



THE IDEOLOGICAL FORMULATION OF JAMĀ'AH
ISLĀMIYYAH AND MALAYSIA'S REHABILITATIVE
APPROACH IN NEGOTIATING JAMĀ'AH
ISLĀMIYYAH DISCOURSE, 1993-2012

BY

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ABSTRACT

The main purpose of this study is twofold. Firstly, it aims to explore the ideological formulation of Jamā'ah Islāmiyyah (JI). Specifically, it seeks to examine how the JI formulates the concept of *Tawhīd*, *Ālihah*, *Arbāb*, *Andād* and *Ṭāghūt*, *al-Walā' wa al-Barā'*, *jihād*, *Khilāfah* and *Daulah Islāmiyyah*. These components are considered as the building blocks of JI ideology and a recurrent theme in JI discourse. Secondly, the study also seeks to examine Malaysia's Special Rehabilitation Programme (*Program Pemulihan Khas*) a strategy adopted by the Malaysian police to rehabilitate radicalised individuals. The study argues that the formulation of JI ideology was shaped by four major imperatives: the systemic, internal/domestic, religious and individual imperatives. The fusion of these four elements produced a unique discourse advocated by JI. The study also seeks to identify and critique some misinterpretation found in formulating the JI ideology, particularly their doctrine of *Tawhīd*, takfiri, *jihād*, *al-Walā' wa al-Barā'* and others. This study is qualitative in nature. It employs historical-analytical approach to trace the historical developments of Islamic resurgence movements in the Muslims world that influence the ideological formulation of JI, while the textual analysis approach is employed to examine JI literatures particularly its self-published literatures, and audio recordings of JI *usrah*. A series of interview was also conducted to collate the data from the former JI members and the investigative officers at the Royal Malaysia Police in understanding and exploring the ideological formulation of JI.

ملخص البحث

تتوخى هذه الدراسة هدفًا أساسيًا مزدوجًا. فهي أولاً تهدف إلى استكشاف التصور الأيديولوجي للجماعة الإسلامية (في ماليزيا)، فتسعى تحديدًا إلى فحص الكيفية التي صاغت بها الجماعة مفاهيم التوحيد والآلهة والأرباب والأنداد والطاغوت والولاء والبراء والجهاد والخلافة والدولة الإسلامية. فهذه المفاهيم هي اللبنة الأساسية التي تتكون منها إيديولوجية الجماعة الإسلامية وهي موضوعات دائمة الحضور في خطابها. أما ثانيًا، فالدراسة تسعى للنظر في "البرنامج الخاص بإعادة التأهيل" وهو عبارة عن خطة معتمدة من قبل الشرطة الماليزية لإعادة تأهيل الأفراد الذين خضعوا لنزعات تطرف. وفي ضوء ذلك ترى الدراسة أن البناء الإيديولوجي للجماعة الإسلامية قد أسهمت في تشكيله أربعة عوامل أساسية: عالمية ومحلية ودينية وشخصية. وقد أنتج انصهار هذه العناصر الأربعة خطابًا خاصًا تميزت به الجماعة الإسلامية. وقد سعت الدراسة كذلك للوقوف على بعض الوجوه من سوء التأويل في الصياغة الأيديولوجية ونقدها، وخاصة فيما يتعلق بتصوير الجماعة للتوحيد والتكفير والجهاد والولاء والبراء. وهذه الدراسة من صنف البحوث النوعية، وقد استخدمت المنهج التاريخي التحليلي لتتبع التطورات التاريخية في العالم الإسلامي التي أثرت في البناء الأيديولوجي للجماعة الإسلامية، كما توسلت بمنهج التحليل النصي لفهم الكتابات المنشورة من قبل الجماعة والتسجيلات الصوتية لم يتم تداوله فيما يعرف لدى الجماعة بالأسرة. فضلاً عن ذلك، قام الباحث بسلسلة من الحوارات مع أعضاء سابقين في الجماعة ومع ضباط تحقيق في الشرطة الملكية الماليزية وذلك لجمع مزيد من البيانات التي تساعد على فهم التشكل الأيديولوجي للجماعة الإسلامية.

APPROVAL PAGE

The dissertation of Ahmad El-Muhammady Bin Muhammad Uthman El-Muhammady has been approved by the following:

Supervisor

Internal Examiner

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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ISLĀMIYYAH AND MALAYSIA’S REHABILITATIVE
APPROACH IN NEGOTIATING JAMĀ‘AH ISLĀMIYYAH
DISCOURSE, 1993-2012**

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*To the memory of my late father
To my beloved mother, my wife and children*

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In the Name of Allāh, The Most Gracious, The Most Merciful

It is easy to sign up for a PhD programme. Yet, to sustain it until its completion requires a great deal of perseverance and grit. I have seen people dropped off along the way after going through the tremendous amount of pressure and the so-called “baptism of fire”. However, many of them also managed to pull through and succeeded to complete the process. Thus, to say a PhD programme is just an intellectual journey is quite an understatement. I believe that PhD is *not just* an intellectual journey. It is an emotional, moral and spiritual journey as well. Indeed, it is a self-discovery journey that leads to self-growth and maturity. Most importantly, this journey has reached its end. Sometimes, in life, it is not about the beginning, but *the ending*. It does not matter how it started, and whatever happened in between, as long as it has a good ending. It is worth doing, waiting and fighting for.

At the beginning of my study, a lot of people have been telling me “you need to produce something new, a distinctive work or a great contribution”. This idea is not appealing to me. Sometimes, it irritates me. When I write this dissertation, I did not aim to write a great piece of work. My goal is to write something *useful*: useful for me and maybe for others, to understand the problem, and to guide my work. I do not mind whether or not it is a great work. If it happens to be distinctive, then it would be a plus point. Most importantly, it is a useful one. I believe that when great scholars of the past wrote their works, perhaps it is not their primary objective to produce “a great work” at all as we perceive them today. But, I believe that they want to write something *useful* and *beneficial* for others. This belief fits me better, because even in our tradition, we are encouraged to pray ‘*O my Lord, I seek from You to grant me beneficial knowledge (‘ilman nāfi’an)*. Thus, seeking *beneficial knowledge* should be the goal for knowledge seekers instead of coveting for distinction.

It is also rather a coincidence that the area of my study in general and my research topic in particular is relatively a new field and because of that the demand for the research and expertise is high, particularly from the states’ security and law enforcement agencies. For this reason, I am truly blessed for being invited to join the rehabilitation team and at the same time to conduct interviews with former detainees for my research.

I am equally fortunate for the opportunity given to share my initial study and experience with the practitioners outside the academia. In 2011, I was invited to share my research to a group of senior police officers from ASEAN countries in the ASEANAPOL programme focusing on the role of civil societies and academia in countering violent extremism. This debut led to my wider participation at the regional and international levels, especially in various programmes under the Southeast Asia Regional Center for Counter-Terrorism (SEARCCT), Ministry of Foreign Affairs, Institute for Diplomacy and Foreign Relations (IDFR), Institute of Strategic and

International Studies (ISIS), Malaysia, Malaysia Institute of Defence and Security (MIDAS), Ministry of Defence, Malaysia, and the INTERPOL Project Pacific Working Group Meeting at the Jakarta Centre for Law Enforcement Cooperation (JCLEC), Jakarta, Indonesia, Asia-Europe Dialogue and Asia-Europe Meeting for Human Rights and CVE. The engagement with practitioners helped me a lot in refining the subject that I was researching on.

On February 2015, I was invited to attend the White House Summit on Countering Violent Extremism in Washington D.C. In this Summit, I had the opportunity to meet with the host and renown scholars and practitioners such as Jessica Stern (Harvard University), and Rohan Gunaratna (S. Rajaratnam School of International Studies, Singapore), Maria Ressa, Anne Aly, who is now joined politics as an Australian Member of Parliament, and numerous high-ranking law enforcement officials dealing with terrorism matters. In addition to the Summit, I had attended and spoke at several side-events at the Department of State, the U.S. Institute of Peace, and informal discussion with various civil society representatives. This rare encounter has widened my perspective on the subject and of course it makes my study more meaningful. Maybe to some people, it is not a good idea to engage with the so-called “western powers”. However, I believe that direct engagement gives me an opportunity to see the issue from multiple perspectives, and by doing so, it provides me with a better understanding on the subject.

Since then, I traveled extensively to speak on the subject, and had the chance to participate in various international events such as the Annual Global CVE Expo, Abu Dhabi (2014), Islamic Voices Exchange Program (IVEP), The Home Office, United Kingdom (2016) Visitors Program of the Federal Republic of Germany (VPRG) (2016), Asia-Europe Dialogue at the North Atlantic Treaty Organization (NATO), European Commission (EC), European External Action Service, Germany's Ministry of Interior (Brussels and Berlin, 2018), the U.S. Department of Homeland Security (Washington D.C., 2018), and the Homeland Security Milipol Expo 2019 in Singapore. I had learned so much from the meeting with Alex Schmid (International Institute for Counter-Terrorism (ICCT), The Hague), Ali Soufan (The Soufan Group, US), Kumar Ramakrishna (S. Rajaratnam School of International Studies, Singapore), Balveer Singh (RSIS, Singapore), Dr. Muhammad Ali (RSIS, Singapore), and Dr. Nur Huda Ismail (Institute for International Peace Building, Indonesia), Patrick Rueppel (Konrad Adenauer Stiftung, Germany), and Petrus Reinhard Golose (Chief of Detachment 88, Indonesia).

I am truly blessed for those opportunities. This experience, in actuality, serves as the foundation of my career today. It brings the theory and practice closer, and by that virtue, sharpened my vision and insights on the subject. Hence, it is not an understatement to say that I grew together with the thesis. However, I believe that without God’s permission, I cannot achieve this. Indeed, I attribute this accomplishment due to the *barakah* of my teachers, and the prayers of my parents, families and friends.

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ABBREVIATIONS

AS	<i>‘Alaihiṣṣalām</i> / Peace be upon him
AUMF	Authorization for the Use of Military Force
CENTCOM	US Central Command
BAKIN	<i>BadanKoordinasi Intelijen Negara</i> / National Intelligence Coordination
CIA	Central Intelligence Agency
CE	Common Era/Current Era
CPM	Malayan Communist Party
COIN	Counterinsurgency
CTS	Counter-Terrorism Strategy
CTO	Counter-Terrorism Official
D&D	Disengagement and Deradicalisation
DI	<i>Dārul Islām</i> / Islamic State Group
FATA	Federally Administered Tribal Areas
GWOT	Global War On Terror
HVT	High-valued target
IED	Improvised Explosive Devices
IUM	International Islamic University Malaysia
ISA	Internal Security Act (1960)
IS	Islamic State also known as ISIS – Islamic State of Syria and Iraq
JI	Jamā‘ah Islāmiyyah
JIM	Jamā‘ah Islāmiyyah Member
JBA	<i>Jabatan Bekalan Air</i> /Water Supply Department
KMM	<i>Kumpulan Mujahiddin Malaysia</i> / Malaysian Fighters Group
KESBAN	<i>Keselamatan dan Pembangunan</i> / Security and Development
MNLF	Moro National Liberation Front
MILF	Moro Islamic Liberation Front
MRLA	Malayan Races Liberation Army
NATO	North Atlantic Treaty Organization
NII	<i>Negara Islam Indonesia</i> / Islamic State of Indonesia
POD	Point of Deviation
POTA	Prevention of Terrorism Act
PUPJI	<i>Pedoman Umum Perjuangan al-Jamaah al-Islamiyyah</i>
PULO	Patani United Liberation Organisation
RMP	Royal Malaysia Police
SAW	<i>Ṣallahu‘alai wasallam</i> / Peace be upon him
SRP	Special Rehabilitation Programme
SPM	<i>Sijil Pelajaran Malaysia</i> / Malaysian Certificate of Education
SOSMA	Security Offences (Special Measure)
SWT	<i>Subḥānahuwata‘āla</i> / The Most Glorified
TNI	<i>Tentera Nasional Indonesia</i> / National Army of Indonesia
TQM	<i>Tanzīm al-Qaeda Malaysia</i> / al-Qaeda Organisation in Malaysia
US	The United States
UNSCR	United Nations Security Council Resolution
UK	United Kingdom

TABLE OF TRANSLITERATION

Table of the system of transliteration of Arabic words and names used in this study

CONSONANT

ا = A	ر = R	ف = F
ء = ' (Alif Ma'adhiya)	ز = Z	ق = Q
ب = B	س = S	ك = K
ت = T	ش = Sh	ل = L
ث = Th	ص = S	م = M
ج = J	ض = D	ن = N
ح = H	ط = T	هـ = H
خ = Kh	ظ = Z	و = W
د = D	ع = ' (Ayn)	ي = Y
ذ = Dh	غ = Gh	

VOWALS

Short vowels: a = اَ ; i = اِ ; u = اُ

Long vowels: ā = آ ; ī = يِ ; ū = وِ

Diphthongs: ay = اِيْ ; aw = اُوْ

Double: uww (final: ū) = وُ ; iy (final ī) = يِ

CHAPTER ONE

BACKGROUND TO THE STUDY

Southeast Asia is geographically a subregion of Asia. It is a unique region known for diversity of culture, heterogeneity of race, multiplicity of religions, stability and friendly societies. The Southeast Asian region consists of eleven states: Malaysia, Indonesia, Singapore, Brunei, Philippines, Thailand, Cambodia, Laos, Vietnam, Myanmar and Timor Leste with the combined population of 641 million people¹ professing different religions such as Islam, Hinduism, Buddhism, Christianity and other form of religious belief.² In this region, Muslims constitute 240 millions people of the total Southeast Asian population³ with Indonesia holds the largest Muslim populations, with approximately 210 million populations.⁴ Besides Indonesia, Muslims also reside in Malaysia (12.8m), Singapore (0.6m), Philippines (4.3m), Thailand (2.5m), Brunei (0.3m), and Cambodia and Vietnam (0.1m respectively).⁵ Clearly, Muslims hold a relatively dominant position in the region and they formed a natural and large Muslims community in the Malay Archipelago.⁶

Despite comprising the majority and sharing the common faith, Muslims in the region are living separately in constitutive nation-states, disparate political systems

¹ Worldometer, "Asia Population" <<http://www.worldometers.info/world-population/asia-population/>> (access 2 May 2019).

² Imtiyaz Yusuf, "The Middle East and Muslim Southeast Asia: Implications of the Arab Spring" <http://www.oxfordislamicstudies.com/Public/focus/essay1009_southeast_asia.html > (access 20 April 2019).

³ Ibid.

⁴ Max L. Gross, *Islam and Politics in Southeast Asia* (Washington D.C: National Defence Intelligence College, 2007), 1.

⁵ Ibid.

⁶ Sometimes, the term "*rumpun Melayu*" is employed to describe Muslim communities in the Southeast Asia. This includes Muslims who live in Malaysia, Indonesia, Singapore, Brunei, Patani (Southern Thailand), Muslims in Mindanao (Southern Philippines), Cham people in Cambodia, and also in Vietnam.

and governed by respective national government and legal system instead of one solid unified *ummah* under one single leadership of a Caliph, like what we had seen during the Umayyad, Abbāsīd and Ottoman Caliphates. This phenomenon occurred as a natural outcome of the post-colonial periods, in which each country inherited the legacy of its colonial masters particularly in terms of its political and legal system. The Federation of Malaysia for example was formed in the post-independence era of 1957 adopting Westminster parliamentary system and the British legal system. Likewise, in the case of Indonesia, Singapore, Brunei and Philippines.⁷

While Muslims in Southeast Asia are moderate in nature in the sense that they are comfortable living side by side in multiethnic and cultural environment,⁸ this way of life was incongruent with the vision of a small group of Muslims who is claiming that they are advocating “purer” version of Islam.⁹ In Malaysia and Indonesia, these groups manifested themselves in the form of organisations such as Dārul Islām Indonesia (*Negara Islam Indonesia*- NII) and Jamā‘ah Islāmiyyah (JI). These two groups have garnered influence and followers in both countries and beyond including in Southern Philippines and Singapore since its establishment even though their influence in both countries are limited. However, it is not the smallness of the group that matters. It is the ideology and their activities that give impacts to the socio-political and security conditions in this region.¹⁰ According to Ayob Khan Mydin

⁷ Harold Crouch, *Government and Society in Malaysia* (Ithaca and London: Cornell University Press, 1996),32.

⁸ Ahmad F. Yousif, “Contemporary Islamic Movements in Southeast Asia: Challenges and Opportunity” in *The Blackwell Companion to Contemporary Islamic Thought* (Oxford: Blackwell Publishing, 2006), 449.

⁹ Verbatim Report of the Study Circle (*usrah*) by Yazid Sufaat, author’s analysis for Royal Malaysia Police, January 2014.

¹⁰ Rohan Gunaratna, “Ideology in Terrorism and Counter Terrorism: Lesson from al-Qaeda,” in Anne Aldis & Graeme Herd, *Ideological War on Terror: Worldwide Strategies for Counter-Terrorism* (New York: Routledge, 2007), 21.

Pichay, DI and JI have posed serious security threats to Malaysia.¹¹ The same view is echoed by Gunaratna and Oreg, who described Jamā'ah Islāmiyyah (JI) as a “radical Islamist organisation”¹² while Abuza and Smith labeled them as “terrorist organisation”¹³ and “religious terrorism”¹⁴ respectively. The main objective of JI is to establish an Islamic State (*Daulah Islāmiyyah*) in the region consisting of Indonesia, Malaysia, the Southern Philippines, Singapore and Brunei. In practice, JI envisions a holistic implementation of Sharī'ah law in the state as the only “judicial reference in the region”¹⁵ instead of piecemeal Islam or in the word of Yazid Sufaat,¹⁶ former JI member, the “pick-and-choose Islam.”¹⁷

Thus, in order to achieve the stated objective, JI laid down strategies including developing its educational system complete with self-developed syllabus to educate its followers with a set of peculiar doctrines and discourses in addition to paramilitary training as preparation for war (“jihād”). In order to implement that syllabus, they established their own school known as *Sekolah Tarbiyah Islamiah Luqmanul Hakiem* in Tanah Merah, Kelantan and Ulu Tiram, Johor. JI members were also required to go

¹¹ Ayob Mydin Khan Pichay, principal director of Special Branch's Counter-Terrorism Division interview by author, Bukit Aman, Kuala Lumpur, 20 January 2017.

¹² Rohan Gunaratna and Aviv Oreg, *The Global Jihad Movement* (Maryland: Rowman & Littlefield, 2015), 100.

¹³ Zachary Abuza, *Political Islam and Violence In Indonesia* (London and New York: Routledge, 2007), 38.

¹⁴ Paul J. Smith, *The Terrorism Ahead: Confronting Transnational Violence in the Twenty-First Century* (New York: M.E. Sharpe, Inc., 2008), 38.

¹⁵ Rohan Gunaratna and Aviv Oreg, *The Global Jihad Movement* (Maryland: Rowman & Littlefield, 2015), 100.

¹⁶ According to the Malaysian police, Yazid Sufaat was the former member of Jamā'ah Islāmiyyah (JI) between 1993 until 2001. He was detained by Malaysian police in 2001 right after his arrival from Pakistan as the Coalition Forces led by the U.S. bombarded Afghanistan after 9/11 Attacks. Yazid was born in Johore in 1964. He has a degree in biochemistry from the California State University in 1987. Later, he served in Malaysian army as medical technician holding the rank of Captain. On September 5 2003, the US Treasury's Office of Foreign Asset Control froze his assets due to his involvement with JI and affiliation with al-Qaeda. On September 9 2003, the United Nations Security Council Committee 1267 embargoed his name. He was later detained and sent to Kemunting Detention Centre (Kemta), Perak. On December 10 2008, he was released. The police believed that he had reformed and was 'a changed man'. Unfortunately, on February 2013 he was detained again due to his setting up of a new cell known as Tanzim al-Qaeda Malaysia. Source: Malaysian Counter-Terrorism Officer, interview by author, 11 January 2011, Kuala Lumpur.

¹⁷ Verbatim *usrah* by Yazid Sufaat, author's analysis for Royal Malaysia Police, January 2014.

through spiritual and physical training as preparation (*isti'dād*) to embark into actual jihād or *jihād al-musallah*¹⁸ against the enemy of Islam.¹⁹ Despite having jihād as one of its core doctrines, JI was selective in its operation. In the beginning, they never targeted civilians and soft targets in Malaysia and Indonesia. Abuza observes that

Although Jemaah Islamiya was founded in 1993-94, it did not conduct its first terrorist acts until 2000. The leaders spent those first six or seven years patiently building up their network, recruiting, training and gaining technical proficiency.²⁰

However, according to JIM-2, in 2000 JI leadership decided to change its operational strategy to attack “soft target” across Indonesia. This decision was adopted, according to JIM-2, after the return of Riduan Isamuddin from a meeting with al-Qaeda chief Osama bin Laden in Afghanistan. Abuza claimed that “Hambali (Riduan Isamuddin) was the key link between al-Qaeda and JI.”²¹ In fact, “he was a member of both, JI and al-Qaeda, and in the late 1990s, Hambali was appointed as the member of al-Qaeda’s Regional Advisory Council (*shūra*) and operationally more important in the eyes of al-Qaeda than JI top leadership, Abū Bakar Ba’āsyir.”²² In the mid-1990s, Osāma bin Lāden had already called for the global jihād against Near Enemy (*‘aduw qarīb*) referring to the Muslim governments and Far Enemy (*‘aduw ba’īd*), which they referred to the United States and its allies of Muslim and strongly called all Muslims to participate in this battle.²³ Thus, the shift in JI’s operational strategy can be taken receptive gesture to al-Qaeda’s call for global jihād.

¹⁸ *Pedoman Umum Perjuangan al-Jamaah al-Islamiyyah* (General Guidelines of al-Jamā’ah al-Islāmiyyah) (Majlis Qiyadah Markziyah Al Jamā’ah Al Islāmiyyah, May 1996), 192.

¹⁹ *Ibid.*

²⁰ Zachary Abuza, “Al-Qaeda Comes to Southeast Asia”, in Paul J. Smith, *Terrorism and Violence in Southeast Asia: Transnational Challenges to State and Regional Stability* (New York: M.E. Sharpe, Inc., 2005), 43.

²¹ Zachary Abuza, *Militant Islam in Southeast Asia: Crucible of Terror*, 128-129.

²² *Ibid.*

²³ Osama bin Laden made similar statements numerous times as recorded by Michael Scheuer, *Through Our Enemies Eyes: Osama bin Laden, Radical Islam and the Future of America* (Washington DC: Patomac Book Inc., 2006), 49.

The radical shift in JI thinking had resulted in suicide bombing missions in Indonesia, a state considered legitimate theater of operation for JI.²⁴ JI claimed to be responsible for numerous daring attacks against the Philippines Embassy and Malaysian Embassy complex in August 2000, the Jakarta Stock Exchange in September 2000, Atrium Plaza, Jakarta in September 2001, KFC Restaurant in Makasar in October 2001, the Police Headquarters in Jakarta in February 2003, J.W. Marriot Hotel in Jakarta, August 2003, culminating with the Bali bombing in March 2005 and J.W. Marriot and Ritz-Carlton hotels in Jakarta in July 2009 with the total fatalities of 296 people.²⁵

In Malaysia, JI elements also worked together with like-minded group such as with *Kumpulan Mujahidin Malaysia* (KMM), a local militant group to conduct operations. Malaysian police reported that KMM was planning to firebomb Christian Church in Kuala Lumpur. In fact, KMM was responsible to assassinate Dr. Joe Fernandez²⁶ and rob two banks in Petaling Jaya in 2001.²⁷ These events had produced a ripple effect across the country. Malaysians in general was shocked by these incidents, because generally, Malaysians are moderate people and they are comfortable coexisting in a multiethnic settings. The idea espoused by JI was unfamiliar to the Malaysian public, what is more terrorising against non-Muslims.

The emergence of JI in Malaysia's public consciousness coincided with the media campaign against terrorism in the post-9/11 tragedy. Following the al-Qaeda's attacks on the World Trade Centre in New York and Washington on September 11,

²⁴ Solahudin, *The Roots of Terrorism in Indonesia: From Darul Islam to Jema'ah Islamiyah* (Singapore: Ridge Books, 2013), 2.

²⁵ Kennimrod Sariburaja, *Al-Jama'ah Al-Islamiyyah* (Kuala Lumpur: Southeast Asia Regional Centre for Counter-Terrorism, Ministry of Foreign Affairs, 2013), 2.

²⁶ Dr. Joe Fernandez was State Assemblyman representing Lunas area in Kedah. He was shot to death by two assassins on his way home at Jalan Maju/Harapan crossroad, in Bukit Mertajam, Penang on 4 November 2000.

²⁷ Malaysian Counter-Terrorism Officer, interview by author, 11 January 2011, Kuala Lumpur.