

# Shariah Compliance and Military Necessity: KAGAT's Role in Issuing Contextual Worship Doctrines for Muslim Soldiers

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## ABSTRACT

This article critically investigates the unique role of the Religious Corps of the Malaysian Armed Forces (KAGAT) in contextualizing and operationalizing Islamic worship doctrines for Muslim soldiers engaged in training and field operations. Distinct from traditional fatwa authorities, KAGAT does not issue new legal rulings but adapts and synthesises established fatwas into actionable, field-ready guidelines responsive to the constraints and exigencies of military life. Grounded in the principles of rukhsah (legal concessions), Fiqh al-Taysir (jurisprudence of ease), and Maqasid al-Shariah (higher objectives of Islamic law), KAGAT's approach prioritises both the preservation of religious obligations and the operational realities of military service. This study employs qualitative content analysis of core KAGAT reference materials such as *Fiqh Askari* (2022) and *Panduan Ibadah di Samudera* (2014), supplemented by recent academic literature. The findings demonstrate that KAGAT's doctrines are practically effective, particularly among personnel who have completed structured religious training, and foster resilience and spiritual well-being within the ranks. Nevertheless, persistent challenges remain, including limited religious literacy among recruits and public misconceptions regarding KAGAT's jurisdiction. The article concludes that KAGAT plays a pivotal intermediary role in safeguarding the integrity and practicality of Islamic worship for military personnel, exemplifying the adaptability, mercy, and problem-solving capacity inherent in Islamic jurisprudence within high-stakes environments.

**Keywords:** KAGAT, Worship Doctrine, Military Fiqh, Rukhsah, Fiqh al-Taysir

## INTRODUCTION

The Religious Corps of the Malaysian Armed Forces (KAGAT), formally established in 1985 as an integral component of the Malaysian Armed Forces (MAF), is pivotal in shaping military personnel's religious, ethical, and spiritual landscape. Its inception was driven by the recognised necessity for a dedicated institutional framework to address the complex realities faced by Muslim soldiers operating in physically and psychologically demanding environments. KAGAT's mandate extends beyond conventional religious administration, encompassing the formulation, adaptation, and dissemination of doctrinal guidance that is both theologically sound and operationally practical.

The unique challenges inherent to military life, including deployments in remote or inhospitable regions, prolonged periods in the field, and engagement in high-intensity operations, render conventional religious observance often unfeasible. In such contexts, strict adherence to classical fiqh may inadvertently impose undue hardship or impede the fulfilment of fundamental religious obligations. Recognizing this, KAGAT operationalizes Islamic legal principles such as rukhsah (legal concessions), Fiqh al-Taysir (jurisprudence of facilitation), and Maqasid al-Shariah (the higher objectives of Islamic law) to develop pragmatic worship doctrines tailored to the realities of military service. These doctrines address critical concerns such as ritual purity, prayer logistics, and adapting ibadah under duress, thereby safeguarding the validity and meaningfulness of religious practice among MAF personnel.

Despite KAGAT's crucial intermediary role, ambiguities persist regarding its legal and institutional status within Malaysia's broader religious governance ecosystem. Unlike the State Mufti Departments or the National Fatwa Council, KAGAT is not vested with formal fatwa-issuing authority. Instead, it translates, contextualizes, and disseminates existing fatwas and fiqh rulings into practical protocols for the armed forces. This distinction often leads to misconceptions among military personnel and the broader public about KAGAT's doctrinal jurisdiction and the binding nature of its guidelines.

Against this backdrop, the present study critically examines how KAGAT formulates and implements worship doctrines for military contexts. It interrogates how these doctrines align with established fiqh and Maqasid al-Shariah principles. It assesses their practical effectiveness in mitigating the religious, psychological, and logistical challenges experienced by Muslim soldiers. By situating KAGAT's role within the broader discourse of Islamic legal adaptation and institutional authority, this research seeks to advance a nuanced understanding of the interplay between religious doctrine, operational exigency, and the contemporary realities of military service in Malaysia.

## LITERATURE REVIEW

### The Role of KAGAT

The Religious Corps of the Malaysian Armed Forces (KAGAT) is the official religious authority within the Malaysian Armed Forces (MAF), entrusted with safeguarding Muslim military personnel's spiritual, ethical, and religious well-being. While KAGAT does not possess statutory fatwa-issuing powers, those being reserved for the State Mufti Departments and National Fatwa Council, it occupies a vital intermediary role in translating, contextualizing, and operationalizing religious guidelines into actionable worship doctrines tailored to the unique exigencies of military life.

Jalal et al. (2021) observe that KAGAT systematically adopts a wasatiyyah (moderation and balance) paradigm in its religious outreach to ensure that military personnel can meaningfully engage with Islamic teachings irrespective of operational constraints. This approach is particularly salient in designing emergency worship protocols. It enables service members to fulfil their religious obligations even under extreme conditions such as field deployments, maritime missions, or cross-border assignments.

Moreover, Azmi and Zaighu (2021) underscore KAGAT's pedagogical ethos, rooted in prophetic leadership values, including the fostering of ukhuwah (brotherhood), qiyamullail (night prayers), and a spirit of spiritual resilience. Such values inform the doctrinal framework KAGAT develops, promoting legal compliance with Shariah and cultivating psychological fortitude and communal solidarity among personnel.

Recent empirical studies highlight the tangible impact of KAGAT's structured religious training initiatives. Ahmad et al. (2021) document the success of the Tahsin al-Quran Program (PTA), which enhances the proficiency of military imams in delivering worship guidance congruent with doctrinal requirements. Similarly, Mohamad et al. (2024) demonstrate the foundational importance of strong Quranic literacy, as developed through the Quick Quran Reading Module 2 (CBQ 2), in enabling soldiers to perform acts of worship under various adverse conditions.

### Challenges Faced by KAGAT

Despite its pivotal role as the religious backbone of the Malaysian Armed Forces (MAF), KAGAT grapples with various structural and operational challenges that impede the effective dissemination and internalisation of worship doctrines. As highlighted by Ghazali et al. (2022), a primary obstacle is the limited pool of adequately trained religious officers. The shortage of specialized personnel necessitates ongoing professional development and upskilling initiatives, without which the consistency and reach of KAGAT's programs remain compromised. This issue is compounded by significant heterogeneity in MAF personnel's religious literacy and background, resulting in uneven comprehension and practice of worship guidelines across different units.

Musa et al. (2021) provide further insight into these challenges by evaluating the Islamic Education Fardu Ain (PIFA) program, a cornerstone of KAGAT's spiritual development strategy. Their findings indicate that the efficacy of such interventions hinges not only on the quality and contextual relevance of the curriculum but also on the pedagogical competency of instructors and the adequacy of supporting infrastructure. Deficiencies in any of these domains can hinder the effective internalisation of Islamic values and diminish the perceived relevance of KAGAT's doctrinal guidance among personnel.

Moreover, Yahya et al. (2025) draw attention to Muslim converts' unique struggles in the military, who frequently confront steep learning curves due to limited foundational knowledge of Islamic teachings. Their study underscores the necessity for KAGAT to develop worship doctrines and delivery mechanisms that are inclusive, accessible, and sensitive to the diverse religious trajectories present within the armed forces.

### **The Concept of Rukhsah (Concession in Worship)**

The principle of rukhsah, or legal concession, occupies a central place in Islamic jurisprudence, allowing for adaptive leniency in religious practice during circumstances of hardship or necessity. This doctrinal flexibility is particularly pertinent in the military, where personnel often encounter environments that challenge conventional modes of religious observance. Within the Malaysian Armed Forces (MAF), KAGAT has institutionalized the application of rukhsah to ensure that the core tenets of Islamic worship are preserved without imposing undue hardship on servicemen and women.

A key reference in this regard is Fiqh Askari (2022), which systematically compiles and contextualizes worship guidelines for critical and non-routine military scenarios. Practical examples include performing prayers in armoured vehicles, substituting tayammum for ablution when water is inaccessible, and combining or shortening prayers during field operations. These practices exemplify the doctrine of Fiqh al-Taysir, the jurisprudence of ease, which KAGAT consistently integrates into its doctrinal framework.

Similarly, Panduan Ibadah di Samudera (2014), developed for naval operations, addresses the unique challenges of worship at sea, such as spatial limitations, fluctuating qiblah orientation, and water scarcity. Such adaptations underscore the dynamic capacity of Islamic law to accommodate exigent circumstances while maintaining fidelity to its spiritual and legal objectives.

By operationalising the principles of rukhsah, Fiqh al-Taysir, and Maqasid al-Shariah, KAGAT transcends its role as a conventional religious body and emerges as a critical actor in developing context-sensitive worship doctrines. These doctrines are disseminated through structured training, educational modules, and user-oriented religious outreach, ensuring that military personnel are equipped to uphold Islamic precepts irrespective of their operational environment.

Despite persistent challenges in implementation, KAGAT's approach highlights Islam's inherent flexibility and pragmatic relevance in modern military life. Clarifying KAGAT's doctrinal role is vital for dispelling public and MAF personnel misconceptions and reinforcing confidence that authentic religious observance remains achievable even in the most extraordinary circumstances.

## **METHODOLOGY**

This study employs a qualitative research methodology to gain an in-depth understanding of the role of the Religious Corps of the Malaysian Armed Forces (KAGAT) in formulating and implementing worship doctrines specifically designed for military personnel during training and operational deployments. Given the complex nature of doctrine formulation and the unique challenges of military environments, a qualitative approach is deemed most appropriate. The core of this research lies in content analysis, where the researcher systematically examines and interprets official doctrinal documents and educational materials produced by KAGAT. Primary data are sourced from two key KAGAT publications: Fiqh Askari: Worship Guidelines in Critical Situations for the Army (2022) and Worship Guide at Sea for Royal Malaysian Navy (RMN) Ship Personnel (2014). These documents are chosen for their comprehensive and technical guidance on worship practices under operational constraints, including prayer in the field, the use of tayammum, and the determination of qiblah, all based on

established Islamic legal principles and the doctrine of rukhsah (legal concession in hardship). Secondary data are obtained from seven peer-reviewed academic articles published between 2021 and 2025, selected for their direct relevance to the study's focus on KAGAT's institutional role, spiritual education initiatives, and the practical and psychological challenges Muslim military personnel face. The analytical process is conducted thematically, identifying recurring motifs, operationalising fiqh principles, particularly rukhsah, Fiqh al-Taysir, and Maqasid al-Shariah and pedagogical approaches to doctrinal dissemination. This methodological approach allows the research to triangulate findings, ensuring that conclusions are robustly grounded in doctrinal authority and lived realities. This provides new insights for academic discourse and policy formulation in the intersection of Islamic jurisprudence and military service.

## FINDINGS AND DISCUSSIONS

### The Role of KAGAT as the Formulator and Disseminator of Worship Doctrines

The Religious Corps of the Malaysian Armed Forces (KAGAT) occupies a distinctive and indispensable position within Malaysia's Islamic military framework. Unlike conventional religious institutions, KAGAT's mandate extends beyond the mere delivery of general religious instruction; it is entrusted with formulating, adapting, and disseminating worship doctrines that specifically address the operational realities and constraints military personnel face during training, deployment, and field operations. In this capacity, KAGAT functions as a vital intermediary translating authoritative fatwa decisions from national and state-level bodies into practical, context-sensitive guidance tailored for military environments, where standard modes of worship are often impracticable.

This pivotal role is exemplified in KAGAT's production of official doctrinal texts, such as *Fiqh Askari* (2022) and *Worship Guide at Sea* (2014), which articulate technical solutions to challenges encountered by land and naval personnel. These resources detail, for example, the procedures for performing prayers while in motion, utilizing tayammum (dry ablution) when water is scarce, and determining the qiblah direction on moving vessels. Such guidance reflects the thoughtful reorganization and contextualization of established Islamic legal rulings (hakams), ensuring that religious obligations remain meaningful and feasible under military constraints.

Moreover, KAGAT's doctrinal work is complemented by structured training initiatives such as the Tahsin al-Quran Program (PTA) and the Quick Quran Reading Module 2 (CBQ 2), collectively reinforcing these doctrines' practical dissemination and internalisation. Through these programs, military personnel are equipped with foundational Quranic literacy and direct, scenario-based instruction on performing acts of worship in varied and often unpredictable field situations. This dual emphasis on doctrinal formulation and experiential training ensures that worship practices are not only theoretically accessible but also practically sustainable within the demanding rhythms of military life.

KAGAT officers are frequently sought as reference points for religious guidance in unique and emergent operational contexts. While they do not possess formal fatwa-issuing authority, their advice is anchored in the official positions of recognised Mufti Departments and Fatwa Councils, lending credibility and contextual relevance to their guidance. In this way, KAGAT serves as both a doctrinal formulator and a frontline disseminator, bridging the gap between abstract legal rulings and the lived realities of Muslim military personnel, and ensuring that religious observance is harmonized with the complexities of service life.

### Fiqh Principles Underpinning the Worship Doctrines

The development of worship doctrines by KAGAT is fundamentally anchored in the adaptable and pragmatic ethos of Islamic jurisprudence (fiqh), which is designed to facilitate religious practice in all circumstances, including those marked by hardship and unpredictability. Central to KAGAT's approach are several well-established fiqh principles that collectively underscore flexibility, the alleviation of hardship, and the primacy of public welfare (maslahah).

Among these principles is rukhsah, or legal concession, which authorises departures from standard religious requirements in situations of necessity or emergency. For military personnel routinely exposed to harsh and



restrictive environments, whether in combat zones, during intensive training, or on extended deployments, rukhsah permits modifications such as performing combined (jama‘) and shortened (qasar) prayers, and utilising tayammum (dry ablution) when water is inaccessible. These concessions, thoroughly addressed in KAGAT’s doctrinal texts, are meticulously aligned with authoritative fatwas and traditional jurisprudential rulings.

A second principle, Fiqh al-Taysir, the jurisprudence of ease, prioritises the reduction of hardship and facilitates the observance of religious duties without imposing undue difficulty. This is particularly evident in the Worship Guide at Sea (2014), which addresses the unique challenges naval personnel face, such as performing prayers in confined quarters, navigating shifting qiblah directions, and accommodating unpredictable duty rosters. By acknowledging these operational realities, KAGAT ensures that worship obligations can be fulfilled to the best of each individual’s ability, alleviating undue guilt or anxiety stemming from unavoidable limitations.

The doctrines are also deeply informed by the Maqasid al-Shariah, the higher objectives of Islamic law, especially the preservation of religion (hifz al-din), life (hifz al-nafs), and intellect (hifz al-‘aql) (Rosidi et al., 2022). This framework guarantees that worship remains meaningful and contextually feasible, even in high-pressure or emergencies. The underlying legal maxims, such as al-mashaqqah tajlib al-taysir ("hardship brings ease") and al-darurat tubih al-mahdhurat ("necessity permits what is normally prohibited"), are frequently cited as foundational to the reorganization of existing rulings for military contexts.

Importantly, KAGAT does not formulate new legal rulings; rather, it repackages, contextualizes, and communicates established fiqh opinions in ways that are accessible, comprehensible, and directly relevant to military realities. This approach exemplifies Islamic law's dynamic and responsive character, demonstrating its ability to remain relevant, compassionate, and effective in even the most challenging environments.

### **Effectiveness of Worship Doctrine Implementation Among Military Personnel**

Empirical research demonstrates that implementing worship doctrines by the Religious Corps of the Malaysian Armed Forces (KAGAT) is largely effective, particularly among personnel who have participated in structured religious training programs. Initiatives such as the Tahsin al-Quran Program (PTA), Quick Quran Reading Module 2 (CBQ 2), and Islamic Education Fardu Ain (PIFA) have proven pivotal in translating doctrinal guidelines into accessible and meaningful religious practice tailored for the military environment. These programs do not merely transmit technical instructions but also cultivate a deeper appreciation of the rationale underpinning worship doctrines, fostering their integration into service members' daily routines and operational realities.

Military personnel exposed to such training exhibit notable confidence and competence in adapting acts of worship to extraordinary circumstances such as conducting prayers while in transit, combining or shortening prayers during operations, or performing tayammum when water is unavailable. The research highlights that interactive, practical engagement significantly enhances understanding, internalisation, and adherence to worship doctrines.

Nevertheless, challenges persist, especially among recruits, Muslim converts, or those with limited religious literacy. These groups often struggle with dense, text-based instructional materials and non-interactive pedagogical approaches, underscoring the necessity for more innovative and user-friendly delivery formats. Adopting digital resources such as infographics, e-learning modules, and interactive video content would likely bridge comprehension gaps, especially among younger or less religiously experienced personnel.

Additionally, there is widespread public and institutional confusion regarding KAGAT’s mandate. Some erroneously conflate worship doctrines with formal religious rulings (fatwas), leading to misperceptions about KAGAT’s legal authority. It is imperative, therefore, to communicate the distinction between operational doctrines developed to facilitate worship in unique military contexts and binding legal rulings, which remain the purview of state Mufti Departments and the National Fatwa Council. Enhanced awareness of this distinction will reinforce the legitimacy of KAGAT’s role and prevent unnecessary jurisdictional ambiguity.

## Potential Institutional Tensions and Jurisdictional Ambiguity

Despite KAGAT's strategic role as the coordinator of contextual worship doctrines within the Malaysian Armed Forces (MAF), a critically underexplored reality is the potential for institutional tension between KAGAT and official religious authorities in the country. This stems from KAGAT's lack of formal legal authority to issue fatwas, in contrast to State Mufti Departments and the National Fatwa Council, which hold the primary jurisdiction over religious rulings.

This situation creates potential for jurisdictional ambiguity, particularly during emergency operations or overseas missions that demand prompt and conclusive religious guidance. The absence of formal coordination protocols may confuse MAF personnel regarding whether KAGAT's instructions are obligatory, recommended, or merely advisory. Such uncertainty can undermine the clarity of religious observance and the spiritual confidence of personnel in the validity of their worship.

Therefore, KAGAT must strengthen its structural relationship with key religious agencies such as the Department of Islamic Development Malaysia (JAKIM) and the respective State Mufti Departments. This could be achieved through formalized mechanisms such as joint committees, memoranda of understanding (MoUs) for field fatwa coordination, or the co-development of joint training modules. Such efforts would ensure that KAGAT's doctrines are rooted in sound jurisprudential principles and officially recognised by religious authorities, thereby reducing the risk of overlapping or conflict in operational religious guidance.

## Comparative Study of Military Religious Institutions in Other Muslim Countries

Examining the role of KAGAT solely within the domestic context is insufficient without considering best practices from other Muslim-majority nations with their own dedicated military religious units. Such comparisons offer alternative perspectives on different models' structure, authority, and effectiveness.

In Indonesia, the Tentara Nasional Indonesia (TNI) has established a Bimbingan Mental (Bintal) unit, which serves as a religious authority within the military. This unit exercises broad jurisdiction, including overseeing religious preaching, spiritual development, and issuing worship guidelines. Bintal holds a status nearly equivalent to other military departments and regularly consults the Majelis Ulama Indonesia (MUI) to formulate practical religious guidance.

In contrast, Saudi Arabia administers religious affairs within its military through the Department of Military Religious Affairs under the Ministry of Islamic Affairs. This body offers religious counsel and is authorized to issue fatwas tailored explicitly to military personnel in warfare and foreign deployments. Their centralized model reflects the kingdom's monarchical religious governance system, where spiritual authority is more unified.

This comparison highlights the unique nature of Malaysia's model, where KAGAT serves as a doctrinal conduit that aligns with pre-existing fatwas without encroaching upon the federal-state religious framework. While KAGAT does not possess full legal authority to issue rulings, this model offers the advantage of balancing institutional compliance with flexibility in field-oriented fiqh application. Moreover, this comparative discourse opens valuable opportunities for knowledge exchange and transnational cooperation, especially in international peacekeeping missions or joint religious training programs among Muslim armed forces.

## RECOMMENDATIONS

This study has illuminated the pivotal role of the Religious Corps of the Malaysian Armed Forces (KAGAT) in developing and disseminating worship doctrines tailored to the unique realities faced by military personnel during training and field operations. While these doctrines are shariah-compliant, practical, and systematically delivered through structured training, several areas can be further strengthened to ensure their sustained relevance and effectiveness in today's evolving military landscape.

Firstly, there is a pressing need to adopt more creative and effective delivery methods for doctrinal materials. Traditional approaches, such as printed manuals and lectures, often fail to engage younger personnel or those with limited religious literacy. To address this, KAGAT should priorities developing visually rich and interactive resources such as infographics, simulation videos, interactive modules, and mobile applications, which can be accessed easily, even in remote operational settings. For instance, short demonstration videos illustrating field-based worship scenarios such as performing prayers in a vehicle or on a moving ship, using tayammum in the field, would enhance comprehension and retention, particularly among digital-native service members.

Secondly, standardization of worship doctrine training across all branches of the military, army, navy, and air force is essential for fostering a consistent and unified understanding of religious practice. KAGAT is encouraged to establish a comprehensive Standard Operating Procedure

(SOP) for doctrinal training in induction programs, annual courses, and pre-deployment preparations for all ranks. This approach ensures that spiritual resilience is developed as a core component of military training, rather than remaining an optional or supplementary module.

Thirdly, special attention must be given to Muslim converts and recruits, who often face greater challenges in understanding and practicing worship in complex operational contexts. KAGAT should design scaffolded, modular training that introduces foundational worship concepts before advancing to the intricacies of field-based fiqh and doctrinal adaptation. Post-training support, including ongoing worship counselling, faith reinforcement sessions, and basic aqidah (theology) classes, is vital for cultivating confidence and deepening religious understanding among these at-risk groups.

Finally, enhancing public awareness and outreach regarding KAGAT's actual role is crucial. Misconceptions persist about the distinction between KAGAT's function as a doctrinal coordinator and the authority of fatwa-issuing bodies. To address this, KAGAT should proactively engage the broader public through seminars, open days, media campaigns, and targeted publications to clarify its scope within the national religious administration. Such efforts will mitigate confusion, bolster public confidence in applying Islamic principles in military environments, and foster broader societal support for KAGAT's mission.

In line with the increasingly complex demands of modern warfare and digital transformation, KAGAT must proactively explore technological innovation to ensure the continued relevance and accessibility of its worship doctrines. While current recommendations emphasise visual learning tools such as infographics and simulation videos, future development should include mobile applications that deliver real-time worship guidance, artificial intelligence (AI) powered fiqh chatbots, and immersive virtual reality (VR) modules for scenario-based training. These tools would be particularly beneficial for deployed personnel in remote or technologically advanced operational environments, where access to religious officers may be limited.

By integrating such digital platforms, KAGAT can enhance doctrinal delivery beyond conventional instruction and ensure that soldiers receive personalised and contextually accurate religious guidance at critical moments. This innovation does not compromise the integrity of Islamic jurisprudence; rather, it embodies its inherent flexibility, dynamism, and ability to respond to necessity (*darurah*) by the *maqasid al-shariah*. Embracing these advancements will allow KAGAT to remain a relevant religious institution and a forward-thinking body that harmonises tradition with technological progress, ensuring that spiritual readiness evolves in tandem with Malaysia's defence capabilities.

These recommendations aim to ensure that KAGAT's worship doctrines remain adaptive, accessible, and credible, empowering military personnel to fulfil their religious obligations meaningfully, even in the most challenging operational circumstances.

## CONCLUSION

This study has underscored the pivotal role of the Religious Corps of the Malaysian Armed Forces (KAGAT) as an essential intermediary in the development, Organisation, and dissemination of worship doctrines for

military personnel operating under demanding and often extreme conditions. Contrary to the misperception that KAGAT functions as a fatwa-issuing authority, this research clarifies that KAGAT's proper mandate lies in translating and restructuring authoritative religious rulings into accessible, technical, and operational guidelines that address the unique realities of military service.

Such a role is particularly significant in ensuring that members of the Malaysian Armed Forces (MAF) can fulfil their religious obligations without undue hardship, even in environments far removed from ordinary civilian contexts such as jungle deployments, maritime operations, and international peacekeeping missions. The creation and deployment of comprehensive resources such as Fiqh Askari and Worship Guide at Sea exemplify the practical application of Islamic legal principles, most notably rukhsah (legal concession), Fiqh al-Taysir (jurisprudence of ease), and Maqasid al-Shariah (objectives of Islamic law) into forms that are practical, relevant, and user-friendly.

Furthermore, KAGAT has demonstrated its commitment to holistic religious education and spiritual resilience through structured training modules, including the Tahsin al-Quran Program (PTA), Quick Quran Reading Module (CBQ 2), and Islamic Education Fardu Ain (PIFA). These initiatives go beyond technical instruction, fostering a more profound, contextualized understanding of fiqh and strengthening military personnel's psychological and spiritual preparedness.

Nevertheless, this study has also identified several persistent challenges: disparities in religious literacy among personnel, a continued reliance on conventional delivery platforms, and widespread public misconceptions regarding KAGAT's legal and doctrinal mandate. Addressing these issues will require more innovative educational strategies, ongoing professional development, and proactive public engagement to ensure the effectiveness of worship doctrines and the appreciation of KAGAT's specialized role within Malaysia's religious governance framework.

In conclusion, KAGAT's doctrine-driven approach affirms that religious obligations can be effectively and legitimately fulfilled in even the most extraordinary circumstances, provided clear, practical, and authoritative guidance exists. These worship doctrines do not replace formal religious rulings; they operationalize and facilitate their implementation within the military context, embodying Islamic jurisprudence's flexibility, mercy, and wisdom. Moving forward, efforts to strengthen KAGAT should focus not only on enhancing the fiqh expertise of its officers but also on broadening public understanding and institutional support, thus ensuring the enduring relevance and credibility of Islamic guidance in all spheres of national service, including the battlefield. In doing so, KAGAT stands as a testament to the enduring adaptability of Islam, providing a robust model for integrating faith and duty in the modern world.

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