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Research Article

A Study of the Historical Perspective on ISIS Impact: Unveiling Extremism in Malaysia

Nur Adillah Omar

International Institute of Islamic Thought and Civilisation, International Islamic University Malaysia
(ISTAC-IUM); nuradillahomarrazak@gmail.com 



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Abstract. The radical and extremist ideologies propagated by the ISIS group have left a profound impact not only on the international phenomenon but also regionally. This is exemplified by the bombing at Movida Club in Puchong in 2016, resulting in casualties among Malaysians. In addressing this critical issue, the study aims to delve into the history of the emergence of ISIS group in Malaysia. This study will utilize qualitative methods, specifically library research through content analysis to analyse and gather data from diverse sources such as books, articles, journals, magazines, and newspapers. The primary objective is to understand the historical context of ISIS group in Malaysia in order to mitigate the proliferation of radicalism and extremism ideologies in Malaysia. The result of this study demonstrates ISIS group have emergence in Malaysia through the Islamic Revivalism (1970), Jemaah Islamiyyah (JI) In Malaysia by Nasir Abbas and Yazid Sufaat (1993 – 2015) and the returnees of

the Afghan Alumni, Kumpulan Mujahideen Malaysia (KMM) in Malaysia whom is Zainon Ismail, Nasir Abbas and Yazid Sufaat. In brief, this study is expected to provide valuable insights for policymakers, law enforcement agencies, and researchers working in the field of counterterrorism and extremism after understood the pattern of the ISIS group in terms of recruitment, planned attacks in order to predict the next pattern of recruitment and attacks.

Keywords: ISIS, Terrorism, Extremism, Security and Peace.

INTRODUCTION:

As of the beginning of 2018, 328 out of 404 youths in Malaysia have been apprehended for offences related to terrorism (E8, 2018). El-Muhammady (2020) identifies distinct push and pull factors implicated in the radicalization process of ISIS group detainees and ex-detainees. These factors encompass ideology, external events like the Syrian civil war and insurgency in the southern Philippines, domestic recruitment agents (e.g., local branches of Darul Islam Malizia, Black Crow, and Briged Khalid al Walid), and significant global events like 9/11 event (Espito & Mogahed, 2007; Osman, 2005; Haddad & Khashan, 2002). Social media platforms, the presence of militant organizations such as al-Qaeda and Jemaah Islamiyyah (Kamarulnizam Abdullah, 2009), and other recruiters associated with terrorism also play crucial roles.

Furthermore, there are numerous catalysts compelling vulnerable and at-risk youths to join ISIS group beyond personality, psychology, religion understanding, social media, ideology, and political conflicts. For instance, Malaysia's strategic location in Southeast Asia has rendered it a safe haven and transit point for Philippine and Indonesian visitors, including returning foreign terrorist fighters (FTFs). Additionally, it has contributed to widespread misconceptions about Islam. Besides being wrongly perceived as a religion of war, Islam is now often linked to radicalism and terrorism, thus becoming one of the most misunderstood religions worldwide (Kamarulnizam Abdullah, 2009).

In addition to that, it was estimated that there were 102 Malaysians in Syria between 2013-2018, and 37 of them have died in Syria, 11 have returned to Malaysia and 54 are still in Syria (Berita Benar, 2018). Hence, it is expected that 54 Malaysian returnees from Syria return home to their homeland. This causes concern for both the government and society as there is high probability these returnees will bring with them radical ideologies and behaviour back home. This was proven when Malaysia suffered its first, and thus far, sole ISIS group attack on 28 June 2016 in Movidia Club, Puchong. Evidently, one of the assailants had prior military training and residence in Syria (Bernama, 2017). According to the available data, Malaysia has unquestionably faced significant terrorism issues, particularly among its youth.

In reaction to Movidia club attack, the Royal Malaysian Police (RMP) has implemented various measures to prevent and address the issue at hand. These measures include the implementation of a white paper for the Prevention of Crime Act 1959 (POCA), the Internal Security Act 1960 (ISA), the Anti-Money Laundering

and Anti-Terrorism Financing Act 2001 (AMLATFA), the Security Offences (Special Measures Act) 2012 (SOSMA), and the Prevention of Terrorism Act 2015 (POTA). Likewise, the Majlis Fatwa Kebangsaan in Malaysia has banned Muslim VE groups and their affiliations for promoting misleading ideologies (Arbaiyah & Zarina, 2020). It is also worth noting that the RMP has gained valuable experience in dealing with communist insurgencies such as KMM, Jemaah Islamiyyah (JI), al-Maunah, and Sulu. These initiatives have helped the government prevent 19 terrorist plots in Malaysia between 2013 to 2017 by RMP.

In 2016, the Malaysian government released a study that identified various potential causes for violent extremism in Malaysia. One of the factors highlighted in the study was the government's reluctance to openly discuss matters related to Islam due to concerns about potentially offending religious sensitivities. This hesitation was seen as a contributing factor that allows ISI group to dominate the narrative surrounding extremism (Country Reports on Terrorism 2016). According to the Country Reports on Terrorism 2016, non-governmental observers have identified several potential local factors that contribute to radicalization. These factors include government-endorsed religious intolerance, the suppression of political opposition and civil society, the politicization of Islam, and the growing rift between Malay Muslims and non-Muslim Malaysian citizens. It is widely acknowledged by both governmental and non-governmental observers that Malaysians who support ISI group, particularly those who have journeyed to Syria, have played a significant role in expediting the process of radicalization towards violent extremism through their widespread utilization of social media platforms (Country Reports on Terrorism 2016).

Apart from the aforementioned causes, it should be noted that Malaysia has continued to function as a source, transit, and, to a lesser extent, a destination country for individuals and groups suspected of affiliating with ISIS group, as stated in the Country Reports on Terrorism for the year 2017. According to the Country Reports on Terrorism 2018, those who were suspected of supporting ISIS group and were deported from Turkey, as well as those who intended to travel to the southern Philippines to provide assistance to ISIS group -affiliated forces, utilized Malaysia as both a transit point and a place of refuge.

Hence, this research will examine the origin of ISIS group in order to understand the historical context, ideology, motivation and evolution of the IS group. This chapter will explore into the historical formation of the IS phenomenon, tracing its origins from Iraq and Syria and expanding its influence throughout the Middle East, Southeast Asia, and Malaysia, specifically. Furthermore, this research provides an in-depth exploration various militant group such as Kumpulan Mujahidin Malaysia (KMM), Ikhwanul Muslimin (IM), Jamaah Islamiyyah (JI), and al-Qaeda that leads to the emergence of IS group in Malaysia in the early 2013.

In brief, this study is expected to provide valuable insights for policymakers, law enforcement agencies, and researchers working in the field of counterterrorism and extremism after understood the pattern of the ISIS group in terms of recruitment, planned attacks in order to predict the next pattern of recruitment and attacks.

METHOD OF THE STUDY:

In this research, qualitative methodology, specifically library research through content analysis, will be utilized due to its flexibility in analysing data (Cavanagh, 1997). This is supported by Rosengren (1981), content analysis describes a family of analytic approaches ranging from impressionistic, intuitive, interpretive analyses to systematic, strict textual analyses. Consistent with that, the researcher applied content analysis due to its systematic method to analyse books, journal articles, court cases (e.g., *Malayan Law Journal - MLJ*), and even propaganda materials like *Dabiq* magazine.

Content analysis involves identifying, coding, and categorizing patterns within the collected data. In this case, the researcher aims to identify and understand the history of the ISIS group in Malaysia. By analyzing these sources, the researcher can uncover the context, motivations, and impacts of ISIS activities in Malaysia, contributing to a deeper understanding of the group's presence and influence in the country. This approach allows the researcher to draw insights from a wide range of sources, providing a comprehensive view of the subject matter. Additionally, content analysis can help reveal trends, patterns, and relationships within the data, leading to valuable conclusions and recommendations for further research or action

LITERATURE REVIEWS:

The emergence of the ISIS group in Malaysia has been a topic of increasing interest and concern among researchers and policymakers. This literature review aims to provide an overview of the existing literature on the history of ISIS in Malaysia, focusing on its origins, activities, and impact on the country.

“Keselamatan dan Ketenteraman Awam: Tanggungjawab Bersama” was the main theme for Malaysia’s Dasar Keselamatan dan Ketenteraman Awam 2020 (DKKA) or the Security and Public Order Policy 2020 which means each individual needs to play a collective role in safeguarding Malaysian safety. This has been supported by the effects of globalization (Arbailah Jusop & Zarina Othaman, 2020), advancement of technology (Zulkarnain Haron & Lailatul Afizdha Arip, 2016) and changes in international relations (Mohd Khairul Naim Che Nordin & Muhammad Syafriz Mhd Nazer, 2020). Consistent with that, Muslim VE groups have made this terrorism problem even more challenging and complex. Several studies have examined the factors that contributed to the emergence of ISIS group in Malaysia. One key factor identified is the spread of extremist ideologies through online propaganda and social media. Ahmad et al. (2018) noted that the internet and social media platforms played a significant role in radicalizing Malaysian youths and recruiting them into ISIS group.

According to El-Muhammady (2020), there are specifically identified push and pull factors that contribute towards radicalization of Malaysian Muslim VE detainees. These factors include ideology, domestic recruitment agents such as the local cells of Darul Islam Malizia, Black Crow, and Briged Khalid al Walid or external events such as the war in Syria and the insurgency in Southern Philippines, social media, the presence of militant groups and other terrorist recruiters. Additionally, there are

other numerous catalysts that compel vulnerable and at-risk youths to join the Islamic extremist groups aside from personality, psychology, poor understanding of religion, social media, ideology and political conflicts. For instance, Malaysia has a strategic location in Southeast Asia and is known as a safe haven and transit point for Philippine and Indonesian visitors, including returning foreign terrorist fighters (FTF).

In addition to online radicalization, socioeconomic factors have also been identified as contributing to the emergence of ISIS group in Malaysia. According to Mustafa et al. (2017), marginalized and economically disadvantaged communities in Malaysia are more susceptible to extremist ideologies, making them vulnerable to recruitment by groups like ISIS group.

Furthermore, the threat and dissemination of ISIS group and ideology to Malaysia has linked with the issues in the Middle east, such as in Syria and Iraq (Kamarul Nizam Abdullah, 2015). The activities of ISIS group in Malaysia have been documented in several studies, with a focus on the group's recruitment efforts and propaganda dissemination. A study by Ibrahim (2019) highlighted the use of social media by ISIS group sympathizers in Malaysia to recruit new members and spread extremist ideologies.

Furthermore, there are 5 imperative reasons of Muslim youth extremists in Malaysia joining ISIS group such as external or systemic imperatives such as conflicts in Syria, Iraq and Afghanistan, regional imperatives such as the Arab Spring in 2011, internal or domestic imperatives such as *Sunni-Shiah* conflict, group imperatives such as *ukhuwwah* and individual imperatives (El-Muhammady, Wan Ruzailan, Muhammad Azamuddin, 2019). Aside from that, ideology, friends, as well as injustices and suffering images encountered by Muslims portrayed in the media and internet were the reasons why Malaysian youth easily sympathised with and recruited by the ISIS group (Samuel Thomas Koruth, 2018).

In addition to that, (1) sympathy towards war torn countries, (2) religion and politics, (3) ideology and (4) personal factors or psychology are also motivations for Muslim youths in Malaysian to become radicalized (El-Muhammady, Wan Ruzailan, Muhammad Azamuddin, 2019), consistent with research findings from Mohd Khairul Naim Che Nordin & Muhamad Syafriz Mhd Nazer (2020) and Che Mohd Aziz (2016). Looking from the perspective of psychology, profiles identified from youth detainees in Malaysia are low *Sociability*, high *Neuroticism-Anxiety*, and *Impulsive-Sensation Seeking* (Samsilah Roslam & Shahanim Yahya, 2019) complete with *Neuro-Linguistic Programming* (NLP) where they will delete, distort and generalize all the information they received (Hanina Halimatun Saadiah Hamsan & Kapten (B) Sudirman Ahmad, 2019).

There are several characteristics found from the radicalized youth such as (1) low self-esteem, (2) low level of attachment, (3) high narcissistic, (4) high cognitive distortion, (5) highly aggressive, (6) deviated belief on Islamic teachings, (6) high impulsive-sensation seeking, (8) emotionally sensitive and (9) desire to change. From these vulnerabilities, the youths will get a sense of attachment through their involvement in ISIS groups using 4 processes which are (1) early exposure via social media, (2) participation through *bay'ah* via Telegram by inciting distortion of wrong

information and propaganda, (3) the formation of identity through training and (4) action by establishing caliphate state through armed struggle war. Along with that, the ideology is disseminated through (1) social media such as Facebook, Telegram, WeChat and Whatsapp, (2) online media, (3) talks and *usrah* containing extreme elements, (4) individuals or friends having the same ideology, (5) magazines or books which promotes extreme beliefs such as *Dabiq* and *Rumiyah*, and (6) influenced by family members who are extremists (IYRES, 2017).

With the help of social media, Islamic extremist groups have successfully disseminated their ideals and research found in IYRES (2017) indicates that most of the radical youths obtained the ideologies from Facebook (50.4%), television (49.8%), newspaper (46%), Youtube (35%), blog (22.8%), twitter (12.9%), Instagram (9.2%) and others (8.4%). Alternatively, these youths need to be exposed to exemplary individuals like Ustaz Lotfi Ariffin, Abu Bakar al-Baghdadi, Ustaz Nazmi Karim, Ustaz Nazrul Syafiq, Abdul Aziz Ismail, Prof Ibnu Yusof, Dato Harun Din, religious scholars and Prophet Muhammad (SAW) as their icon (Shahhanim Yahya & Farhan Mat Arisah, 2019).

Despite these vulnerabilities, research from IYRES (2015) discovered that most of the youths have accurate understanding of ISIS since majority (62%) of the youths agreed that it is an extremist group, (22%) Islamic movement, (14%) political propaganda and others (2%) (Shahanim Yahya, 2015). Hence, greater involvement should be made as a whole in order to combat this terrorism issue down to zero.

In conclusion, the literature on the history of ISIS group in Malaysia provides valuable insights into the factors contributing to its emergence, its activities, and its impact on the country. However, more research is needed to fully understand the dynamics of ISIS group in Malaysia and to develop effective strategies to counter its influence

RESEARCH FINDINGS:

The emergence of ISIS group in Malaysia is due to the Islamic Revivalism, the Returnees of the Afghan Alumni and Kumpulan Mujahideen Malaysia (KMM) in Malaysia whom is Zainon Ismail, the birth of Jemaah Islamiyyah (JI) whom is Nasir Abbas, and al-Qaeda whom is Yazid Sufaat (El-Muhammady, 2020).

Nevertheless, there are additional factors contributing to the emergence of the ISIS group in Malaysia. These include the presence of modern facilities that are essential for al-Qaeda to facilitate their operations and activities in Southeast Asia. Malaysia's strategic location, which offers convenient air and sea transportation, serves as a transit point to the African and American continents. Furthermore, Malaysia can also serve as a transit route to Southern Thailand and Southern Philippines via Sabah.

Furthermore, according to JI's perspective, they refrain from engaging in acts of terrorism within Malaysia due to the favorable reception of Indonesian refugees by the Malaysian government, as expressed by Abdullah Sungkar. Abdullah Sungkar asserts that he has acquaintances within the security apparatus who assure that as long as JI refrains from committing acts of terrorism in Malaysia, they will not face interference. Nordin Mat Top and Dr. Azhari have also emphasized the negative

consequences that attacking Malaysia would have on their families residing in the country. Additionally, the potential for financial contributions and charitable donations from Malaysian Muslims, as well as the valuable contributions of JI members in Malaysia, are deemed highly advantageous for the overall objectives of JI.

In summary, Malaysia serves as a financial resource and gateway to Southeast Asia, while also serving as a strategic location for coordinating operations in other regions. The capital city of Malaysia offers facilities that cater to the preferences of Middle Eastern individuals, including Arabic restaurants, shisha establishments, and meeting venues conducive to meetings. Additionally, the country provides secure locations for conducting briefing or debriefing activities, and local partners can offer valuable intelligence. Consequently, Middle Eastern individuals can effectively avoid authorities while operating in Malaysia.

The cause of the emergence and element of terrorism is one of the causes of the emergence of the Islamic Mujahideen Group (KMM) which was established by those who had been involved in the war between the Mujahideen group and the Soviet Union in Afghanistan. Their goal is to overthrow the existing government and destroy the Islamic State of the archipelago including Malaysia, Indonesia and Southern Philippines (Mohd Khairul Naim & Muhammad Syafriz, 2020).

Islamic Revivalism (1970):

The emergence of Islamic revivalism in Malaysia can be traced back to the early 1970s, which was influenced by several significant factors. According to Ahmad Sunawari Long (2017), these factors include the Arab-Israel conflict of 1967, the global oil crisis of 1973, the Iranian Revolution of 1979, and the return of Malaysian students from overseas who brought with them a fresh perspective and ideology of Islam. Malaysia has formerly incorporated five distinct forms of Islam, namely mystical Islam, Tasawwuf, the decline of Islam, modernist Islam, and nationalist Islam. Malaysia has experienced the impact of the Islamization policy, the desire among Malaysian Muslims to comprehend Islamic teachings comprehensively, and the psychological shifts in Muslims, particularly those influenced by urbanization and the implementation of the New Economic Policy (NEP). There has been a significant transformation within Islamic Revivalism, shifting its focus from Political Islam to matters pertaining to identity and social community (Ahmad Sunawari Long, 2017).

The Returnees of the Afghan Alumni, Kumpulan Mujahideen Malaysia (KMM) in Malaysia (Zainon Ismail) (1999-2012):

During the late 1990s, Malaysia faced security challenges posed by a homegrown Islamic extremist organisation known as KMM. Individuals returning from Afghanistan played a significant influence in introducing a foreign and rigid interpretation of religious teachings and practises in Malaysia. A significant number of individuals who returned to their home countries after being exposed to extremist ideologies retained and propagated their radical beliefs, thus assuming the roles of both extremists and mentors for young radicals. Several individuals who returned to their home countries, including Zainon Ismail, the founder of KMM,

proceeded to start their own Muslim VE groups (Aslam, 2009; Izzuddin, Elmira & Rabi'ah, 2020).

In early 1999, Nik Adli Nik Aziz, age 34, was appointed leader of the KMM during a meeting held in Kampung Seri Aman, Puchong, where twelve members of the organization were in attendance. Nik Adli continued to visit Afghanistan frequently from Pakistan to study after the Russian forces had withdrawn (John Pike).

This claim was supported by JI militant detainees apprehended in Malaysia as early as 2001. Dr. Abdullah Daud of Johor was arrested on January 3, 2001 due to his association with KMM. Nik Adli Nik Abdul Aziz, Zainon Ismail, Asfawani Abdullah, Abdul Bakar Che Doi, Ahmad Pozi Darman, Solehan Abdul Ghafar, Alias Ngah, Muhammad Azian Abdul Rahman Nazri, Muhammad Zulkepli Md Isa, Mat Salleh Said and Mohd Rashid Ismail of Kelantan were arrested between June and October 2001 due to their association with KMM. Abd Razak Baharuddin of Selangor and Suhaimi Mokhtar of Kuala Lumpur were arrested on December 29, 2001 due to their association with KMM. Mohammad Zulkifli Mohammad Zakaria of Perak, Khairudin Saad of Kedah and Zulkifli Zul Memali Ahmad of Kedah were all arrested at their homes on suspicion of being one of the followers of KMM. Meanwhile, Mohamad Zulkifli Pak Su Md Isa of Kedah was arrested at Baling's police station. Mohd Salleh Said from Perak was arrested at Sekolah Raja Perempuan Ta'ayah in Perak, while Hazami Ishak @ Zainon Ismail was arrested at his father-in-law's residence in Pasir Mas, Kelantan. Ahmad Yani Ismail, a KMM supporter from Kuala Lumpur, travelled to Turkey and was apprehended under the ISA. Muhamad Ismail Anuwarul of Johor and Shahril Hat were also arrested on January 3, 2002 for being KMM supporters.

Zulkifli @ Abdul Mus Hir @ Marwan, known as a member of the KMM group in Malaysia, died in the Philippines in 2012 and was accused of carrying out several terrorist attacks. In the same year, another KMM group member, Abdul Murad Sudin of Perak was apprehended and detained under SOSMA due to his involvement in the KMM group and related activities. This arrest marks the end of the KMM activities in Malaysia. Later, the religious extremist groups re-emerged under the new name JI.

KMM contributed to the formation of IS group and its affiliates in Malaysia (Belia Ekstremis, 2019). The majority of Malaysian militants, particularly former KMM members, are currently stationed in Syria (Belia Ekstremis, 2019). Lotfi Arifin, Rafi Udin and Murad Halimudin, tied to KMM, were apprehended in violation of the Internal Security Act (ISA) (Belia Ekstremis, 2019). Lotfi was assassinated in Syria, Rafi Udin remains active within the Katibah Nusantara organization, and Murad, who has since returned to Malaysia, received an 18-year prison sentence for his involvement in the plot to abduct VIPs (Belia Ekstremis, 2019). On October 21, 2016, he passed away in Tapah Prison while serving his sentence (Belia Ekstremis, 2019). Mohd Amin Baco, the commander of ASG Abu Sayyaf and a bomb maker, was detained in Sabah due to his involvement and membership in a religious extremist group.

On March 16, 2006, Jeknal bin Adli was apprehended in Kemunting, Sabah, based on allegations related to Section 13A. Subsequently, following his release, he engaged in a series of five physical and military training sessions under the direction of the ASG Group. The purpose of this training was to equip him for combat skills alongside the Philippines military in Basilan, which is also referred to as al-Shabab al-

Muhajir. During the conflict, which he named as the Jihad Qital. Regrettably, he died during the conflict that transpired in July of 2012.

The Birth of JI in Malaysia: Nasir Abbas:

The formation and existence of the ISIS group from Syria and Iraq in 2014 did not mark the beginnings of Muslim VE groups in Malaysia. The historical presence of militant groups in Malaysia can be traced back earlier. On January 1, 1993, the establishment of JI in Indonesia was prompted by internal issues within the National Awakening Party (NII) and the leadership of Ajengan Masduki. This development, as documented by Reno Muhammad (2015), coincided with many attacks and abductions perpetrated by JI members against Indonesian and Malaysian nationals (Belia Ekstremis, 2019). The establishment of JI took place in Malaysia in 2001. Mohd Sha Mohd Satray delivered religious speeches during the 1990s that were arranged by Abu Bakar, the leader of JI in Indonesia. In Kandahar, Afghanistan, Bashir bin Lap @ Lilie was slain during his journey to undergo military instruction pursuant to his affiliation with the extremist organization known as al-Qaeda.

Later, Hashim Abbas was appointed as the leader of the JI group, and he approved the bombings of churches and a shopping mall in Indonesia, as well as a meeting with other group members to plot the assassination of Megawati Sukarnoputri. Several Malaysian JI members fled to Indonesia to fight for the mission, only to be caught and detained in the Indonesian prison, including Shamsul Bahri Hussein, Mohmmad Nasir Abbas and Jaffar Mistooki. In January 2, 2002, Mohd Faiq Hafidh of Selangor was detained for being a member of the JI. Abdul Razak Baharudin, Mohd Esa, Abdullah Minyak Silam, Mohd Khider Kadran, Masran bin Arshad were arrested for being the supporter of JI. Meanwhile, Zaini Zakaria, a former member of the JI and al-Qaeda cell in Kelantan, fled to Afghanistan. Shukry Omar Talib and Shah Rial Sirin from Selangor were detained on January 1, 2002, as members of the JI, an alleged regional militant organisation linked to al-Qaeda. Shamsuddin Sulaiman, Jemaah Islamiyyah member from Johor, was detained under the ISA on June 13, 2000 and freed on September 2, 2010.

In November 2014/2015, Zid Saharani bin Mohamad Esa @ Abu Hoor travelled to Iraq and provided full support to the IS group. He was also imprisoned by Indonesian authorities and suspected of being responsible for the murder of Dr. Fernandez, a former Malaysian assemblyman representing Lunason in November 2000. He was killed on August 29, 2015, following a fight with Iraqi troops in Iraq. The death of Zid Saharani bin Mohamad Esa @ Abu Hoor ended the JI mission and gave rise to a new religious extremist group in Malaysia, Tanzim Al-Qaeda. Although the JI militant group was successfully disabled at that time, elements of the influence of the JI militant group were successfully revived when the Malaysian Tanzim al-Qaeda group was established in 2013 (Belia Ekstremis, 2019).

The Birth of Al-Qaeda in Malaysia (2012): Yazid Sufaat:

In August 2012, Yazid bin Sufaat who is known as a mastermind in Southeast Asia, recruited and incited inmates in Tapah's prison. Apart from that, he sought to create a weapon and a bomb for the 9/11 attacks. On the other hand, he has recruited his wife, Halimah Hussein and Muhammad Hilmi to promote acts of terrorism in war-

torn Syria and recruiting Malaysian citizens to be IS-sympathizers. Subsequently, in 2013, Yazid Sufaat conducted series of usrah at his home to spread the ideology of IS as well as to recruit new members of the Tanzim al-Qaeda group in Malaysia (Belia Ekstremis, 2019). In order to avoid being detected by the authorities from these activities, Yazid Sufaat held low-profile usrah meetings where initially he only discussed the study of the Quran and Hadith (Belia Ekstremis, 2019). However, eventually, he discussed on radical and militancy in line with his aim to recruit members of the new Malaysian Tanzim al-Qaeda (Belia Ekstremis, 2019). Consequently, youths who participated in the usrah showed considerable interest, as it enhanced their understanding of religious knowledge and teachings (Belia Ekstremis, 2019).

Yazid Sufaat was charged with a security offence under Section 130G(a) of the Penal Code, namely promoting the commission of a terrorist act with the intention of advancing an ideological cause. However, he has recruited his wife, Halimah Hussein to promote acts of terrorism in war-torn Syria along with him and Muhammad Hilmi. She was also accused of inciting terrorist acts that 'threatened the people in Syria'. Halimah was charged with assisting Yazid Sufaat in encouraging the conduct of the terrorist act, which is a violation of Section 130G(a) of the code Section 109.

Prior to the emergence of the IS in Malaysia, several Muslim VE groups were already present in the country. These groups include Revolusi Islam (Revo Group) led by Rohaimi Rahim, Kumpulan Briged Khalid al-Walid (KBKW) (2014), Daulah Islam Malizia (DIM) (2014), Kumpulan Fisabilillah (KF) (2015), Kumpulan Gunung Nuang (KGN), Daulah Islamiyyah Malaysia (2015), al-Qubra Generation, Perintis, Follow the Sunnah (2016), and Kumpulan Gagak Hitam or Black Crow (2016).

All in all, by understanding the emergence of ISIS group in Malaysia, it is emeperative to give an awareness to the Malaysian population through Conferences and Training of Trainiers (TOT), on this threat in order to curb this issue and to produce the resilient population.

CONCLUSION:

The Islamic State (ISIS) group emerged in Malaysia due to various factors, including the influence of radical ideology, social media propaganda, and the recruitment efforts of extremist groups (El-Muhammady, Wan Ruzailan, Muhammad Azamuddin, 2019). The group's ideology, which promotes a distorted interpretation of Islam, attracted some Malaysians who felt marginalized or disenfranchised. Additionally, the internet and social media played a significant role in radicalizing individuals and connecting them with extremist networks (Samuel Thomas Koruth, 2018).

Malaysia's multi-ethnic and multi-religious society provided a fertile ground for extremist ideologies to take root among certain segments of the population. Economic and political grievances, as well as a sense of injustice or persecution, also contributed to the appeal of extremist narratives (El-Muhammady, 2020).

To address the emergence of ISIS in Malaysia, the government has implemented various measures, including counterterrorism laws, intelligence sharing

with international partners, and community outreach programs to prevent radicalization. Efforts to counter extremist ideology and promote moderate interpretations of Islam are also important in countering the influence of groups like ISIS (Kamarulnizam Abdullah, 2009).

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