

CHAPTER 4

CONCLUSION AND RECOMMENDATION

RESEARCH CONCLUSION

The research was carried out to ascertain the effectiveness of the Army units in implementing Islamic religious activities as directed by PMAT 9:1991. Beside that, the study is also trying to find out the level of basic Islamic knowledge amongst the respondents so that such religious activities can be effectively carried out as required by the PMAT 9:1991. The effectiveness of the KAGAT personnel in performing his functions is also evaluated to find out the strength and weaknesses in the organizing of Islamic religious activities. Although it is an exploratory research and does not represent the whole population in the Army, this case study would assist in diagnosing the dimension of successfulness of future research project. It is beneficial in assisting the top management to concentrate its efforts into areas that needed more emphasis prior to formulating an Islamic religious policy that can be implemented effectively and efficiently.

4.1 The Effectiveness of the Army Units implementing Islamic Religious Activities

From this research, we can assume that most of the units in the Army cannot implement Islamic religious activities as directed by the PMAT 9:1991 effectively. This study also indicates that 59.8% of the respondents agreed the unit never and sometimes organize such activities compare to 35.5% who stated often and 4.8% respondents did not respond to this part of the question. Based on the result SPSS 11.5 Programmed data processing such as crosstabulation, chi-square and compare means it showed that a majority group of respondents below

than 30 years old, ranks of NCO and private, service below 15 years and bachelors who are evaluated the unit never and sometimes conducted such activities. This indicated the higher the ranks and the longer their service in the Army, they tend to be more satisfied on the Islamic religious activities that had been conducted in the unit. It also indicates that once the respondents became older and married they tend to more satisfy of such activities conducted by the unit. The activities such as group salah, tahlil session, Khatam al Quran, Islamic important day, khemah ibadah, qiamullai, salah tarawikh, after salah maghrib sermon, Islamic religious class and Islamic books or articles reading activities as stated in the PMAT 9:1991 cannot be implemented successfully due to unit commitment in other core activities and the policy had been implemented hasting and without proper research and too ambiguous.

4.2 The Level of Knowledge Basic Islam

This study is trying to identify the level of basic Islamic knowledge among the Army personnel, thus from the data gathered it can be assumed that most of the Army personnel did not have a good knowledge of basic Islam. This study also indicate that 60.6% of the respondents stated their basic knowledge of Islam is low and average compared to respondents who have a good knowledge of Islam which contributed 31.2%. Based on the SPSS 11.5 Programmed data processing from crosstabulation, chi-square and compare means it shows that majority of the respondents with the age group range between 18 - 22 years old, ranks of NCO and private and bachelor group have a poor knowledge of Islamic basic. Their main weaknesses include understanding the types of water (45.6%), Tayammum (55.1%), fasting (42.9%), Hajj/Umrah (49.9%) and understanding the types of offences in Islam (61 7%). Apart these weaknesses, we can also assume that their knowledge tend to increase due to seniority and rank. This research also indicate that their knowledge

tend to increase due to maturity and marital status. Since most of the respondents did not have formal basic Islamic education and a few of them are probably from east Malaysia and did not have basic Islamic knowledge at all, thus appropriate activities must be considered prior formulating and conducting any religious activities and policy.

4.3 The Effectiveness of KAGAT Personnel Performing Their Function in the Unit

Its can be assumed that most of the respondents in the Army are quite satisfied with the performance of the KAGAT personnel in carrying out his function. This study also prove that 66.3% of the respondents agreed their performance are average and good compare to 32.9% who stated that the KAGAT performance is bad. Based on the SPSS 11.5 Programmed data processing gathered from crosstabulation, chi-square and compare means, it shows that majority group of the respondents with the age range of between 18 – 22 years old, women, none basic Islamic education and divorcees are really not satisfied with the performance of KAGAT personnel. This indicated the KAGAT personnel did not identify the level of understanding of basic Islam prior to organize religious activities. As results those Army personnel who did not have any knowledge will give up and build negative perception of KAGAT personnel. Al-Mathurat, qiamullail, halaqat zikir and recite of the Al Quran need to be reconsidered so that it suit with the basic knowledge of the majority of Army personnel.

RECOMMENDATION

Based on our personal knowledge, this study was the first of such study done to identify the effectiveness of Mental and Spiritual Building Policy or PMAT 9:1991 implemented in the Army unit. Thus, it is an exploratory research that

assists in diagnosing the dimension of the implementation and effectiveness in the Army. Therefore, it is recommended that future research need to be conducted for the betterment of this policy. Our group also would like to recommend the following factors which need consideration for the improvement of future undertaking in the Army are as follows.

Review Existing Policy (PMAT 9:1991)

Mental and spiritual building policy must be reviewed in order to be realistic and more practical. Currently most of the units in the Army did not comply with the policy due to the policy itself being too ambiguous. Since this policy originated from the KAGAT headquarter in the Ministry of Defense, therefore necessary action should be taken to improve this policy for the betterment of the Army personnel in the unit. Our group would like to recommend the following stages which needs to be considered in reviewing this policy, There are as follow:

Stage 1 : Analyze religious activities needed.

Stage 2 : Design

Stage 3 : Develop and conduct trial and error.

Stage 4 : Implementation.

Stage 5 : Validate the policy.

Stage 6 : Receive feedback.

Conduct Basic Islamic Religious Course

Since a majority of the Army personnel varies in basic Islamic knowledge, thus, appropriate compulsory basic Islamic religious course must be conducted at the unit level and attendance are compulsory especially those personnel who just joined the Army. The main objective in conducting this course is to ensure all personnel in the Army at least have basic Knowledge of Islam or fardhu ain. This course also needs to be considered during promotion board in the Army and probably become a future carrier course in the Army.

Conduct Examination on Basic Knowledge of Islam

Since there are respondents group with the rank of NCO and at the middle age that lack in the knowledge of basic Islam, therefore an examination need to be conducted on yearly basis to identify their level of knowledge and plan for further intensive programmed which need to be implemented. This action probably will assist the KAGAT personnel in the unit in implementing appropriate activities available with the supervision by the unit commander

Conduct Instructor Development Course

Based on the analysis, some of the respondents are not satisfied with the KAGAT personnel in performing the task of teacher, preacher, and implementer of the Islamic teaching in the Army units. Our recommendation are select candidates that are capable in teaching, preaching and knowledgeable in Islamic subjects and conduct instructor development courses for the KAGAT personnel that are not performing well in the unit.