

MILITARY SPIRITUAL PROFILE OF MALAYSIAN ARMED FORCES

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INTRODUCTION

The military is a basic need that must exist in a country; without the military, a country will always be in a state of threat and insecure from any threat from outside or within the country itself. According to Jalal (2016), the strength of a country is not only by having sophisticated military equipment but also can be assessed if the country has a quality army in terms physical and spiritual, especially if skilled in using modern weapons. History proves many victories in favour of the Muslim army in many wars even though their numbers are fewer than the enemy army and do not possess sophisticated weapons compared to the weapons belonging to the enemy (Aziz et al., 2022).

As the country's defence leader, the Malaysian Armed Forces (MAF) has gone through various eras of development and transformation in line with technological advancements and strategic environmental conditions. Consistent efforts are required to form a credible, balanced and highly capable force in carrying out the role of defending the territorial sovereignty of this country. Salleh et al. (2022) and Daud (2017) argue that building military strength is not only specific to equipment and physicality alone, but it encompasses the spiritual questions that shape the soul characters of a Muslim soldier.

OBJECTIVE

This study aimed to build the military spiritual profile of MAF members and identify the most difficult and easiest items to perform by MAF members. This spiritual profile will be a clear guide, reference and indicator to the top management and operation of the MAF.

LITERATURE REVIEW

This study is related to constructing the military spiritual profile of MAF members. Therefore, the literature highlights revolve around the following:

Malaysian Armed Forces (ATM). The existence of the MAF began with recruiting 25 Malay youths in the Malay Army Regiment on 1 March 1933. This regiment continued to grow into a full battalion known as the First Battalion of the Malay Army Regiment on 1 January 1938, followed by the second Battalion established on 1 December 1941. By 1950 the strength of the Malay Army Regiment had been increased to seven battalions. During the emergency, the military had also established a multi-racial force, namely the Federal Regiment and the Federal Armored Car Squadron 1952. After the country achieved independence in 1957, the Army was developed and completed to fight the insurgency. Currently, the Army force is being rapidly modernized as a conventional military force capable of facing future challenges (Raja Nazrin Shah, 2011).

Meanwhile, the Royal Malaysian Navy (RMN) started from the Straits Settlements Navy Volunteer Reserve team on 27 April 1934 in Singapore. The force was enlarged in 1938 with the establishment of the Penang branch and changed its name to the Royal Malayan Navy Volunteer Force. When the emergency broke out in 1948, the Malayan Navy was -established and gazetted on 4 March 1949. The Malayan Navy was awarded the Royal title by Her Majesty Queen Elizabeth II in 1952. The Royal Malayan Navy, which had been part of the Royal Navy, was relocated from Singapore to the Federation of Malaya on 12 July 1958. Simultaneously, the flags of the Royal Navy were exchanged for the flags of the Royal Malayan Naval Federation. After the establishment of Malaysia in 1963, it was known as the Royal Malaysian

Navy (Nordin, 1994). The Royal Malaysian Air Force began with establishing the Straits Settlements Air Force Volunteer Force (SSVAF) by the British in 1936. The force was renamed the Malayan Air Force Reserve Force in 1940 but was disbanded after the Second World War. In 1950 the force was revived as the Royal Air Force Malaya (RAF Malaya). The Malayan Air Force became a reality in 1958 when the first Twin Pioneer aircraft landed at the RAF Kuala Lumpur base. The Royal Malayan Air Force was formally established on 2 June 1958 (Jalal, 2016).

Spirituality. According to Kamus Dewan (2015), the definition of spiritual is spiritual and soul; that is, it is not physical and bodily. From an Islamic perspective, spirituality is an inner aspect of human beings that cannot be expressed by the human senses (Aziz et al., 2021). While the concept of spirituality from the Malaysian military aspect refers to BIJ MAF (2020), spirituality is an internal element that motivates individuals and organizations to function well and effectively; it is the result of true and pure basic life practices that are the basis in organizing aspects life and spiritual strength arise from the correct belief and consistent practice of Islamic law so that it blends in with the soul and body of the individual and becomes a culture in the organization. Spirituality in the context of this study is also based on al-Ghazali's Personality Theory, Jibril A.S Hadis Religious Model, Darraz *Akhlak* Model, Malaysian Armed Forces Spiritual Policy and Malaysian Armed Forces Strategic Management System Guide.

Rasch Measurement Model. The Rasch model is a data analysis method developed by George Rasch (Isaac et al., 2021). According to Ryan et al. (2022), this model was originally used for purposes in education, but a decade now, it has also been developed in other areas. The advantage of analysis using this model is that it does not depend entirely on the data's characteristics so the resulting measurements will be more objective, such as parameter standards related to one's abilities and items and some indications. Other things that can be observed from this analysis include infit- outfit, person-item reliability, person-item separation, point measure correlation, logit measurement results, wright map, rating scale, to ICC graphs (Bond & Fox, 2015). The logit scale generated in the Rasch model analysis will result from an odd ratio value which is then transformed with the original logarithm function. Moreover, the resulting scale will generate a value that depends on the reaction pattern so that the Rasch Measurement Model can provide more independent measurement results (Sumintono & Widhiarso, 2015).

METHODOLOGY

This study is a quantitative study involving a survey study. According to Salleh et al. (2018), survey research methods are often used to obtain information about attitudes, beliefs, characteristics, opinions and behaviours. The survey study is in line to be achieved to identify the spiritual level of MAF members. Survey research allows the researcher to obtain accurate mean data about the sample, and the findings can be generalized to the entire population (Cresswell, 2009). In addition, the survey method is suitable if it involves a large sample, is fast, cost-effective and easy to manage (Sekaran 2003). Findings from survey studies can be used to suggest solutions to actual problems occurring.

The study location is in the main zone of MAF personnel in Malaysia, which is in the central zone known as zone 4 division which covers the state of Selangor and the Federal Territory of Kuala Lumpur. In general, this study uses the purposive sampling technique to determine the study sample. The sample size used is based on the recommendation of Linacre (1999), which is 400 people from a total population of 29,340 Muslim members of the central zone MAF.

The questionnaire used is the Malaysian Military Spirituality Assessment Instrument (INPERO) which was constructed by the researcher and met the prescribed psychometric

requirements. The entire questionnaire contained 190 items divided into four dimensions. Items using a four-point Likert Scale refer to frequency. The following is the validity and reliability information of the instruments analyzed using the Rasch Measurement Model as well as expert judgment: (i) Individual reliability value 0.97; (ii) Item reliability value 0.97; (iii) Unidimensional value, i.e. an Explained value of variance 40.1% and unexplained value of variance 7.9% and; (iv) Content validity by experts shows the value of Content Validity Index (CVI) is 1.0 which indicates that the instrument reached an acceptable coefficient of agreement (Yusoff et al., 2019).

Questionnaire data were analyzed using Winsteps 5.0.2.0 software to answer the predefined research questions. Individual and individual-item maps display the spiritual profiles of MAF members visually and in order. In addition, item logit values and individual logit values are used to show more clearly the moral profile in a common straight line.

The spiritual level of MAF members is classified into excellent, very good, good, moderate, weak and very weak categories. MAF members above the mean level (Log 3.05) are categorized as those with a good, very good and excellent spiritual level. In contrast, MAF members below the individual mean level are categorized as those with a moderate, weak and very weak spiritual level (Linacre, 1999). Each category was separated by a standard deviation labelled in the individual-item map as (S = 1 standard deviation and T = 2 standard deviation).

ANALYSIS AND DISCUSSION

The discussion of research findings is argued based on two research objectives, namely:

Develop The Spiritual Profile of MAF

The Rasch Measurement Model was analysed in organizing MAF members based on their respective spiritual levels. The resulting item-individual map categorizes ATM members based on logit values considering the item difficulty levels and different individual abilities. Figure 1 is an item-individual wright map, the important map in the Rasch Measurement Model (Salleh et al., 2018) to sort respondents based on ability level.

Overall, it was found that 97% (n = 391) of MAF members were able to perform all the measured moral items. Overall, it was found that the level of ability of MAF members was higher than the level of difficulty of the item. This result can be seen as the maximum value of individual logits exceeding logit 10 (log 10.57) while the maximum logit value of items does not reach logit 3 (log 2.20). Although most of the items were easily agreed upon, nine MAF members still could not practice the spiritual assessment items that were below the mean value. Individuals below the mean level of item difficulty are male from army service, have served for ten years or less and have an SPM education level.

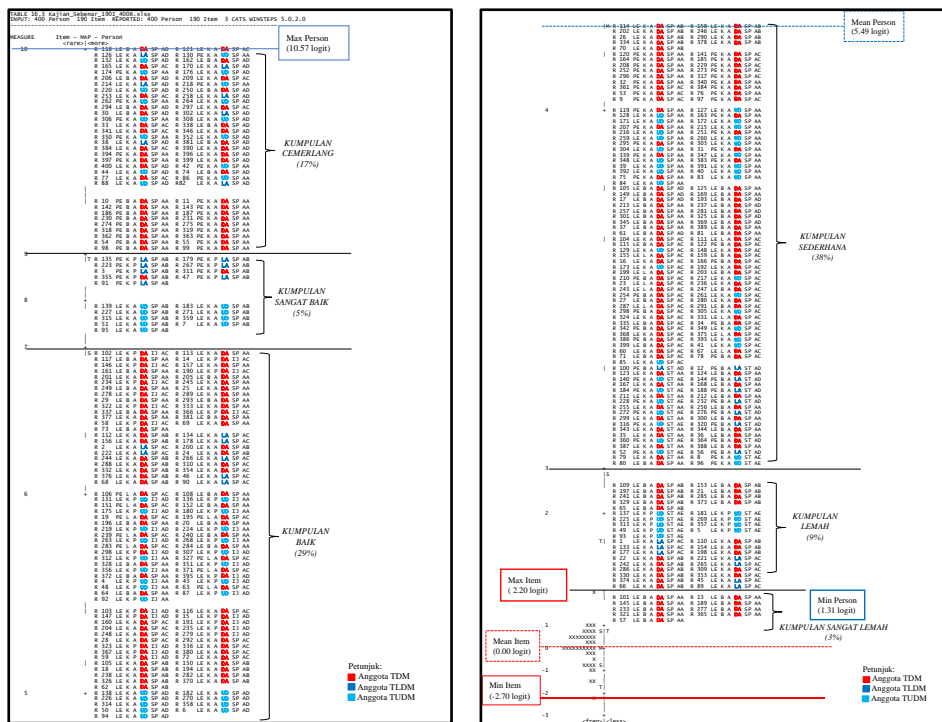


Figure 1: Individual-Item Wright Map by Spiritual Level of MAF Members in the Survey Study

Figure 1 shows a representative demographic of MAF members who implement spiritual criteria based on individual abilities. Demographic codes refer to service categories, service length, and education level. For example, the individual in the top position was at logit 10.57, while the individual in the lowest position was at logit 1.31. In general, the spiritual level of MAF members is excellent based on the analysis showing that 97% of MAF members can perform all the spiritual items measured. However, as many as 3% of MAF members in the very weak category are unable to perform some spiritual items, and those items are seen to exceed their ability level.

If analyzed in detail based on the category of individual groups who are in the excellent group, very good, good, moderate, weak and very weak, then the group of MAF members in the excellent group category is 66 people (17%), the very good group category is 18 people (5%), good group category of 118 people (29%), moderate group category of 153 people (38%), weak group category of 36 people (9%) and very weak group category of 9 people (3%).

Subsequent discussions are based on each category of the spiritual profile group of MAF members. It starts with the excellent group category concerning Figure 2. This excellent group is between the individual maximum logit (10.57) up to 09.00. This group has achieved all 190 items of spiritual assessment in INPERO. In this excellent group category, it was found that a total of 43 Army members (16%), a total of 7 Navy members (19%) and a total of 16 Airforce members (17%). All of them have an SPM education level. Army members in this category consist of 14 people with a service period of 25 years.

Meanwhile, a total of 9 Army members have served for 20 years. A total of 20 people have served for ten years. Navy members in this category consist of 7 members who have served in the Navy for 21 to 25 years. Meanwhile, the Airforce members in this excellent group

category are eight people who have served under ten years and eight people who have served for between 21 to 25 years.

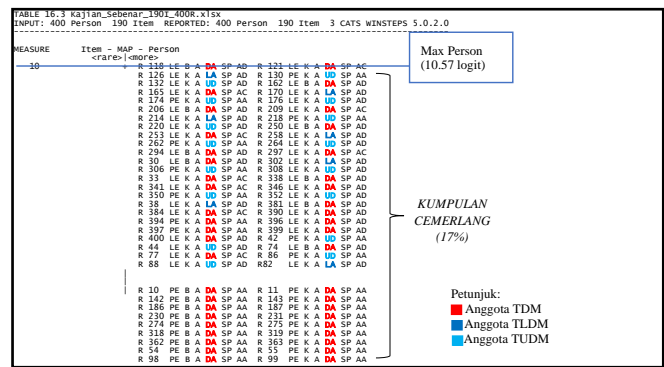


Figure 2: Excellent Group Category

The spiritual profile of MAF members also found a very good group category, as shown in Figure 3. It was based on the logit value between 07.00 to 09.00. The group has achieved all 190 items of the Spiritual Assessment. The level of education of all individuals in this group is SPM. The group is lined up by only 2 Army members who have served for 15 years. Navy members who are in this category are seven people who have served for 15 years. Meanwhile, there are 9 Airforce members.

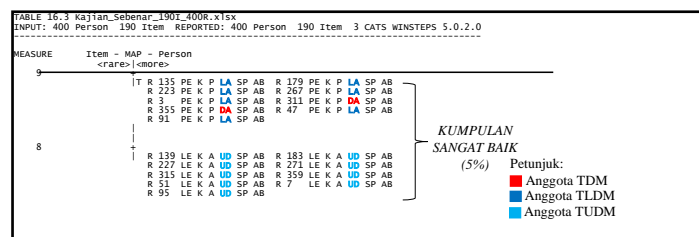


Figure 3: Very Good Group Category

Based on Figure 4, it is found that the spiritual level of MAF members who are in the good category group starts with the logit value of 07.00 up to the Mean Person (5.49 logit). This moderate group has achieved all INPERO items. There are a total of 85 TDM members who are in this category. Sixty-three graduated from SPM and served for 15 years, and 23 have a degree education and served for more than 16 years. Navy members are seven people who have served for more than 16 years and have SPM education. There are 26 Airforce members. Seventeen people have degrees (8 people have served more than 21 years and nine people have less than ten years of service). Nine members of the Airforce have SPM education and have served for more than 21 years.

MEASURE	Item - MAP - Person	Person	MAP	Person
7	R 102 LE K P DA 13 AC R 113 LE K A DA SP AA			
	R 117 LE B A DA SP AB R 14 LE K P DA 13 AC			
	R 146 LE K P DA 13 AC R 157 LE K A DA SP AA			
	R 161 LE B A DA SP AB R 190 LE K P DA 13 AC			
	R 201 LE K A DA SP AA R 205 LE B A DA SP AA			
	R 248 LE B A DA SP AB R 245 LE K A DA SP AA			
	R 249 LE B A DA SP AB R 23 LE K A DA SP AA			
	R 278 LE K P DA 13 AC R 288 LE K A DA SP AA			
	R 285 LE B A DA SP AB R 285 LE K A DA SP AA			
	R 312 LE K P DA 13 AC R 312 LE K A DA SP AA			
	R 317 LE B A DA SP AB R 366 LE K A DA SP AA			
	R 377 LE K A DA SP AA R 381 LE B A DA SP AA			
	R 38 LE K P DA 13 AC R 69 LE K A DA SP AA			
	R 71 LE B A DA SP AB R 134 LE K A LA SP AC			
	R 112 LE B A DA SP AB R 178 LE K A LA SP AC			
	R 2 LE K A LA SP AC R 200 LE K A DA SP AB			
	R 212 LE K A DA SP AB R 219 LE K A DA SP AB			
	R 244 LE K A DA SP AB R 266 LE K A DA SP AC			
	R 288 LE K A DA SP AB R 319 LE K A DA SP AC			
	R 332 LE K A DA SP AB R 354 LE K A DA SP AC			
	R 376 LE B A DA SP AB R 46 LE K A DA SP AC			
	R 68 LE K A DA SP AB R 90 LE K A LA SP AC			
6	R 106 PE A DA SP PE R 108 LE B A DA SP AA			
	R 131 LE K P DA 13 AD R 136 LE K P DA 13 AA			
	R 152 LE K P DA 13 AC R 152 LE B A DA SP AA			
	R 175 LE K P DA 13 AD R 180 LE K P DA 13 AA			
	R 19 LE K A DA SP AB R 129 PE K A DA SP AC			
	R 196 LE B A DA SP AA R 20 LE B A DA SP AA			
	R 235 LE K P DA 13 AD R 224 LE K A DA SP AA			
	R 239 PE A DA SP PE R 240 LE B A DA SP AA			
	R 263 LE K P DA 13 AD R 268 LE K P DA 13 AA			
	R 285 PE A DA SP PE R 285 LE K A DA SP AC			
	R 288 LE K P DA 13 AD R 307 LE K P DA 13 AD			
	R 322 LE K P DA 13 AC R 322 LE K A DA SP AC			
	R 328 LE B A DA SP AA R 311 LE K P DA 13 AD			
	R 356 LE K A DA SP AA R 372 PE K A DA SP AC			
	R 372 LE K A DA SP AA R 395 LE K P DA 13 AD			
	R 4 LE K P DA 13 AC R 63 LE K P DA 13 AD			
	R 48 LE K P DA 13 AC R 87 LE K P DA 13 AD			
	R 64 LE B A DA SP AA R 87 LE K P DA 13 AD			
	R 92 LE K P DA 13 AC R 92 LE K P DA 13 AD			
	R 103 LE K P DA 13 AD R 116 LE K A DA SP AC			
	R 147 LE K P DA 13 AD R 15 LE K P DA 13 AD			
	R 160 LE K A DA SP AC R 171 LE K P DA 13 AD			
	R 204 LE K A DA SP AC R 235 LE K P DA 13 AD			
	R 248 LE K A DA SP AC R 270 LE K A DA SP AC			
	R 323 LE K P DA 13 AD R 316 LE K A DA SP AC			
	R 330 LE K A DA SP AB R 330 LE K A DA SP AC			
	R 59 LE K P DA 13 AD R 72 LE K A DA SP AC			
	R 109 LE K A DA SP AB R 150 LE K A DA SP AC			
	R 18 LE K A DA SP AB R 194 LE K A DA SP AB			
	R 218 LE K A DA SP AB R 218 LE K A DA SP AB			
	R 238 LE K A DA SP AB R 370 LE K A DA SP AB			
	R 62 LE K A DA SP AB R 125 LE K A DA SP AD			
	R 133 LE K A DA SP AB R 133 LE K A DA SP AD			
	R 216 LE K A DA SP AD R 278 LE K A DA SP AD			
	R 276 LE K A DA SP AD R 338 LE K A DA SP AD			
	R 50 LE K A DA SP AD R 6 LE K A DA SP AD			
	R 84 LE K A DA SP AD R 84 LE K A DA SP AD			

Figure 4: Good Group Category

Meanwhile, in the medium group category, regarding Figure 5, it was found that Army, Airforce and Navy members were in this moderate group, namely Army members as many as 109 people (40%), followed by Navy members as many as nine people (24%) and Airforce members as many as 36 people (38%). Most members of Army (TDM), Airforce (TUDM) and Navy (TLDM) are in the moderate category of spiritual level, based on the logit value from Mean Person (5.49 logit) to 03.00. Individuals in this simple category have reached a maximum of items (2.20 logits). Army members consist of 109 people; most have an SPM education level of 99 people. Meanwhile, only 10 Army members have STPM-level education. There are eight members of the Navy, and all of them have STPM education and have served for more than 21 years. Airforce members were lined up as many as 36 people. A total of 18 people who have served in the service for under ten years have SPM education. Nine people have served for ages 16 to 20 years, and a total of 9 people have served for 26 years and have STPM education.

MEASURE	Item - MAP - Person	Person	MAP	Person
4	R 119 PE K A DA SP AA R 127 LE K A DA SP AA			
	R 128 LE B A DA SP AB R 381 PE K A DA SP AB			
	R 175 LE K A DA SP AA R 172 LE K A DA SP AA			
	R 207 PE K A DA SP AA R 212 LE K A DA SP AA			
	R 216 LE K A DA SP AA R 251 PE K A DA SP AA			
	R 219 LE K A DA SP AA R 260 LE K A DA SP AA			
	R 295 PE K A DA SP AA R 303 LE K A DA SP AA			
	R 308 LE K A DA SP AA R 31 PE K A DA SP AA			
	R 348 LE K A DA SP AA R 383 PE K A DA SP AA			
	R 398 LE K A DA SP AA R 395 LE K A DA SP AA			
	R 399 LE K A DA SP AA R 40 LE K A DA SP AA			
	R 71 PE K A DA SP AA R 93 LE K A DA SP AA			
	R 84 LE K A DA SP AA R 105 LE B A DA SP AA			
	R 105 LE B A DA SP AA R 221 LE B A DA SP AA			
	R 149 LE B A DA SP AD R 160 LE B A DA SP AA			
	R 17 LE B A DA SP AD R 192 LE B A DA SP AD			
	R 217 LE B A DA SP AA R 281 LE B A DA SP AD			
	R 302 LE B A DA SP AA R 323 LE B A DA SP AD			
	R 345 LE B A DA SP AA R 369 LE B A DA SP AD			
	R 37 LE B A DA SP AA R 389 LE B A DA SP AD			
	R 61 LE B A DA SP AD R 81 LE B A DA SP AA			
	R 104 LE B A DA SP AC R 113 LE K A DA SP AC			
	R 129 LE K A DA SP AC R 148 LE K A DA SP AC			
	R 137 LE K A DA SP AC R 166 PE B A DA SP AC			
	R 16 LE K A DA SP AC R 195 LE K A DA SP AC			
	R 173 LE K A DA SP AC R 203 LE K A DA SP AC			
	R 199 LE K A DA SP AC R 213 LE K A DA SP AC			
	R 210 PE B A DA SP AC R 230 LE K A DA SP AC			
	R 241 LE K A DA SP AC R 246 LE K A DA SP AC			
	R 24 LE K A DA SP AC R 261 LE K A DA SP AC			
	R 27 LE B A DA SP AC R 280 LE K A DA SP AC			
	R 282 LE K A DA SP AC R 295 LE K A DA SP AC			
	R 298 PE B A DA SP AC R 301 LE K A DA SP AC			
	R 324 LE K A DA SP AC R 331 LE K A DA SP AC			
	R 335 LE K A DA SP AC R 34 PE K A DA SP AC			
	R 342 PE B A DA SP AC R 395 LE K A DA SP AC			
	R 368 LE B A DA SP AC R 375 LE K A DA SP AC			
	R 386 PE B A DA SP AC R 393 LE K A DA SP AC			
	R 399 LE K A DA SP AC R 43 LE K A DA SP AC			
	R 60 LE K A DA SP AC R 67 LE K A DA SP AC			
	R 71 LE K A DA SP AC R 78 LE K A DA SP AC			
	R 85 LE K A DA SP AC R 122 PE B A LA ST AD			
	R 100 PE B A LA ST AC R 124 LE B A DA SP AA			
	R 123 LE K A DA ST AE R 145 PE B A LA ST AD			
	R 140 PE K A DA ST AE R 146 PE B A LA ST AD			
	R 160 LE K A DA ST AE R 184 PE B A LA ST AD			
	R 184 PE K A DA ST AE R 188 PE B A LA ST AD			
	R 228 PE K A DA ST AE R 232 PE B A LA ST AD			
	R 232 PE K A DA ST AE R 236 PE B A LA ST AD			
	R 272 PE K A DA ST AE R 276 PE B A LA ST AD			
	R 288 PE K A DA ST AE R 300 PE B A LA ST AD			
	R 345 LE K A DA ST AE R 344 PE B A DA SP AA			
	R 358 PE K A DA ST AE R 364 PE B A DA SP AA			
	R 360 PE K A DA ST AE R 366 PE B A DA SP AA			
	R 367 LE K A DA ST AE R 380 LE K A DA SP AA			
	R 52 PE K A DA ST AE R 56 PE K A LA ST AD			
	R 78 LE K A DA ST AE R 8 PE K A DA ST AE			
	R 80 LE B A DA SP AA R 96 PE K A DA ST AE			

Figure 5: Moderate Group Category

In the weak group category, referring to Figure 6, it was found that there were 20 Army members, 7 Navy members and 9 Airforce members. The determination of the category of this weak group was based on the logit values obtained, ranging from 0.30 to the most difficult Spiritual Assessment item (2.20 logit). They are all men. Army members in this weak category have an SPM education level, and a total of 18 people have served for ten years or less, and two have served more than 15 years. Navy members are seven people who have served for more than 15 years and have SPM education.

Meanwhile, the Airforce members consist of 9 people. They have an STPM education level and have served for 26 years. Eighteen people with SPM education served for ten years or less, and nine served for 20 years.

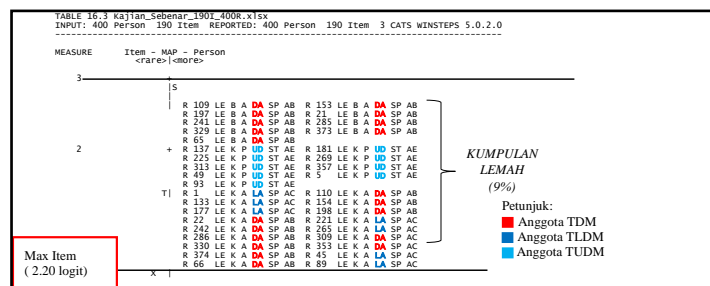


Figure 6: Weak Group Category

In Figure 7, it is also found that nine individuals are in the category of very weak groups. They consist of TDM members who have served for ten years or less and have SPM education. These nine individual TDM members were unable to achieve the item of Spiritual Assessment, which was the most difficult to achieve by 98% of other ATM members, namely item C2A109 Morals among human beings, which is *"I do not insult others in my work"*.

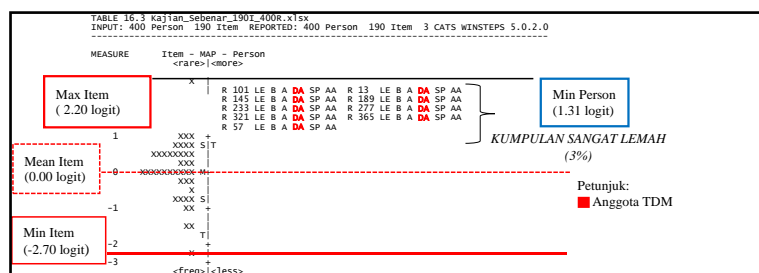


Figure 7: Very Weak Group Category

Thoroughly, the findings of this profile argue that the level of spirituality of the Malaysian military is grouped into six categories, namely: (i) Excellent; (ii) Very good; (iii) Good; (iv) Moderate; (v) Weak, and (vi) Very weak. Based on these six categories, the spiritual level of MAF personnel (army, navy and airforce) is at a moderate category level, as shown in Table 8. Furthermore, it is based on the findings of the highest percentage in each service, namely: (i) Army members of 40 %; (ii) 24% of Navy members; and (iii) Airforce members of 38%, as in Table 1.

Table 1: MAF Spirituality Level Group Percentage Categories

Category	Army (TDM)	Navy (TLDM)	Airforce (TUDM)
Excellent	16%	19%	17%
Very Good	2%	19%	9%
Good	32%	19%	27%
Moderate	40%	24%	38%
Weak	7%	19%	9%
Very Weak	3%	0%	0%

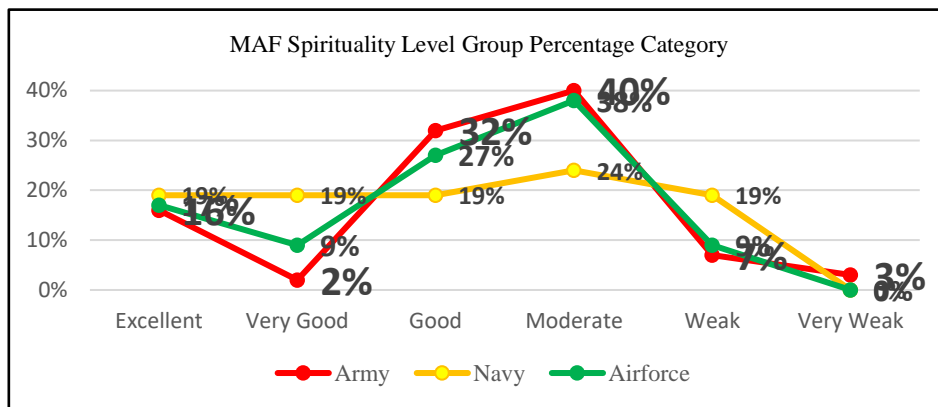


Figure 8: MAF Spirituality Level Group Percentage Category

Identify the most difficult and easiest items to perform by MAF personnel

Figure 9 is a map of the individual items that display the difficulty level of the items separated by category of the Malaysian Military Spirituality Assessment Instrument contains four dimensions; (i) Appreciation of Faith which contains five constructs, (ii) Appreciation of Worship, contains six constructs, (iii) Appreciation of *Akhlak* contains three constructs; and (iv) The appreciation of Islam in MAF *Ikrar Kesatria* has six constructs. All INPERO items were categorized into six easy levels, and difficult items below the mean level of items (0.00 logit) were grouped as medium easy, easy and very easy. At the same time, items above the mean level of items (0.00 logit) were grouped as moderately difficult items, difficult items and very difficult. If observed to item categories without comparing with individual ability, most INPERO items fall in the difficult category (moderately difficult, difficult and very difficult), which is 57% compared to items falling in the easy category (moderately easy, easy and very easy) only by 43%.

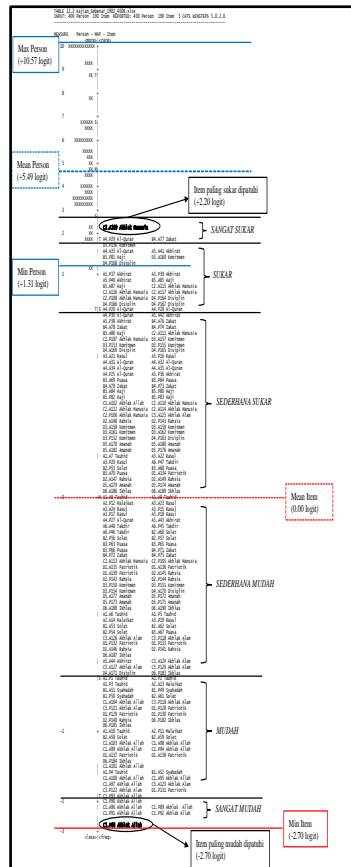


Figure 9 Item Group Level Individual-Item Map

Figure 9 shows the distribution of items and individual abilities for INPERO. The individual's position at the very top indicates a highly capable individual with a measurement value of +10.57 logit for agreeing to the item. Meanwhile, the position of the individual at the bottom with a logit value of -2.70 indicates that the individual has a low ability to agree on the item. For example, item C2.A109 *Akhlak* of fellow human beings “*I do not insult others in my work*” with a logit value of +2.20 is the most difficult item to agree on in INPERO. Meanwhile, item C1.P88 *Akhlak* towards Allah “*I believe that Allah is very forgiving of His servants*” with a logit value of -2.70 is the most easily agreed item in the entire INPERO item.

Figure 9 generally also argues that all Instrument items in assessing spirituality are easily agreed upon by MAF members, except for a total of 9 individuals who are below the item maximum (2.20 logit).

Overall, the position of the Instrument items ranged from a logit value of -2.70 to a logit of +2.20. The most difficult item to achieve by MAF members is Item C2.A109 *Akhlak* among human beings, which is “*I do not insult others in my work*”, with a logit value of +2.20. This item cannot be reached by 3% of MAF members. While the item that MAF members most easily achieve is C1.P88 *Akhlak* towards Allah, which is “*I believe that Allah is very forgiving of His servants*”, which is at a logit value of -2.70. This item is very easily accessible by 100% of MAF members.

When compared to the level of individual ability, most of the INPERO items fall into the difficult category (moderately difficult, difficult and very difficult), which is 57% compared to the items falling into the easy category (moderately easy, easy and very easy) which is only 43%. This finding shows that INPERO can assess the level of spirituality of MAF members because it assesses the intangible aspects in MAF members that need to be shown empirically, systematically, and clearly.

FINDINGS AND CONCLUSION

The study showed that the level of the spiritual practice of the Malaysian Military is at an excellent level; that is, 97% of MAF personnel can practice the spiritual criteria in INPERO measured. However, if the analysis of the spiritual profile of MAF members is formulated based on service categories, the majority of the three services (Army, Navy, Airforce) are at a moderate level (Army - 40%; Navy - 24%; Airforce - 38%). This different and inconsistent segregation depends on the level of ability of each of the three services to practice each spiritual item which consists of four constructs, namely Appreciation of Faith, Appreciation of Worship, Appreciation of *Akhlaq* and Appreciation of Islam in the MAF *Ikrar Kesatria*.

These findings indicate that there are still even only 3% of MAF members who are not able to achieve the spiritual criteria found in a good INPERO overall in their lives. Naturally, this threatens the position of MAF members, who are shields and operators of material equipment for national security and defence. This situation occurred since the role of MAF members as the security personnel is supposed to have two strengths, namely physical strength and spiritual strength that form the strength of the MAF itself (Aziz et al., 2020; Zahari et al., 2019; Sani et al., 2018; David, 2017; Bujai et al., 2015).

Although the basis of spiritual formation is born from the appreciation of religious practices in the life of a soldier, its assessment is based on the extent to which acts are performed in daily life (Manap et al., 2013). According to Aziz et al. (2022), this external factor clearly shows the appreciation of religion in the life of a soldier that arises from feelings, confidence and faith in oneself.

The spiritual aspect that includes the appreciation of religious life in the life of a soldier who still does not reach the optimum level is also discussed in the findings of Burhanuddin (2012), who found that the moral element is an element that is at a low level compared to other elements in the self-efficacy of MAF members. Among the possibilities that cause the moral element to be at a relatively low mean level is internal self-confusion, which greatly impacts the aspects of spirituality and personality in the eyes of MAF (Jalal, 2018; Daud, 2017).

Based on the discussion of the findings of the study, it can be concluded that despite the level of universal criteria of spiritual evaluation of MAF members, when refined, it is found that they are still confused about the basic things in the faith in particular. Unclear beliefs can affect their worship practices and think. In addition, the appreciation of Islam in the good MAF *Ikrar Kesatria* among MAF members indicates that they are a group that can be shaped in a better direction by the system, and good values have been ingrained in the MAF. It is also argued by the study by Ismail et al. (2019) related to the aspect of a spiritual appreciation of religious practice among students in Malaysia in the face of today's thought attacks.

In conclusion, the findings of this study can be used as a benchmark of the military spiritual profile of MAF members. Analysis of items according to demographics can provide a clearer guide to future researchers to make improvements and repair the gaps that arise in the spiritual practices of MAF members. The role of MAF personnel as human defence resources in mobilizing an assignment, operation and mission must be accompanied by intangible internal spiritual capabilities, which are the driving force factor to the strength of MAF personnel.

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