nation. He turns the whole of society towards a single goal, freedom from oppression and the attainment of sincere service to Allah.

ii) Conventional Perspectives

Leadership also means an act or a process to influence human activities related with their tasks. So, that they are able to get their organization goal target. People should be encouraged into obstruction, intention and confidence to work. A good leader is to be in charge of his committee members to achieve their targets but not to push them. The most important factor about leadership definition is, firstly, leadership must combine one another such as workers and followers. A team member helps the leader to show his leadership status then make a leadership process by accepting unbalanced distribution by them. Secondly, the leader has an authority to make order for his committee and they must support their leader's fixed activities. Thirdly, besides his task to order about what should they do, a leader also influences his workers by observing how his order is carried out. For example, a manager is able to ask his staff to do their tasks but a good manager is able influence his staff to do their jobs perfectly.

<http://www.usm.my/education/kaunseling/tips/kepimpinan>

The use of the word leadership in the concept of its exercise normally applies to situations where a team of people or an organization has a mission or a task to achieve and that someone or perhaps some group is in charge of this process and the results. Leadership is a combination of strategy and character. If you must be without one, be without the strategy. The strength of the beginner or leader shows itself only on his initiative and the risk he takes, not in the actual achievement.

Bernard Bass means leadership is the activity of influencing people to cooperate towards some goal, which they come to find desirable. Robert Golembiewsky in his book says, leadership is a process of focusing the attention and releasing energies of people in a person over another in obtaining goals.

(Peter J. Reed, 2001: 14)

B) Militancy

i) Old Perspective.

The military has always recognized that leaders can, in fact, be trained or developed, although they have also tended throughout history to believe that trainability depended somehow on a rather narrow view of attitude and confidence. This, was felt, was probably more as an in-born factor of presumed good genetic breeding than of any other scientifically or psychologically based analysis. If an aristocratic family consistently produced generations of sons who grew up expecting automatically to become military officers who had leadership thrust upon them, it is no doubt easy to believe that somehow it is in the genes and that family connections are as important as other criteria or acquired characteristic in any selection process. Furthermore leadership is assumed to be a quality that could from time to time be demonstrated by other ranks in exceptional operational circumstances but is required and assumed to be an innate characteristic in officers. Leadership is like beauty it seems, but it is hard to define but one will know it when one sees it.

ii) Modern Perspective.

All the military leaders and strategic specialists agree to use the knowledge for the army modernization to be practised by his army and leadership. The most important thing nowadays is knowledge. Military leaders must achieve knowledge. It is not only to be experts in their field but militancy leadership has to fill themselves with all aspects of knowledge including psychology, social and historical philosophy. The military noticed that a close relationship with communities and psychology is important to the military strategies.

They realize that the main military leadership objectives are to win with minimum damages and in the shortest time. Despite of notification, we know that military leadership will do all the ways to win without damages. That is the top aim to achieve that objective. If the aims are unsuccessfully achieved, so they must make sure that they do not lose souls and equipments. And then, to also make sure of getting success in a short term. They also realize that a group of military with the sophisticated and the best weapons, bravery and efficiency is not enough to win the war except if they maximize their arrangement and management.

iii) The Islamic Perspective.

As we know, we are created to become the humble servants of Allah SWT and our Prophet Muhammad SAW was sent the Islamic exclamation and improve it in people's heart. Therefore, war is compulsory if we can make or it's goal is peace. On the other hand, military in Islam is to attract people into Islam and not to attack them. Allah SWT says in the Al-Quran:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِئْتَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ
(193)

(Al-Quran. Al-Baqarah 2:193)

“193. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God; but if they cease, let there be no hostility except to those who practise oppression”.

Even in Islam, war means to send Islamic doctrine among people but it doesn't mean that we have a low opinion of military preparation. Allah SWT says:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَأَخْرَيْنَ مِنْ دُونِهِمْ لِمَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (60)

(Al-Quran. Al-Anfal 8:60)

“60. Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of God and your enemies, and others besides, whom ye may not know, but whom God doth know. Whatever ye shall spend in the cause of God, shall be repaid unto you, and ye shall not be treated unjustly”.

Before Islam, the Arabs long ago gave the military tasks to Al- Makhzumi kabilah so that they trained their sons to use weapons and how to ride horses. The Arabs went out from their villages to be involved in wars and would go back home when finished. On the other hand, the army was not practised in their societies. In early Islam, military tasks were compulsory in Islamic whether in fardhu ain atau kifayah. Rasulullah was involved in 28 wars that he was the leader. His military groups were called Ghuzwah. Ghuzwah was involved 28 times in 10 years and the paid army existed just after Rasulullah passed away under the second Islamic Caliphate, Umar Al-Khattab.

The Army profession in the Islamic perspectives is a good job. All Muslims are considered the army because we have to care for our religion and ourselves, give the change for people to understand about Islam so that they will stay with Allah SWT. From this point of view, militancy profession actually belongs to Mukmins.

(Profesion Ketenteraan Islam, KAGAT).

Militancy responsibility in Islam is an aqidah necessity based on Islamic conditions and outward appearance done through valid Islamic leadership. Using the rules and correct disciplines from al-Quran, as-Sunnah and then discussions among his scholars decided on a must to do militancy actions. This responsibility is the highest piousness to Allah and also to fulfill the Faith, Islam and Benevolence of Islam. Militancy operations are operations to realize Islamic dakwah that involves war as a task to be done to Allah like in Madinah when it was built. Islam is a universal religion, by using the universal concept in Islamic military; it was built based on races, social status, place, positions and others. It is important to ensure Muslims safety and others from the cruelty among people in the world.

iv) Leadership in the Militancy

Leadership in the militancy needs to have active cooperation and all voluntary armies to be involved in war. By using effective cooperation, the army component will improve their bravery. The army must know their abilities and their scopes then using their knowledge to give and ask for effective cooperation. Those cooperation must be achieved not just by the army unit but the standard at political and strategic planning. The achievements exactly depends on their leaders' credibility. A leader must pass with a good outward appearance, patience in solving problems, able to face every new situations effectively and intelligently, able to instill confidence in their followers, can cooperate with them friendly and also able to take initiatives for them. Besides that, he has to care for their country's harmony, unstable army situations then how to think of rational ways to solve problems without wasting time. He is able to weaken the enemies and build his ability and his army material to fight them.

The most important thing in war is the spirit to be involved in war, without a courageous spirit, everything we do is useless even though we have a lot of army and sophisticated warship equipments. The spirit to fight actually is truth, good discipline, courage to fight enemies, sincerity and futuristic thinking, confidence and expert to control the weapons

supplied and the most important is piousness to Allah. Depending on this situation, we know that before we fight, we have to make ourselves clear so that we are able to be brave and have more fighting spirit. The Muslim fighters a long time ago were very disciplined. They could obey the orders and fulfill them on the spot. Every Muslim has the responsibility to carry out all planning in the justice desired.

C) Islamic Warship Concept.

War in Islam does not mean it hates all non-Muslims, but it is Allah's wish based on his own reasons accepted by all stages of people, War doesn't mean Islam wishes to create influence and praise among people, doesn't mean to confiscate wealth of people or nearby countries or force people to accept Islam, but it has a goal and concept of faith.

War is not referred to the leader but refers to Allah's permission.

The Definition of Warship.

The word war in the Al-Quran comes from the word 'Qatlun' which means kill or killed. War means a fight between two groups to state their own decisions, as the result they kill and are killed. For the other meanings, Islam defines the word war by jihad. Jihad means not only fighting using weapons but it also refers to human spirit, strength, properties, thoughts and time. War in Islam needs spiritual, intelligence and fighting power rather than the fighting body. For example, we have to fight the appetite, attack, colonization thinking that is an influence among Muslims today.

The reason to be involved in war is to defend our souls. Besides that, its also to save Islamic dissemination and give the chance for weak people to choose any religion they want. It is also to control Muslim communities, taking people out from cruelism and imperialism, then be asked to carry out their responsibilities to do dakwah. It depends on the country to accept or refuse that.

Al-Quran gives permission of fighting to safe Muslim themselves. It is:

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

(Al-Quran. Al-Hajj 22:39-40)

0000020396

“39. To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, God is Most Powerful for their aid. 40. (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, “Our Lord is God”.

Responding to the terrorists doesn't mean we attack them but it is to save Muslim's moral and identity, even though Allah advised Muslims to overlook it.

If we look specifically, war in Islam whether in Rasulullah's era or today was not started by Muslims but they were started by the Quraish and non-Muslim communities around. The Muslims have to fight those people who started the war.

War Preparation

Al-Quran asks all Muslims to be prepared at any time so that they will be able to fight the enemies when attacked. Preparation is Muslim's responsibility that must resemble fighting for Allah, is compulsory. Preparation depends on the situation, place and weapons used to attack Islam, so fighting them back is compulsory. In Islam, preparation to fight comes from two resources. It is spiritual and body resources. Firstly, is the spiritual resource. It's the most important thing in Islamic fighting. The proof performed in Rasulullah and his Sahabah's era such as in Badar, Uhud, Tabuk, Hunain and others show us that success is achieved by using the first resources. Secondly, is human power resource. It is not as important as spirit resources. Sophisticated weapons are not enough to state the power. Although using weapons is important in Islam, but history has proven that the spiritual and physical strengths will guarantee the materials preparation such as tactics, health and expertise in using weapons but that preparation is as motivation for spirit.

Tactics and Strategies

The arrangement and preparation to war are important to carry acceptance out. Each arranged planning must be suitable with Islam's planning based on what Allah told us in the Al-Quran. Rasulullah himself practised the war strategies arrangement to be more concrete rather than before. Rasulullah carried out meetings at the mosque before Uhud and Khandak war was conducted by himself. He also made good plans, tactics and unique strategies in the move from Mekah to Madinah. A good planning will help us to succeed not only in the world but also in the Hereafter.

As Syed Qutb said, a team which does not strive in the correct way without any intensive planning, will surely fail with others who strive the other way to be successful if they have good planning in a war. Shortly, the purpose of war strategies, which is suitable to be carried out by us and to destroy all the obstructions in accepting Islam.

Therefore, we understand that all the strategies are to fulfill the Islamic doctrine purposes without army operation and killing among the groups involved. War strategies planning are based on power of the enemies including logistic or human energies, enemy's planning, geographical factor, war surrounding and the important is the enemy moral stage. As a conclusion, success in war is in Allah's wills related with strategies planning and skills suit with geographical, war surrounding and the power of enemies examined.

CHAPTER THREE

CHAPTER THREE

CHAPTER 3

IMPLEMENTATION OF ISLAMIC LEADERSHIP

a) Among The Malaysian Armed Forces (MAF)

Whether the Armed Forces, Navy or Air Forces the implementation of compilation in daily work is an important aspect, because they are the basis of a country's safety. Through efficient leadership, MAF built today can be commodious chest and satisfy on the achievement of implementations dealing with peace and harmony regarding the safety of the country. While all weaknesses of MAF must be examined from time to time so that the implementations of leadership are able to be maintained and increased excellently.

To implement or carry out some matters is not easy mainly because of sacrifices and much commitment which includes time, discipline, working management and others. Time is very important in the daily lives of each individual to manage themselves, society, race and country. But human being are always forgetful until it is too late, in fact they know that mankind was appointed to be leaders in the world since Adam was created until the Hereafter. Allah SWT reminds to the people that they are in waste because they cannot manage time well.

In time management, the discipline aspect is more emphasized so that people will carry out important matters first and then followed by unimportant things. Attention is given to mankind who are appointed and sent by Allah to be world leaders. This appointment is suitable because the Islamic societies are responsible to show the truth in everything and decrease evil and then invite persons and also to defend the faith Allah SWT. This is a trust of responsibilities on the shoulders of Muslims. This appointment is highly respected to Muslims and they were demanded to make perfect leadership responsibility with the

best values and justice to themselves and defend those justice from any internal and external pests.

However, the working management cannot be looked down in order to implement and make all leadership trust mainly Islamic leaderships. Muslims especially MAF have demanded to make tasks in inviting people doing kindness and rejecting bad matters. The feeling of this commendation is the best characteristic that will help to protect and control a great civilization from being destroyed by evil pests. As the military is appointed to take the heavy tasks of Islamic society and country mainly MAF, they must always be prepared in all the fields whether in spiritual or physical aspect suitable of their capabilities. Therefore, systematic and compilation of working management will help to implement the best leadership on military organization nowadays.

We cannot deny that the implementation of leadership in any organization are very important discussions in the life. Because of that, leadership among the military is not easy, the value of leadership is not only based on physical factors as organizational experience and eloquence during talking but it is more than that including piousness, knowledge, agreement with the conditions prior to scholars.

Starting from the lower to the highest level of rank, MAF always cares on current circumstances. The implementation of leadership in this organization can be proud of with the implementation of their functions and roles more effectively as a responsible organization to protect the country. Moreover with the Armed Forces Religious Core (KAGAT), is one of the Armed Forces branches, which has instilled moral values, friendliness and cooperation among themselves to maintain of their physical necessities so that they will produce soldiers who are complete from the spiritual and physical aspect.

KAGAT the spiritual core of MAF is seen as successful leadership of implementations on that organization, whereas through strong leadership, it can be recruited or train soldiers on receiving instruction and implementation as well. For example through strict leadership, armed forces especially KAGAT must obey the “Perintah Majelis Angkatan