THE IMPLEMENTATION OF MILITARY LEADERSHIP TRAINING PROGRAMME; RESERVE OFFICER TRAINING UNIT (ROTU) IN SHAPING ISLAMIC MORAL AMONG CADETS: A STUDY IN UNIVERSITI SAINS ISLAM MALAYSIA (USIM)

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Abstract

ROTU training program is one of the curriculum courses in USIM, that determine to transform holistic graduates, where all the students must dominate all the soft skills such as leadership, teamwork, communication and continuous learning. Therefore, this study wants to identify the implementation of military leadership training program (ROTU) in shaping Islamic moral among its cadets. The objective of this study is to find out the problems associated with moral among cadets; the factors contribute towards it, and the ways to overcome it. A set of questionnaire were distributed to 60 respondents, which are among the third year students who participate in ROTU UKM. Then, the data collected were analysed by using Statistical Package for Social Science (SPSS) 20.0. As for conclusion, the findings indicated that the military leadership training program give a positive effect and lot of benefits toward cadets. For the purpose of further study in the future, researchers suggested that this study will use different methods and respondents.

Introduction

Reserve Officer Training Unit (ROTU) or nowadays known as PALAPES, is a cooperation program between the Malaysian Ministry of Defense (MinDef) and Ministry of Higher Education (KPT) for students in Institute of Higher Education (IPTA).

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The purpose of this training program is to create a visionary reserve officer to fulfil the requirement of Malaysian Armed Force (ATM). This ROTU program also supports the effort of the country and IPTA to develop a discipline quality and nurture the good characteristics to make them willing to defend the country, patriotic and have a sense of nationalism. This kind of training program will build a positive work culture among its members to produce a quality, productive, innovative and creative in primary and secondary works and to create a strong relationship with the university in order to facilitate all the matters regarding the training and administration of the cadets (Palapes USIM, 2014).

The ROTU training program is one of the curriculum courses in Universiti Sains Islam Malaysia (USIM) that coincides with the requirements of USIM's Centre of Soft Skills Development (PPKI) to transform holistic graduates, which is not only outstanding in academic and religious knowledge, but all the students must dominate all the soft skills as listed by the PPKI. Soft skills have covered all aspects of generic skills. According to Ministry of Higher Education, (2006) even there are not has a specific list of soft skills, but most of them, is associated with mastering the skills such as leadership, teamwork, communication and continuous learning (Pusat Pembangunan Kemahiran Insaniah USIM, 2014).

ROTU is the one of the excellent training programs in order to help students to be more valuable and marketable in the workforce after their graduates. However, the ROTU's cadets may be outstanding in leadership and teamwork, but lack in terms of Islamic moral as a good Muslim. This is due to the fact that, this training is more emphasized on military leadership training but less stressing on morality building among its cadets. According to Mohamed (2001) the manners of most of Territorial Army were still at the same level as before they got joined the Army. This means that their manners remain unchanged before or after they becoming the member of the Territorial Army. Ab Razak (2004) claimed that, there are negative influence in military such as bullying, ragging and have to obey orders blindly when given by their senior officers and superior. Besides, Syed Ahmad and Saud (2010), argue that violation of Islamic Law especially in moral issue always happened to all community groups including army members. Malaysian Armed Forces (ATM) has been hit by its member's behavior problem such as drinking, adolescent, and gambling. Even though it is just a common thing in the military; however, it was an enormous mistake in Islam. This will lead to negative impact in building a military institution in Islamic countries, whereas it should be a model for other organizations.Therefore, this study aims to find out the issues associated with Islamic moral among USIM's students who participate in ROTU training program.

Literature Review

Reserve Officer Training Units (ROTU)
History of ROTU
The origin of the Reserve Officers Training Unit (ROTU) began on April 3rd, 1965 with the establishment of the first infantry battalion branch of the reserve army at the University of Malaya (UM). It started as a reaction and concern of the staff and students of the University of Malaya with regards to the confrontation with Indonesia in 1963.

At its formation stage, 30 students from different faculties underwent an elementary recruit course at Seputih training camp in Batu Gajah Perak during their term break. Most of these students had a military or police background, and they were all former students of the royal military college. Racial events of 13th May 1969 resulted in this company spreading to other institutions of higher learning, with the establishment of A Company in Mara Institute Of Technology, B Company in the Putra University of Malaysia, and C Company in the National University of Malaysia, with University Of Malaya remaining as its battalion headquarters.

The high spirit shown by these students of higher learning prompted the then Director of the reserve army, Brigadier General Dato' Abul As Bin Ismail to initiate discussion with Vice Chancellors of all the universities to establish the Reserved Officers Training Unit or ROTU (Palapes UM, 2014).

Training program
  I.   Junior Cadet Officers
        Trained to the level of a Second Class Rifleman that includes subjects; such as basic tactics, foot drills, weapons, staff duties, map reading, regimental matters, social etiquettes and general military knowledge.
 II.   Intermediate Cadet Officers
        Trained to achieve the level of a Section Commander. Subjects covered include advanced tactics, weapons, foot drills, map reading, signal, leadership, military law, staff duties and social etiquettes.
III.   Senior Cadet Officers
        Trained to the level of junior officers, that capable of leading platoons. Subjects covered inclusive of advanced subjects covered before (Palapes UM, 2014).

Training period
  I.   Local Exercise (10 hours per day for 24 days)
        Exercises were held every weekend at ROTU Complex. All officer cadets are required to attend all training except for those with special permission.
 II.   Annual Camp Exercise (15 days continuous)
        Exercise divided into two phases. Camp phase and Field phase:
            i.   Camp Phase
                 Academic test involve DS from PUSWATAN (Pusat Latihan Askar Wataniah) and local units.
            ii. Field Phase
                 To demonstrate practical skills from theory learnt in lecture rooms by the cadet officers. For Year 1, they will train in Counter-Insurgency Warfare exercise while in the intermediate and senior, they will train in Conventional Warfare exercise.
III.   Advanced Exercise (14 days continuous)
        This exercise usually includes military activities such as fire-arms shooting, compass marching and other related activities.
IV.   Commission exercise (14 days continuous)
        This exercise for senior cadet officers only (Palapes USIM, Palapes UM, 2014).

Military Leadership in Islam

According to Wan Husin (2011), the concept of defense refers to the need of a country in preserving and protecting its strategic interests to secure the country's safety and peace internally and internationally. From the Islamic point of view, defending the society from harm was founded upon the five basic principles – protecting one's religion, soul, mind, heredity and wealth or assets (Mahmud Shaltut, 1983).

In addition, a nation's defense depends highly on the military system adopted as the objective is to control and conquer other countries, whether due to geopolitical or economic reasons; or even to spread religion, ideology or policies practiced (Hashim, 2008). In Islam, the role of the army is not confined to protecting the nation's peace, but they are also tasked with the role of spreading the religion of Islam to the conquered people. Even though Islam legalizes the spread of Islam through war, but the stress is more on reaching truce and maintaining peace. In fact, Islam calls upon the Muslims to practice cooperation and tolerance when interacting with their own community or with others, without discriminating the race, or ethnic, or with non-Islamic communities of the same race (Wan Husin, 2011).

Under the Islamic defense system, the army was organized as the wall of defense for Muslim and non-Muslim communities (kafir Dhimmi). The concept of the military is 'jundullah', that is Allah's army, as stated in the al-Quran that means,
'Indeed, We have given you, [O Muhammad], a clear conquest' (Al-Qur'an. Al-Fath 48: 7)
The call for war would only be made if there were any invasion upon the religion or oppression towards the Islamic community such as embargo. Islam is also against syirik practices such as the acts of statue worshipping, exalting man to the status of God, and the act of revering supernatural forces. In fact, Islam strongly outlaws slavery. The Islamic community is expected to safeguard their religion, self, family and community from being victimized (Taufiq, n.d.).

Islamic Moral and Ethics

Thiroux and Krasemann (2009) said that morality claims our lives and it makes claims upon each of us that are stronger than the claims of law and take priority over self-interest. Huge number of Quranic verses calling for the necessity of maintaining good maintaining good morality in oneself and in a broader scale of public, warning us from bad consequences of unethical conducts and misbehaves (Mohd Noor, 2013).

The behavior, conduct, nature or character of a person as reflected in his/her daily activities are called *'Akhlaq'*. *'Akhlaq'* is the plural form of the Arabic word 'Khuluqun', which means character or nature that the human being acquires, becoming as part of his natural disposition. *Akhlaq* includes all personal, social and international aspects of human life. Good manners could be an endowment from Allah, where a person is born with high intellects and good manners, as the case with prophets. Possibly the good manners might be acquired through striving with oneself, and contending therewith in order to be adorned with highest moral excellences (Malek *et al*, 2013).

The word *'Khuluq'* was mentioned twice in the Quran (al-Shua'ra: 137 and al-Qalam: 4). Quran interpreters argue the concept of *khuluq* as a custom, religion, ideology or doctrine. Quran also uses a whole array of terms to describe the concept of goodness such as *khayr*

(goodness), birr (righteousness) *maa'ruf* (known and approved) *qist* (equity), *'adl* (equilibrium and justice), *haqq* (truth and right), *taqwa* (piety) (Mohd Noor, 2013).

According to Malek et al., (2013) there is a two type of *akhlaq* or moral which are *akhlaq-e-Hameedah* and *akhlaq-e-Zameemah*. The excellent and best virtues of human life are called *akhlaq-e-hameedah* or characteristics, such as – patience, honesty, patriotism and social service. A person characterized by these qualities is renowned and honorable in the society. While the worst and most hateful traits of human life is '*Akhlaq-e-Zameemah'* or detestable characteristics, such as – pride, hatred, hypocrisy, interest, bribery, and indecency. A man characterized by these bad qualities is hateful and defamed in the society.

In Islamic point of view, *Akhlaq* is the most important aspect. It is *Akhlaq* that works as the life-force of a civilized nation. The more rectified the character of a nation is, the more powerful the nation is. No nation discarding this moral force can exist on this earth. All the Prophets have taught the supreme values of good character. Allah sent Muhammad the last of the Prophets to bestow perfection of the best character.

Mohd Noor (2013) said that ethical behavior may depend on the factors that define and affect ethical behavior. These factors have been identified as legal interpretations, organizational factors, and individual factors. In secular society, legal interpretations are based upon contemporary and often transient values and standard. In Islamic society, these values and standards are guided by the *Shari'ah* and the collection of previous Fiqh judgements. The next factor is organizational factors. One of the key sources of organizational influence is the degree of commitment of the organization's leader to ethical conduct. The last factor is individual factors. Factors affecting one's ethical behavior include; stages of moral development, personal values and morals, family influences, peer influences, life experiences and situational experiences.

Methodology

Sample and data collection
The population consisted of 72 number of ROTU's cadets in USIM which is from senior year ROTU or in third year in university. In the real data collection process, a total of 60 questionnaires were distributed among the respondents. The respondents were selected randomly from various faculties in USIM.

Instrument
The instrument used in this study was self-develop by the author based on the research questions. The form of questioning that used in this study is closed ended question, which is rating scales (a five-point Likert Scale). These questionnaires consisted of 30 of questions that include 2 sections, which are Section A and Section B. Section A will ask about background of respondents such as gender, age, education level faculty and rank in ROTU.

While, section B consisted of questions that created based on research objectives. The selected items had been classified based on three main aspects which are; 1) to identify the problem that associated with moral among ROTU's cadets in USIM (10 items), 2) to find out the factors that contribute in moral problem among ROTU's cadets in USIM (10 items) and

3) to investigate the strategies to overcome the moral problems among ROTU cadet's in USIM (10 items).

Data analysis
The data collected were analysed using SPSS. Descriptive statistic in the form of percentages and means were used in the summary of the results. The demographic characteristics of the respondents were measured and the details are given below in results section of the study. Then, author gives an overview of descriptive values of all analysis variables such as percentages and mean for main characteristics of the sample.

Result and Discussion

Demographic characteristic of respondents.

The population consisted of 72 number of ROTU's cadets in USIM which is from senior year or ROTU or in third year in university. Total of 60 questionnaires were distributed among the respondents. Sample composed of men 33(55%) and women 27(45%). The data show that (75%) of the respondents were aged between 21-22 years old (n=45). Only 2 (3.3%) of them were above 25 years of age, while the rest 7 (11.7%) were between 23-24 years old and 6 (10%) were between 19-20 years. Of the subjects, 26 of (43.3%) of respondents were from Sijil Tinggi Agama Malaysia (STAM)/Sijil Tinggi Pelajaran Malaysia (STPM) and also 43.3% from matriculation/foundation level of education. While, 8 the rest of respondents (13.3%) were from diploma. The faculties represented by these students are Fakulti Ekonomi dan Muamalat (FEM) (31.7), Fakulti Syariah dan Undang-undang (FSU) (20%), Fakulti Kepimpinan dan Pengurusan (FKP) (18.3%), Fakulti Quran dan Sunnah (FPQS) (15%) and Fakulti Sains dan Teknologi (FST) (15%).

Table 1: Percentage and Mean of items for Moral Problems among Cadets.

NO	Moral Problems Among Cadets	SA	A	N	DA	SD	Mean
1	There are lot of problems that associated with moral among cadets.	0 0%	9 15%	12 20%	16 26.7%	23 38.3%	2.15
2	I do not care for my manners in speech when I am talking with others cadets.	1 1.7%	13 21.7%	16 26.7&	20 33.3%	10 16.7%	2.58
3	I do not cover my *aurat* perfectly as outlined by Islam within and outside of training.	2 3.3%	11 18.3%	10 16.7%	25 41.7%	12 20%	2.45
4	I do not care about the intercommunication limits between male and female cadets.	0 0%	9 15%	18 30%	16 26.7%	17 28.3%	2.38
5	I take for granted about prayer whether within and outside training.	0 0%	7 11.7%	6 10%	28 46.7%	19 31.7%	2.05
6	I do not keep my time properly such as came late to the class or lecture within or outside training.	0 0%	6 10%	16 26.7%	25 41.7%	13 21.7%	2.25

7	I do not practices mutual respect among cadet's members.	0 0%	3 15%	15 25%	23 38.3%	19 31.7	2.13
8	I used to give punishment to my subordinates without concrete reasons.	0 0%	3 5%	8 13.3%	23 38.3%	26 43.3%	1.83
9	I do not fulfill my responsibility properly when carry out a task.	0 0%	4 6.7%	10 16.7%	25 41.7%	21 35%	1.98
10	I always violate the rules that set by training base.	0 0%	5 8.3%	9 15%	20 33.3%	26 43.3%	1.98
	Total Mean						2.18

The table 1 shows the result of respondent's opinion about the problem that associated with moral among ROTU's cadets and consisted of ten items. The highest mean that recorded in the data is for item 2 'I do not care for my manners in speech when I am talking with the others cadets' is 2.58, which is the mean value is medium. It shows that, 23.4% of respondents, agreed with this statement more than other statement. However, majority of respondents (50%) disagreed with this item. The reason cadets do not their manners when talking with other cadets, because many people even not in military (civilian) were not too concern about their manner in speech when they talking with their friends. Besides in military itself, they were commonly used immoderate language (swearing, demean, assault) when they giving a command. This situation become worst when the instructor or leader in military let themselves intemperate bursts of anger. According to Department of The Army Field Manual FM 22-100, (1999) frequent irritation, petulance and uncontrolled displays of temper indicate that they do not have even hold on their self. Besides, the recruits' in military go through harsh, humiliating, and physically and emotionally exhausting process (Soeters et. al. 2006 and Moore 2011). They are exposed to their new norms, language, codes, and identity. Therefore, all the attitudes shown by instructor or leader in military camp were easy to influence others including cadets to act like that.

Besides the second highest value mean is for item 3 'I do not cover my *aurat* perfectly as outlined by Islam within and outside of training' which is the value is 2.45. This is due to the fact that, the respondents may not able to cover their *aurat* perfectly because the environment of training. The training environment that provided lot of tough and vigorous activities that required cadets to move faster, active and stay fit, were make them not able to cover their *aurat* properly. Take for example in foot drill; female cadets had to wear a fit uniform as the sake of uniformity and as the rule and requirement in military training. Even the uniform a quite fit and exposed their body shape, they had no choices unless just follow the rule.

Then, mean value for item four is 2.38 which is the third higher. Nine of respondents (15%) agreed and 18 of respondents (30%) were neutral to the statement 'I do not care about the intercommunication limits between male and female cadet'. The reason why the respondents agreed with this item because in ROTU, the instructor always remind them as a team, male and female cadets were as a siblings, sisters and brothers which they had to always help each other. Besides that in military training, there is no difference between male

and female, so that they perceived the equality in term of training. Therefore, from those situations, the male and female cadets have been always together when do all of the training and they do not able to care their intercommunication between male and female cadets. The overall range of mean for these items is 2.18. It shows that level of problems that associated with moral among ROTU's cadets is low.

Table 2: Percentage and Mean of items for Factors that Contributes towards Moral Problems

NO	Factors That Contributes towards Moral Problems	SA	A	N	DA	SD	Mean
11	Cadets were lack of understanding of the real definitions and concepts about moral in Islam	2 3.3%	4 6.7%	17 28.3%	22 36.7%	15 25%	2.30
12	The less emphasized about the matters associated with Islamic moral.	0 00%	3 5%	14 23.3%	33 55%	10 16.7%	2.23
13	Cadets were easy to be influenced by negative manners of other cadets and instructors during training.	1 1.7%	8 13.3%	15 25%	23 38.3%	13 21.7%	2.83
14	The training environments were less stressed about the intercommunications ethics between the male and female cadets.	0 0%	10 16.7%	4 6.7%	32 53.3%	14 23.3%	2.22
15	Lack of self-awareness in each member of the cadets to practice moral and Islamic values.	0 0%	10 16.7%	10 16.7%	25 41.7%	15 25%	2.33
16	The instructors were more emphasize on military aspects, physical, mental, and tactical than spiritual aspects.	2 3.3%	7 11.7%	9 15%	24 40%	18 30%	2.25
17	Cadets had to listen and carry out the orders from the instructors, which are less emphasis on morality aspects.	1 1.7%	9 15%	11 18.3%	26 43.3%	13 21.7%	2.32
18	The few number of spiritual programs that organized by training base were lead members to take for granted about moral aspects.	0 0%	6 100%	16 26.7%	21 35%	17 28.3%	2.22
19	Too much criticisms and punishments perceived by cadets during training causes them depressed	1 1.7%	8 13.3%	8 13.3%	30 50%	13 21.7%	2.30
20	Cadets protest and behave negatively because they violate the rules	0 0%	6 10%	10 16.7%	26 43.3%	18 30%	2.10
	Total Mean						2.08

The data in table 2 consist of ten items for factors that contribute towards moral problems among cadets. The highest mean obtained in the data is 2.83 which are for item 13 'cadets were easy to be influenced by negative manners of other cadets and instructor during training'. It revealed that 15% of respondents agreed with that statement. This is due to the

fact that, the bad attitude were easy to be followed by others. If the instructors show the negative side of them, cadets will tend to follow what their instructors had showed. As what Aronson (2001) in Zaharah Hassan (2009) said, the attitudes and behaviors of the leaders or instructors will give the impact to the organizational behavior and will influence the organization's performance. Despite of that, the findings indicated that most of respondents (60%) disagreed with this item. This is because majority of cadets actually have high self-esteem so that they were not easily to be influenced by others and were not influence others too. Besides, maybe the instructors or cadets themselves were show their good attitude or had good self-monitoring which means, they were capable of monitoring their actions and appearance in social situations. As claimed by Snyder (1987) and Turnley et al. (2001), people who are social monitors are social chameleons who understand what the situation demands and act accordingly, while low social monitors tend to act the way they feel. High social monitors are sensitive to the types of behaviors the social environment expects from them. Their ability to modify their behavior according to the demands of situation they are in and to manage their impressions effectively is great advantages for them.

Then, it indicated that item 15 'lack of self-awareness in each member of the cadets to practice moral and Islamic values' is the second highest mean value for the factor that contribute towards moral problems. It shows that, 10 of respondents (16.7%) agreed that lack of self-awareness among cadets to practice moral and Islamic value as the factor of moral problems among cadets. This probably because the respondents just understand the concept but not practicing it in the real life. There were some of Arabic proverb said that knowledge without practice is just like a tree without fruit'. As Zulfiqar Ahmad (2011) said that if a tree without a fruit has no price, similarly a person who has no practice on his knowledge has no price in the sight of Allah Almighty. They do not get any benefits of the knowledge unless they practice it and they were act upon it.

Table 3: Percentage and Mean of Items for The Ways to Overcome the Moral Problems.

NO	Ways to Overcome the Moral Problems	SA	A	N	DA	SD	Mean
21	Cadets have to understand about the actual definitions and concepts of moral according to Islam	32 / 53%	25 / 41.7%	1 / 1.7%	1 / 1.7%	1 / 1.7%	4.43
22	Cadets have to understand the importance of Islamic morality.	31 / 51.7%	27 / 45%	0 / 0%	2 / 3.3%	0 / 0%	4.45
23	Cadets have to enhance their self-esteem that make them not easily influenced by negative behavior of their instructors and others cadets.	33 / 55%	19 / 31.7%	8 / 13.3%	0 / 0%	0 / 0%	4.42
24	Cadets must have a high level of self-awareness in order to practice the moral and Islamic values.	32 / 53.3%	19 / 31.7%	7 / 11.7%	2 / 3.3%	0 / 0%	4.32
25	The matters associated with Islamic ethics should be more emphasize during training	33 / 55%	22 / 36.7%	3 / 5%	2 / 3.3%	0 / 0%	4.42

26	The training base has to increase the numbers of Islamic and spiritual educational programs during training.	30 50%	22 36.7 %	7 11.7 %	1 1.7%	0 0%	4.35
27	The ethics of intercommunication between the male and female cadets should be given a high emphasis during training.	30 50%	25 41.7 %	4 6.7%	1 1,7%	0 0%	4.38
28	Spiritual aspect should be given an equal emphasis same as the other aspects such as military aspects, physical, mental and tactical during training.	28 46.7 %	28 46.7 %	2 3.3%	1 1.7%	1 1.7%	4.35
29	The training base should consider each matter (military aspects, physical, mental and tactical) before giving orders to ensure that orders will not against the Islamic ethics.	27 45%	30 50%	2 3.3%	1 1.7%	0 0%	4.38
30	The training base should be practices all of the Islamic work ethics during training.	27 45%	25 41.7 %	8 13%	0 0%	0 0%	4.25
	Total Mean						4.37

Based on the table 3 it shows the percentage and mean for items of the ways to overcome the moral problem among cadets. The highest mean was recorded is item 22 'cadets have to understand the importance of Islamic morality' which is 4.45. It showed that most of respondents (94.7%) agreed that cadets have to understand the importance of Islamic morality. According to Abdurezak (2011) in Islam, having good morality is seen as a reflection of religious faith, while lack of good morality is a sign of weak religious faith; hence proper personality is a rudimentary part of faith in Islam. Besides, Islamic morals are equivalent to human nature. It was important to understand the Islamic morality because it furnishes a force which enables a person to adopt the moral conduct with earnestness and sincerity, with all the devotion of heart and soul.

The findings indicated that the majority of respondents agreed to item 21 'cadets have to understand about the actual definitions and concepts of moral according to Islam. It revealed that 32 of respondent (53%) strongly agreed and 25 of respondents (41.7%) agreed that cadets have to understand about the actual definitions and concepts of moral according to Islam the as the way to prevent the moral problems among cadets. The mean value for this item is the second higher, which is 4.43. The reason why they agreed because, Muslim should to have greater and deeper understanding on one knowledge, before that knowledge could be practices in daily life. This is because, how can the moral problems could be solve if the person not knowing about the actual moral definitions, bases and concepts in Islam?

Data for item 23 showed majority of respondents, which, 33 of respondents (55%) strongly agreed and 19 of respondents (31.7%) agreed that cadets have to enhance their self-esteem that make them not easily influenced by negative behavior of their instructors and others cadets. The mean value for this item is third higher, which is 4.42. It is crucial to enhance the self-esteem among cadets so that they were not easily to be influenced by others. According to Judge et. al. (2001), self-esteem is the degree to which a person has an overall

positive feelings about oneself. People with high esteem view themselves in a positive light, confident, and respect themselves. As for moral aspects, it can be concluding that the person who has high self-esteem are the person who has high Islamic moral. Therefore, the person who has high Islamic moral are capable to defending he/herself from the negative influence. This is due to the fact that, all the moral problems came from the individual itself, if they able to hold on tight to he/her self-esteem bad it will be no issue about moral problems.

Item 25 'the matters associated with Islamic ethics should be more emphasizing during training' also stated the fourth higher mean value, which is 4.42. There were 33 of respondents (55%) strongly agreed and 22 of respondents (36.7%) agreed that this item as the ways to overcome the moral problem among ROTU cadet. Mohd Noor (2013) claimed that, in Islam the source of ethics is its religious institution, transmitting a divine revelation to mankind. In other word, the Quran and *Sunnah* automatically become the source of *akhlaq* in Islam. Thus, all modes of behavior and character traits derived their goodness or badness from the sanction or otherwise of the holy book and the sayings and practice oh the prophet Muhammad S. A. W. who himself has been describe as the best model of behavior for all believers.

While the lowest mean was obtained in the data is 4.25 for item 30 'the training base should be practices all of the Islamic work ethics during training'. Total mean for this item is 4.37 which is the mean value is high, although it was the lowest among the rest. It illustrated that 86% of respondents were agreed with this item. Islamic work ethic is both material and spiritual in its purpose and direction. The Islamic work ethics also take care of the concept of halal and haram in the work that Muslim does (Shukri and Musa, 2012). It does ensures that the men become good Muslim and performs the Islamic practices and rituals and also makes the organization adhere to Islamic culture, laws and practices when conducting its official function (Ab Razak, 2004).

Conclusion

The study shows that ROTU actually did well in shaping Islamic moral among cadets. Malaysian military institution as well as ROTU have adopted Islamic culture and rituals at official functions and also encourage individual Muslim to practice Islamic rituals (Ab Razak, 2004). As confirmed by KS Nathan (2001) that there is growing evidence of Islamization in the military such as perform daily *jamaah* prayers in *musolla* and mosque while wearing uniforms. Besides, military personnel are taught proper religious rituals. For instance, the cadets are taught how to pray during wars.

Research clearly show that training military leadership training were not as the main factors in contributing moral problems among cadets because if the problems, exist is just a minority case. If the problem persists, it was absolutely does not comes from the training given, however, it comes from other factors outside of training and the individual itself. Therefore, as a conclusion the training program that is provided by ROTU base actually gives many benefits towards cadets, which are helping them to build self-confident, more responsible, high discipline, and independent. Furthermore, it also helps cadets as students to upgrading their skills, motivate themselves and increase their knowledge. This ROTU's

program should be continuously implemented in USIM, in order to create more excellent and more quality graduates for now and future.

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