Religious Extremism & its Recruitment Methods: An Analysis

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Abstract

History has noted that the process of Islamic development in the archipelago is relatively peaceful. The Islamic community in the region has never been involved with terrorism and extremism in the spread of Islam and the process of interaction with non-Muslims living with them. However, the situation began to change with the emergence of extreme and radical elements into the life of the Muslim community in the archipelago in general and in Malaysia in particular. The elements were brought into the archipelago as it was considered the most strategic region to be the center of terrorism movement, as the al-Qaeda group, the Jemaah Islamiyyah, and the latest group of Daesh. Therefore, this study examines the process of dissemination of the ideology of extremism of Daesh groups in Malaysia through social media mediums. Based on qualitative methods, the data is critically analyzed about why it appears and how best to perform counter-terrorism action against the Daesh group. The findings found that social media played the most critical and effective role in the spreading of ideology of extremism and recruitment of new members of the Daesh group worldwide including Malaysia.

INTRODUCTION

In general, religious extremism refers to extreme ideas that affiliate the acts of violence with Islam in spite of the fact that it is contrary to Islamic law itself. Along with the aspiration of the National Security Policy 2017 which emphasizes on sovereignty, security and harmony from terrorist threats in Malaysia, this study analysed the extremism ideology and spread of the Daesh movement especially in social media in Malaysia. The reasons of its arising and how to best deal with terrorist encounters in Daesh are analyzed. Discussion includes the history of extremism in

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Malay Archipelago, extremism reality in modern world, their recruitment methodology and detection of the extremist in higher education institutions in Malaysia.

LITERATURE REVIEW

Extremism in the Malay Archipelago: A Historical Highlight

The classical history of the Malay Archipelago has recorded that aside from the unforgettable event in Aceh (the opposition of Nurudin Raniri and Hamzah Fansuri), there was basically no movement of extremism detected at the point of time. Nonetheless, this was denied by the colonial scholars. In regard of this, they utilize the colonial knowledge, as described by Knaap (1994, p. 637-652) as following:

> "*In order to rule the colonies properly, the colonial power of the time was of the opinion that they needed not only a strong army and navy and a well-trained civil service, but also scholarly and practical knowledge of the indigenous society. Scholarly interest in the colonies can thus be interpreted as an offspring of the process of colonial state formation. During the nineteenth and early twentieth centuries, in England and France as well as in the Netherlands, all sorts of journals came into being to disseminate knowledge about the colonies. Few of these journals survived the wave of decolonization after the Second World War. In the Netherlands only two survived, Bijdragen and (Nieuwe) West-IndischeGids, founded in 1919. The other well-known journal on Southeast Asia from this period that is still in eistence is the Journal of the Malaysian Branch of the Royal Asiatic Society, founded in 1878.*"

Among the international community through scientific journals (such as JRAS), they disseminated that the Malay Muslim was involved in terrorist activities that fought the colonialists. Raffles, for instance, stressed that the process of Islamization of the Malay Archipelago which was initiated by the early missionaries was full of coercion as well as tricks and tactics. They also taught the Malays of the Malay Archipelago to be violent in Europe as a result of the spirit of the Crusades in the Middle East (Syed, 2003, p.13-29). It is generated and performed by religious scholars through hajj institutions (Bruinessen, 1992, p.3-14). This is evident in a series of opposition towards the colonial parties such as Padri War, Pattani War, Bahamian War in Pahang, and many more (Lukmanul Hakim, 2008).

The colonists made the Aceh government as their main target. The Aceh rulers were described as a violent government and practices discrimination towards westerners with different religions (Hurgronje, 1985). Portuguese historian has written how the Aceh government refused to communicate well when they were faced with a group of Portuguese traders. The Portuguese historical record explains that the Portuguese tried several times to avoid warfare, as their goal was to trade with other governments in the Malay Archipelago.

They also exaggerated over the greatness and powerfulness of the Portuguese armed forces compared to the Aceh team of army. The Aceh Rulers are said to be trying to monopoly the spice source in the Malay Archipelago by attacking and destroying black pepper fields in other areas. Aceh is also said to have been attacking other regions in order to expand its power and is followed by the basis of bringing back the prisoners of war to Aceh to serve as slaves and concubines (Smith, 2007).These servants are said to have been mistreated by the people of Aceh. The people of Aceh are said to have many slaves and concubines for the sake of the interests of Aceh people (Mitrasing, 2011). The western scholars as well as foreign travelers written note has profoundly described Aceh's practice of hudud law is a system that is very cruel and inhumane (Jajat, 2014, p.25-58).

The Malay scholars, through the Occidentalism discipline, has proved this allegation as incorrect, as all these opposites are not terrorism but made for the sake of safeguarding the dignity of Muslims through the concept of jihad.

Modern Islamic Extremism Attacks

In the era of 1990 to 2000, this reality has changed when Muslims through Qaedah and Jemaah Islamiyyah carried out various acts of violence that sacrifice the lives of the public. Throughout the year 2001 to 2005, various acts of violence were carried out, with the first beginning occurred on the September 11th, 2001, Bali Bombing and many more. According to Azra Ayumardi, the bombing in Bali can be said as a new phase of violence and terror in the country. From that moment on, it then sparked a series of bombings in many parts of Indonesia (Azra, 2003). Throughout the year 2000 to 2005, there were many other bombings such as the bombing incident in Hotel J.W. Marriot in 2003, Australian Embassy bombing incident in 2004 and Bali Bombing II in 2005.

According to Bilveer Singh (2017), a researcher in Singapore, the Southeast Asian community seemed to think that after the 2002 Bali Bombings, the influence of

the Jemaah Islamiyyah - Qaedah had died. This is because the important figures in the Jemaah Islamiyyah are either dead, arrested or kept silent. Bilveer Singh (2017, p.5-7) explains as following:

> "*By 2011, however, JI appeared to have been severely degraded with its key military and ideological leaders either dead or detained; some broke away to form splinter groups. Among those killed or executed included operatives such as AzahariHusin (2005), Imam Samudra (2008), Nordin M Top (2009), and Dulmatin (2010). Leaders under detention include Abu Bakar Bashyir, Hambali, and Abu Dujana. The organization's structure and networks were also believed to have been severely disrupted. Globally, Abu Bakr al-Baghdadi's IS has superseded AQ as the leading global jihadi movement and key security threat. The killing of Osama bin Laden in 2011, and expansion of IS in Iraq and Syria culminating in the declaration of a caliphate in June 2014, have eroded AQ's position as the base of jihad. In Southeast Asia, especially in Indonesia, Malaysia, and Singapore, counter-terrorism measures are believed to have crippled JI and rendered it ineffective. In Indonesia alone, more than 110 JI members have been killed and 1,200 imprisoned.*"

It literally means, the Southeast Asian community seems to think that the influence of the Jemaah Islamiyyah has been completely dead. In this regard, Bilveer Singh warned that this claim was inaccurate. This is because the latest interview with Abu Rushdan reveals that the Jemaah Islamiyyah has made profits with the rapid development of ISIL. He explained some changes in the tactics of the movement and the profits of the Jemaah Islamiyah.

After 2011, the world was shocked by the radicalism movement executed by the Daesh. Compared to the Jemaah Islamiyyah, Daesh is more prominent in several matters:

1. The ability to use the Internet such as YouTube and other social media tools to influence new members.
2. The nature of cruelty committed. It has been recorded and spread throughout the world in order to showcase their strength but its impact has indeed damaged the image of Islam in the eyes of the world.

Why Do Someone Engages with Radical Activities

It refers to those who are involved in extremism (terrorism) by using the name of Islam, though basically this act is contrary to Islam. This group consists of Khawarij groups and Salafi Jihad. According to western experts, the Salafi movement in fact is divided into three types: Salafi dakwah, politics, and Salafi Jihad. The two early Salafi (da'wah and politics) invites people to stick to what the salaf generation practiced without being hostile to extremism. Salafi Jihad on the other hand, uses the revolutionary approach to achieve their intentions. On that basis, Salafi Jihad is considered as a neo Khawarij new form which arose after the death of Syed Qutb (Wiktorowicz, 2005, p.75-97). They are fighting for the establishment of an Islamic state that enforces Islamic law through a revolutionary path. They do not tolerate any deviant elements such as bid'ah that occurs in the society and will try to abolish them using violence (Mohamed, 2012, p.155-187).

Initially, the Salafi Jihadists are centered in Afghanistan, Iraq, Syria, and Southeast Asia. It moves stealthily in some western countries like Europe, America and Australia. In its genealogy, the Salafi Jihad movement received the basic idea of Syed Qutb's writing of the concept of Modern Jahiliah and Hukumiah (Bubalo & Fealy, 2005), while it's structured membership and organization emerged after the invasion of Afghanistan manifested by the Russian power. Many Muslim fighters from all over the world have gone to war against Russia. While in Afghanistan and Pakistan, they have received radical understanding and military training at Herat, Sa'ada and Torkham camps (Mohd Mizan, 2009). These training camps received funding from Saudi Arabia and the CIA (Carr, 2002). There are several key figures involved in this indoctrination process consisting of Usamah bin Laden, Ayman Zawhiri, Abu Mus'ab Zarqawi, and Abdullah Azam - the main ideologists who found the ideology of Salafi Jihad (Benson, 2015).

After the Aghanistan war ended, these fighters returned to their respective places of origin and brought together with them, the Salafi Jihad. As a result, they found a range of Salafi Jihad movements that vary by region;

i.   Al-Qaedah is the basic center of movement in Afghanistan.
ii. Bay'at Imam in Jordan under Abu Musab Zarqawi who later developed into Daesh.
iii. The individual in the west acts as the Lone Wolf who, though not alienated under Al-Qaedah, but sympathizes and accepts Salafi Jihad. They are involved in terrorist activity against the interests and public areas in the west.
iv. Abu Sayyaf in the south of the Philippines.
v.   Jemaah Islamiyyah (Dickson, 2015) and KMM fragment in Southeast Asia. Among the well-known names are Abu Bakar Bashir, Abdullah Sungkar, Hambali, Dr. Azhari, Nordin Mat Top, Imam Samudera, Zainon Ismail, Nik Adli Nik Mat and more (Zulkifli, 2005, p. 39-62).
vi. In Malaysia, former Afghan and Pakistani fighters have set up a MASSA-Pakindo Association (Association of Former Students of Pakistan, India, and Indonesia). The purpose of MASSA-Pakindo is to monitor, coordinate and continue the spread and terrorism activities in Malaysia. They are also trying to bring their ties with other former Salafi Jihad fighters around the world (Mohd Mizan, 2009). This link specifically involved by fellow fighters in Southeast Asia such as Indonesia, South Thailand (Sugunnasil, 2006, p.119-144), Singapore, Philippines, and Australia.

DAESH: RECRUITMENT METHODS

Introduction to Daesh

Daesh or ISIL is the result of America's Shock and Wave military project in 2003 in an American attempt to bring Iraqi government under the administration of Saddam Husin. Americans provide training to Arab fighters, which a large number of them were Qaedah members, and they were given fire arms and financial facilities. When the Americans came out of Iraq, the rest of the fighters in the number of 800 people captured Mosul and Kirkuk with 30,000 people's army. The remains of the weapons equipment left by the Iraqi army have been used to extend the military colony of Daesh in some parts of Iraq and Syria (Ahmad Sauffiyan, 2016, p.381-404).

Daesh and the Use of Social Media

The terrorist researchers think that Daesh's influence hardly goes unnoticed and it has the support of young people in Malaysia. The main way for them to spread this understanding is made through the internet which is done quite effectively (Ferguson, 2016). This is because the young people are more vulnerable to the use of the internet which is evidently more open, interactive and global (Chan, 2015, p.4-8).

The effectiveness of the internet medium in the dissemination of ideological violence can be understood by looking at this view. In fact, this internet function is very efficient in disseminating information (Abu Hassan, 2008, p.47-70):

> "*The Internet has become a sort of 'new religion' for the 21st century and for centuries of the future, taking over the same beliefs ever given to television as GE Octagon's engine was invented in 1928 and throughout the 20th century, when a human life culture was formed and formed from the effects of the influence that radiated through this glass screen. Although the role of television is still strong, its position as the most influential and powerful media, believed to be by human society as a source of information has experienced little decline in the value of trust when the Internet with the whole network of gravitational scientists (technics) such as Search Engine (e.g., Yahoo and Google), Browsers like Windows Explorer, Safari, Netscape, AOL, Looksmart, Lycos, Flock, Opera, Mozilla Firefox, and others; The Website, the Portal, of course the fastest take on the role of traditional media practice is E-Mail, and Weblogs, and networks such as Chat / Messenger, Guestbook, Comments, ShoutBox / ShoutMix, included with the applications organizations or communities through the Groups, Forums, and Groups systems, for examples are Yahoo Groups, Dotmac Groups, Google Groups have developed a way of managing a truly new and incredible livelihood with the capability of generating and leveraging the formation and dissemination of information more openly, widely, and widen without any borders again.*
>
> *The power and influence of the Internet is reinforced by the capabilities and alternatives of the media that are traditionally attributed to the roles of traditional media, namely printing (newspapers, magazines, books) and electronics (radio, television, and films) through cyber chemical machinery such as MySpace, Friendster, Facebook, which is a*

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community of nature; Twitter, del.ici.ous, Magnolia, which is a network of newspapers; Flickr, YouTube, WebTV, iTunes, Daily Motion, Metacafe, Vimeo, OurMedia, and others that are personal broadcasting that can reproduce pictures or graphics, movies, radio, and television repeatedly without any hindrance in terms of time, places, goals including ideologies and foundations that are characterized by and responsibilities of the traditional media movement."

The west themselves acknowledge that social media has the ability to demonstrate the Daesh so as to attract Muslims around the world to become one of them. The social media content of Daesh comprises (Nur Azlin, 2015, p.26-31):

i.   Video titled: Flames Of War: The Fighting Has Just Begun (for 55 minutes) with world-wide translation of the world. It shows the ability of 30 members of Daesh to capture the 17th Division of the Syrian army comprises of 800 people.

ii.   One video showing the romantic nature and successfulness of Daesh masters defeating the enemy.

iii.   Social media with the name Al-Hayat Media Center, Dabiq, and Al-Rumiyyah. The media is quite sophisticated and interactive that it is able to attract members worldwide.

iv.   Specialized video in Malay for audiences in Southeast Asia. It threatens authorities like police and military. It calls for the Muslim community to support and become a member of the agreement to give allegiance to Daesh. The Home Ministry of Malaysia (KDN) has monitored 1,000 Facebook accounts that has since been spreading the Daesh ideology and attempted to train new members of Daesh. Since 2013, 100 Twitter accounts and 50 websites and blogs are being monitored by the KDN, with 177 people captured under the sosma (Ahmad Sauffiyan, 2016, p. 281-404).

In Malaysia, some cases of extremism have been reportedly done by Daesh. It involves students and young people. It is admitted that most of Daesh's members are the former followers of the Jemaah Islamiyyah. Among these cases are;

i.   December 2015 a student named Mohd Hidayat Azman is an IPT student from Egypt arrested and imprisoned for 12 years. He has been mistaken for possessing weapons for the purpose of violence.

ii.   June 23rd, 2016, a video titled Thogut, a member of Daesh from Malaysia, known as Mohd Rafi, gave a very flaring statement. It is dedicated to the Muslim community in Malaysia; "kill them wherever you find them. If you have a car, drop them. Use weapons and knives to stab them in their chests". It also warned Malaysian police; "to you who are in Bukit Aman, you are no longer safe. We are ready to kill you. When we come, our friends in this country will also hunt you down" (Muhammad Haziq, 2017, p.18-19).In the same month, the PDRM arrested several people who planned bombing several entertainment centers in Kuala Lumpur, the threat of killing several national leaders. A total of 7 students were arrested for collecting weapons and collecting donations. Many books and Daesh flags were found. PDRM detected that Daesh social media has since received a multitude of responses from thousands of fans.

iii.   March 2016 - PDRM captured 15 followers of Daesh. They were involved in collecting donations and providing travel documents to bring Daesh followers to Syria and the Philippines. What is clear, Malaysia's borders are always invaded by Daesh warriors from the Philippines.

iv.   28th Jun 2017 - Puchong Night Club bombing that injured 8 people. It was in conjunction with the Ramadan Operation that seeks to reward the jihad that has been detected in many parts of the world. Puchong operation was designed by Mohd Wanndy Mohd Jedi. Daesh center through Mohd Wanndy Mohd Jedi ordered his members to murder national leaders, police and judges as they hinder the development of Daesh. They were detected through the questioning of PDRM planning to attack the police station and Putrajaya.

PDRM has arrested 82 people in 2015 who wanted to go to Syria. In 2016 this number increased to 116 people. 9 people have successfully departed. Daesh managed to gain support from the Black Crow Group with 38 members. So far, 110 Malays have gone to Syria. Recorded on video on YouTube, 2 people were involved in defaming enemy heads. 9 people died for being a suicide bomber.

Daesh Member Recruitment Method

The information gained from the counter terrorism program in Singapore found that the process of retrieval was made through a number of key ways.

The Process of Finding New Members

According to Kumar Ramakrishna (2009), an extremist is usually a troubled man in terms of spiritual and religious hollowness:

i.   They long for spiritual touches.

ii.   Too much faith for an extremist figure to be used as a reference.

iii.   Commit to religion but very little knowledge of religion. They will be exposed to the reality of the Muslims being oppressed and mistreated by the great powers. In this case, the suffering cases of Muslims in Afghanistan, Palestine, Iraq, Kashmir will be given.

iv.   Financially deprived. Those who have these four features are always sought after by extremist figures. Extreme groups will approach this group by giving all they need. They were brought into the secret program. When the victim began protesting and refused to cooperate, they would be threatened by saying that the police knows what they are doing and peering their gestures. This has caused the victim to become frightened and became closer to the extremist (Ramakrishna, 2009: 31-36).

The Role of a Radical Islamic Mindset

The Daesh experts emphasize the role of the Mindset cultivated by Daesh members to new members. According to experts involved in terrorist counter activities, Daesh has successfully applied this to new members. The mindset (eternal brain formed through an eternal religion) is applied with the element of hatred to the west. Indeed, the information that is sucked into the mindset of the members is correct, but it is applied partly with the basis of hatred to the west (Mirra, 2013, p.92-100). This mindset or faith becomes a trigger finger for any form of thinking, attitude and action. It is also a defense mechanism that will reject all incoming ideas. This information is considered to be in accordance with the absolute value of Islam that cannot be resisted because it will cause a person to disbelieve. In this process, the Daesh expert was caught up with some such information (Muhammad Haniff, 2009, p. 76-83):

i.   The concept of tauhidcomes in three forms (i.e., Uluhiyah, Rububiyyah, and Sifatiyyah). Anything contrary to this tauhid must be fought. Willing to die to maintain the foundation of tauhid is considered a martyr.

ii.   There is a difference between Islam and Infidelity. The infidels are considered stubborn because they do not want to accept Islam despite the

fact that they know the existence of God. Unbelievers act like devils, despite knowing the truth of Islam but still refuse to accept, and instead oppose and kill Muslims.

iii.   Experts will be exposed to events, reading materials, films, images showing the infidelity of infidels on Islam.

Concept of Jihad and the Power of Islamic Caliphate

As a way to solve the problem of injustice faced by Muslims, we are obliged to fight for the concept of jihad and Islamic caliphate system. This can be detailed (Muhd Imran, 2018; Muhammad Haniff, 2009, p.76-83):

i.   As a dignified nation, it is obligatory to repay the infidelity of the infidels so that they are aware that Islam has dignity. On that basis, only the concept of jihad in the form of Qital (war) is capable of bringing Islam to success. Other jihads such as developing knowledge and economics are impossible to succeed because the world's determinant system of life is determined by infidels. The existence of ever-occurring dissatisfaction of non-Muslims towards Islam, such as the Quranic verse which calls Jews and Christians to the Resurrection to not be pleased with Islam.

ii.   The concept of armed Jihad is the only way to realize the Islamic state. It is Fardu Ain.

iii.   War against infidels including civil injuries is only permissible if:

a. The infidels also do the same thing to the layman of Islam. So it is possible to make the same thing for revenge on behalf of the layman of Islam.
b. The disbelievers publicly voted to choose their leader and they paid taxes to support their government.
c. It is allowed to kill infidels for the sake of achieving higher Jihad's goals (uplifting the words of Allah).
d. Suicide bombings operations are allowed as martyrdom operations.

iv.   Wala and Bara'ah Concepts. Muslims cannot be allied with non-Muslims in all matters. Living in non-Muslim countries is also not recommended. We are allowed to visit the pagan countries only on condition of preaching. However, we are allowed to learn the western sciences and technology with the conditions and intentions that it will use to defeat

them. The infidels are obliged to pay Jizyah to Muslims. It is not permissible to establish diplomatic relations with the pagan empire.

v. The extremists completely rejected all western policies and philosophies. The reason is, previously, the western system became the hegemonic power that influences the public (Kruglanski, 2004). People will agree with the western sponsored system as it is supported by;

    a. The western system is considered to be correct as there is legal power and it is made through the electoral mechanisms of the people.

    b. It is widely accepted because of the support of the authorities such as the national constitution, the king and the scholars. So, for extremists, all these hegemony elements must be rejected.

vi. The need for power to carry out Islamic law. Obligation for all Muslims supports the Salafi Jihad to gain power.

vii. All systems other than Islam such as society, science, politics, and government in the world are founded by unbelievers. It was found by the Christian-Zionists who were hostile to Islam. This western system is assisted by its authority through the role of misguided ulama who knows the truth but refuse to accept it because of material importance.

viii. Change in society only needs to use revolutionary approaches rather than evolution. The evolutionary approach will not succeed and will only strengthen the secular system.

ix. The emotional factor and the true concept of the ummah that strengthen the relationship of fellow experts is emphasized. On that basis, ukhuwwah is tied on the basis of tauhid and jihad against the same enemy will be given.

x. Good and bad assessment methods held are based on the moral values and principles of Salafi Jihad. Every good and bad value held must follow salaf formula.

xi. The most fundamental principle to support the change can only be done by establishing a system of Islamic caliphate - besides the obligation of destroying the system and structural of the enemy in the form of the kingdom of Muslims and the western kingdom.

Detection of the Extremist in Higher Education Institutions in Malaysia

Based on the current reality, we are able to locate lecturers and students of IPT involved with Daesh activities. First, Dr. Mahmud Ahmad was identified by the Bukit Aman police as he was involved in militant activities since the 1990s while studying at the International Islamic University in Islamabad, Pakistan. At that time, he received military training at Al-Qaeda camp in Afghanistan. He has been known to train Malaysian suicide bomber, Ahmad Tarmimi Maliki, who blew up 25 Iraqi elite soldiers on May 26th, 2014.

He was a private university lecturer before being accepted as a senior lecturer at the University of Malaya (UM). Mahmud is the senior lecturer at the Akidah and Islamic Thoughts Department, UM and is said to be hiding in the southern Philippines since April 22, 2014. Two members of his cell are included in the most wanted list by the police, Mohd Najib Husen from Kota Damansara, Petaling Jaya, and Muhammad Joraimee Awang Raimee. The three of them are involved in recruiting and sending Malaysians to join their Islamic State and Territories (ISIL) fighters in Syria. The other two were members of Darul Islam Sabah and joined the Abu Sayyaf group in southern Philippines. Dr. Mahmud and Mohd Najib departed south of the Philippines on April 22nd, 2014 and believed has debated with Amir (leader) of a militant group in Basilan, Southern Philippines. There and then, they underwent military training with the group.

His career as a senior lecturer makes it easier for him to attract students in militant activities. He is considered as a father to his students in UM. At the university, he has never spread radicalism but acted as a professional, and focus solely on academic activities. He also specializes in comparative discussion of religions in particular, the Bible. Dr. Mahmud was once a guest of the radio program and shared his experience in the field. He did not only recruit Malaysians to jointly fight with ISIL, he even planned to abduct a former students who left the cell because they knew a lot about their militant activities.

Mahmud was said to have been responsible for planning a meeting between East Asia's cell leaders and those in the South at a "shelter" in Shah Alam, Selangor, which was raided by police in May 2014. Among others, they held a joint meeting of leaders to discuss the establishment of an Islamic Caliphate referred to as Daulah Islamiyah Southeast Asia. They are linked to militant groups whom underwent tactical shooting exercises at Mount Arang Para, Kuala Kangsar, Perak in December 2014 for a total of two days. A total of 10 members underwent militant training in preparations before

flying to Syria and Iraq for jihad. They also used training camps at Port Dickson. Their estimated number of 100 people has been sent to the Middle East with ISIL.

Secondly, Siti Noor Aishah Atam, a former UM undergraduate student was arrested under the Security Offenses (Special Measures) Act 2012 (Sosma) and is now detained at Kajang Prison. This is because she has 12 books allegedly linked to terrorist groups. She stressed that she had used the books for her bachelor's degree studies (Farah Marshita, 2017).In the case of Siti Noor Aishah Atam, (Muhd Imran, 2018) explained, as a result of being influenced by the ideology of extremism she obtained from self-reading and over the Internet, her friends had made a complaint to her parents of her changing and weird behaviour. Even the police officers were invited to join the 'dawlah' during her interrogation session. It demonstrated that Siti Noor Aishah was obsessed with her ideology despite the realization of the negative impact that she would encounter later.

Thirdly, a study conducted by Mohd Mizan Aslam (2017, p.13-16) and Azazuddin Mohd Sani (2016) found that there was an increase in Malaysian students who were influenced by Daesh. Malaysian students were also said to be affected by Daesh's social media site (Ahmad Sauffiyan, 2016, p.381-404).

CONCLUSION

In conclusion, it turns out that the issue of religious extremism has become the biggest issue that affected the Islamic image in the eyes of the world community. The Daesh Group has fully utilized modern ICT technology to spread their propaganda and most importantly has been able to recruit new members worldwide. This has spread throughout the world, including in Southeast Asia. We are obliged to clear the image of Islam that has been polluted with this hateful vision of jihad. What is more important is that this effort is more of a war of ideas that demands us to look more into the deep-seated mindset of the Daesh and find the best solution there is.

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