

**THE EFFECTIVENESS OF DA^CWAH ACTIVITIES IN KAGAT:
A CASE STUDY AT ILMI, SIRUSA CAMP, PORT DICKSON,
NEGERI SEMBILAN**

**Balqis binti Abdul Wahid
(Matric No. P010447)**

**Academic project report submitted in partial fulfillment for the Bachelor of
DA'WAH AND ISLAMIC MANAGEMENT**

Perpustakaan KUIM



1000012510

**Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Kuala Lumpur**

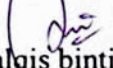
Februari 2004

AUTHOR DECLARE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Date : March 23,2004

Signature : 
Name : Balqis binti Abdul Wahid
Matric No. : P010447
Address : Lot 101 Kg Kelubi,
Jalan Kota Bharu,
16800 Pasir Puteh,
Kelantan.
09-7866640

ACKNOWLEDGEMENT

بسم الله الرحمن الرحيم.

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد صلى الله عليه وسلم وعلى آله وصحبه ومن دعا بدعوته إلى يوم القيامة.

In the name of Allah, the Most Gracious, the Most Merciful. All praise be to Allah is Most Praiseworthy, Most High. May His peace and blessings be upon our beloved Prophet Muhammad SAW. and upon his family, his companions and all his sincere followers after them. Amin.

Praise be upon Allah the most Gracious and most merciful for His blessings to enable timely finish publication of “The Effectiveness of Da’wah Activities at KAGAT: A case study at ILMI, Kem Sirusa Port Dickson, Negeri Sembilan” as a academic project. Although this academic project (KC 3012) is the result of two semester of work hard and creative thinking.

First thing first, I would like to extend a heartfelt and most sincere word of thanks to Ms. Norhayati Rafida bt. Abdul Rahim as a supervisor, helping, teaching, guiding and contribute her ideas to complete my research.

Thanks are due to a number of officers, ILMI, Kem Sirusa Port Dickson, Negeri Sembilan ; Kpt. Suriani binti Omar, Kpl. Abd Hakim Mustafa Kamal Mohd Zin (1068055), Kpl. Sukri bin Ismail (1081977), and Kpl. Suhaimi bin Hassim (1107900) who had provided information on their professions, give co-operations, shared their experience with me and gave me insight into myriad details of KAGAT.

I would like also to express my gratitude to various professional of respondents who spent their time to answer my questionnaires, who sincere to give a correct and accuracy data.

As always, my biggest thanks to my parents namely my beloved father, Abdul Wahid bin Md Salleh and my lovely mom, Hasanah bt Ibrahim, and my siblings Along, Angah Achik, E-g, Haniey, Deq Inn and Deq La for supporting, understanding, making life happy, fun and interesting. I will never forget your good deed.

I also have received a great deal of generous assistance along the way. The following colleagues devoted a great deal of their own time and energy to this academic project, poring over many drafts and providing invaluable feedback. Most important, I thank to Abid, Kak Mi, G-jah, and all of my friends; it is support and affections that make all things worthwhile.

Finally, I pray to Allah SWT. to accept this genuine endeavor as a sincere deed and I believe that this academic project will be of great use to forthcoming researcher or KAGAT.

Amin.

ABSTRAK

Masalah etika, moral dan pengurusan dalam Angkatan Tentera sering didengari suatu ketika dulu yang mana mempunyai pelbagai bentuk masalah seperti penyelewengan, penyalahgunaan kuasa, penipuan, dan mementingkan diri-sendiri. Hal ini telah menjuruskan warga tentera kepada pelbagai bentuk masalah moral yang lain. Oleh hal yang demikian, projek ilmiah ini mengkaji keberkesanan aktiviti da'wah di Kor Agama Angkatan Tentera Malaysia (KAGAT). Tujuan kajian ini dijalankan ialah untuk mengetahui aktiviti da'wah dan mengenal pasti keberkesanan aktiviti tersebut kepada tentera. Kajian ini juga menggunakan metod deskriptif untuk menghurai data-data yang telah diperolehi daripada soal selidik. Hasil kajian tersebut menunjukkan bahawa keberkesanan aktiviti dakwah berada di tahap sederhana walaupun penglibatan anggota tentera amat tinggi dalam setiap aktiviti yang dianjurkan. Hal ini kerana wujudnya masalah-masalah yang mengurangkan keberkesanan aktiviti yang dijalankan seperti peralatan yang tidak memuaskan dan jumlah anggota KAGAT yang kecil. Oleh kerana itu, usaha yang jitu dan bersesuaian hendaklah diambil bagi meningkatkan keberkesanan tersebut. Antara langkah yang boleh diambil ialah menilai semula aktiviti-aktiviti yang dijalankan supaya dapat mengenal pasti tahap penghayatan anggota tentera. Di harap kajian ini dapat membantu dalam menaikkan institusi ini.

ABSTRACT

In the past, Malaysian Armed Forces always faced ethics, morale and management problems such as embezzlement abuse of power, cheating and selfish men. These has led bring the army to ill mannerism and all aspects in morale problem. Therefore, this academic project will study about the effectiveness of da'wah activities at KAGAT. The study was implemented to identify and analyze the effectiveness of activities to armyforces. This study used descriptive method to interpret the data that was done foe the research. The result showed that the level of effectiveness is moderate even though the involvement of army was high in every activity organized. This is due to the existence of problems that decreased the effectiveness of the activities organized such as unsatisfactory equipment and fewer number of army forces. Thereby, suitable effort must be implemented to achieve its effectiveness. Its hope this study will help to upgrade this institution.

ملخص البحث

وقديماً تترد في أسماعنا كثيراً المشاكل الانحلال الخلقي والإداري في القوات المسلحة، منها الانحرافات في الإدارة والسلطة والغش والأنانية. وهذا الوضع يدفع القوات المسلحة إلى التورط في القضايا الاجتماعية الأخرى. لذا يقتضي هذا البحث أن يدرس مدى فعالية البرامج الدعوية التي تنظمها وحدة الشؤون الدينية في القوات المسلحة الماليزية. ويهدفها هذا البحث المنهج الوصفي في تحليل العينات الحاصلة من الاستبيانات. ونتيجة هذا البحث تشير إلى أن فعالية البرامج الدعوية ما زالت في المستوى المتوسط على الرغم من مشاركة أعضاء القوات المسلحة فيها. وهذا الأمر ناتج من وجود المشاكل التقنية التي تضعف فعالية البرامج المعدة مثل عدم توفر الأدوات الكافية، وقلة عدم الموظفين في وحدة الشؤون الدينية في القوات المسلحة. ومن أجل ذلك، فإن الجهود العظيمة والمناسبة لا بد من تنفيذها لرفع فعالية هذه البرامج. ومن هذه الجهود هي تقويم البرامج المنعقدة لمعرفة مستوى فعالية هذه البرامج لدى أعضاء القوات المسلحة. ويُرجى من هذه البحث أن يساهم في رفع سمعة هذه المؤسسة العسكرية.

CONTENTS

	Page
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iv
ABSTRACT	v
MULAKHKHAS AL-BAHTH	iv
CONTENT PAGE	vii
LIST OF TABLES	ix
LIST OF FIGURES	x
LIST OF APPENDICES	xi
GLOSSARY	xii
TRANSLITERATION	xiv
ABBREVIATION	xvi
CHAPTER I : INTRODUCTION	
1.1 Research Background	1
1.2 Problem Statements	3
1.3 Goal	4
1.4 Objectives	4
1.5 Hypothesis	4
1.6 Key Terms	5
CHAPTER II : LITERATURE REVIEW	
2.1 Islamic Da'wah	7
2.2 Da'wah Programs	10
2.3 Kor Agama Angkatan Tentera Malaysia	13
CHAPTER III : METHODOLOGY	
3.1 Definition	14
3.2 Data Collection	14
3.3 Sampling Method	15
3.4 Collection Method	16
3.5 Analyze Data Method	18
CHAPTER IV : FINDINGS	
4.1 Introduction	20
4.2 Respondent's Background	20
4.3 The level of Involvement by Respondents in Da'wah Activities	23
4.4 The Level Effectiveness of Da'wah Activities by KAGAT	28

CHAPTER V : CONCLUSION AND SUGGESTIONS	
5.1 Conclusion	34
5.2 Problems	35
5.2.1 Problems On Army Forces	35
5.2.2 Problems On Organizing Activities	36
5.3 Suggestions	37
BIBLIOGRAPHY	40
APPENDICES	43

LIST OF TABLES

	Page
Table 1 : Respondent's background	21
Table 2 : The level of respondent's involvement in da'wah activities	23
Table 3 : Percentage of respondent's involvement by activities	25
Table 4 : The Level of effectiveness of da'wah activities in KAGAT	28
Table 5 : Percentage of effectiveness of da'wah activities by statements	30

LIST OF FIGURES

	Page
Figure 1 : The involvement of respondents in da ^ʿ wah activities	24
Figure 2 : The level of effectiveness of da ^ʿ wah activities by KAGAT	29

LIST OF APPENDICES

	Page
Appendix 1 : History of ILMI	40
Appendix 2 : The chart of ILMI	51
Appendix 3 : Questionnaires	52

GLOSSARY

<i>Al-Quran</i>	: The Holy Book revealed by Allah SWT. To Prophet Muhammad SAW.
<i>As-Sunnah</i>	: The tradition of Prophet Muhammad SAW. Including his deeds, saying, and approval.
<i>Aidilfitri</i>	: Islamic celebration on 1 st <i>Syawal</i>
<i>Ailadha</i>	: Islamic celebration on 10 <i>Zulhijjah</i>
<i>Al-Khayr</i>	: Goodness
<i>Amar Makruf Nahi Munkar</i>	: Fight for good things and avoid the bad one
<i>Aqidah</i>	: Islamic belief
<i>Bil Hikmah</i>	: Good talk
<i>Da'wah</i>	: Propagation of a belief
<i>Da'ei</i>	: Islamic missionary
<i>Din</i>	: Islamic religion, complete way of life
<i>Fardu Ain</i>	: Muslim religious duty or obligation what one must to do comply with religious requirement
<i>Fiqh</i>	: Jurisprudential
<i>Halal</i>	: Lawful
<i>Haram</i>	: Forbidden
<i>Hikmah</i>	: Wisdom
<i>Islah</i>	: Reformation, renaissance
<i>Khyra Ummah</i>	: A good society
<i>Khurafat</i>	: Nonsense habitual
<i>Maal Hijrah</i>	: Islamic New Year

<i>Mahabbah Fi Allah</i>	: Love to Allah
<i>Maulidur Rasul</i>	: Birth of Prophet Muhammad
<i>Nisfu Sya^ʿban</i>	: Day of 15 Sya ^ʿ ban
<i>Nuzul Quran</i>	: Day of <i>Al-Quran</i> came out into human
<i>Qiamullail</i>	: Stay up at middle night after a sleep a while
<i>Rahmat Lil Alamin</i>	: bless on world
<i>Salam</i>	: Peaceful
<i>Shariah</i>	: Shariah the Muslim code of religious law
<i>Tahlil</i>	: Religious ceremony
<i>Terawih</i>	: Pray in Ramadhan's night
<i>Ummah</i>	: Community, society
<i>Usrah</i>	: A meeting group
<i>Yassin</i>	: Name of <i>Surah</i> in <i>Al-Quran</i>

ARABIC WORDS transliteration SYSTEM
transliteration TABLE

1. ALPHABET

Arabic	Latin	Example	Transliteration
ء	'	فار	fa'r
ب	b	برد	burd
ت	t	تَلّ	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'b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zalim
ع	'	عقل	'aql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لبّ	lubb
م	m	مال	mal
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يَمّ	yamm

2. SHORT VOWEL

Arabic	Latin	Example	Transliteration
_____	a	كُتِبَ	kataba
_____	i	عِلْمٌ	'alima
_____	u	غُلِبَ	ghuliba

3. LONG VOWEL

Arabic	Latin	Example	Transliteration
ا،ى	a	عالم/فتى	^c alim/fata
ي	i	علم/داعي	^c alim/da ^c i
و	u	علوم/أدعو	^c ulum/ad ^c u

4. DIPHTHONG

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawm
ي	a	ليل	layl
ي	iy	شافعي	safi ^c iy (ending)
و	uw	علو	^c uluww (ending)

5. EXEMPTIONS

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter "a" and not to '.

Example : أكبر transliterated to akbar (not 'akbar)

5.2 Arabic letter ة (ta' marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to letter "t".

Example : مكتبة الإمام transliterated to maktabat al-imam

However if the Arabic letter ة (ta' marbutah) found in a word with ال (al) in a single word or in the last word in a sentence, it is transliterated to the letter "h".

Example : المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah
 قلعة qal^cah
 دار وهبة dar wahbah

ABBREVIATION

ATM	-	Angkatan Tentera Malaysia
Aw	-	Askar Wataniah
Bakat	-	Badan Kebajikan Anggota Tentera
BGD	-	Briged
Bil	-	Bilangan
Bn	-	Batalion
BPA	-	Bilangan Perkhidmatan Awam
BSPP	-	Bilangan Staf Perisikan Pertahanan
Cet.	-	Publisher
CPK	-	Cawangan Perisikan Khas
CPA	-	Cawangan Pentadbiran Khas
Div.	-	Division
DKM	-	Divisyen Keselamatan Khas
Dr.	-	Doctor
Hj.	-	Haji
Jen.	-	Jeneral
KAGAT	-	Kor Agama Angkatan Tentera Malaysia
Kpt.	-	kaptan
Kpl.	-	Kopral
MAT	-	Majlis Angkatan Tentera
Mej.	-	Mejar
PEMAK	-	Pembantu Agama Kanan
PEMAS	-	Pembantu Agama Biasa
PEMARA	-	Pembantu Agama Rendah
SAW./PBUH	-	Peace be upon him

CHAPTER I

INTRODUCTION

CHAPTER 1 INTRODUCTION

1.1 Research Background

The decrease problem of moral, discipline, management in army had inspired the author to analyze the activities of Kor Agama Angkatan Tentera Malaysia (KAGAT) at Institut Latihan Kefahaman Islam (ILMI), Kem Sirusa Port Dickson, Negeri Sembilan. Before we go far, we must know the concept of da^ʿwah.

To understand the concept of da^ʿwah, we must understand the word of da^ʿwah. Word of da^ʿwah comes from Arabic word (دَعَا) which means a way to convey human being to obedient Allah.

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
المشركين

Say thou: "This is my way: I do invite unto God, on evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to God! And never will I join gods with God!"

Al-Quran, Surah Yusuf 12:108

Da^ʿwah aims to invite people to truth path, the right religion and bow to Allah S.W.T with sincerely and obey to all of the matters from His prophets.

On the effectiveness of da^ʿwah, we can see the effectiveness of da^ʿwah from the change from bad attitude to good attitude in managing army forces. These efforts are essential to

highlight the Islamic value starting from recruitment, cadets, and apprentices will show results. Through programs of “Dasar Pembinaan Mental dan Kerohanian Islam (DPMRI ATM) as basic exercise in ATM. This is to create a good behavior and positive attitude’s society of army that is consistent in obedient to Allah SWT.

In ATM, Islamic value has been established since 1933. However, at that time, the teaching of the values subject were limited, unarranged and without recognized by Military Council (MAT) as the main body in ATM (A.Samad Idris, 1983).

The learning process started via informal learning that is taught by religious’s teacher have certificate of Empat Thanawi from religious school. In the effort to execute and instill the Islamic value in ATM, and the need of religious learning in organization. Therefore 16 April 1986, KAGAT was establishing to take over this role. This establishment will produce a group of army those who have high spiritual in working, hardworking in accomplish the religion, government and nation.

Based on the book “Ketenteraan Islam dan Bimbingan Rohani” (Zainal, 2000) ; the strength of army is based on five main factors are physical ability, logistic or equipment, discipline, morality or spiritual and team spirit. It shows that morality factor will overcome material factors the spiritual strength of will move him towards every army discipline. Based on the information, this paper tries to analyze the programmes and activities organized by KAGAT.

1.2 Problem Statements

Arm Forces in America and Britain admitted that strong spiritual is one of the military elements in every army. Field Marsyal Montegory(1982) stated that the true strength of army is based on strong spiritual, heroic spirit, team spirit and military discipline (Nigel Hamington,1982). With reference to this, KAGAT was established to generate good spiritual in Muslim military. Besides that, KAGAT has an important role to perform da^ʿwah activities to army. The effort of KAGAT shows a good response and instills the culture of 'keramah insaniah' and to prevent ill mannerism, and reduce bad habit such as drinking, drug addiction and loitering.

Based on the context; first, what are da^ʿwah activities give positive effect to army? How can the spiritual activities can leave a deep effect or influence to army? How can various activities guarantee effectiveness and success?

Second, what are the results and response on the activities executed to army? Then, how can the skills front the activities be applied in management, administration, discipline, society and religion?

Third, based on the analysis and the implementation by ATM and KAGAT, is everybody able to perform their job in effectively and able to accept criticism from others?

Fourth, what are the problems and obstacles faced by ATM commitment in executing and spreading Islamic values? The development of mental and spiritual creates a generation of Islamic military who are obedient and well mannered. Do the problems faced in the execution hinder the performances of the activities carried out? From these questions on da^ʿwah activities, the study tries to see the response from the army and their adherence to the activities.

1.3 Goal

The main objective of this research is to analyze the effectiveness of da'wah activities at Sirusa Camp, Port Dickson, Negeri Sembilan. In this research, detailed observations will focus on the activities that are implemented in this camp. The findings may be evaluated from perspectives to include the army, religion, and the nation as well.

1.4 Objectives

1. to identify the da'wah activities organized by KAGAT for the army.
2. to observe the involvement the armies in every activities are organized by KAGAT.
3. to analyze the effectiveness of da'wah activities in KAGAT.

1.5 Hypothesis

Before starting this study, the early hypothesis to the issues of the effectiveness of da'wah activities in army. The study assumes that the effectiveness of da'wah activities is most appropriate the methods are the more effective the activity will be. Beside that, the varieties of activities are very effective and leave a good effect to army forces in getting depth Islamic knowledge.

1.6 Key Terms

Da'wah Islamiyyah

Da'wah means call and invite. Therefore, da'wah Islamiyyah ia a invitation to understand the true as a 'Ad-Deen' or a way of life. It is a complete life style include all of like 'akidah', social, economy, relationship, education and so on. (Ahmad Tajuddin bin Abdul Hamid, 1998). Da'wah means delivered. It sharps that 'tabligh' person or society to Islamic path, and blessing way of Allah. (Torek Sulong, 1996).

The word of da^ʿwah from (دعا، يدعو) that brings to many means: first, invite.

قل هذه سبيلي أدعو إلى الله على بصيرة أنا ومن اتبعني

“You tell (them):this is my Way: I invite to Allah, On evidence clear as the sight of one’s eyes, who follow me (invite you), Glory to Allah)

Al-Quran, Surah Yusuf: 108

Second, application or call.

قل ادعوا الله او ادعوا الرحمن

“Say: “Call upon Allah, or call upon Rahman: By whatever Name you call upon Him, (that is fine) Because the Most Beautiful Names belong to Him”

Al-Quran, Al-Isra’: 110

Based on the example from *Al-Quran* that conclude the basic means is the effort to interact a group of people to accept a belief (*iman*).

KAGAT

KAGAT is a Kor Agama Angkatan Tentera Malaysia or Army Religious Division. It is one of the cords in Malaysia Military Council was established on 16 April 1985. The aim of establishment is to guide in religious matter to all of the army forces. Besides, to give the religious knowledge and able to implement of obedient, convey Islamic da^ʿwah and prepare a religious good services to all of walk in ATM’s society.

Effectiveness

Based on Kamus Dewan (2000), effectiveness means about effective, the effective of act will be come out after it done. Based on The New Oxford Dictionary of English (1998), successfully in producing a desired or intended result. On the other hand, fulfilling a specificied function in fact, though not formally acknowledgement as such.

Activity

The New Oxford of English (1998) stated that, the condition in which things are happening or being done. A thing that a person or a group does or has done, action taken by a group in order to achieve their aim. The degree to which something displays its characteristic property or behaviour.

ILMI

The word ILMI stands for Institut Latihan dan Kefahaman Angkatan Tentera Malaysia. Ministry Appoint Committee established ILMI on 3 March 1995. This establishment to over hand the problem of training center for army to increase and depth religious knowledge. The function of ILMI to give training to KAGAT in all aspect religious's discipline. Beside that, ILMI was organizes courses and classes to army in religious matter.

CHAPTER II

LITERATURE REVIEW

CHAPTER 2

LITERATURE REVIEW

2.1 Islamic Da'wah

With reference to Dr. Syamsul Bahri Andi Galigo (2000) in his paperwork presentation, Islamic da'wah is a Muslim activities based on faith and sincerity to practice, spread, prosperity and peace to human being. Therefore, no da'wah can be state as failure, it may could change its subject to good life. Though, the da'wah doubted as a hindrance in implementing da'wah in the society's norms and tradition.

These issues also stated in the book "Dakwah dan Tuntutannya". Da'wah is a tool to convey or deliver knowledge and religious teaching to Muslim. Learning is required to every Muslim because every one will convey da'wah. Those deliver must have knowledge and convey it effectively. The goal of da'wah in Islam is exclaiming to do good things and avoid the bad ones, (Zuraini Hussain & Ahmad Rafeai Ayudin, 1996).

Based on the book "Metodologi Dakwah, in general, Islamic da'wah is divided to two components; content and the way to deliver knowledge that is called methodology. Based on the categories, methodology is an important factor in da'wah because a systematic methodology can send the message to attract the others. A good lesson Is difficult to becomes, if the application is not suitable. Looking at the existence to this world, everything has its own way, how it is created, how it is eliminated, how it is moved, how it is stopped and so on. Therefore, da'wah is a big noble matter, it cannot be separated from it path. (Ab. Aziz Mohd Zin, 2001).

Islamic da'wah movement is complete where its vision and activities whether in the aspect of economy, social, politic, education and society. The successful Islamic da'wah

movement should have high knowledge and understanding about Islam. (Abdul Azam Abdul Rahman, 2000).

The challenge to Islamic movement is to play its role. Islamic da'wah movement should be the core to build *khyra ummah* for forthcoming decade. It can be done if it has a detail plan and effective strategies to implement da'wah in link at regional and global level. As a speaker, Islamic movement should be able to produce aspiration to *ummah* to pay obedient to Allah. The history and experience of Islamic movement nowadays should be the guide for many lessons that Islamic movement nowadays can take. On the other hand, Islamic movement must have positive thinking and be productive in handling new challenges. (Ahmad Azam Abdul Rahman, 2000).

Abd Gahafar (2000) stated in his writing, da'wah with the concept of *al-khayr, kalimah tayyibah, islah, reheat lil alamin, salam* give a new breath of air and style to the political system through Allah's order in determining the modus operandi human politic to achieve peace and happiness.

Based on Ahmad Azam (2000) in his written "Dakwah Dalam Gerakan Islam Di Malaysia" which is taken from Ali Halim Mahmud in his book "Fiqh Al- Da'wah" there is ten da'wah's objectives:

- i) Call on human to obey Allah base on Islam and its methodology.
- ii) Invite human to know each other, to love, to inculcate, friendship spirit and *mahabbah fil Allah* in solving society's problem.
- iii) Prevent all sorts of sins, *khurafat*, and nonsense in matter that are against Islam *bil hikmah*. Shaping Muslim individual with pure Islamic teaching to be complete in all aspect of spiritual, mental and mannerism.
- iv) Shaping family institution based on good on Islamic ethics.
- v) Free the Muslim from colonization and oppression from non-Muslim.
- vi) To form Islamic unions that whose function are to strengthen cooperation in economic, politic and culture.
- vii) To explore Islamic teaching to human being with good planning.

Based on these objectives, Islamic movement plays the role to give awareness to all Muslim to fight for good and avoid the bad ones.

According to a book written by Dato' Wan Zabidi (2001), he gives the definition of Islamic da'wah taken from statement of Sheikh Muhammad Al-Ghazali "da'wah is not blurry exclamation, but a complete program and consist of all knowledge needed by people to make them see clearly the real life goals and encounter them to the way which can guide them in receiving the maximum". He also explains da'wah goals from the Islamic perspective. Those goals are to clarify people's role in this world and the ending that will be waiting for them in hereafter. Besides that, Islamic da'wah is also important to people so a fair counter balance among the activities in order to fulfill life's demands in this World and Hereafter.

Beside that, Akmal (2001) also explains the definitions the definition of da'wah from the linguistic the aspect originated from the Arabic language meaning the invitation, exclamation and calling. Besides, da'wah from terminological aspect means inviting people cleverly to the true way according to Allah's wishes for their happiness and goodness in this world and the Hereafter. A word, which is similar to da'wah is clarification. It means to attract other's interest, or give meaning to some problems and it can be done through various mass media such as radio, television, magazines, video, VCD, fax, internet directly or otherwise. All of this can be used as da'wah mediums in the millennium.

Beside that, the importance of da'wah in economy as written Zainab (1993). Discussed that, we have to look at three things related to da'wah phenomenon itself namely the reality in the country's economic development and how Islamic da'wah encounters recent economic problems. The knowledge of Islamic economic development is people's life to reach Allah's blessing or in other word, the knowledge of economic development is based on Islam and the effort may bring many properties, but it will give life no benefits. (Muhammad Syukri Salleh,1987)

Da'wah is not only to convey information and educate Muslim about Islam which it da'wah communication involves entire idea, process, and Islamic media that is very critical in that case. Besides providing the Islamic information, Islamic media also can clarify the negative information, which cause risks to Muslim. Besides the mass communication in general course, communication courses for business, banking, career, and recreation should be developing by Muslim in order to fulfill their needs in the world. (Deris Daud, 1999).

2.2 Da'wah Programs

On the tract of Mejar Zainal (2000) in journal "Jurnal Sorotan Darat", he plans that strengthen the *akidah* needs to have relevant knowledge. In this case, religious classes that built at cord or other lack effectiveness because the teaching classes are after working hours whether evening or night. This class includes those who want to study more in Islamic teaching. Furthermore, no expert religious teacher or formal syllabuses were around. This class hopes it would bring true faith, *akidah* and *taqwa* that teach in informal.

Besides that, in "The Path of Da'wah Between Originality and Deviation", we are processing towards the noblest and the greatest goal, as Allah is our goal, and we endeavor to fulfill the establishment of Allah's religion on earth along with the state of Islam. In the same book, Imam Al-Banna, then defined the meaning that practiced by him and his brothers everywhere. These are religious lessons, lectures, seminars, conferences, publications, journals, periodicals, and the *usrah*, the *Katibah*, trips, camps, sports and scouts. There are also institutions such as religious school, hospitals, clinics, sports clubs, economic institutions and institutions for social welfare services. He lived as Islam with his brothers, both in comprehension and endeavor in all fields of live. He did not restrict the Islamic way of life to mosque or to knowledge and worship only. (Mustafa Mashhur,2000).

The ways of conveying the Call to non-Muslims are many and the Caller ought to select what he feels are the most effective. Some people will never respond unless they are witness to a magnificent spectacle which pulls them towards Islam captivating them, making them re-examine their previous calculations, making them think deeper and having contrasted past and present then taking that bold decision to embrace Islam. They decide to submit, but this is the submission of the confident and resolute person who now truly knows the truth; not the surrender of a weak faithless individual. Nowadays, we hear of some Europeans who embrace Islam when they see the Muslims lined in prayer, attentive to Allah and turning solely towards Him. The French philosopher Renan said: "Every time I see the lines of Muslims in prayer, I am overwhelmed by a sense of awe, pitiful for myself for not being a Muslim." This statement is a truthful one uttered by a liar, for what holds him from embracing Islam? The attractive presentation of Islam coupled with the firm belief in and sufficient knowledge of the faith are possibly the strongest causes for people's conversion to Islam. This evident in the description of Abdullah bin Abbas's interpretation of *Surah al-Baqarah* during the days of Mina in Hajj. It was said that had Jews and Christians heard his interpretation, then they would have embraced Islam. So it remains evident that the most successful Call to Islam is conducted by Muslims' own observance of its rules and rites, etiquette and manners, and their unswerving adherence on it in the face of errant societies.(Shaykh Muhammad al-'Abdah,1998).

Da'wah movement is easy to eliminate if pressure with environment and existence of question expanding with socio-economy and sosio-culture. This issue is only handled by Islamic organizing about wrong faith, *fardu ain* teaching and management of mosque. It shows that the pride of Islamization has not achieved a coordinated culture system. In its da'wah is not sufficient increase to handle the reality and the Islamic appreciation is not the point about religion as one of the life style. When we see the da'wah nowadays, there is need paradigm shift in Islamization. Obviously, that the new approach that more than repacking aspect or da'wah component is required. It refers to big attitude and thinking or like arrangement and implements of strategy related to achieve the goal. It means the achievement of Islamic quality generally. There are four aspects or components of da'wah

that should pay attention with priority; strong *akidah*, wide knowledge, involvement from authorities and support from public. The effectiveness on basic plan is pre-condition to success. (Mohamad Abu Bakar, 2000).

Islamic da'wah is a fight to accomplish an ambition such as of Prophets SAW. It fights annuity, freedom from colonial and build country with variety of knowledge, spread justice and welfare on the old folks. These are Prophets tasks besides purifying *akidah tauhid* must do. Therefore, when we talk about Islamic da'wah in the context of the role of da'ie, what we must understand and follow is that it is compulsory to each Muslim to oblige to Islamic demand according to their ability, based on time and situation. (Wan Zabidi Wan Teh, 2001).

The more advance way people think, the more able they are to search and find new way to convey da'wah, with the appearance of the way of da'wah in books, magazines, papers, radio and television. In Prophet used speech or lecture in da'wah (*da'wah bil lisan*) and da'wah with action (*da'wah bil hal*). The first person that Prophet preached was his wife, than his closest family, after that to his friends that he did secretly. It is because, he feared for slander and interferences from *Musrikin Quraisy* those who still held on to traditionally that belief of paying respect to idols. Prophet SAW. is not only based on confident or *akidah* to Muslim but it towards in shaping the community with sociologically and psychologically conveyed da'wah.

The wide knowledge is important to da'ie to enforce the subjects to people from all walks of life. Moreover, they are army and have curiosity to know many things. Using *Quranic* and *Sunnah* is required to give strong support on the subjects. Besides that, the da'ie must have knowledge about the history of Prophet, have a good knowledge and sensitive with current issues. All of the benefits and ability will contribute to the success of da'wah. We must emphasized that all materials must be relevant with the subject. For example, when giving a da'wah to teen group the material and content of da'wah must differ from the ones for the senior and children. (Ahmad Redzuwan Mohd Yunus, 1999).

2.3 KOR AGAMA ANGKATAN TENTERA MALAYSIA (KAGAT)

KAGAT hopes that its role to instill awareness and cultivate Islamic value will expand with the development of army. The sharing role of army forces to arouse and effort among family and friends to instill faith, knowledge and practice is hoped to become a culture. The increase understanding is important to avoid harm in community and to prevent the enemy from taking any chances. Thus, every Muslim plays a role to build a new generation with unity. The mediocre and fanatics should have own views and respect each other in all level or with the Muslims.

On the other hand, Redzuan (1996), valued the roles of KAGAT as an institution in an institution. Besides, in his study, he concluded that a number of suggestions to achieve the goal of KAGAT's establishment such as to study the roles and strategies of KAGAT, to evaluate the effectiveness of the implementation, to evaluate the strategies of KAGAT by the army community and to give alternative suggestions to the available strategies.

The study done by Zabidi (1985), under title "KAGAT: Ke Arah Penubuhan Permasalahan dan Jalan Ke Arah Penyelesaian". This study observed the religious service in the early era army establishment. The existence of KAGAT as a cord under Land Army that brought to the history of KAGAT's establishment as a valid institution. Relatively, this study revealed, the early history of KAGAT's establishment as a cord in ATM.

Based on Mej. Burhanuddin (1996) study, he realized the reality to need the have mental and spiritual building. KAGAT has planned 'Dasar Pembinaan Mental dan Kerohanian Islam' (DPMRI ATM) as a basic exercise in ATM. A number of objectives that were achieved in 2000 are every army forces understood and succeeded in training and in religions activities amounting to 857 credit hours per year in their service.

CHAPTER III
METHODOLOGY

CHAPTER 3 METHODOLOGY

3.1 Definition

Methodology is important factor to complete research because research is using the right methodology can get perfect and accurate data. Academic methodology is human effort to establish the knowledge about the scenario and society through a strict system and method. While the efforts to gain data the discipline of methodology is to get more detail. (Koentjaraningrat, 1986). According to Imam Barnabid (1986), descriptive methodology is through observation.

The word methodology comes from Greek word *methodos* meaning a way or path. As a result, the relationship between methodology and academic is tied with the work to understand the subject. (Koentjaraningrat, 1982). If the research used a suitable method, its result would be better.

3.2 Data Collections

This research is divided to two types:

- 1) Library research
- 2) Field research

This research needs to study on subjects at libraries. The study uses of information, data by documentation such as *Al-Quran*, *Hadith*, encyclopedia, dictionary, magazines, papers, journals and relevant books.

A number of libraries that used as a reference place are;

- 1) Library of Islamic University College of Malaysia
- 2) Library of Academy of Islamic Studies, University Malaya
- 3) Library of International Islamic University Malaysia
- 4) Library of Tun Seri Lanang Universiti Kebangsaan Malaysia
- 5) Public Library of Islamic Center
- 6) National Library

However, the library only provides information in theories only. To complete the study, field research is used.

Field research means doing research directly on selected on selected object or subject. The research is done at the sample place to get the data and information with activities that they implemented.

In this framework, the study uses a number of methods;

- a) Sampling method
- b) Collective method
- c) Analyze method

3.3 Sampling Method

The study uses sampling method to determine the subject. A sample is a set of subjects selected from a population. The goal of sampling is to select a sample where the sampling error (difference between sample and population characteristics) is minimized. That way, the sample best represents the population of interest, generalize ability, a hallmark of science and particularly inferential, is maximized as well. (Delbert C. Miller & Neil J. Salkind, 2002).

There are two major goals that sampling can achieve; the first is to establish the representative ness of what we are studying and conversely to reduce bias. The second is to able to make inferences from findings based on a sample to the larger population from which that sample was drawn. (Therese L. Baker, 1999).

The study used sampling method with focus on Kor Agama Angkatan Tentera (KAGAT) at ILMI Sirusa Camp, Port Dickson, Negeri Sembilan as a subject. By using this method, the study will get the general findings.

This sample was selected to easy the researcher to do a study and collect the data. On the other hand, this method a scale, 42 set of questionnaire are given to army in all walks of life such as age, level and department.

3.4 Collective Data Method

Research means effort that was done with collective data and interpretation to collective data. (Koentjaraningrat, 1986). The purpose of study used this method to get information and accuracy data, concrete and value in objective and validity. This study used several of methods to get data and information that required in effort to collect the data and the method to write the research.

The study used two methods:

- a) Interviewing
- b) Questionnaires

a) Interviewing

Interviews are very powerful tool. An interview is one a way to get the information needed. Interview is basically about asking questions and receiving answers there is much more to it than that. (Keith F. Punch, 1998).

This suitable interview was done and suitable to get reaction, perceptions, collect information, to know situation and activities of army forces. In addition, it is one way to understand the respondents. Based on Jones in the book "Introduction To Social Research Quantitative & Qualitative Approaches", In order to understand other persons' constructions of reality, we would do well to ask them...and to ask them in such a way that they can tell us in their terms (rather than those impose rigidly and a priori by ourselves) and in a depth which addresses the rich context that is substances of their meanings". (Keith F Punch,1998).

In this case, interview was conducted to three people; Kpl. Abd Hakim Mustafa Kamal Mohd Zin (1068055), Kpl. Sukri bin Ismail (1081977), and Kpl Suhaimi bin Hassim (1107900) at ILMI center, Sirusa Camp, Port Dickson, Negeri Sembilan. This interview was done to get information and responds about the effectiveness of religious activities in KAGAT that were implemented there.

b) Questionnaires

Questionnaire are paper and pencil set of structured and focused questions. Questionnaires are free and save time because individuals can complete them without any direction or intervention from researcher (many are self-administered). This method is used to measure the effectiveness of da'wah activities. 42 sets of questionnaires were circulated to army at all level and ages. The questionnaires have three parts including profile of respondent, the involvement of army in da'wah activities and adherent to da'wah activities.

Part A, the questionnaire used close-ended method. It is relevant to know about respondent's background. Part B and C used likert scale to give an opportunity to respondents to choose the best and suitable answer.

The example of scale;

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

Directly, this method is easier and cuts time to collect data determine information randomly and generally.

3.5 ANALYZE DATA METHOD

This is core of the study. Yet without the introductory materials in the earlier, the reason for the analysis and understanding of what the data represent could not be reached. The required data for this study were collected passing through collective data method. Therefore, the data was processed and analyze data method is known as descriptive qualitative analysis divided to three parts;

- a) Inductive method
- b) Deductive method
- c) Comparative method

a) Inductive Methods

Imam Barnabid (1982), defined inductive method as a way analyzes data through thinking method and to get the correct data from detail to general. The study shows the findings of this research with general information such as tables and figures.

b) Deductive Method

Deductive method is the opposite with inductive method. It analyzed the data based on general to more detail. This method was used in chapter 4. In this chapter, the study pointed out the general data and after that the description or explanation was given. Beside that, to be more detailed, the study uses software of Statistical Procedure Of Social Science (SPSS).

c) Comparative Method

The last method is comparative method. Comparative method was done by comparing the data in observation session. All the data, information, facts and findings were collected and make a general conclusion generalization. To make comparison data, the study use software of Statistical Procedure Of Social Science (SPSS) like as deductive method. Herewith the study could make comparison the accepted data exactly and correctly. The study was used this method in chapter 4.

CHAPTER IV

FINDINGS

CHAPTER 4

FINDINGS

4.1 Introduction

In this chapter, discuss about findings and result of study to da'wah activities that was implemented at ILMI, Sirusa Camp Port Dickson, Negeri Sembilan. A survey carried out to identify the level of effectiveness of da'wah activities in KAGAT. Only 42 questionnaires were completed. The study uses the analysis software of Statistical Procedure of Social Science (SPSS). This study also organized the KAGAT reception of da'wah's activities that were held by KAGAT. The research shows there are responses to da'wah military to perform da'wah nowadays.

4.2 Respondent's Background

This study uses 42 sets of questionnaires to army who are come from a variety level such as age, level, education background, religious background, marital status and academic background.

Table 1: Respondent's background

Item	% (n=42)
Gender	
Male	100
Age	
18-22	19.0
23-30	26.2
31-40	52.4
41 and above	2.4
Min : 1	
Max : 4	
Mean : 2.38	
Std. Deviation : .82	
Race	
Malay	92.9
Others	7.1
Level	
Officer	2.4
PTT Kanan	57.1
PBT Rendah	35.7
Academic Background	
Standard 6/LCE/SRP	11.9
SPM/MCE	61.9
STPM	11.9
Diploma	11.9
Degree	2.4
Religious Education Background	
No education	4.8
Informal/at home	4.8
Mosque	7.1
Private	83.3
Marital Status	
Bachelor	35.7
Married	61.9
Widow	2.4

Based on this research found that all of the respondents are male (100%). They are 18 – 22, 23 – 30, 31 – 40, and 41 and above. The result showed that 19% are 18 – 22. The remaining 26.2% is between 23-30 years old while 52.6% 31-40 years old. Only 2.4% is respondent above 41 years old.

Most of the army is Malay and so those in KAGAT. Based on this research 92.9% are Malay and 7.1% come from other race. Nevertheless, they did not state their race. This study not find respondent from Chinese and Indians.

The findings had described four level of position. They are officers, Senior PTT, Lower PBT, and PBT. The different levels refer to their academic level. Most of the respondents are from level Senior PTT (57.1 %) and followed by Lower PBT (35.7%). The lower percent of level is 2.4% from officer level. The study does not get any response from PBT's respondents.

The survey revealed four kind of education religious level, i.e. first level is referring to those who have no religious education from neither institution nor home. Second, level those who received religious education (informal learning) either at home or indirectly. Third, those who learnt religious education from mosque such as speech, classes and so on. Fourth, who received religious education from school, private school such as school of government's state. From this research found those who do not have religious education background before they entering army is 4.8 %. Besides that, those who received informal education in religion in the same rate with those who have no education (4.8%). The largest percent is 83.3% of those who had learnt religious education from school and learning institutions. Then, 7.1%, who had received from mosque at free time.

Status of respondents is divided to bachelor, married and widow/widower. A result of status has relation with age respondents. The result showed that 35.7% are bachelor, 16.9% are married and widow/widower is 2.4%.

Refer to statistic, there are five levels of academic qualification; standard 6/LCE/SRP, SPM/MCE, STPM, Diploma and Degree. The survey found that SPM/MCE is the large number of academic level. It shows 61.9%. On the other hand, Standard 6/LCE/SRP, STPM, and Diploma stand on same rate, 11.9%. The smaller rate is Degree, 2.4%.

4.3 The Level Of Involvement By Respondent In Da'wah Activities

In this part, the measure the effectiveness of da'wah activities, the study had done a research about involvement of respondent in da'wah activities. This part;

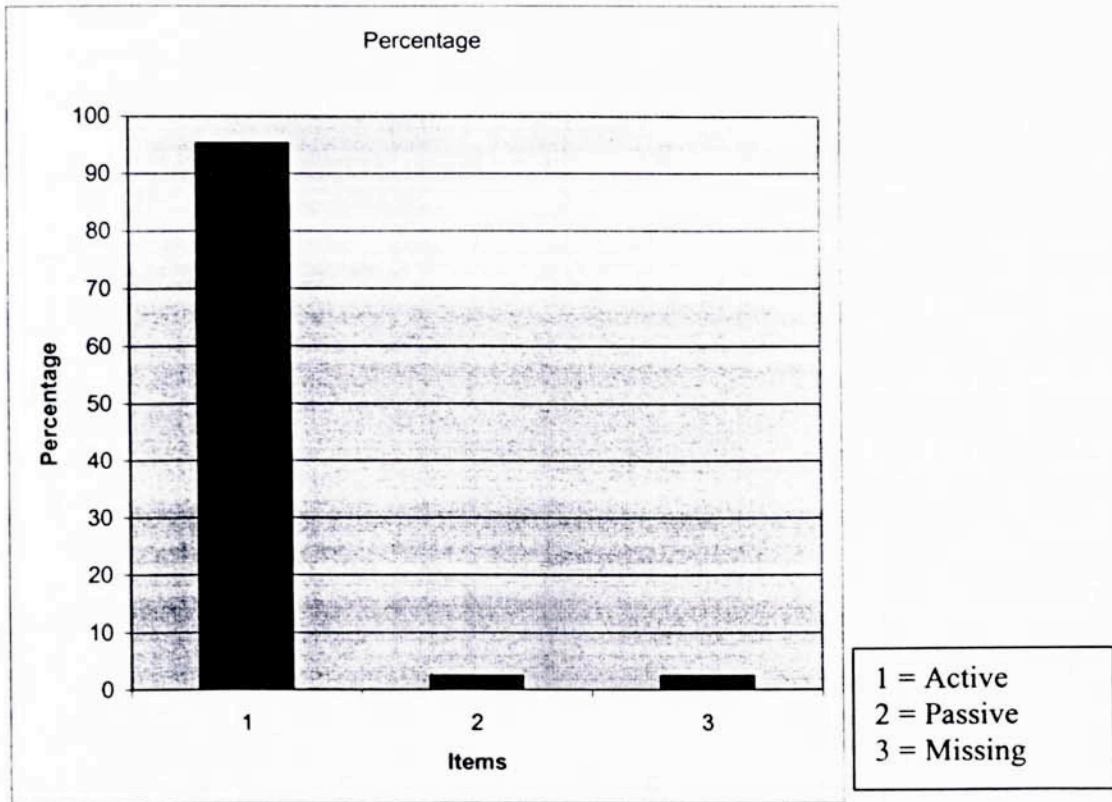
- 1- Always
- 2- Sometimes
- 3- Seldom
- 4- Absent

The finding has been categorized into level i.e. active and passive. Active cover to always and sometimes whenever passive covers for seldom and absent. The distribution based on scoring formula and sorted into those two levels. The lower scores mean active (1.00) while high score shows passive (2.00) involvement.

Table 2: The Level Of Respondent's Involvement In Da'wah Activities

Items	Frequency	Percent
Active	40	95.2
Passive	1	2.4
Missing	1	2.4
Total	42	100

Figure 1 : The Involvement Of Respondents In Da^ʿwah Activities



The survey revealed the percentage of involvement in da^ʿwah activities. Referring to figure 1 shows that 95.2% those who are active participant in da^ʿwah activities which representative of 1.00. 2.00 representatives for passive group show 2.4% and 3.00 representative for missing that means the question has no vote shows 2.4%.

Table 3 : Percentage Of Respondent's Involvement By Activities

No	Statement	Always (%)	Sometimes (%)	Seldom (%)	Absent (%)	Mean Score
1	<i>Tahlil</i> ceremony and reading <i>Yassin</i> every Friday's night	95.2	4.8	-	-	1.05
2	Friday's pray every week	95.2	2.4	-	-	1.12
3	<i>Aidilfitri</i> and <i>Aidiladha</i> 's pray every year	81.0	14.3	-	2.4	1.31
4	Attendance of Islamic New Year (<i>Maal Hijrah</i>)	81.0	16.7	-	2.4	1.24
5	Attendance of Birth of Prophet (<i>Maulidur Rasul</i>)	88.1	7.1	2.4	2.4	1.19
6	Attendance of <i>Nisfu Sya'ban</i>	83.3	14.3	-	2.4	1.21
7	Attendance of <i>Aidilfitri</i> celebration	97.6	-	-	-	1.10
8	Attendance of <i>Nuzul Quran</i>	90.5	4.8	2.4	-	1.19
9	Attendance of <i>Aidiladha</i> celebration	92.9	2.4	-	2.4	1.19
10	Attendance of <i>Quran</i> closing ceremony	78.6	14.3	2.4	2.4	1.29
11	Attendance of five times prayer by group	81.0	19.0	-	-	1.19
12	Religious camping organized by cord every year	66.7	23.8	4.8	-	1.52
13	Attendance of <i>Qiamullail</i>	64.3	21.4	9.5	-	1.60
14	<i>Terawih</i> on <i>Ramadhan</i>	92.9	7.1	-	-	1.26
15	Attendance of <i>Maghrib</i> lecture at mosque	73.8	26.2	-	-	1.26
16	Attendance of religious classes on work hour	71.4	28.6	-	-	1.29