Examining Demographic Behavioural Differences among Malaysian-Muslims' Resilience to the Religiously-Based Terrorism: A Quantitative Approach

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Abstract:
The concept of Terrorism has started since 19th Century, however it has been getting utmost attention around the world since last two decades. Several devastating terrorism occurrences had happened in last decades including nine-eleven. Since then, this concept grabs researcher's intention across the world. The level of terrorism activities differs from region to region; country to country. Perception toward terrorism has significantly different among the demographics. There is substantial lack in this domain. Due to many restrictions from government and collecting data, research in this area becomes extremely difficult. Despite these limitations, researchers in this area strongly suggested to conduct research, especially to understand the people's perception toward the terrorism. Hence, the objective of this study is to understand the people's behavioural differences toward the religiously based terrorism. A comprehensive literature review has conducted by this study to understand the people's perception toward the religiously based terrorism across the world. A web based structured questionnaire was developed and distributed among the Malaysian from different states. 816 valid responses were obtained which had been emerged by six months effort. Purposive sampling strategy was applied to obtained these responses and several statistical methods were used to comprehend the Malaysian Muslim's behaviour toward religious based terrorism. Results indicated that there are significant behavioural differences among the different demographic attributes toward religious based terrorism in Malaysia. This study is one of the limited studies that estimate and investigate the people's behavioural difference with different demographic attributes. Moreover, this study would be the one of the few studies in Malaysia that comprehend Muslims' perception toward the religious based terrorism.

Introduction

Generally, "terrorism" was first initiated in the nineteenth Century, absolutely during the French Revolution, to portray the legislature around then and by 1848, it was then used to depict vicious progressives. In the middle of the finish of the nineteenth Century and the start of the twentieth Century, the significance of the word had changed once more, this opportunity to portray the rough demonstration of some composed gatherings, for instance the rebels, ultra-nationalistic political associations and others (Tanner, Bahadur, & Moench, 2017). Terrorism in the long run was inspired by a nationalistic plan and of late one can see an unmistakable move towards religion being be the purpose behind terrorism. As far as its definition, the expression "terrorism" remains clouded with much multifaceted nature as it has a large number of definitions. A few researchers proposed that among the explanations behind terrorism to be re-imagined

is on the grounds that the significance of the term has changed as often as possible since the most recent two centuries. The meaning of terrorism likewise "relies completely upon the emotional look of the definer" which cause more complexities. With respect to the contrasts among "Terrorism" and "Militancy", in any event there are two significant factors included (Brooks, Amlôt, Rubin, & Greenberg, 2020). The principal variable is recognition, while the subsequent variable is the degree of viciousness included. Other than that, both "Terrorism" and "Militancy" are very comparative, and this is the explanation behind the two terms to be utilized conversely.

Current terror groups like al-Qaeda and the Islamic State have spread their impact in each edge of the world. Southeast Asia and Malaysia are not saved from their radical political ideological extension. These gatherings, especially, the Islamic State has utilized religion to legitimize the political activities (Rapaport et al., 2018). Not just the gathering call for jihad (blessed war) against the non-Muslims, yet additionally to the Muslims who the gathering blamed for heathen for neglecting to buy in to the lessons of Islam as they get it. Besides, for a considerable length of time, the Malaysian government has received a few methodologies in countering dread danger. During the time of socialist dangers, for example, a few financial and political techniques were intended to pacify the dangers. What's more, oppressive measures were additionally presented through the Internal Security Act (ISA), the most outstanding technique was indeed, "to win the heart and psyche of the individuals" through different social-financial program. In the present circumstance, the administration has received different techniques either through law for example The Security Offenses (Special Measures) Act 2012 (SOSMA) or the Prevention of Terrorism Act 2015 (POTA), that replaces the ISA, and through restoration process. In any case, consistent help to fear bunches like the IS proceeds as being showed by the captures of Malaysians who accepted to help the gatherings through different methods. Along

these lines, the primary point of this investigation is to look at and talk about variables that add to Malaysian-Muslims' acknowledgment or dismissals toward those marvels (R. B. Patel & Gleason, 2018). Scholastically, this investigation could include extra collection of information by contributing critical comprehension of Malaysian Muslim towards the issue. The investigation could add extra information to the scholarly writing on Muslim's getting, mindfulness, and resilience (Baxter, 2019). This investigation wouldn't like to rehash prior subjective examinations, which concentrated more on the investigation of terrorism improvement. This quantitative investigation is concentrating on the opposite side of the coin – the individuals by attempting to comprehend the level of their resilience towards the dangers.

Literature Review
Debates onPublic Resilience

The idea of resilience has been talked about, looked into and applied in different sociology fields and teaches. Among the territories that have been talked about comparable to the idea of resilience are social issues, class and urban examinations and rustic humanism. Aside from the three regions, there are additionally contemplates that spread littler extensions, for instance relating to youngsters and families (Derivois, 2019). As far as conceivable occasion or catastrophe that had happened or could occur, Stallings led concentrates in a debacle recuperation and the board. As terrorism is the significant concentration in this theory, there are likewise contemplates relating to terrorism and security, for instance the one that led by (Räsänen, Lein, Bird, & Setten, 2020). Henceforth, the idea of resilience has been treated by analysts inside the setting of social examinations in different manners, for example, the reasonable investigations that intend to determine the inquiries relating to definitions and calculated structures of the term resilience, endeavours to accomplish a superior comprehension of resilience through hypothetical investigations, a methods for resilience estimation

by leading methodological examinations just as exact investigations that try to find out variables related with social settings as far as reaction or recuperation in networks that are encountering risks. Much essentialness is additionally reached out on the issues of network helplessness and fiasco recuperation, whereby the two ideas are continually being put at standard with the resilience of social frameworks (Farahmand et al., 2020). Other than all these particular investigations with different techniques and points, there have additionally been endeavours by social researchers to arrange resilience inside the more extensive settings of debacle and common dangers considers, both in hypothetical and calculated ways.

Elements of Community Resilience

There are elements that can be deduced from the term "community resilience", that are often being discussed within various disciplines involved. The elements that will be mentioned below often influence how the term "community resilience" is used in many literatures across disciplines. These elements, among others, are:

- As a consequence of an organization, be it community or person, that survives once the organization has the abilities of cooperating with its nature (S. S. Patel, Rogers, Amlôt, & Rubin, 2017);
- Capability, knowledge and talents of a community that allows it to participate extensively in the recovery from disasters (S. S. Patel et al., 2017);
- The communities' ability to manage well whenever they are facing hardship and challenge through the means that are at their disposal (Fisher, 2019);
- Returning the condition to its previous shape after being pressured (Pyzer-Knapp, Suh, Gómez-Bombarelli, Aguilera-Iparraguirre, & Aspuru-Guzik, 2015);
- A resource where people can draw on (Pyzer-Knapp et al., 2015);

- Capacity of locals to respond to immediate crisis, to develop their resources and adapt to the future's changing circumstance (Walker, 2015); and,
- A resistance against stress (Walker, 2015).

In addition, Mguni (2012) in his study pointed out that community members are identifying resilience strongly by associating these elements:

- Having the capability to make decisions;
- Stopping by and talking to people in the neighborhood in a regular manner;
- Having drinks and meals together with family members or friends;
- Feeling of having the ability to overcome difficulties; and,
- The ability to make up one's own mind about things (Mguni, Bacon, & Brown, 2012).

Resilience-Measurement Methods

Surveying the resilience is as significant as estimating vulnerabilities. This is on the grounds that the two are firmly related. By estimating resilience, networks predict progressively potential angles that are should have been improved during the time spent resilience (Fernandez & Ahmed, 2019). A couple of studies proposed techniques in estimating resilience. One of the strategies is known as the Resilience Inference Model or RIM. The model works by delineating the connection among powerlessness and flexibility through utilizing presentation, harm just as recuperation pointers. Discriminant examination and group are then used to gain rankings of resilience. This strategy has been applied inside the sizes of province and evaluation square gathering in the United States (Wong, Lim, & Dol, 2015). So as to lead experimental investigations, philosophies, for example, contextual analysis system, subjective examination or a quantitative report are utilized in inquiring about numerous cases with measurable examinations. There is likewise a system utilized in estimating

resilience known as Baseline Resilience Indicators for Communities or BRIC. It utilizes a blend of markers identified with financial aspects, institutional, social, network limits and framework in evaluating standard resilience. This technique was applied in the south-western piece of the United States that includes eight states. The examination called attention to and referenced spatial variety in resilience for fiasco (Cutter, 2016).

Studies utilizing quantitative strategy have additionally been created, where one of these includes an examination planned for looking into on single-family lodging recuperation, property deserting and lodging deals after Hurricane Andrew so as to get the thought on contrasts among neighbourhoods with different financial highlights (Ntontis, 2018). This investigation inferred that segment, lodging qualities and financial factors are the key factors that recuperation directions rely upon. A multi-disciplinary examination, which is picking up fame nowadays, has likewise been a structure for estimating public resilience. For instance, there is a multidisciplinary study that incorporate social components, natural, lodging and financial angles into the network recuperation circumstance, to have a legitimate comprehension of network resilience. This examination applied blended techniques, for example, numerous examination occasions, scales in the examination just as the included networks. There is a system that surveys exact examples of recuperation from urban debacle, that incorporates financial recuperation at the large-scale level and business recuperation utilizing factual pointers. The system was applied to assess recuperation in 1995 at Kobe, Japan (Forrester et al., 2017). Aside from the previously mentioned subjective technique, another strategy has been applied to the Canadian country networks in analysing the importance of culture and setting of debacle recuperation including contemplations of the jobs of work accessibility, lodging, personality and web-based life accounts.

Measuring Public Resilience in This Study

Although the degree of public resilience towards terrorism is a subjective matter, it can still be gauged through a stage-level identification that can either reflect the success of public resilience building or its failure in arresting terrorism from moving to a higher level of threat (Sultana, Tarofder, Darun, Haque, & Sharief, 2020). There are four perspectives to this:

Threat levels

In spite of the fact that the level of public resilience towards terrorism is an abstract issue, it can at present be measured through a phase level recognizable proof that can either mirror the achievement of public resilience building or its disappointment in capturing terrorism from moving to a more elevated level of danger (Sherrieb, Norris, & Galea, 2010; Sultana, Andalib, & Darun, 2019). There are four points of view to this:

- Low: an attack is not expected.
- Moderate: an attack is possible but not expected.
- Substantial: an attack is expected.
- Severe: an attack is strongly expected.
- Critical: an attack is imminent.

Crisis Management Levels

This arrangement of levels distinguish the availability and ability of the general public to construct itself again when an assault has happened (Vassilikopoulou, Lepetsos, Siomkos, & Chatzipanagiotou, 2009). The slower the pace that the general public can rise again implies the more vulnerable the level of resilience worked before the assault. Subsequently, the emergency the board starts with the capacity of the general public to:

- Withstand: facing off the attack but not to the point of succumbing to the attack and be defeated.
- Respond: surviving the attack and be able to chase off the terrorists.

- Recover: ensuring that the attack does not recur while simultaneously be able to build up strength.
- Adapt: learning from the attack and ensuring that future possibility of an attack will not be able to occur.
- Stabilise: fully recovered and be on the path of a greater degree of resilience.

Empowerment Levels

This arrangement of levels measures the level of status, earnestness, carefulness and openness of the principle players of the general public in confronting the danger of terrorism(Ramos-Vidal, Palacio, Uribe, Villamil, & Castro, 2020). The level starts with:

- Instilling awareness of the threat through education, campaign and information dissemination.
- Nurturing interest on the issue through discourses, town hall forums and providing clarifications.
- Invigorating the desire to be involved in various programmes dedicated to building public resilience.
- Mobilising members of the public and the various stakeholders to participate cohesively in these programmes.
- Ensuring a sustainable momentum of efforts that will learn from past experiences and value-added inputs to ultimately eradicate the threats through a continuous struggle.

Radicalization Stages

This arrangement of levels measure the way to extreme terrorism whereby the beginnings are affected by the nature of the heart, soul and developed astuteness of the person(Pfundmair et al., 2019). The level starts with the condition of:

- Relative ignorance on religion exacerbated with a low order thinking faculty.

- Passive attitude in seeking clarification and conducting cross checking of information.
- Allowing emotions and sentiments to supersede thinking with the bigger picture and public interest at heart.
- Sympathising with terrorist events and messages but not agreeable with the use of violence.
- Seeking further information on terrorist information and propaganda platforms.
- Supporting terrorism and the terrorists' conduct of affairs.
- Justifying violence and illegal means.
- Promoting terrorist acts and ideology primarily through personal forms of communication and being active participants to pro-terrorist media.
- Remaining as non-violent actors to terrorism but active in recruiting potential activists while supporting related networks.
- Radicalising into violence and illegal activities.

Research Methodology
Data Sources

This investigation utilized the data assembled from an aggregate of 815 Malaysian-Muslims respondents all through Malaysia took an interest in the study. Multi-stage inspecting with likelihood proportionate to estimate will be utilized for the overview to choose respondents. The 2010 populace enumeration information will be utilized to define the assigned examples by geological and populace characteristics at the state level. Data to be acquired incorporate segment attributes of people, age, instruction, access to media, individual government assistance, and individual jobs, among others (Sultana, Darun, & Yao, 2018; Tarofder, Azam, & Jalal, 2017; Tarofder, Nikhashemi, Azam, Selvantharan, & Haque, 2016). Data to be gotten incorporate segment qualities of people, age, instruction, access to media, individual government assistance, and individual employments, among

others (Tarofder, Jawabri, Haque, Azam, & Sherief, 2019; Tarofder, Jawabri, Haque, & Sherief, 2019).

Methodological Frameworks and Models for Public Resilience

Researchers have been exploring for methodological structures for public resilience that have been made subjects of different research. There is a model that depends on a various levelled structure, where there is an association among human and normal frameworks, as proposed by Holling, Peterson and Pritchard (2001). Another model, proposed by Marshall et al., expects to research the connection between social resilience and characteristic asset reliance. Factors, for example, business size, word related connection and employability are seen as related with lower resilience and higher asset reliance (Eisenburg et al., 2001). There is a methodology in propelling the hypothetical comprehension of the idea of resilience, which coordinate the brain research of advancement with social-environmental frameworks. These two are considered as significant regions of research relating to public resilience (Berkes & Ross, 2013). Network resilience as far as a social point of view have additionally been checked on, where it is related with the presence, commitment and advancement of network assets by individuals from the network confronting the repercussions of a calamity (Magis, 2010).

Results and Discussions
Respondents' Composition

A total of 815 respondents participated in the survey. High percentages of respondents are from Selangor (45.9%) and Negeri Sembilan (12.9%). The rest are spread across other states with percentages ranging from 0.5% (Melaka) to 7.2% (Sarawak). The male-female distribution is quite even with female respondents making up 56.4% of the total. Age wise, 93.6% of the respondents are within the 19-to-59 years group while 2.2% are 18 years or younger. The 60 years or above group make up the rest (4.2%). A large majority of respondents are Malays (83.6%) while the Chinese and Indians make up 10.9% and 2.3%, respectively.

Variations in Resilience Indices
Variations between Gender and Age

The values of the indices by gender are listed in Table 1 and 2. Indices for males are generally higher than those of females, except for three dimensions; Faith, Attitude and Internal Strength, Effectiveness of Prime Movers Against Terrorism and Effectiveness of Civil Society Proponents. As in the overall indices, Faith, Attitude and Internal Strength recorded the highest indices of 85.4 and 86.3 for male and female, respectively. Among the implications of this result is, in seven of the ten dimensions, more efforts might be needed to enhance female resilience relative to males. Further, in seven dimensions, the indices for males are relatively low while the corresponding number for females is eight. The values of the indices by age are listed in Table 1 and 2. Indices for all age groups are highest for the Faith, Attitude and Internal Strength dimension. The lowest indices were recorded for Measures to Combat Terrorism among the 20 years or younger, Resources for Prevention of Terrorism among the 31 years or older and State of Vigilance against Terrorism among the 22- 30 years. The unweighted mean index for each age group ranges from 34.7 (18 years or younger) to 49.7 (60 years or older). However, the highest index was recorded for Faith, Attitude and Internal Strength among the 18 years or younger (90.7). On the other hand, the lowest index was recorded for Measures to Combat Terrorism (D2) among the 18 years or younger (34.7).

Table 1: Variations between Gender and Age

Dimensions	Overall	Gender		Age	
		Male	**Female**	**18 Years**	**19 – 21**

				or Younger	Years
Awareness of Threat of Terrorism	70.32	76.53	65.51	85.57	60.27
Measures to Combat Terrorism	44.69	48.00	42.14	34.67	42.41
Global Trends in Terrorism	52.70	57.47	49.06	48.61	50.39
Faith, Attitude and Internal Strength	85.91	85.36	86.33	90.65	79.39
Resources for Prevention of Terrorism	44.07	50.03	39.47	47.25	45.13
Efforts in Counter Terrorism	46.42	50.63	43.19	58.65	47.42
State of Vigilance against Terrorism	45.06	48.21	42.63	50.17	42.15
Effectiveness of Prime Movers Against Terrorism	62.20	58.40	65.16	50.39	64.02
Attitude towards Terrorism	65.17	71.99	59.93	83.71	58.62
Effectiveness of Civil Society Proponents	59.29	54.32	63.12	45.65	60.17

Table 2: Variations between Age

Dimensions	Age			
	22 – 30	31 - 40	41 – 59	60 or older
Awareness of Threat of Terrorism	66.40	76.04	78.44	73.45
Measures to Combat Terrorism	43.52	46.37	46.36	53.19
Global Trends in Terrorism	51.04	53.59	56.38	58.23
Faith, Attitude and Internal Strength	86.30	90.10	86.97	84.44
Resources for Prevention of Terrorism	43.40	43.77	42.71	49.73
Efforts in Counter Terrorism	42.28	49.28	45.18	55.53
State of Vigilance against Terrorism	41.49	49.43	45.07	58.70
Effectiveness of Prime Movers Against Terrorism	62.43	62.17	63.57	52.35
Attitude towards Terrorism	58.98	66.64	76.78	75.65
Effectiveness of Civil Society Proponents	61.24	59.28	56.07	61.51

The average indices which range from 55.0 (19-21 years) to 59.8 (41-59 years) are almost comparable between age groups. Comparisons between dimensions reveal that seven indices are "average" in rating except for Awareness of Threat of Terrorism, Attitude towards Terrorism and Faith, Attitude and Internal Strength. This goes to imply that as in the case among the gender, in seven of the

ten dimensions, more efforts might be needed to enhance resilience among the various age groups, especially the 21 years and younger.

Variations between Ethnic Groups

The values of the indices by ethnic group are listed in Table 3. Indices for all ethnic groups are highest for the Faith, Attitude and Internal Strength dimension 4. The lowest indices were recorded for Resources for Prevention of Terrorism 5 among the Malays and State of Vigilance against Terrorism among the remaining three groups. The unweighted mean index for each ethnic group ranges from 47.8 (Chinese) to 62.4 (Indian). However, the highest index was recorded for Faith, Attitude and Internal Strength (D4) among the Malays (87.9). On the other hand, the lowest index was recorded for State of Vigilance against Terrorism 7 among the Chinese

(35.1). The average indices which range from 47.8 (Chinese) to 62.4 (Indian) are almost comparable between ethnic groups. Comparisons between dimensions and ethnic groups reveal that among Malays, eight indices are "average" in rating except for Awareness of Threat of Terrorism 1 and Faith, Attitude and Internal Strength 4 which recorded indices of above 70.0. Among the Chinese only Faith, Attitude and Internal Strength 4 recorded index of above 70.0. However, among Indians, seven indices are "average5" in rating. The three indices which recorded indices of above 70.0 are Faith, Attitude and Internal Strength 4, Effectiveness of Prime Movers Against Terrorism (D8) and Attitude towards Terrorism 9. Their respective index values are 80.7, 71.8 and 73.8. Hence it may be implied that in seven of the ten dimensions, efforts are needed to enhance resilience among the various ethnic groups, especially the Chinese.

Table 3: Variations between Ethnic Groups

Dimensions	Ethnic Group			
	Malay	**Chinese**	**Indian**	**Others**
Awareness of Threat of Terrorism	73.37	49.69	61.23	67.52
Measures to Combat Terrorism	44.90	41.60	59.47	39.00
Global Trends in Terrorism	53.80	39.82	58.41	64.39
Faith, Attitude and Internal Strength	87.93	72.68	80.69	82.07
Resources for Prevention of Terrorism	44.08	42.59	53.07	42.07
Efforts in Counter Terrorism	47.70	35.26	52.64	46.85
State of Vigilance against Terrorism	46.73	35.06	45.86	34.85
Effectiveness of Prime Movers Against Terrorism	62.72	58.07	71.79	56.28
Attitude towards Terrorism	67.11	46.64	73.75	72.00
Effectiveness of Civil Society Proponents	59.96	56.64	67.44	44.71

Variations between Regions

The values of the indices by region are listed in Table 4. Indices for all regions are highest for the Faith, Attitude and Internal Strength dimension 4. The lowest indices were recorded for Measures to

Combat Terrorism 2 in the North (39.6) and East (42.4) as well as for Resources for Prevention of Terrorism 5 in Central (42.1), South (42.1) and Sabah/Sarawak) (49.5). The unweighted mean index for each region ranges from 55.8 (Central and

South) to 61.5 (Sabah/Sarawak). The highest index was recorded for Faith, Attitude and Internal Strength in the East region (92.6). On the other hand, the lowest index was recorded for Measures to Combat Terrorism in the North region (39.6). The average indices which range from 55.8 (Central and South) to 61.5 (Sabah/Sarawak) are almost comparable between regions. Comparisons between dimensions and regions reveal that, in the North and East, seven indices are "poor to "average" in rating. Three indices for Awareness of Threat of Terrorism and Faith, Attitude and Internal Strength and Attitudes towards Terrorism recorded indices of above 70.0. In the Central and South region only Faith, Attitude and Internal Strength recorded index of above 70.0. These two regions recorded the

highest number of dimensions with indices rated as low. However, in Sabah/Sarawak, only one dimension has index rated as low (Resources for Prevention of Terrorism (49.5). Six other dimensions recorded indices rated as average. These are Measures to Combat Terrorism (50.4), Global Trends in Terrorism (56.3), Efforts in Counter Terrorism (53.7), State of Vigilance against Terrorism (51.2), Effectiveness of Prime Movers Against Terrorism (61.8) and Effectiveness of Civil Society Proponents (54.9). Hence it may be implied that in seven of the ten dimensions, efforts are needed to enhance resilience among in the Central and South regions in view of the low and average indices in nine of ten dimensions.

Table 4: Variations between Regions

	Region				
	North	Central	South	East	Sabah/Swak
Awareness of Threat of Terrorism	80.62	67.47	67.47	77.51	75.39
Measures to Combat Terrorism	39.62	44.35	44.35	42.37	50.38
Global Trends in Terrorism	69.36	52.26	52.26	45.81	56.29
Faith, Attitude and Internal Strength	91.82	83.98	83.98	92.64	85.00
Resources for Prevention of Terrorism	43.96	42.08	42.08	43.18	49.54
Efforts in Counter Terrorism	45.66	44.94	44.94	48.99	53.65
State of Vigilance against Terrorism	40.60	44.18	44.18	51.29	51.21
Effectiveness of Prime Movers Against Terrorism	52.43	59.93	59.93	68.61	61.81
Attitude towards Terrorism	71.92	59.40	59.40	72.49	76.64
Effectiveness of Civil Society Proponents	50.22	59.67	59.67	63.41	54.92

Significance among 10 Dimensions of Resilience

As previously mentioned, the overall index of each of the 10 dimensions vary widely from 44.1 for Resources for Prevention of Terrorism to 85.9 for Faith, Attitude and Internal Strength. The unweighted mean index for the 10 dimensions is 57.58. On the scale of 0 to 100, this value is rated as average. This implies that the level of resilience is just slightly above average and that interventions are

needed to improve the resilience rating through improving the indices pertaining to at least four (4) dimensions which recorded with indices of below 50: Measures to Combat Terrorism, Resources for Prevention of Terrorism, Efforts in Counter Terrorism and State of Vigilance against Terrorism. Results of the tests of significance listed as Table 18 show that efforts/interventions to enhance resilience need to take stock of the implications of the results

of the tests. For example, efforts to enhance resilience with respect to the Measures to Combat Terrorism dimension need to take cognizance of the fact that there exist differences in perception between males and females as well as between different age groups (p-values < 0.05). However, since there are no significant differences in the perception between different age group (p-values >

0.05) measures/interventions need not take consideration of the differing age group. The situation is similar with respect to regions. For three other dimensions; Resources for Prevention of Terrorism, Efforts in Counter Terrorism, and State of Vigilance against Terrorism similar approach need to be adopted. The same argument also holds true for the remaining six (6) dimensions.

Table 5: Behavioural Differences

	P-value of test of significant differences among gender, age, ethnic group and region			
	Gender	Age	Ethnic Group	Region
Awareness of Threat of Terrorism	0.000	0.000	0.000	0.046
Measures to Combat Terrorism	0.016	0.029	0.899*	0.228*
Global Trends in Terrorism	0.002	0.041	0.596*	0.024
Faith, Attitude and Internal Strength	0.170*	0.015	0.020	0.378*
Resources for Prevention of Terrorism	0.008	0.008	0.625*	0.086*
Efforts in Counter Terrorism	0.013	0.371*	0.829*	0.016
State of Vigilance against Terrorism	0.124*	0.231*	0.042	0.044
Effectiveness of Prime Movers Against Terrorism	0.006	0.376*	0.916*	0.028
Attitude towards Terrorism	0.000	0.000	0.769*	0.001
Effectiveness of Civil Society Proponents	0.000	0.091*	0.510*	0.589

Discussions Limitations and Further Studies

Eventually, the ideal result to having this conceivable working structure and vital methodology in improving public resilience towards strict based terrorism in Malaysia is to address the bits of knowledge expressed before. For this to be created, it is basic to get a handle on a concise comprehension to the position and nature of Islam in Malaysia. As cherished in the Federal Constitution, Article 3(1), Malaysia is a genuine Islamic state. Since the time the Sultanate in Malay grounds dated back to in any event the fifteenth Century, Islam has been molding the qualities of this land. Islam in Malaysia follow the technique and comprehension

of AhlusSunnahwalJamaah (ASWJ), unequivocally the Asharites system in religious philosophy, the Shafie school of law and the strategy of al-Ghazali and Junaid al-Baghdady in issues relating to moral and otherworldly goals (tasawwuf) (Febrianti, Abubakar, & Husni, 2019) .

As far as Islamic political comprehension, Muslims of this area have been following the technique figured by researchers like al-Mawardi, al-Juwaini and Ibn Khaldun, among others, since the time many years back. Every one of these approaches are known to be situated inside the amazing account of

ASWJ, and similar philosophies have been followed since the hour of the Prophet Muhammad. Among the key focuses that are profoundly underlined by ASWJ researchers are the right philosophical understanding, severe order in securing strict information just as a legitimate socio-political implicit rules(Purwanto, 2019). The right religious comprehension of a Muslim is the place one is following the direction in the Quran, the Hadith just as the intelligent thinking standards as created by Muslim researchers throughout the years, with no logical inconsistency existing between any of the three segments. On the exacting order of obtaining strict information, the inclusion of a checked chain of portrayal of the information (isnad) through the procedure of up close and personal gaining from legitimate instructors of Islam (talaqqi) is much of the time charged to guarantee that the credibility of the information bestowed is all around saved (Jacoby, 2019).

Concerning the socio-political set of principles, among the codes that ought to be obeyed and gotten from the Quran and the colloquialisms and behaviours of the Prophet Muhammad is that one must comply with the Muslim ruler, regardless of the inadequacies of the ruler. Insubordination to a Muslim ruler is disallowed(Eid, 2020; Jacoby, 2019). As far as good lead, one can't just blame another Muslim as a heathen. Other than that, a Muslim can't blame different Muslims as off-base, wicked and far more terrible, irreverent for enjoying rehearses that have their own Islamic premise, for example, praising the Prophet's birthday, Ya Sin recitation on Friday evenings, gathering for doing recognition (zikir) in assembly and different practices which are effortlessly ordered as straying from Islam or called bid'ah. Accurately, the lead of naming bid'ah has frequently begin from the radical Salafi or Wahhabi development (Purwanto, 2019). All these claimed bid'ah conducts have been obeyed and followed by Muslims in the Malay grounds for a long time. This is the reason the Malay Muslim society, who has been holding fast to this strategy of

ASWJ has been living in harmony, amicability and steadiness with no strict clashes, not at all like what's going on for as far back as hardly any decades when Wahhabism gain a dependable balance.

Since the most recent couple of decades, Islam in Malaysia has been confronting difficulties particularly in an ideological challenge. The standard portrayal of Islam in Malaysia has been tested by an outsider and remote account, in a type of a philosophy that appeared in under two centuries, to be specific Wahhabism(Malas & Bruce, 2017). This belief system has come and influenced Malaysians' comprehension of the religion in specific viewpoints. The most outrageous degree of blemishes brought about by this remote belief system is the presence of nearby and branch psychological militant gatherings that advance and practice viciousness for the sake of Islam. In spite of the fact that there are numerous meanings of resilience recommended in the writing, this idea is still too wide to possibly be utilized as direction for approach and moderation measures. To accomplish this objective, an increasingly refined basic definition is utilized in this investigation. The capital-based structure recommended in the writing has the weakness that the significant types of capital are extremely mind boggling as they envelop numerous measurements some of which can't be straightforwardly estimated or are hard to evaluate. The shortcoming of the majority of the present systems recommended to gauge public resilience against terrorism is that, they will in general spotlight just on a portion of the measurements/parts of public resilience against terrorism and don't sufficiently take the more extensive perspective on the idea (Hamid, 2016).

This investigation looks at Malaysian-Muslims' resilience towards the strict propelled terrorism. It researches to what degree the individuals could opposes the danger and impact of the contemporary fear gatherings' purported jihadi battle. This examination was directed on the acknowledgment

that the risk presented terrorism isn't just substantial or visual in nature. Before the physical harm is executed by the propagators, the brain, conviction, conviction, feeling and impression of potential propagators have been harmed and deceived. Subsequently, an appropriate comprehension of Islam is fundamental, notwithstanding steps taken methodically as proposed in the fantastic arrangement (Mahdavi, Abbaspor, & Olyanasab, 2019). Not just these, the entrusting of ingraining public mindfulness, need to keep moving and eventually aggregate resilience must be done couple by all the essential partners and main players examined. Actualizing activities alone won't be sufficient. Legitimate and determined observing, correction and realignment forms should likewise be as critically guaranteed. While such endeavours are embraced, it is likewise right to accept that terrorism propagators and their entire systems administration will be striving to discover progressively innovative and sudden approaches to make impacts. Consequently, just by reacting to known occasions, gaining from past encounters and increasing valid knowledge won't be sufficient without attendant endeavours to pre-empt, anticipate, conjecture and triangulate conceivable pattern and activities of the propagators.

It very well may be contended that among the essentials to an effective addressal and the executives of the danger are, right off the bat, continually keeping up an elevated level of accomplishment as far as gauges of execution, whereby quality must be organized over quality in all parts of the recommendations; Secondly, consistently be tireless in looking for methods of improving existing plans and components; Thirdly, consistently guarantee that the public must be caused to feel included and appropriately educated and persuaded of the never-ending danger; Fourthly, consistently be careful about the danger, particularly in its immaterial and concealed structures and in this way battle for public carefulness through all centre gatherings of the general public; lastly, consistently

comprehend that the danger doesn't remain solitary and can oftentimes be related to monetary hardships, inadequate instruction process (both in substance and conveyance), non-notable initiative at all degrees of the general public, detached and impassive mentality of central players, constant social discomfort, feeble requirement of existing lawful arrangements and absence of coordination among those with force and authority (Baxter, 2019; Brooks et al., 2020). Public resilience is certifiably not an irregular or a static circumstance or a transitory condition of accomplishment. Or maybe, public resilience is a progressing ability to successfully manage dangers and difficulties (in this proposition identified with strict based terrorism), to such an extent that the dangers won't raise or disturb to a more significant level, both in degree and force.

Given such a constant character to public resilience, it is then contended that for public resilience to be successful against terrorism dangers, accompanying endeavours to manage terrorism dangers at the pre-danger stage (preventive measures, instructive and mindfulness programs), current stage (at whatever point dangers show up) and post-danger stage (rehabilitative, reformatory, re-strengthening measures) must exist. Terrorism in its different signs can show up anyplace, whenever and influencing anyone in its way. Thus, at first terrorism dangers may start sequentially. In due time be that as it may, if the endeavours to manage the dangers face deficiencies or unintended outcomes or if there is a bungle between allotted assets and the seriousness of the dangers, at that point these dangers may show up anyplace inside the three phases. Henceforth the contention for the accompanying endeavours (Jackson, 2018). An utilitarian relationship for public resilience (PR) shows the different variables that can impact the result for a proposed level of public resilience to exist: PR = f (attention to the danger, enthusiasm for appreciating the danger, want to take an interest in killing the danger, preparation to be associated with annihilating the danger, endeavours to guarantee congruity of danger

commitment, level of seriousness of the threat(s), political will, adequacy of preventive measures, viability of public training, adequacy of partners working couple, job of accounts, viability of obstruction measures, command over significant courses utilized by fear based oppressors, portion of assets, the board of opinions/observations/feelings, worldwide real factors inside the Muslim world, level of predominance of a favourable culture, nearness of effective famous figures/influencers/validators, arrangements of remote forces).

Henceforth, the achievement of the fear-based oppressor advocates has among others, flourished with the persuading and soul-grasping stories advanced by the culprits of terrorism. The negative effects of reality turning, utilization of strict grounds and the job of influencers must be countered by accounts that can diffuse the undesired stories. In Malaysia, the utilization of the three R's (race, religion, sovereignty) have been controlled by a portion of these culprits whose contentions convey a lot of method of reasoning where strict conclusions are concerned. A very much explored, blessed by the gods and exponentially created information bank is still not in clear sight with the exception of in some particular cases that request master suppositions. Albeit particular offices may have information made sure about through either essential or auxiliary sources, it is the worry over essential information that isn't adequately tended to. Different variables add to this problem, related here and there or the other, to the issues of spending designation, government support, enough prepared specialists on terrorism-related research and the help of partners, other than the individuals who are casualties.

The battle against terrorism is relied upon to be on-going. Notwithstanding, if the fabulous arrangement to address and moderate the danger is every now and again returned to and increasingly inventive and significant thoughts are all around thought off, at that point the battle will have a superior likelihood of accomplishment. Among the endeavours that can be considered are: (a)Establishing a unique research organization cum inquire about foundation that centres around profiling, dissecting, triangulating, dazzle spotting and impeding the danger; (b) Preparing frameworks or specialists on terrorism who can be situated in different areas that are basic to dealing with this danger either legitimately or in a roundabout way. (c) Make the distribution of assets in confronting this danger a lasting component of Malaysia's arrangements and spending plan; (d) Formulate progressively rigid lawful arrangements that can oversee the effective activity of the great arrangement.

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