

*THE STRATEGIES OF ASYRAAF AND KEMUDI IN  
PURSUING MUSLIM IDENTITY AMONG MALAYSIANS:  
AN ORGANISATIONAL APPROACH*

BY

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## ABSTRACT

This research compares the strategies of two organisations: *Persatuan Kebajikan Asyraaf Malaysia* or Asyraaf Welfare Association Malaysia (ASYRAAF) and *Pertubuhan Kesedaran Melayu dan Islam* or The Malay and Islamic Awareness Association (KEMUDI) in pursuing a Muslim identity using a framework of organisational elements such as objective, resource, structure, strategy, tactic and target. These organisations acknowledge the influence of Arab's sustainable Muslim identity alongside their Malay ethnicity. Data collection included those from social media platforms, semi-structured interviews, observation and library research. This descriptive and interpretive research design utilises a qualitative thematic analysis, incorporating both deductive and inductive coding approaches. This study posits that such a socio-political and ethno-religious identity of discrete Arab-Malay Muslim and discreet Malay-Arab Muslim are revered and justifiably promoted by ASYRAAF and KEMUDI alike. As far as the Arab Muslim identity is concerned, previous research on their identity have greatly contributed to identifying their *status quo* as “the Arab” alone, to recognising the Hadrami Arab exclusive impact on Muslim identity and the *Sayyid* in this region. The analyses of strategies of both organisations in managing their tactics and targets have added that the reason the Arab identity is revered and well accepted among the Malay Muslim is due to the *ahl al-bayt* legacy among the Arab descendants in this region. It is reflected in their titles, patronyms, endogamy, social and religious activities. Based on the three elements of the National Integrity Plan (NIP); politics, civil society organisation (CSO) and religion, the pursuit of such an identity among Malaysians was analysed, where significant implications are both celebrated and reflected.

**Keywords:** Malay Muslim identity, Hadrami Arab identity, ethno-religious identity, Islamic organisation, *ahl al-bayt*.

## ملخص البحث

يقارن هذا البحث بين استراتيجيات منطمتين: جمعية أشرف الخيرية الماليزية (ASYRAAF) أو جمعية التوعية الماليزية والإسلامية (KEMUDI) في السعي إلى هوية إسلامية باستخدام إطار من العناصر التنظيمية مثل الهدف والموارد والبنية والاستراتيجية والتكتيك والهدف. تعترف هذه المنظمات بتأثير الهوية الإسلامية المستدامة للعرب إلى جانب عرقهم الملايوي. وشمل جمع البيانات تلك المستمدة من منصات وسائل التواصل الاجتماعي والمقابلات شبه المنظمة والملاحظة والبحث في المكتبات. يستخدم تصميم البحث الوصفي والتفسيري هذا تحليلاً موضوعياً نوعياً، يشتمل على كل من أساليب الترميز الاستنتاجي والاستقرائي. تفترض هذه الدراسة أن مثل هذه الهوية الاجتماعية والسياسية والإثنية والدينية للمسلمين العرب الملايويين المنفصلين والمسلمين الملايويين العرب المنفصلين تحظى بالتبجيل والترويج بشكل مبرر من قبل ASYRAAF و KEMUDI على حد سواء. أما فيما يتعلق بالهوية العربية الإسلامية، فقد ساهمت الأبحاث السابقة حول هويتهم بشكل كبير في تحديد وضعهم الراهن باعتبارهم "عرباً" فقط، والاعتراف بالتأثير الحضري للعرب الحضريين على الهوية الإسلامية والسيادة في هذه المنطقة. وقد أضافت تحليلات استراتيجيات المنظمات في إدارة تكتيكاتها وأهدافها أن السبب وراء تبجيل الهوية العربية وقبولها بين المسلمين الملايويين يرجع إلى إرث أهل البيت بين أحفاد العرب في هذه المنطقة. وينعكس ذلك في ألقابهم، وأسماء آبائهم، وزواجهم، وأنشطتهم الاجتماعية، والدينية. واستناداً إلى العناصر الثلاثة لخطة النزاهة الوطنية (NIP)؛ السياسة، ومنظمات المجتمع المدني (CSO)، والدين، تم تحليل السعي وراء مثل هذه الهوية بين الماليزيين، حيث تم الاحتفال بالآثار المهمة وانعكاسها.

الكلمات المفتاحية: الهوية الإسلامية الملايوية، الهوية العربية الحضرمية، الهوية العرقية الدينية، المنظمة الإسلامية، أهل البيت.



## **APPROVAL PAGE**

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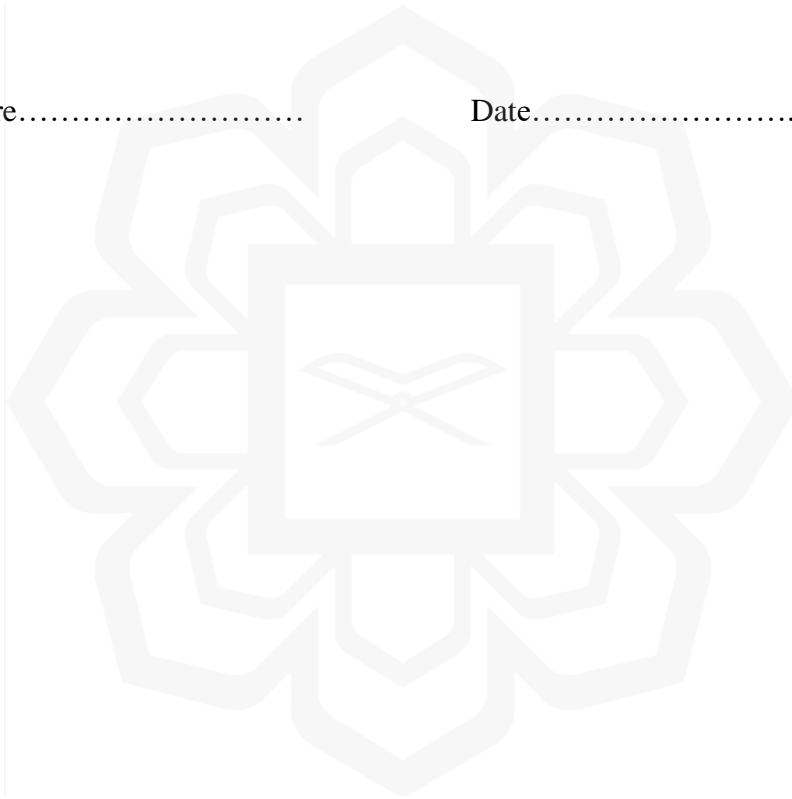
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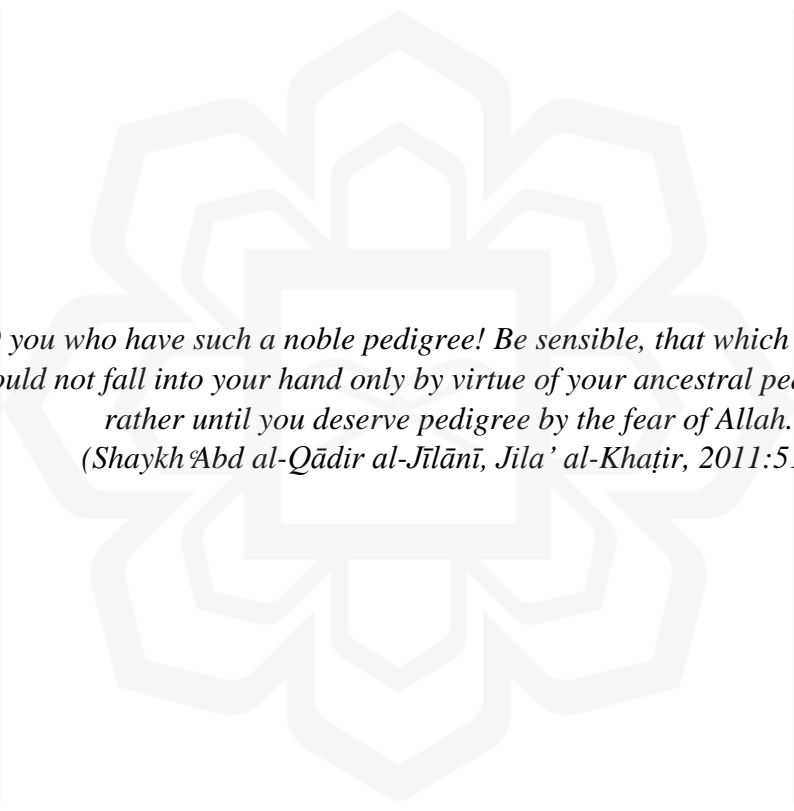
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*O you who have such a noble pedigree! Be sensible, that which Allah has  
would not fall into your hand only by virtue of your ancestral pedigree, but  
rather until you deserve pedigree by the fear of Allah.  
(Shaykh Abd al-Qādir al-Jīlānī, Jila' al-Khaṭir, 2011:51)*

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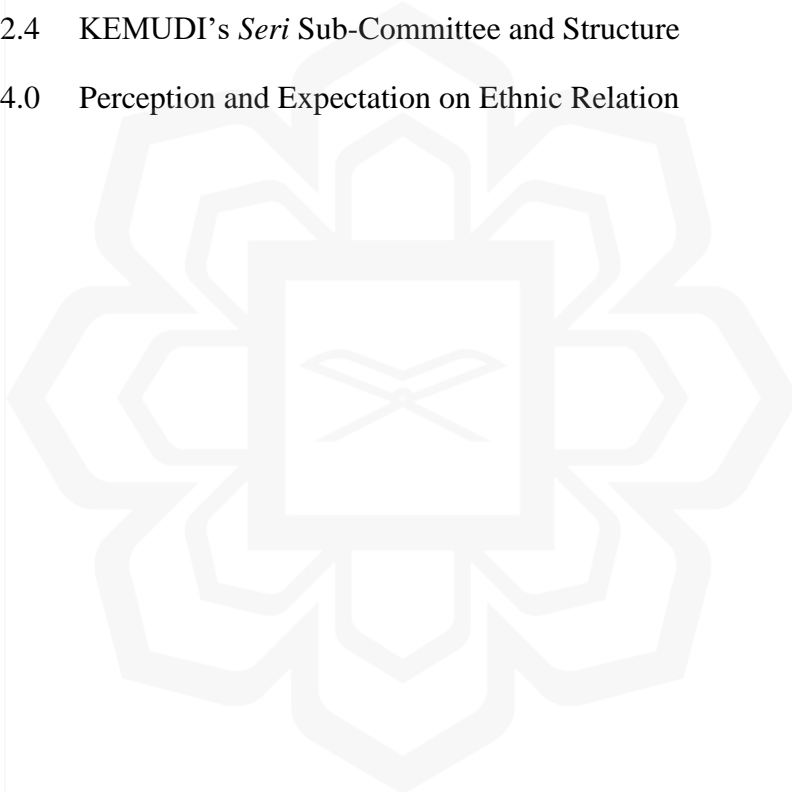
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## LIST OF ABBREVIATIONS

A.H.	<i>Anno Hegirae</i> (in the year of the Hijrah)
A.S.	<i>‘alaihi al-salam</i> (upon him (be) the peace)
C.E.	Common/Current/Christian Era
DYTM	<i>Duli Yang Teramat Mulia</i> (His Royal Highness)
ibid.	<i>ibidem</i> (in the same place)
Messrs	the plural of Mr
n.d.	no date
para.	paragraph
R.A.	<i>raḍiya Allahu ‘anhu</i> (may Allah be pleased with him)
SDN. BHD.	<i>Sendirian Berhad</i> (Sole Proprietership)
S.A.W.	<i>ṣallā Allāhu ‘alaihi wa al-sallam</i> (may Allah's peace and blessings be upon him)
Y. Bhg	<i>Yang Berbahagia</i> (The Felicitous)
YM	<i>Yang Mulia</i> (The Honorable)



## TRANSLITERATION TABLE

ء	‘	خ	kh	ش	Sh	غ	gh	ن	n
ب	B	د	d	ص	ṣ	ف	f	ه	h
ت	T	ذ	dh	ض	ḍ	ق	q	و	w
ث	Th	ر	r	ط	ṭ	ك	k	ي	y
ج	J	ز	z	ظ	ẓ	ل	l		
ح	ḥ	س	s	ع	‘	م	m		

Short Vowels		Long Vowels	
َ	a	ا + َ	ā
ِ	i	ي + ِ	ī
ُ	u	و + ُ	ū

# CHAPTER ONE

## PRELUDE

### 1.0 INTRODUCTION

Muslim identity formation is a product of both Divine Islamic principles and man-made socio-cultural systems. In the multi-ethnic Malaysia, Malays are the majority whose Malay-Muslim identity is constituted alongside the official religion of Islam.<sup>1</sup> However, that identity “has undergone metamorphoses as a result of shifting boundaries in the conceptualization and praxis of Islam among Malay-Muslims.”<sup>2</sup> This is true since Muslims are found among other minority ethnics: Chinese, Indians, Arabs and others. As far as identity is concerned, Indian and Chinese were mistakenly accused as “*masuk Melayu*” (becoming Malay)<sup>3</sup> when they revert to Islam. Significant among the minority is the Arabs<sup>4</sup> whose cultural dimension *vis a vis* other identity is the most revered, welcomed and adopted, argued to be following the tradition of the Prophet (S.A.W.), who was an Arab. ASYRAAF and KEMUDI are founded based on their high regards of the Arab’s superiority and such ideology on and off dictates their preferred Muslim identity alongside their Malayness.

### 1.1 BACKGROUND TO THE STUDY

ASYRAAF, established in 2003, stands for *Persatuan Kebajikan Asyraf Malaysia* or Asyraf Welfare Association Malaysia. KEMUDI, founded in 2013 is an abbreviation of *Pertubuhan Kesedaran Melayu dan Islam* or The Malay and Islamic Awareness

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<sup>1</sup> Article 160 (2) of Federal Constitution defines Malay as Muslim, speaks Malay and follows Malay customs Federal Constitution, “Federal Constitution,” The Commissioner of Law Revision, Malaysia § (2010), 153.

<sup>2</sup> Abdul Hamid Ahmad Fauzi, “Shariaization of Malay-Muslim Identity in Contemporary Malaysia,” *Journal of the Malaysian Branch of the Royal Asiatic Society* 91, no. 2 (2018): 49–78, <<https://doi.org/10.1353/RAS.2018.0017>>, (accessed 10 March 2021).

<sup>3</sup> Gerhard. Hoffstaedter, “Modern Muslim Identities,” 2011, 155.

<sup>4</sup> Arabs as legally Malays are stated separately in Malaysian Enactment Reservation (MRE) of Kedah (Vide E 9/54 Kedah Laws 1559) and Perlis. Other states treat them differently. It proves the situational evasiveness of Malay concept (Shamsul,A. B “A History of an Identity, an Identity of a History: The Idea and Practice of ‘Malayness’ in Malaysia Reconsidered,” *Journal of Southeast Asian Studies* 32, no. 03 (2001): 355–66).

Association. ASYRAAF's executive members and KEMUDI's founder president claimed to be from the Arab ancestry. Members of ASYRAAF is exclusively those Muslims (*Arab peranakan*) championed by the Hadrami *Sayyids* or *Sadā* (noble Arabs from Hadramawt) who argued for their esteemed religious status of *ahl al-bayt* (people of the house or family of the Prophet) individuals. KEMUDI's exclusive membership is confined to family members. Their Malay-Arab lineages are traced back to the Malay's royal of *ahl al-bayt*'s origin. Again, it is vital to mention that Arab-Malay Muslim in this study refers to Hadrami or 'Alawi *Sadā* (sing. *Sayyid*) or the '*Alawiyyun* community while the Malay-Arab Muslim represents descendants of female Hadrami *Sadā*'s marriage with local Malays.<sup>5</sup> The significant difference lies in their surnames (initial title) and patronymic (ending title of "al" or "Ben"). The Arab-Malay Muslim inherits surnames such as *Sayyid* or *Syed*, *Sharif*, *Habib*, *Engku* and *Tuan* (Terengganu) and *Wan* (Sarawak) for male and *Sharifah* or *Syarifah* for females with patronymics such as *al- 'Aydrus*, *al-Attas*, *Jamalullail*, *al-Sagoff*, *al-Bar*, etc.<sup>6</sup> On the other hand, Malay-Arab Muslim has no patronymics but instead surnames that varies from "Wan, Nik, Long, Megat"<sup>7</sup> as well as "Tun and Meor."<sup>8</sup> It is important to mention that the title of *Wan*, *Nik*, *Long* and *Tun* are used for both male and female. In the case of *Meor*, their female children carry the title of *Wan* and *Puteri* (for second generation) while *Megat* uses *Puteri*.

Historically, the first wave of Arab Muslims in Malay Archipelago was recorded in the 16<sup>th</sup> Century and peaked in the 17<sup>th</sup> century.<sup>9</sup> Despite being a minority, by the end of the 19<sup>th</sup> century, their intensive, strategic involvement with indigenous ethnic proves highly successful in socio-cultural milieu varying from being religious experts, trade specialists and political opportunists.<sup>10</sup> Their migration to this region came to almost a

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<sup>5</sup> In this study, the Arab-Malay Muslim exclusively refers to the descendant of the Arab Muslim male with an Arab or a Malay female whose lineage is predominantly Arab, speaks Malay but practices both Hadramawti and Malay culture. The Malay-Arab Muslim is inclusive but not limited to the Arab Muslim female descendant with a Malay male whose lineage, language and culture is predominantly Malay with reminiscence of the Hadramawti culture.

<sup>6</sup> For list of Prophet's family patronymics, please refer to Appendix 4.4 (b)

<sup>7</sup> I. A. Al-Mahsyur, *Keutamaan & Kemuliaan Keluarga Rasulullah* (Jakarta: Saraz, 2012), 205; Mohamad Muzaffar and Othman Suzana, *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu* (Batu Caves: Crescent News (KL), 2009), 20.

<sup>8</sup> Syed Abdullah Syed Osman Jamalullail, "Isu Gelaran Tun, Syed, Meor Pada Pangkal Nama Selesai," *Utusan Online*, January 13, 2012.

<sup>9</sup> R. B Serjeant, *Sayyids of Hadramawt* (London: School of Oriental and African Studies, 1957), 24 pp.

<sup>10</sup> Latifah Abdul Latiff et al., "Arab Hadrami Dan Arab Peranakan Di Malaysia," *Jurnal Al-Hikmah*, 2016; Ahmed Ibrahim. Abushouk, "Al-Manār and the Hadrami Elite in the Malay-Indonesian World: Challenge and Response," in *The Hadharami Diaspora in South-East Asia: Identity Maintenance or*

halt and their importance began degrading following the rising of nation-states.<sup>11</sup> By early 20<sup>th</sup> century, Islamic educated Malays have gradually “replaced” their autonomous authority in religion partly because the Malays become the expert themselves and the Hadramis resort to identify themselves as Malays.<sup>12</sup> Their bold choice for Malay identity in official documents and through (partial) assimilation like exogamous marriages allow them equal privileges with the Malays as majority ethnic. In fact, marital assimilation was historically, socially and politically driven partly for the return of respect rendered by the Malays.<sup>13</sup> The Yamani Civil War in 2015 have forced some Hadramis to either choose Malaysia as transit country or temporary settlements apart from Egypt and Jordan.<sup>14</sup> In fact, some of them resorted to the Hadrami *Sadā*, their distant relatives, for assistance as confirmed by the founding President of ASYRAAF.<sup>15</sup> It is due to mention that these millennium Hadrami Muslim migrants are not part of the study because their recent encounter with Malaysians presumably has minimal effect on Malaysian Muslim identity and vice versa.

ASYRAAF and KEMUDI are founded mainly to restore their Muslim identity against the threat of globalisation on the verge of millennium. ASYRAAF is a platform to promote unity and mutual relations among the Arab Muslims alongside the others. It also aims to revive the true understanding of Islam [read: despite Islamic awareness in Malaysia, some elements are missing], shape “proper characters and responsibilities” [read: the legacy of the Arab’s nobility] to balance a holistic Islamic values.<sup>16</sup> KEMUDI believes the crisis of Malay Muslim identity, caused by colonialism and shaped by

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*Assimilation*, ed. Ahmed Ibrahim. Abushouk and Hassan Ahmed. Ibrahim (Leiden: Brill, 2009), 159–90.

<sup>11</sup> Martin Slama, “Indonesian Hadhramis and the Hadhramaut: An Old Diaspora and Its New Connections,” *Antropologi Indonesia* 29, no. 2 (2005): 107–13, <<http://www.ijil.ui.ac.id/index.php/jai/article/viewFile/3531/2807>>, (accessed 14 October 2019).

<sup>12</sup> Mohammad Redzuan Othman, “Hadramis in the Malay States,” in *Hadhrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s to 1960s*, ed. Ulrike Freitag and William G. Clarence-Smith (Leiden: Brill, 1997), 93. Others believed that the assimilation process happened as early as after the World War 2 see Latifah Latiff et al., “Arab Hadhrami Dan Arab Peranakan Di Malaysia.”, 33.

<sup>13</sup> Abdul Rahman Tang Abdullah., “Arab Hadramis in Malaysia: Their Origins and Assimilation in Malay Society,” in *The Hadhrami Diaspora in South-East Asia: Identity Maintenance or Assimilation?*, ed. Ahmed Ibrahim Abushouk and Hassan Ahmed Ibrahim (Leiden: Brill, 2009).

<sup>14</sup> Faridzwan Abdul Ghafar, “Mengapa Malaysia Menjadi Pilihan Warga Yaman,” *BH Online*, August 30, 2015, <<https://www.bharian.com.my/node/78324>>, (accessed 25 November 2019).

<sup>15</sup> Faridzwan Abdul Ghafar.

<sup>16</sup> Persatuan Kebajikan Asyraf Malaysia, “Perlembagaan Asyraf Malaysia,” Facebook, July 24, 2012. <<https://www.facebook.com/notes/asyraf-malaysia/perlembagaan-asyraf-malaysia/251896951595091/>>. Adminasyraf2014. “Perlembagaan Asyraf Malaysia.” *Laman Web Rasmi Asyraf Malaysia* (blog), April 24, 2016. <<https://asyrafmalaysia.com/2016/04/24/perlembagaan-asyraf-malaysia/>>, (accessed 25 November 2019).

orientalism fails to highlight the Islamic bond between the Malay and Arab Muslims' (read: *ahl al-bayt*<sup>17</sup>) heritage and their significance in the legacy of Malay monarchy. Thus, the motivation is to rectify the misunderstanding through research and collaborative efforts to spread the "root history of Malay ethnic" (*Akar Sejarah Rumpun Melayu*).<sup>18</sup>

ASYRAAF organises and co-organises *mawlid* (Prophet Muhammad's birthday celebration) and *haul* or *hol* (annual death commemoration of saintly/religious family personality)<sup>19</sup> activities as methods of self-purification and mass *da'wah*. It also organises annual *Eid al-Fitri* (Islamic festival) celebrations and religious talks for its members and public at state and national levels. ASYRAAF assumes responsibility to preserve the bloodline and safeguard the surnames and patronymics. One of their fundamental strategies is to cooperate with *Jabatan Pendaftaran Negara* (JPN) to regulate registration of newborns' names. This is to protect the family sacrosanctity from transgressors of the 'holy blood' through exclusive surnames.<sup>20</sup> KEMUDI also co-organises *mawlid* and *haul* as part of the Malay-Arab Islamic culture. Not only that, but its founder President has also published 6 books detailing in the history of Malay, Malay monarchy, Islam and *ahl al-bayt*. KEMUDI takes the initiative to propagate their ideas through talks in religious schools, universities, private organisations and government bodies with the aim to reinstate and revive Malayness and its bonding to Islamic legacy.

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<sup>17</sup> *Ahl al-bayt* in Malaysia refers to descendants of Prophet's daughter, Sayyidatīnā Fāṭimah (R.A.) from her marriage with Prophet's cousin, Sayyidinā 'Alī ibn Abī Ṭālib (R.A), identified through endogamy (marrying within the family) and preserving surnames and appendages, having the attribute of human fallibility and enjoy merits of certain privileges in Sharifah Noorhuda Habib Elias, "*Ahl Al-Bayt* in The Sunnite and Shiite Literature in Malaysia" (International Islamic University Malaysia, 2016), 151.

<sup>18</sup> KEMUDI, "Profil KEMUDI (Persatuan Kesedaran Melayu Dan Islam)," 2013, <<http://www.pertubuhankemudi.com>>.

<sup>19</sup> Annual death celebrations of notable personalities (male and female) where special kind of litany like Raṭīb al-Haddad are sung. For instance, *haul* celebrations for Sayyidatīnā Khadījah al-Kubrā (R.A.) <[https://www.youtube.com/watch?v=Nz81wemDIJs&ab\\_channel=NBI](https://www.youtube.com/watch?v=Nz81wemDIJs&ab_channel=NBI)>.

<sup>20</sup> Please refer to Appendix 4.3

## 1.2 PROBLEM STATEMENT

The hegemony of Arab's "noble identity"<sup>21</sup> especially the *Sayyid* is inherent among the Arab-Malay Muslim in Malaysia. It is consciously imposed<sup>22</sup> to and unconsciously embraced by especially the Arab and the Malay Muslims here. However, the Arabs mingle comfortably with the Malays, due to their mutual bond of religion (Islam) while inter-marriages are platforms where "indigenisation of Arab morals and Islamisation of Malay values" are germinated and nurtured.<sup>23</sup> This generates dilemma for Arab Muslims to abandon Arab identity for the sake of becoming Malay but excites some Malay Muslims to uphold Arab lineage as prerogative alongside Malay identity.

The nature of the problematic phenomena is the encouragement or rather dictation of endogamy based on religious rule of *kafā'ah* (suitability) among the Arab females to preserve noble surnames and patronymics. The other is the notion of blessing and favour (in Arabic, *barakah*; in Malay, *berkat*), a special familial trait inherited from the Prophet and disseminated through talks (*tawsiyah*), prayers (*mawlid şalawāt*, *haul* and *du'ā'*), as well as shaking and/or kissing of hands, those knowledgeable (*ālim*) among them. These practices lead to presumptions of "a class above" community among others and presumably tribalism "*aşabiyyah*"<sup>24</sup> within them. In other words, apart from knowledge and power added to veneration of the Arab Muslims, others (the Malay Muslims) believe that "*berkat* (blessing and favour)"<sup>25</sup> is a package, the former are born with. Thus, having established blood relation with the Arabs is an honour to the Malays; especially religious scholars among them.

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<sup>21</sup> Latifah Abdul Latiff et al., "Arab Hadhrami Dan Arab Peranakan Di Malaysia"; Amiruddin Nur Adilah and Mohd Othman Fadlan, "Status Golongan Habib Sebagai Keturunan Nabi SAW," *Jurnal Al-Turath* 1, no. 2 (2016): 15–24; Zanariah Noor and Nazirah Lee, "The Conflict among Hadrami Arab Community in Malaysia Regarding the Issues of Kafā'a in Muslim Marriage," *Hawwa* 11, no. 2–3 (2014): 252–74, <<https://doi.org/10.1163/15692086-12341249>>, (accessed 25 November 2019).

<sup>22</sup> S. M. N Al-Attas, *Historical Fact and Fiction* (Kuala Lumpur: UTM Press, 2011), 152. He writes that "the Holy Prophet said that one does not thank God who does not thank man. It is therefore incumbent upon us to show gratitude to God by showing gratitude also to those among mankind whose great deeds have brought much good that remains on earth; they include the masters among the early *Sayyids* of Hadramaut." Only the Arabs and Arab-Muslim are allowed to use surnames mentioned in page 2 as regulated by *Jabatan Pendaftaran Negara Bil 10/2011*.

<sup>23</sup> Abdul Rahman Tang, "Arab Hadramis in Malaysia: Their Origins and Assimilation in Malay Society."

<sup>24</sup> Yahaya Mahayudin, *Sejarah Orang Syed Di Pahang* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1984) 85-88.

<sup>25</sup> J. Kathiramy-Wells, "Hadhrami Projections of Southeast Asian Identity," in *Anthony Reid and The Study Of The Southeast Asian Past*, ed. Geoff Wade and Li Tana (Singapore: Institute of Southeast Asian Studies, 2012), 271–302, 273.

The main underlying factor for the highest status of the Arab Muslims originate from the stratified Hadrami Arab culture claimed to be religiously supported.<sup>26</sup> It is intensified by the Malays' revered attitude towards the Arab Muslims as bearers of Islamic civilisation and belong to the Prophet's family.<sup>27</sup> These Arabs took religion in their hands which at times is "strongly biased."<sup>28</sup> The call for *islāḥ* (reform) and *tajdīd* (renewal) by reformists challenged some traditional rulings and *fatwas* on social equality such as *kafā'ah* (suitability in marriage).<sup>29</sup> The dispute was never resolved<sup>30</sup> but temporarily subdued due to mounting pressure of particularly socio-political issue of Malay nationalism. It is non-exaggerative to imply that the phenomena are made worse by the current trend of shifting towards religious nationalism, Malay and/or Arab with the latter claiming authorised religious supreme.<sup>31</sup>

If this ethnic community continues defending identity based on racial (read: Arab) supremacy, the issue of religious nationalism [which has already] intensified ethnic nationalism at the price of other out-circle community [including minority Muslims]<sup>32</sup> will one way, insemminates severe relations among Malaysian other ethnics (Muslim or not). The issue of assimilation or identity maintenance among especially, the Arab Muslim in Malaysia is fairly highlighted in scholarly literatures. However,

<sup>26</sup> N. Mobini-Kesheh, *The Hadrami Awakening: Community and Identity in the Netherlands East Indies 1900-1942* (NY: SEAP, 1999).

<sup>27</sup> Abdalla Bujra, *The Politics of Stratification, a Study of Political Change in South Arabian Town* (Oxford: Clarendon Press, 1971), 23.

<sup>28</sup> Ulrike Freitag, "Reflections on the Longevity of the Hadhrami Diaspora in the Indian Ocean," in *The Hadhrami Diaspora in Southeast Asia: Identity Maintenance or Assimilation?*, ed. Ahmed Ibrahim. Abushouk and Hassan Ahmad Ibrahim (Leiden: Brill, 2009), 17–32, 19.

<sup>29</sup> One of the controversial issues which persists until today is the issue of *kafā'ah*. For more readings on this issue, please refer to Zanariah Noor and Nazirah Lee. "The Conflict among Hadrami Arab Community in Malaysia Regarding the Issues of Kafā'a in Muslim Marriage." *Hawwa* 11, no. 2–3 (June 9, 2014): 252–74. <<https://doi.org/10.1163/15692086-12341249>>. (accessed 4 September 2024). Others include Hadramis' loyalties with the colonials, mortgaging real estate, bank interests and Qur'ān on phonograph. For more readings, see Abushouk, "*Al-Manār* and the Hadrami Elite in the Malay-Indonesian World: Challenge and Response," 167.

<sup>30</sup> Yamaguchi Motoki, "Debate on the Status of Sayyid/Sharifs in the Modern Era: The 'Alawī-Irshadī Dispute and Islamic Reformists in the Middle East," in *Sayyids and Sharifs in Muslim Societies: The Living Links to the Prophet*, ed. Morimoto Kazuo (Oxon: Routledge, 2012), 56.

<sup>31</sup> Apart from the examples of pro-Arab NGOs found on page 7 of this thesis, the latest example (at the time of writing) is how a Malaysian-based NGO, *Nur Al Mustafa Malaysia*, has promoted religious supremacy in favour of Habib Mohamed Amin Ouradji (a.k.a. Mawla Amin). He is a French-Algerian citizen who claims to be the 38th descendant of the Prophet (i.e., Arab) and is endorsed by the said NGO as the saviour of the end times for their 'Kerajaan 9' movement/refuge in Melaka. Ilya Marsya Iskandar, "Jakim denies receiving 'evidence' about Mawla Amin's lineage," *New Starits Times*, February 27, 2024, <<https://api.nst.com.my/news/nation/2024/02/1018418/jakim-denies-receiving-evidence-about-mawla-amins-lineage>>, (accessed 10 August 2024).

<sup>32</sup> Michael D. Barr and Anantha Raman Govindasamy, "The Islamisation of Malaysia: Religious Nationalism in the Service of Ethnonationalism," *Australian Journal of International Affairs*, 2010, <<https://doi.org/10.1080/10357711003736469>>, (accessed 10 March 2021).

those studies were done before ASYRAAF and KEMUDI were established. This study is among the pioneering attempts to systematically ascertain their choice of identity based on their organisational strategies and tactics. Such a methodological approach will provide systematic analyses on their pursuance of Muslim identity and ascertain its implication to Malaysian Muslims.

### **1.2.1 Proposition**

Given the authority and supremacy of the Arabs above the Malays particularly in religious, political and social domain, the former identity is worth defended and maintained. However, this stance interplays with being a Malay where necessary because of the Malay privilege in the Federal Constitution.

### **1.2.3 Research Questions**

The study seeks to compare ASYRAAF and KEMUDI based on:

- i. How did they originate and what are their objectives, resources and structures?
- ii. What are their strategies, tactics and targets and have they been compatible in their pursuance of Muslim identity?
- iii. What are the variants of Muslim identity pursued by each organisation and its implication to Malaysians?

## **1.3 JUSTIFICATION OF PROBLEM**

Apart from ASYRAAF and KEMUDI, it is observed that there exists a trend to form social media group or organisations (registered or not) among the Arab-Malay Muslims and Malay-Arab Muslims in Malaysia. The activities include community networking, welfare coverage and religious education to promote and create awareness of their common identity. For ASYRAAF and KEMUDI specifically, their lists of public and private activities are tabulated in Appendix 3.0 of this thesis. As a matter of fact, social media provides a convenient and efficient platform for their activities to run unchecked

by the authorities. As such, it is an ideal way to freely relay common ideology on their preferred identity. Some of their social media groups are publicly accessible but some are not (private group), which raises great concern about the rationale behind their establishment. They are (among others):

- i. *Institut Silsilah Assaadah*
- ii. *Persatuan al-Amin Negeri Terengganu*
- iii. *Persatuan Keluarga Jamalullail Perak Malaysia*
- iv. *Maktab Dhabitul Ansab Albatul Malaysia*
- v. *Kumpulan Ahlulbait (GENERASI RASULULLAH) [sic] (private group).*
- vi. *SYED & SHARIFAH (SnSc) [sic] (private group).*
- vii. *GROUP TUAN, SYED dan SHARIFAH [sic] (private group).*
- viii. *Pondok Habib*
- ix. *Ba'Alawi KL*

This “awakening” as Mobini-Kesheh describes, or “rediscovery” as Mandal calls, shows the rise of common Arab identity from its hibernation period, during the formation of nation states until after 1990’s. Looking at the rising phenomenon of ethnicised Malaysian politics, Mandal foresees the Arab being subjected to an “exclusionary politics.”<sup>33</sup> Focusing on the strategies and tactics taken in pursuing their identity during such political scenario help to understand related issues in hope to promote better ethnic relations among Malaysians. ASYRAAF and KEMUDI are chosen because:

- they officially represent a variant of Muslim identity as far as the Arab and Malay are concerned. These organisations are among those few registered under Malaysian Registrations of Society (ROS).
- ASYRAAF takes pride in the involvement of royal influence (the Sultan of Perlis as Patron) and have the ex-ambassador of Malaysia to Saudi Arabia as its founding President. KEMUDI’s founder President authored books related to their mission and is highly vocal and deeply self-motivated.

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<sup>33</sup> Sumit K. Mandal, *Becoming Arab: Creole Histories and Modern Identity in the Malay World*, ed. Sunil Amrith, Tim Harper, and Engseng Ho (Cambridge: Cambridge University Press, 2018), 232.

### 1.3.1 Significance of the Study

This study is among those attempts to document the ongoing historiographical phases of Hadrami Arabs' sustainable antiquity in Malaysia. In fact, Freitag rightly observes that the unification of Yemen in 1990 and overturned of socialist rule has paved way to the revival of Hadrami Sufi centres and institutions which attracted students and families from Southeast Asia [including Malaysia] and East Africa.<sup>34</sup> The Hadrami Sufi knowledge and cultural experience seem to confirm the revitalised spiritual phenomenon; the mass sung prayer of *mawlid*, *ṣalawāt* and *dhikr* and the Sufi orders are becoming more prevalent in the millennium. Most importantly, this kind of cultural/religious phenomenon led by the Arab with religious personalities, backed by organisations such as ASYRAAF and KEMUDI has imprinted Malaysian religious, political and social milieu with variant(s) of identity whose implications to Malaysian Muslims are part of the focus.<sup>35</sup> However, it seeks to be an objective observation of the Arab diasporic culture far from fluctuating national character or restraining minor identity but to better appreciate their *status quo* as “international society.”<sup>36</sup>

### 1.3.2 Objectives of the Study

The central objectives of this research are to comparatively:

- i. identify ASYRAAF and KEMUDI in terms of their organisational origin, objectives, resources and structure employed by both organisations.
- ii. analyse the organisational strategies, tactics and targets and their compatibility in pursuing their Muslim identity.
- iii. ascertain each organisation's variant of Muslim identity and its implications to Malaysians.

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<sup>34</sup> Freitag, “Reflections on the Longevity of the Hadrami Diaspora in the Indian Ocean.”, 27.

<sup>35</sup> Seise proposes that it is a means to strengthen the *‘Alawiyyin* identity in Claudia Seise, “Women Remembering the Prophet's Birthday: Maulid Celebrations and Religious Emotions Among the Alawiyyin Community in Palembang, Indonesia,” *Austrian Journal of South-East Asian Studies* 11, no. 2 (December 29, 2018): 217–30.

<sup>36</sup> Ulrike Freitag, “Conclusion: The Diaspora since the Age of Independence,” in *Hadrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s to 1960s*, ed. Ulrike Freitag and William Gervase Clarence-Smith (Leiden: Brill, 1997), 329.

#### 1.4 LITERATURE REVIEW

This literature review will discuss the general idea of identity and global Muslim identity, followed by a brief discourse on Malaysian Muslim Identity consisting of the Malay, Chinese and Indian ones. Then, it focuses on specific analyses of “Arab-Malay Muslim” and/or “Malay-Arab Muslim identity” (where necessary) in Malaysia. This review also seeks to highlight three major gaps which will be presented at the end of the discussion.

##### *Introduction: Identity in focus*

Stet and Burke posit that “one’s identities are composed of the self-views of reflexive activity of self-categorization or identification with particular groups as members or merely roles.”<sup>37</sup> They argue that Identity Theory and Social Identity Theory are two sides of the same coin depending on its emphasis. Earlier, Tajfel and Turner proposes Social Identity Theory that posits one’s identity based on their group’s, among others, social class, family and hobbies.<sup>38</sup> They write that group’s identification provides social identity primed for pride, self-esteem and a sense of belonging to the social world. However, a further outcome of this cognitive process is the tendency to prejudice and exaggerate out-group to enhance the favouritism of in-group as the underlying process involve three essential elements of social categorization, identification and comparison.

As far as Identity Theory is concerned, Douglas and Jenkins also look at the meaning of identity in two dimensions: basic or individual (refers to who one is and what one identifies oneself with) and group oriented (denotes how one portrays the identity to others and vice versa).<sup>39</sup> Formation of identity involves bilateral identification of self and its connection to other identified social groups. Therefore, identity is self-perception and reaction towards oneself and others that are packed with certain expectations. Those expectations are best explained by identity indicators. Some of the key-indicators suggested by Kiely, Bechhofer, Stewart and McCrone have are “place of birth, ancestry, place of residence, length of residence, upbringing and

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<sup>37</sup> Jan E. Stets and Peter J. Burke, “Identity Theory and Social Identity Theory,” *Social Psychology Quarterly* 63, no. 3 (2000): 225-226.

<sup>38</sup> Henri Tajfel and John Turner, “An Integrative Theory of Intergroup Conflict,” in *Organizational Theory: A Reader*, ed. Mary Jo Hatch and Majken Schultz (New York: Oxford University Press, 2004), 56–65.

<sup>39</sup> Fiona M. Douglas, *Scottish Newspapers, Language and Identity* (Edinburgh: Edinburgh University Press, 2009), 11-19; Richard Jenkins, *Social Identity*, 4th ed. (Oxon: Routledge, 2014), 6.

education, name, accent, physical appearance, dress and commitment to place.”<sup>40</sup> However, Douglas argues that identity can surpass physical attributes to include “a state of mind.”<sup>41</sup>

One key figure who brings discussion of identity to the next level is Francis Fukuyama.<sup>42</sup> He envisions narrow identity based on nation, religion, ethnicity or gender as threats to liberal democracy and resulted further conflicts such as anti-immigrant populism, politicised Islam and white supremacism. He calls for broader, non-extreme but creedal identities conceptualised from modern liberal democracy and could possibly be embraced by old-timers and newcomers alike. Fukuyama follows Taylor (b. 1931) who relates the modern self to the evolution of Western secularisation. He continues Luther & Rousseau’s revolutionary theory of selfhood that goes against former religious and societal conventions that lead to the modern concept of one’s true authentic identity. For him, identity is an inherent need— not necessarily determined by birth but deeply tied to dignity and fiercely protected when challenged. Nonetheless, looking at the case of Muslims, religion is part of their identity markers, if not publicly, at least it is conscientious in their personal relations as seen below.

#### *Muslim Identity in Brief: global to local*

Muslim identity is loosely represented by classical and indigenised markers. Classical Muslim jurisdiction symbolises Muslim identity to the Arabs of the Arabian Peninsula. The justification lies in the image of the Arab Prophet, Muhammad (S.A.W.) and the concept of “true Islam led by the Wahabi or *Salafi* movements”,<sup>43</sup> “Arab-Islamic identity”<sup>44</sup> or “Arab-Muslim authenticity”<sup>45</sup> as advocated by al-Qaradawi and global Islam. Cesari also identifies the global trend of Islamic identity into two types. Firstly, the nationalized and diasporic version of Moroccan, Turkish, Pakistani, Iranian and Algerian Islam. Secondly, the networking of Islamic thought (a state of mind) of theological and political movements, significantly mobilised by Muslim Brotherhood,

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<sup>40</sup> Richard Kiely et al., “The Markers and Rules of Scottish National Identity,” *Sociological Review* 49, no. 1 (2001), 36.

<sup>41</sup> Douglas, *Scottish Newspapers, Language and Identity*.

<sup>42</sup> Francis Fukuyama, *Identity: The Demand for Dignity and the Politics of Resentment* (Farrar, Straus and Giroux, 2018).

<sup>43</sup> Jocelyne Cesari, “Islam in the West: From Immigration to Global Islam,” *Harvard Middle Eastern and Islamic Review* 8 (2009), 163-165.

<sup>44</sup> Bettina Gräf, “Yusuf Al-Qaradawi,” in *The Oxford Handbook of Islam and Politics*, ed. John L. Esposito and Emad El-Din Shahin (Oxford: Oxford University Press, 2016), 225.

<sup>45</sup> Fauzi Najjar, “The Arabs, Islam And Globalization,” *Middle East Policy Council* 3, no. Fall (2005), <<https://www.mepc.org/journal/arabs-islam-and-globalization>>, (accessed 5 November 2019).

the Jamaat Tablighi, or the Wahabis under the universal banner of Muslim *ummah* (community of believers).<sup>46</sup> The far vision is to restore the *khilafah* (caliphate).

Ingreid<sup>47</sup> properly argues that the formalisation contributes for a dichotomous of stable yet rigid identity in the face of modernity while Najjar calls it “a recipe of stagnation.”<sup>48</sup> On the other hand, the indigenisation of Islam (*pribumisasi Islam*) is proposed by modern Muslim scholars such as Tariq Ramadhan.<sup>49</sup> He emphasises on the canonical five pillars of Islam and the reinterpretation of *fiqh al-mu‘āmalāh* (jurisprudence related to social dealings and transactions) as principle elements to Muslim identity, especially in the context of non-majority Muslim country. This is primarily a way forward alternative to counterbalance foreign values (such as modernity and secularism) deemed alien to Islam. In the Malay World, it is known as “Islam Nusantara”,<sup>50</sup> purported by Nahdatul Ulama’ (NU) argued to be germinated as early as in the 16<sup>th</sup> century. Another similar attempt is the “Moroccan Islam” which represents the Arab world and began taking shape as an immediate response to Casablanca bombings in 2003.<sup>51</sup>

In Malaysian context, Muslim identity is coined in the Federal Constitution as a requisite of being a Malay, a prominent ethnic in the country. This ethno-religious identity has privileged the Malays, the exclusive right to “handle” its version of (Islamic) identity, subconsciously leaning towards physical Islam by the Arabs. On Malay-Islamic identity, Osman Bakar<sup>52</sup> argues that this ethno-religious identity was evident as early as during the Sultanate of Malacca in 15<sup>th</sup> Century and terribly compromised with the colonialists’ interference. However, his anthropological

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<sup>46</sup> Cesari, “Islam in the West: From Immigration to Global Islam,” 167.

<sup>47</sup> Ingrid Breisteinslien Rosland, “Muslim Identity in Western Modernity: A Study of Tariq Ramadan’s Reinterpretation of Islamic Jurisdiction” (University of Bergen, 2012), 15-16.

<sup>48</sup> Najjar, “The Arabs, Islam And Globalization.”

<sup>49</sup> Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford: Oxford University Press, 2004), 79.

<sup>50</sup> Mujamil Qomar, “Islam Nusantara: Sebuah Alternatif Model Pemikiran, Pemahaman, Dan Pengamalan Islam,” ” *El Harakah (Terakreditasi)* 17, no. 2 (2016): 198–217, <<http://ejournal.uin-malang.ac.id/index.php/infopub/article/view/3345>>, (accessed 6 November 2019).

<sup>51</sup> Mohamed Chtatou, “‘Moroccan Islam’ Is Couched in Sufism,” *The Arab Weekly*, April 1, 2016, <<https://theArabweekly.com/moroccan-islam-couched-sufism>>, (accessed 6 November 2019).

<sup>52</sup> Osman Bakar, *Islamic Civilisation and the Modern World: Thematic Essays* (Brunei Darussalam: UBD Press, 2014), 268-267.

understanding of Malay does not deny the possibility of the Malays as Christians or Hindus.<sup>53</sup>

A brief introspection of the origin of a Malay (identity) per se will help picture the dilemma in the scenario. Scholars are divided on the Malay origin.<sup>54</sup> Those who argue for essentialist views include Oppenheimer,<sup>55</sup> Santos,<sup>56</sup> Zaharah Sulaiman, Hashim Haji Wan The & Nik Hassan Shuhaimi,<sup>57</sup> and Md. Salleh Yaapar.<sup>58</sup> They believe the original Malays of Sundaland (*Benua Sunda*) were the diasporic “ancestor” of four cardinal points in the world: Taiwan (North), New Zealand (South), Easter Island (East) and Madagascar (West). Other scholars such as Ralph Olsen,<sup>59</sup> Mat Rofa Ismail<sup>60</sup> follows ‘Alī ‘Izz al-Dīn Ibn al-Athir al-Jazari whose book; *Al-Kamil Fi Tarikh* records that the Malays are descendants of Prophet Ibrahim from his wife Qanturah (also known as Qatura or Keturah)

Others like Watson<sup>61</sup>, Shamsul<sup>62</sup>, Reid<sup>63</sup> and Mohamed Anwar,<sup>64</sup> believe that Malay identity is invented, learned and constructed because of historical, cultural and social aspects as early as in the 16<sup>th</sup> Century, continued during colonialism and post-

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<sup>53</sup> Osman Bakar, 265.

<sup>54</sup> So far, analyses on the origin of Malay were done in terms of linguistical, archeological, anthropological and genetical bases. The genetical basis is quite similar to the essentialists’ view where ethnic attributes are seen as individual and social intrinsic essences. This study only highlights essentialist versus constructivist views since they represent focused background to analysis of the evolution of identity from Arab to Malay in Malaysian context.

<sup>55</sup> Stephen Oppenheimer, *Eden in the East: The Drowned Continent of Southeast Asia* (London: Wiedenfeld & Nicolson, 1998).

<sup>56</sup> Arysio Santos, *Atlantis: The Lost Continent Finally Found* (California: North Atlantic Book, 2011).

<sup>57</sup> Zaharah Sulaiman, Hashim Haji Wan Teh, and Nik Hassan Shuhaimi Nik Abdul Rahman, *Sejarah Tamadun Alam Melayu: Asal Usul Melayu Induknya Di Benua Sunda*. (Tanjung Malim: Universiti Pendidikan Sultan Idris, 2016).

<sup>58</sup> Md. Salleh Yaapar, “View of Malay Navigation and Maritime Trade: A Journey Through Anthropology and History,” *Journal of Religion and Civilisational Studies* 2, no. 1 (2019): 73-81, <<https://journals.iium.edu.my/irkh/index.php/ijrcs/article/view/61/27>>, (accessed 7 November 2019).

<sup>59</sup> Ralph A. Olsen, *The Malay Peninsula as the Setting for the Book of Mormon* (Bozeman, Mont.: R. Olsen, 1997).

<sup>60</sup> Mat Rofa Ismail, *Malayonesia: Kerdipan Bintang Melayu Di Langit Melayu* (Shah Alam: Group Buku Karangkrif Sdn Bhd, 2016).

<sup>61</sup> Watson; C.W., “Reconstructing Malay Identity,” *Anthropology Today* 12, no. 5 (1996): 10–14, <<https://doi.org/10.2307/2783543>>, (accessed 13 April 2018).

<sup>62</sup> A. B Shamsul, “A History of an Identity, an Identity of a History: The Idea and Practice of ‘Malayness’ in Malaysia Reconsidered,” *Journal of Southeast Asian Studies* 32, no. 03 (2001): 355–66, <<https://doi.org/10.1017/S0022463401000194>>, (accessed 4 August 2018).

<sup>63</sup> Anthony Reid, “Understanding Melayu (Malay) as a Source of Diverse Modern Identities,” *Journal of Southeast Asian Studies* 32, no. 3 (October 2001): 295–313, <<https://doi.org/10.1017/s0022463401000157>>, (accessed 7 November 2019).

<sup>64</sup> Mohamed Anwar Omar Din, “Asal-Usul Orang Melayu: Menulis Semula Sejarahnya,” *Jurnal Melayu* 7 (2011): 1–82, <<http://ejournal.ukm.my/jmelayu/article/view/5003/2554>>, (accessed 7 November 2019).

colonial political scenario. There are also others who enhance the spiritual essences of being Malay (Islamic faith, speaking Malay language and practices *adat Melayu* or Malay customs) to include more values such as *Budi* (ethical dimension of Malay mind) by Lim Kim Hui<sup>65</sup> and *Budi-Islam* (an extension of *Budi* with Islamic values) proposed by Wan Norhasniah Wan Husin.<sup>66</sup> In physical spectrum, Siti Hajar looks at how newspapers are salient media in the construction of Malay Identity.<sup>67</sup> Also Andaya<sup>68</sup> observes how ancient Malay soundscape such as drums and cannon symbolises visual and aural proclamations of Malay identity. More still, Hasan<sup>69</sup> uses anthropological framework including their origin from the Mongolic and Australomelanesia race, intensified by their physical features, house architecture and human skeletons from around the Malay world to distinguish the Malay identity. Since, Malay Muslim identity is guaranteed in the Federal Constitution, it is fair to look at its local operations.

*The evolution of national Muslim identity: penerapan nilai-nilai Islam, Islam Hadhari, wasatiyyah, rahmatan-lil-alam*

The Iranian Revolution 1979 has left considerable global impact even in Malaysia. Such wave of robust Islamic awareness motivated by the urgency to balance the pressure by PAS (Pan-Malaysian Islamic Party), has inspired the then Prime Minister of Malaysia, Tun Dr. Mahathir Mohamad to introduce pragmatic application of Islamic values (*penerapan nilai-nilai Islam*) in 1985 to be endorsed in the government policies and programmes. Mohd Johan Yami<sup>70</sup> argues that it best represents Mahathir's approach of justice and moderation in a multi-ethnic Malaysian atmosphere. Muslim national identity was then continued but reconstructed with *Islam Hadhari*, in the era of Tun Abdullah Ahmad Badawi in 2004. Here, the image of modern and developed Muslim identity and ideology was given primary priority. Due to the sophisticated word of "*hadhari*" (of civilisational value), the new approach received

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<sup>65</sup> Kim Hui Lim, "Budi as the Malay Mind: A Philosophical Study of Malay Ways of Reasoning and Emotion in Peribahasa" (University of Hamburg, 2003).

<sup>66</sup> Wan Norhasniah Wan Husin, "Budi-Islam; It's Role in the Construction of Malay Identity in Malaysia" 1, no. 12 (2011): 132–42.

<sup>67</sup> Siti Hajar Abd Aziz, "The Construction of Malay Identity in the Media: A Literature Review," in *The 9th Regional Symposium of the Malay Archipelago 2012*, vol. 2012, 2012, 19–23.

<sup>68</sup> Barbara Watson Andaya, "Distant Drums and Thunderous Cannon: Sounding Authority in Traditional Malay Society View Project," *International Journal of Asia-Pacific Studies* 7, no. 2 (2011): 19–35, <<https://www.researchgate.net/publication/264404860>>, (accessed 13 December 2021).

<sup>69</sup> Yunani Hasan, "Menelusuri Asal Usul Bangsa Melayu," *Jurnal Criksetra* 3, no. 5 (2014): 27–32.

<sup>70</sup> Mohd Johan Yami, "Penerapan Nilai Islam Dalam Pentadbiran Dan Pemikiran Politik Tun Dr. Mahathir (1981-2003): Suatu Penilaian" (University Utara Malaysia, 2015).

supportive and critical reactions among Muslims and non-Muslims locally and globally.<sup>71</sup>

Malaysian Islamic identity was re-considered by the next Prime Minister, Mohd Najib Tun Razak in 2010 through *wasatiyyah* (middle or balanced and complete) Islam, emphasising on higher quality of life through knowledge, human development, economic system and unity.<sup>72</sup> *Wasatiyyah* is argued to have desirable influence on the multi-religious ethnic relations to promote peace.<sup>73</sup> Its solid foundation lies in the virtues of *akhlak* (excellent character) such as “tolerance, compromise, modesty, respect and cooperation.”<sup>74</sup> On March 14, 2019, the re-elected Prime Minister, Tun Dr Mahathir Mohamad, chaired a meeting of the Islamic National Council for Islamic Religious Affairs Malaysia which has approved the concept of “*rahmatan-lil-alamin*”<sup>75</sup> (mercy to the worlds), inspired by the Qur’anic term and Hadith teachings. It is the manifestation of earlier framework of *Maqāṣid Sharī’ah* (goal and objectives of Islamic law) as an effort to introduce the Malaysian Model of Islamic affairs to fight racism and hatred through unity and harmony.<sup>76</sup> However, some opposition parties accuse the

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<sup>71</sup> Ahmad Atory Hussain, “Islam Hadhari: Suatu Kesenambungan Dasar Penerapan Nilai-Nilai Islam Selepas Era Tun Dr. Mahathir Mohamad,” *REKAYASA-Journal of Ethics, Legal and Governance* 1 (2006): 1–10, <<https://repo.uum.edu.my/id/eprint/11949/1/1a.pdf>>, (accessed 11 November 2019); Sarjit S. Gill and Charanjit Kaur, “Understanding the Islam Hadhari and Ethnic Relations: A Non-Muslim Perspective,” *Historia: Jurnal Pendidikan Dan Peneliti Sejarah* 10, no. 2 (2009): 26–34, <<http://psasir.upm.edu.my/id/eprint/17519/>>, (accessed 12 November 2019); Ratna Roshida Abd Razak and Muhammad Hasrul Zakariah, “Islam Hadhari: Apa Dan Kenapa,” *Jurnal Hadhari: An International Journal* 2, no. 1 (2010): 1–21, <<http://ejournals.ukm.my/jhadhari/article/view/12228/3850>>, (accessed 11 November 2019).

<sup>72</sup> Abdullah Md Zin, *Pendekatan Wasatiyyah: Definisi, Konsep Dan Pelaksanaan* (Putrajaya: Institut Wasatiyyah Malaysia, 2013), 40–41; Ramli Mohd Anuar, Paizah Hj Ismail, and Ahmad Badri Abdullah, “Pendekatan Wasatiyah (Sederhana) Dalam Hubungan Sosial Masyarakat Majemuk Di Malaysia,” *Jurnal Aqidah Dan Filsafat Islam* 1, no. 2 (2016): 106–23, 40–41

<[https://www.researchgate.net/publication/321804649\\_Pendekatan\\_Wasatiyah\\_sederhana\\_dalam\\_Hubungan\\_Sosial\\_Masyarakat\\_Majemuk\\_di\\_Malaysia](https://www.researchgate.net/publication/321804649_Pendekatan_Wasatiyah_sederhana_dalam_Hubungan_Sosial_Masyarakat_Majemuk_di_Malaysia)>, (accessed 12 November 2019); Khadijah Mohd Khambali@Hambali et al., “Al-Wasatiyyah in the Practice of Religious Tolerance among the Families of New Muslims in Sustaining a Well-Being Society,” *Humanomics* 33, no. 2 (May 8, 2017): 211–20, <<https://doi.org/10.1108/H-02-2017-0025>>, (accessed 12 November 2019).

<sup>73</sup> Khadijah Mohd Khambali@Hambali et al., “Al-Wasatiyyah in the Practice of Religious Tolerance among the Families of New Muslims in Sustaining a Well-Being Society”; Anuar, Paizah Hj Ismail, and Abdullah, “Pendekatan Wasatiyah (Sederhana) Dalam Hubungan Sosial Masyarakat Majemuk Di Malaysia.”

<sup>74</sup> Khadijah Mohd Khambali@Hambali et al., “Al-Wasatiyyah in the Practice of Religious Tolerance among the Families of New Muslims in Sustaining a Well-Being Society.”

<sup>75</sup> On 18 September 2019, *Majlis Agama Islam Wilayah Persekutuan* (MAIWP) launched a book entitled *Rahmatan Lil Alamin dalam konteks Masyarakat Kontemporari*, by 20 academicians from 8 universities at the International Islamic University Malaysia (IIUM). It was published by IIUM Press, its content deals with various disciplines to promote “*rahmah*” (mercy) among multiethnic Malaysians.

<sup>76</sup> Zanariah Abd Mutalib, “MAIWP Lancar Buku Jelas Konsep ‘Rahmatan Lil’ Alamin,” *BH Online*, September 18, 2019, <<https://www.bharian.com.my/berita/nasional/2019/09/608250/maiwp-lancar-buku-jelas-konsep-rahmatan-lil-alamin>>, (accessed 15 November 2019); Nor Afzan Mohamad Yusof,

apolitical policy as sponsoring liberalism to the Malays, more to imparting mercy to the non-believers (*rahmatan-lil-kafirin*). It is regretted that all those government's Islamic identity models have limited audiences among politicians and academics due to its philosophical mind-setting nature.

Malaysian Muslim public is comfortable with a more down-to-earth and pragmatic appraisal of Muslim identity and culture. The roles of non-government Islamic organisations in shaping these identities are evident in the case of al-Arqam (est. 1968 until 1994), ABIM (est. 1972), JIM (est. 1990 until 2012) and *Jemaah Tablighi* (est. 1952) just to name a few. The legacy is further pursued by ASYRAAF and KEMUDI. Thus, as far as Muslim identity is concerned, this study assumes basic definition in the Federal Constitution where a Malay should necessarily be a Muslim and vice versa. The reason is the social actors under study have identified themselves as Malays in their official identity cards, as principled by the Federal Constitution although Arabs were their ethnic origin. Moreover, in such context, Nazri Muslim writes that the Malays could possibly be of non-ethnic basis but individuals who practice the Malay customs, speaks Malay, and embrace Islam as a faith.<sup>77</sup>

Such principle makes it possibly wise to analyse studies on Muslim identity represented by other ethnicity especially the 'Arab'.<sup>78</sup> However, to better understand the context, systematic review should begin with the phenomena of ethnic-based Muslim in brief.

#### *Muslim Identity: Malay, Indian Chinese and Arab.*

As far as the Arab is concerned, their literature analyses will be dealt last, given the fact of their complexity. The initial focus will be on the ethno-religious identification of Malay-Muslim, Indian-Muslim and Chinese-Muslim.

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"Negara Perlukan Konsep 'Rahmatan Lil Alamin,'" *BH Online*, September 13, 2019, <<https://www.bharian.com.my/berita/nasional/2019/09/606468/negara-perlukan-konsep-rahmatan-lil-alamini>>, (accessed 15 November 2019); Teh Athira Yusof, "'Rahmatan Lil Alamin' Concept Expected to Be Adopted as Policy Soon," *New Straits Times*, September 19, 2019, <<https://www.nst.com.my/news/nation/2019/09/522606/rahmatan-lil-alamini-concept-expected-be-adopted-policy-soon>>, (accessed 15 November 2019).

<sup>77</sup> Nazri Muslim, "Implikasi Peruntukan Islam Dan Orang Melayu Dalam Perlembagaan Persekutuan Terhadap Hubungan Etnik Di Malaysia (The Implications of the Provisions for Islam and the Malays in the Federal Constitution on Ethnic Relations in Malaysia)," *Kemanusiaan* 19, no. 2 (2012): 19–62, 33.

<sup>78</sup> Among the Malays of Arab origin, the phrase "*Buka pintu, saya Melayu*" (in Malay) and "*Gefel al-bab, ana Arab*" (in Arabic)—which means "*I am a Malay in public and an Arab in private*"—reflects a dual identity. This duality necessitates a separate analysis of literature concerning their Arabness, particularly their Hadrami heritage.

### *Malay-Muslim*

Adopting the Federal Constitution's definition of Malay (Muslim), Ahmad Fauzi<sup>79</sup> studies the "sharia-centric Islamist bias" that dictates Malay-Muslim identity and how it contributes to unite opposing religio-political divide during Najib's era. Assuming the same definition, Zakaria Stapa<sup>80</sup> reflects that post-modernism gives birth to globalization, neo-secularism, liberalism, feminism, homosexuality, religious pluralism which challenge and disrespect earlier authority of Muslim identity. Blaming it to the incompetency of existing (Islamic) educational training, the author suggests Sufi Order with religious knowledge pre-requisite as alternative for "inner satisfaction" to current, lifeless religious mundane in Malaysia.

On the other hand, Hoffstaedter<sup>81</sup> critically reflects on the modern nature of grounded Malay-Muslim identity in Malaysia. Based on Heidegger's being-in-the-world (people's modes of relation to others and places around), he studies the roles of Islam, modernity and Malayness in shaping "Muslim Malay" (author's own preference) identity. He posits that otherness is a key identity boundary marker in Malaysia with political Malay elites juggling between maintaining hegemony of Malay supremacy of Islamic tendency and moderation among civil society groups. Interestingly, Siddique emphasises the hyphenated ethnic identity label of Malay-Muslim to measure its application in socio-cultural, political dan economic dimension. His observation includes how Islamic identity is crucial in the formation of national identity and gaining political support while the term *bumiputra* (sons of a soil) is introduced mainly as a result of economic matters and subjected to different constitutional and state-level interpretations.<sup>82</sup>

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<sup>79</sup> Ahmad Fauzi Abdul Hamid, "Shariaization of Malay-Muslim Identity in Contemporary Malaysia," *Journal of the Malaysian Branch of the Royal Asiatic Society* 91, no. 2 (2018): 49–78; Zakaria Stapa, "Malay-Muslim Identity in the Era of Globalization," *International Journal of Islamic Thought* 10, no. 55–67 (2016): 2232–1314, <[https://doi.org/10.1016/0191-8869\(94\)90076-0](https://doi.org/10.1016/0191-8869(94)90076-0)>. (accessed 10 March 2021).

<sup>80</sup> Stapa, "Malay-Muslim Identity in the Era of Globalization."

<sup>81</sup> Hoffstaedter, "Modern Muslim Identities," 2011, 272.

<sup>82</sup> Sharon Siddique, "Some Aspects of Malay-Muslim Ethnicity in Peninsular Malaysia," *Southeast Asia* 3, no. 1 (1981): 76–87.

## *Indian Muslim*

The choice between religion or race remains the subject of identity dilemma faced by Malaysian Indian Muslims.<sup>83</sup> On the same issue, Jan Stark highlights the difficult journey of maintenance and adaptation of identity by Indian Muslims to face Malay-centered Bumiputra policies, including to choose side of either Muslim Malays or Hindu Indians for political representation and economic autonomy.<sup>84</sup> Another study by Razaleigh and Salasiah has identified the compromised level of assimilation of Indian Muslim into Malay culture (for being Muslim) due to the same dilemma.<sup>85</sup> As insignificant minority in the larger minority (Hindu Indians), Chuah, Osman and Yeoh study their historical perspectives to find the same dilemma of identity and survival faced by Indian Muslims despite their great economic contributions.<sup>86</sup> As far as their economic is concerned, Mohd Hairy Jalis, Mohaini and Norhayati systematically observes the principle features of ethnic-based restaurant which highlight Indian Muslim identity through *halal* menu and cooking style, staff with Islamic attires and Islamic calligraphy decoration in the restaurants.<sup>87</sup> These Muslim friendly restaurant serve as attraction and appreciation to the uniqueness of ethno-religious culture in Malaysia. The more detailed history of Indian Muslims arrival before the British era and settlement in the region is discussed by Wan Kamal Mujani who interestingly highlights their difference with Indian Hindus.<sup>88</sup> The Indian Muslims were/are mostly concentrated in urban places, contributing to the economic development of food, gold, retailing, books and magazines businesses as well as money exchange. The point is, they were not involved in plantation activities as procured by the British to the Indian Hindus. On the other hand, Kawangit argues how the administration and activities of

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<sup>83</sup> Patrick Pillai, *Yearning to Belong: Malaysia's Indian Muslims, Chitties, Portuguese Eurasians, Peranakan Chinese, and Baweanese* (Singapore: Institute of Southeast Asian Studies, 2015).

<sup>84</sup> Jan Stark, "Indian Muslims in Malaysia: Images of Shifting Identities in the Multi-Ethnic State," *Journal of Muslim Minority Affairs* 26, no. 3 (December 2006): 383–98, <<https://doi.org/10.1080/13602000601141398>>, (accessed 10 March 2021).

<sup>85</sup> Razaleigh Muhamat and Salasiah Hanin Hamjah, "Assimilation Level of Indian Muslim in Malaysia," *Social Sciences (Pakistan)* 8, no. 5 (2013): 408–11, <<https://doi.org/10.3923/sscience.2013.404.411>>. (accessed 10 March 2021).

<sup>86</sup> Osman Abdullah Chuah, Abdul Salam M. Shukri, and Mohd Syukri Yeoh, "Indian Muslims in Malaysia: A Sociological Analysis of a Minority Ethnic Group," *Journal of Muslim Minority Affairs* 31, no. 2 (June 2011): 217–30, <<https://doi.org/10.1080/13602004.2011.583513>>, (accessed 10 March 2021).

<sup>87</sup> Jalis Mohd Hairi, Mohamed@Naba Mohaini, and Husin Norhayati, "Core Features of Indian Muslim Restaurant Concept in West Malaysia," *E-Academia Journal* 7, no. SI-TeMIC18 (March 13, 2019): 20–26, <<https://doi.org/10.24191/e-aj.v7iSI-TeMIC18.5381>>, (accessed 18 November 2019).

<sup>88</sup> Wan Kamal Mujani, "The History of the Indian Muslim Community in Malaysia," *Advances in Natural and Applied Sciences* 6, no. 8 (2012): 1348–54.

the mosques should be the platform to improve the spirituality of Indian Muslims and prepare their minds for a better living.<sup>89</sup>

### *Chinese Muslim*

Wu Pei Chien points to the difficulties faced by Chinese Muslim converts in Penang who are torn between “social expectation and pressure to become Malay.”<sup>90</sup> She suggests option for religious based identity, free from ethnic recognition as a complex but flexible social relations and identification to promote unity. Rosey Ma highlights the same dilemma among a few Chinese Muslim clans in different regions in Malaysia whom she believes is the outcome of political design and the need for [political] survival.<sup>91</sup> Chinese Muslims are never regarded as the Malay by the Malays but to remain as the Malaysian Chinese with Muslim identity. On the other hand, the emerging overseas Chinese Muslims comfortably utilise both identity (Chinese and Muslim) intelligently to maximise privileges in Malaysia as observed by Ngeow and Ma Hailong.<sup>92</sup> Based on the activities of the Overseas Chinese Muslim Association, interviews and surveys on the Chinese Muslim students in Malaysia, they believe the presence of substantial number of local Chinese ethnic and communication technology have significantly contributed to the findings.

While the Malays comfortably utilise Islam and ethnicity as seemingly identical identity in their everyday life, other Muslims among Chinese and Indians find it both challenging and dilemmatic to interplay dual identities at different circumstances may it be political or economic advantages. In determining type of identity in different circumstances, the Arab Muslims prove more opportunistic and resilient.

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<sup>89</sup> Razaleigh Muhamat Kawangit, “Understanding of Islamic Values Approach through the Mosque Activities among Indian Muallaf in Malaysia,” *Social Sciences (Pakistan)* 9, no. 4 (2014): 265–71, <<https://doi.org/10.3923/sscience.2014.265.271>>, (accessed 18 November 2019).

<sup>90</sup> Wu Pei Chien, “Looking beyond Ethnicity: The Negotiation of Chinese Muslim Identity in Penang, Malaysia,” *Asian Ethnicity*, 2015, <<https://doi.org/10.1080/14631369.2013.870838>>. (accessed 18 November 2019).

<sup>91</sup> Rosey Wang Ma, “Shifting Identities: Chinese Muslims in Malaysia,” *Asian Ethnicity* 6, no. 2 (2005): 89–107, <<https://doi.org/10.1080/14631360500135146>>, (accessed 18 November 2019).

<sup>92</sup> Chow Bing Ngeow and Hailong Ma, “More Islamic, No Less Chinese: Explorations into Overseas Chinese Muslim Identities in Malaysia,” *Ethnic and Racial Studies* 39, no. 12 (2016): 2108–28, <<https://doi.org/10.1080/01419870.2016.1199889>>, (accessed 19 November 2019).

### *Arab Muslim*

Scholars who share the opinion that Arab Muslims in Malaysia are majorly the Hadramis include among others, Karim,<sup>93</sup> Mandal,<sup>94</sup> Mohammad Redzuan,<sup>95</sup> and Mahayudin Yahaya.<sup>96</sup> Morley<sup>97</sup> mentions that van den Berg (1886/7) made it a point so outstanding to serve the title of his work, *Le hadramaut et les Colonies Arabes dans l'Archipel Indien* (Hadramawt and the Arab Colonies in the Indian Archipelago). Contemporary study was also indebted to Robert Bertram Sergeant's (1957) *Saiyids of Hadramaut* [sic] and Najeeb Saleeby's (1905) *Studies of Moro History, Law and Region* that have served as major classical sources on the history of Arab diasporas in the Malay world. For Karim, to simply using the term "Arabs" when dealing with Hadrami Arabs especially in Singapore and Penang "has brought many fallacious generalizations."<sup>98</sup> In this regard, scholars have used different titles and names which in this review, further discussion is reserved under the sub-topic of genealogy. Studies on Arab Muslim identity are mostly of socio-anthropological angle within religious spectrum. The analyses mostly concern genealogy, religious credibility and marital laws. Those studies consequence psycho-political studies, among others the conflict of identities and the dilemma of dual identities in host countries. Other relevant studies cover their historical roles in politics, economy, and literature for which this review will be selective.

*Genealogy, title, religious credibility, political prowess, social status and kafā'ah (suitability) in marriage.*

From content analysis and internet sources, Nur Adilah & Mohd Othman<sup>99</sup> conclude that the Arab scholars with prophetic genealogical trees or the "Habib" are

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<sup>93</sup> Wazir Jahan Karim, "The Hadrami Diaspora in the Straits of Malacca: Economic and Political Empowerment at the Ocean's Edge," in *Straits Muslims: Diaporas of the Northern Passage of the Straits of Malacca*, ed. Wazir Jahan Karim (George Town: Straits G.T., 2009).

<sup>94</sup> Sumit K. Mandal, "Challenging Inequality in a Modern Islamic Idiom. Social Ferment amongst Arabs in Early 20th-Century Java," in *Southeast Asia and the Middle East: Islam, Movement, and the Longue Durée*, ed. Eric Tagliacozzo (Singapore: NUS Press, 2009), 157.

<sup>95</sup> Mohammad Redzuan Othman, "The Arab Migration and Its Importance in the Historical Development of the Late Nineteenth and Early Twentieth Century Malaya" (A paper presented in World history Association 15th Annual International Conference, California, 2006), <<http://www.sabrizain.org/malaya/library/arabmigration.pdf>, 2>, (accessed 20 November 2019).

<sup>96</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1984), 23.

<sup>97</sup> J. A. E. Morley, "The Arabs and the Eastern Trade," *Journal of the Malayan Branch of the Royal Asiatic* 22, no. 1 (1949): 157.

<sup>98</sup> Wazir Jahan Karim, 121.

<sup>99</sup> Nur Adilah Amiruddin and Mohd Othman Fadlan, "Status Golongan Habib Sebagai Keturunan Nabi SAW," *Jurnal Al-Turath* 1, no. 2 (2016): 15–24, <<http://spaj.ukm.my/jalturath>>. (accessed 20 November 2019)

authentic and they deserve respect and merit especially those who obediently follow the Islamic teachings and avoid religious innovations. For Ho,<sup>100</sup> Hadramis share, not just genes like the Europeans but genealogy which profoundly influence the nature of identity even outside Hadramawt. He proposes creolization as different from assimilation due to their strong awareness of genealogy reckoned impossible to disregard for its canonical nature. Ho also points to conservative leaders [scholars] as causes for rejection of any foreign culture deemed as contamination to theirs. On the origin of these Sayyids' self-recorded genealogical accounts, Mahayudin Yahaya cites al-Muhibbi's *Khulasat al-Athar fi 'A'yan al-Qarn al-Hadi Ashar* in 1284 A.H. following the doubt raised among the mainland Arab scholars.<sup>101</sup> He believes that the tradition of keeping records must have begun as early as the time of great migration in the 11<sup>th</sup> Century or latest by the time of doubt in the 19<sup>th</sup> Century; the effort taken by the concerned families.

The genealogical claim is profusely grounded in the knowledge of *nasab* (genealogy). Thus, the Arabs are known to have designated titles to identify their religious merits or social status based on that claim. Religiously, they refer themselves as *ahl al-bayt* as mentioned in Hadith al-Thaqalayn.<sup>102</sup> Socially, among others, they are referred to as 'Saiyid' by Sergeant (1957); 'Sayyids' by al-Attas,<sup>103</sup> Alatas,<sup>104</sup> and Karim<sup>105</sup>; 'big men' or wealthy men (*Orang Kaya*) by Kathiramby-Wells,<sup>106</sup> Hadrami Sada and Habib by Nur Adilah;<sup>107</sup> *Arab jati* (pure Arab) and *Arab Peranakan* (mixed

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<sup>100</sup> Engseng Ho, *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean* (London: University of California Press, 2006),

<sup>101</sup> Mahayudin Yahaya, "Latarbelakang Sejarah Keturunan Sayid Di Malaysia," in *Tamadun Islam Di Malaysia*, ed. Kay Kim Khoo (Kuala Lumpur: Persatuan Sejarah Malaysia, 1980), 60–73.

<sup>102</sup> Muslim, *The Translation Of The Meanings Of Summarized Ṣaḥīḥ Muslim: Arabic-English, Vol. 2*, (Riyadh: Darussalam, ed. 2000), 880-881, The Book of the Merits of the Companions (54), Ḥadīth Number 1657; quoted in al-Nawawī, *Riyādh al-Ṣāliḥīn*, vol. 1, ed. 1999: 318, Chapter of Showing Reverence to the Family of the Prophet (43), Ḥadīth Number 346. Ḥadīth narrated by Yāzīd bin Hayyān from Zayd ibn al-Arqām:... I am leaving behind two weighty things: one is the Book of Allāh in which there is guidance and light, adhere to it." He exhorted (us to hold fast) to the Book of Allah and then said: "The second are the members of my household (*ahlu baytī*).

<sup>103</sup> Al-Attas, *Historical Fact and Fiction*.

<sup>104</sup> Syed Farid Alatas, "Hadhramaut and the Hadhrami Diaspora: Problems in Theoretical History," in *Hadhrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s to 1960s*, ed. Ulrike Freitag and William Gervase Clarence-Smith (Leiden: Brill, 1997), 19–34.

<sup>105</sup> Karim, "The Hadrami Diaspora in the Straits of Malacca: Economic and Political Empowerment at the Ocean's Edge."

<sup>106</sup> Kathiramby-Wells, "Hadhrami Projections of Southeast Asian Identity."

<sup>107</sup> Nur Adilah and Fadlan, "Status Golongan Habib Sebagai Keturunan Nabi SAW."

Arab) by Abdul Rahman Tang Abdullah<sup>108</sup> and Mahayudin Yahaya.<sup>109</sup> As far as titles of the creole identity Arab-Malay Muslim or Malay-Arab Muslim are concerned, there have been limited data or even almost no academic research on the matter. There are discussions on the origin and application of the titles but mostly confined to postings in blogs and Facebook of related families.

Mohammad Redzuan Othman observes that the Arab *Sada* (sing. *Sayyid*) who are/were placed top in the social strata and claimed to be natural/born Muslim leaders were given important positions on judicial, administrative and religious functions in the traditional Malay Sultanates.<sup>110</sup> The pattern mirrored the social and cultural class system which Bujra has observed in Haḍramawt.<sup>111</sup> However, among worth mentioning Arab *Sada* who one way or another, have marked the historical phases of the Malay (Muslim) identity are Saiyid Abdur Rahman al-‘Aidrus (Tokku Paloh),<sup>112</sup> Sayyid Shaykh Aḥmad al-Hādī,<sup>113</sup> Sayyid ‘Alwi Bin Tahir al-Haddad,<sup>114</sup> al-Saggof family<sup>115</sup> and al-‘Attas family.<sup>116</sup> They are significant others too which analyses are beyond the scope of this study.

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<sup>108</sup> Abdul Rahman Tang, “Arab Hadramis in Malaysia: Their Origins and Assimilation in Malay Society.”

<sup>109</sup> Mahayudin Yahaya, “Latarbelakang Sejarah Keturunan Sayid Di Malaysia.”

<sup>110</sup> Mohammad Redzuan Othman, “Hadramis in the Politics and Administration of the Malay States in the Late Eighteenth and Nineteenth Centuries.”

<sup>111</sup> Bujra, *The Politics of Stratification, a Study of Political Change in South Arabian Town*.

<sup>112</sup> Razi Yaakob, “Sumbangan Tok Ku Paloh Dalam Kegiatan Dakwah Dan Pendidikan Di Terengganu, Malaysia,” *SUSURGALUR* 2, no. 2 (2014): 217–24,

<<https://doi.org/10.2121/SUSURGALUR.V2I2.87>>; Wan Kamal Mujani, Amnah Saayah Ismail, and Wan Norhasniah Wan Hussin, “The Role of Tok Ku Paloh in Managing and Uniting the Pahang Fighters in the Pahang Rebellion 1891–1895,” *Asian Social Science* 10, no. 3 (January 27, 2020): 205–10, <<https://doi.org/10.5539/ASS.V10N3P205>>, (accessed 9 February 2023).

<sup>113</sup> Ahmad Al-Hadi, *The Real Cry of Syed Shaykh Al-Hady: With Selections of His Writings by His Son Syed Alwi Al-Hady*, ed. Alijah Gordon (Malaysian Sociological Research Institute, 1999); Hafiz Zakariya, “Sayyid Shaykh Aḥmad Al-Hādī’s Contributions to Islamic Reformism in Malaya,” in *The Hadhrami Diaspora in South-East Asia: Identity Maintenance or Assimilation*, ed. Ahmed Ibrahim Abushouk and Hassan Ahmed Ibrahim (Leiden: Brill, 2009), 203–24; Ibrahim Abu Bakar, *Islamic Modernism in Malaya: The Life and Thought of Sayid Syekh Al-Hadi, 1867-1934*. (Kuala Lumpur: University of Malaya Press, 1994).

<sup>114</sup> Fauzi Nurulwahidah et al., “Hadhrami ‘Ulama’ Within the Malay-Johor Activism: The Role of Sayyid ‘Alw Bin Tahir Al-Haddad (1934-1961),” *Middle-East Journal of Scientific Research* 13, no. 3 (2013): 354–62, <<https://doi.org/10.5829/idosi.mejsr.2013.13.3.1918>>, (accessed 9 February 2023); Syed Muhammad Dawilah al-Edrus Nur Zainatul Nadra Zainol and Intan Farhana Saparudin, “Kajian Sumbangan Sayyid Alwi Bin Tahir Al-Haddad Dalam Pengembangan Islam Di Johor: Analisis Sumbangan Dalam Fatwa-Fatwa Negeri Johor,” in *Prosiding Nadwah Ulama Nusantara (NUN) VII: Ulama Dan Pemikiran Wasatiyyah Nusantara*, ed. Universiti Kebangsaan Malaysia Fakulti Pengajian Islam (Bangi, 2017), 246–51.

<sup>115</sup> Syed Mohsen Alsagoff, *The Alsagoff Family in Malaysia* (Singapore: SM Alsagoff, 1963).

<sup>116</sup> Kazuhiro Arai, “Arabs Who Traversed the Indian Ocean: The History of the Al -‘Attas Family in Hadramawt and Southeast Asia, c. 1600–c. 1960 - ProQuest” (University of Michigan, 2004),

In politics, the Arabs were divided on their stands towards colonialism. During the late 19<sup>th</sup> to early 20<sup>th</sup> century, conflict of interest happened in Pahang,<sup>117</sup> Negeri Sembilan and Selangor<sup>118</sup> and Terengganu.<sup>119</sup> Mahayudin Yahaya is in opinion that the Arabs' choice of support is not ideologically driven but preference for the authority whose power reigned supreme.<sup>120</sup> The pinnacle of Arab's political success was recorded by Julie Tang where their skillful scheme in securing sufficient autonomy has led to the establishment of the kingdom of Perlis.<sup>121</sup> As far as social organisations are concerned, Mahayudin Yahaya criticises *Persatuan al-Amin Trengganu* (est. 1976),<sup>122</sup> as the society which promotes tribalism as contradictory to its claim for catering the welfare of all local Muslims.

As *ahl al-bayt*, al-Husaini,<sup>123</sup> Muzaffar Mohamed & Suzana Othman,<sup>124</sup> Shihabuddin,<sup>125</sup> and al-Masyhur<sup>126</sup> deal with the religious merits that entails their rights of reverence, respect and prayer by commoner Muslims and prohibition from receiving *sadaqah* (charity) and *zakāt* (alms giving). They further justify the merits with the Arabs' (read: *ahl al-bayt*) embedded good deeds and miracles. The other consequence of having the *ahl al-bayt* genealogy, is the pressure to safeguard it as so-claimed religious demand through *kafā'ah* (suitability) in marriage. Analyses on the strong influence of *kafā'ah* among the Arabs were highlighted by Zanariah Noor and Nazirah Lee<sup>127</sup> as well as Ali Yahya and Sharipah Zubaidah Syed Ager.<sup>128</sup> The latter

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<https://www.proquest.com/openview/fd895c9842593fe9cd398d5d49a354ef/1?pq-origsite=gscholar&cbl=18750&diss=y>, (accessed 9 February 2023).

<sup>117</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang*, 96-97.

<sup>118</sup> Mohammad Redzuan Othman, "Hadramis in the Politics and Administration of the Malay States in the Late Eighteenth and Nineteenth Centuries.", 90-93.

<sup>119</sup> Robert Shaharil Talib, *After Its Own Image: The Trengganu Experience 1881-1941* (Singapore: Oxford University Press, 1984).

<sup>120</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang*, 104.

<sup>121</sup> Julie Tang Su Chin *Sejarah Kerajaan Perlis: 1841-1957* (Kuala Lumpur: MBRAS, 2002).

<sup>122</sup> Mahayudin Yahaya, 58-62. It's a response to a letter addressed to the community in Singapore and Malaysia by al-Rabithah al-Alawiyah (est. 1959) in Jakarta. It reminds them to keep the good image as the descendants of the Prophet.

<sup>123</sup> A.H.H. Al-Husaini, *Mengenal Ahli Bait Rasulullah SAW* (Singapura: Pustaka Nasional, 1998).

<sup>124</sup> Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu*.

<sup>125</sup> A Shihabuddin, *Kamus Syirik* (Jakarta: Basma, 2007).

<sup>126</sup> Al-Mahsyur, *Keutamaan & Kemuliaan Keluarga Rasulullah*.

<sup>127</sup> Zanariah Noor and Nazirah Lee, "The Conflict among Hadrami Arab Community in Malaysia Regarding the Issues of Kafā'a in Muslim Marriage," *Hawwa* 11, no. 2-3 (2014): 252-74, <<https://doi.org/10.1163/15692086-12341249>>. (accessed 27 November 2019)

<sup>128</sup> Ali Yahya and Sharipah Zubaidah Syed Ager, "Kufu Dalam Perkahwinan: Satu Tinjauan Dalam Golongan Syed Di Pantai Timur [Kafa'ah in Marriage: A Survey to the Sayyid Group in the East Coast]" (Undergraduate Academic Exercise, Academy of Islamic Studies, University of Malay, 1990).

quantitative study records that 51 percent of them were alert that *kafā'ah* is a familial marital principle while 16 percent were ignorant of it and 22 percent regarded it as significant while another 11 percent shunned the practice.

This marital practice does not come unchallenged and protests came from as early as from supporters of Egyptian reformists<sup>129</sup> and it continues to raise debates.<sup>130</sup> On being selective in recognising outside religious authority including non-Arab Sufi *shaykh* (senior spiritual teacher) was observed by Bruinessen<sup>131</sup> and al-Masyhur.<sup>132</sup> It is supported by al-Husaini<sup>133</sup> that the Arabs follow the Shāfi'ī school because the jurists belong to the clan of Quraysh. In Sufism, Mahayudin Yahaya<sup>134</sup> and Ibrahim<sup>135</sup> highlight the recitation of compilation of *aurād* and *salawāt* in the form of *Ṭarīqah 'Alawiyyah* which are originated and initiated by their celebrated forefathers. Given the complex religious and social identity, the Arabs, at times immersed in dilemma of varied identities.

#### *Variant of identities*

On the Arabs' variant identities, scholars are divided between segregation, assimilation and overlapping.

#### *Segregation*

Zanariah Noor & Nazirah Lee<sup>136</sup> and Sharifah Zaleha,<sup>137</sup> reinstating van den Berg (1886), mention the Arabs tend to marry within the circles to preserve patrilineal

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<sup>129</sup> N. Mobini-Kesheh, *The Hadrami Awakening: Community and Identity in the Netherlands East Indies 1900-1942* (NY: SEAP, 1999), 55; M. V. Bruinessen, "Controversies and Polemics Involving the Sufi Orders in Twentieth-Century Indonesia," in *Islamic Mysticism Contested: Thirteen Centuries of Controversies and Polemics*, ed. Frederick de Jong and Bernd Radtke (Leiden: Brill, 1999), 705–8; Motoki, "Debate on the Status of Sayyid/Sharifs in the Modern Era: The 'Alawī-Irshadī Dispute and Islamic Reformists in the Middle East."

<sup>130</sup> Noor and Lee, "The Conflict among Hadrami Arab Community in Malaysia Regarding the Issues of Kafā'a in Muslim Marriage."

<sup>131</sup> Bruinessen, "Controversies and Polemics Involving the Sufi Orders in Twentieth-Century Indonesia."

<sup>132</sup> Idrus Alwi Al-Masyhur, *Manaqib Sepuluh Wali Quthub Keturunan Rasulullah* (Jakarta: Saraz, 2011).

<sup>133</sup> Al-Husaini, *Mengenal Ahli Bait Rasulullah SAW*, 177.

<sup>134</sup> Mahayudin Yahaya, "Latarbelakang Sejarah Keturunan Sayid Di Malaysia."67-69.

<sup>135</sup> Ibrahim Umar, *Thariqah 'Alawiyyah: Napak Tilas Dan Studi Kritis Atas Sosok Dan Pemikiran Allamah Sayyid 'Abdullah Al-Haddad, Tokoh Sufi Abad Ke-17* (Bandung: Pustaka Mizan, 2001).

<sup>136</sup> Zanariah Noor and Nazirah Lee, "The Conflict among Hadrami Arab Community in Malaysia Regarding the Issues of Kafā'a in Muslim Marriage."

<sup>137</sup> Sharifah Zaleha Syed Hassan, "History and the Indigenization of the Arabs in Kedah, Malaysia," *Asian Journal of Social Science* 32, no. 3 (2004): 401–24, <<https://doi.org/10.2307/23654531>>, (accessed 27 November 2019).

genealogy and maintained their noble segregation. Ho<sup>138</sup> and Feener<sup>139</sup> is certain that there has been no assimilation but development of hybrid Hadrami community which is both firm and elite but conventional. Karim<sup>140</sup> writes that in Johor, their strong link with Hadramawt and segregated attitude resulted them deprivation from Malay recognition and entitlement of Malay Reservation Land. The Arabs were duly welcomed in Kedah, enjoying statuses at par with the royals and keeping titles to distinguish them from the commoners.<sup>141</sup> In this regard, Alatas proposes Ibn Khaldun's *asabiyyah* theory to analyse and explained the prolonged sense of elite Hadrami "ness" among the diasporic community.<sup>142</sup> Mandal blames the once integrated creole identity turned segregation to the Dutch policy of strict racial categorization in the 19<sup>th</sup> century based on economic functions: the Arabs are mediators, moneylenders and landlords.<sup>143</sup> This was also true in Malaya that segregation was evident among the Hadrami Arabs i.e. between the Sayyids and Shaykhs as well as between the Arabs and the national ethnic (Malays) which will be discussed in overlapping identity.

#### *Assimilation*

Karim quoting van den Berg (1883)'s observation of the Arabs conclude that majority are not the "other" since they had assimilated to local life for centuries and participated in nationalist movement. Ho maintains his view on the hybridity of the Arabs (creole Sayyids of Hadrami) but admits to total assimilation of the Arabs among the non-Sayyids. Mahayudin Yahaya and Latifah hold the view that the Arabs easily assimilate with the Malays and their culture for sharing the same religion and eventually camouflaged as Malays. It is recorded that after the World War 2, the official assimilation where "Arabs are Malays"<sup>144</sup> were evident in Kedah and Perlis as early as

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<sup>138</sup> Ho, *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean*.

<sup>139</sup> R. Michael Feener, "Hybridity and the 'Hadrami Diaspora' in the Indian Ocean Muslim Networks," *Asian Journal of Social Science* 32, no. 3 (2004): 353–72, <https://doi.org/10.1163/1568531043584881>.

<sup>140</sup> Wazir Jahan Karim, "The Hadrami Diaspora in the Straits of Malacca: Economic and Political Empowerment at the Ocean's Edge," in *Straits Muslims: Diaporas of the Northern Passage of the Straits of Malacca*, ed. Wazir Jahan Karim (George Town: Straits G.T., 2009), 125.

<sup>141</sup> Karim, 126.

<sup>142</sup> Syed Farid Alatas, "Hadramaut and the Hadrami Diaspora: Problems in Theoretical History," in *Hadrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s to 1960s*, ed. Ulrike Freitag and William Gervase Clarence-Smith (Leiden: Brill, 1997), 28.

<sup>143</sup> Mandal, *Becoming Arab: Creole Histories and Modern Identity in the Malay World*, 69.

<sup>144</sup> Hassan, "History and the Indigenization of the Arabs in Kedah, Malaysia."

in 1911. Based on Article 160 of Federal Constitution, it is argued that these Arab Muslims (linguistically and culturally) are Malays.<sup>145</sup>

However, Mahayudin Yahaya,<sup>146</sup> Sharifah Zaleha<sup>147</sup> and Latifah<sup>148</sup> reveals that some Arabs especially the elders continue maintaining the traditional high-class social life mainly the customary *kafā'ah* for their female members. Clarence-Smith acknowledges the resilient ability of the Arabs to mix with host societies but highlights how they maintain certain distinctiveness by combining religious intellect, skilled entrepreneurship and political astute to win local hearts.<sup>149</sup>

### *Overlapping*

Nazirah Lee<sup>150</sup> enumerates the development “Malayness and Malay rights” in 1930’s infused by Malay Newspapers as analysed by Adnan Nawang (1998). The reason were the Malay’s lower economic level and the dominance of “Kaum Kuli” (the Chinese, Indians and Eurasians) in civil services from British’s policy of ethnic-bound cultural and economic inherited traits.<sup>151</sup> As such, regardless of their status of custodian of Islam and its culture, the Arabs were also victimized as pseudo Malay and labeled *Darah Keturunan Arab* (the Arab blood), not fitting the Malay’s nationalism.<sup>152</sup> Freitag<sup>153</sup> acknowledges the dual identity of the Arabs is mimicked in the saying: “*Buka pintu, saya Melayu* [in Malay]. *Gefel al-bab, ana Arab* [in Arabic]” (I am a Malay in public and an Arab in private), following the political change of favouring Malay supremacy over others in the host countries such as Malaysia and Singapore. However, Alatas rebukes such an opportunistic attitude by maintaining that it affects only the minority among them.<sup>154</sup>

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<sup>145</sup> Latifah, “The Hadhrami Arabs in Malaya before the Second World War,” 14.

<sup>146</sup> Mahayudin Yahaya, “Latarbelakang Sejarah Keturunan Sayid Di Malaysia.”

<sup>147</sup> Hassan, “History and the Indigenization of the Arabs in Kedah, Malaysia.”

<sup>148</sup> Latiff et al., “Arab Hadhrami Dan Arab Peranakan Di Malaysia.”

<sup>149</sup> William Gervase Clarence-Smith, “Hadhramaut and the Hadhrami Diaspora in the Modern Colonial Era: An Introductory Survey,” in *Hadhrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s to 1960s*, ed. Ulrike Freitag and William Gervase Clarence-Smith (Leiden: Brill, 1997), 18.

<sup>150</sup> Nazirah Lee, “A Portrait of the Arabs in Singapore Through the Lens of Al-Huda (1931-1934),” *Perspektif: Journal Sains Sosial Dan Kemanusiaan* 2, no. 1 (2010): 47–63, <<http://ejournal.upsi.edu.my/index.php/PERS/article/view/1573>>, (accessed 27 November 2019).

<sup>151</sup> William R Roff, “The Ins and Outs of Hadhrami Journalism in Malaya, 1900-1941: Assimilation or Identity Maintenance?,” in *The Hadhrami Diaspora in Southeast Asia* (Leiden: Brill, 2009), 191–202.

<sup>152</sup> Nazirah Lee, “A Portrait of the Arabs in Singapore Through the Lens of Al-Huda (1931-1934);” Roff, “The Ins and Outs of Hadhrami Journalism in Malaya, 1900-1941: Assimilation or Identity Maintenance?”

<sup>153</sup> Freitag, “Conclusion: The Diaspora since the Age of Independence.”

<sup>154</sup> Alatas, “Hadhramaut and the Hadhrami Diaspora: Problems in Theoretical History,” 29.

Interestingly, Karim shares Mobini-Kesheh's<sup>155</sup> observation on Hadrami's (Arab) awakening in Netherland Indies gaining momentum elsewhere where the community is present [for instance Malaysia]. Historically, Roff observes that the Hadrami [Arab] sponsored Malay newspapers ironically influenced the development of early Malay national identity, despite the debates in other Malay-funded press marginalising them for not being *Melayu jati* or real Malay.<sup>156</sup> This shows, on the part of the literate Arab community, an overlapping tendency to embrace both identities. However, apart from examining the significance of the Arabs' ideology and descent, Abdul Rahman Tang looks at the dichotomous process of cultural and role adaptation and assimilation in the Malay society.<sup>157</sup> He correctly observes the indigenisation of Arab norms and practices among the Malays and vice versa. The challenge to maintain nobility and the fading identity of the Arabs inspired the writer to suggest total assimilation as alternative to be considered.

Karim adds that the assimilation of the elitism of the Arabs with the Malays is possible because of the "egalitarian/bilateral" social system of the Malays.<sup>158</sup> She gives reason for their elitism is because their place of origin (Hadramawt) is closer to Mecca and they had good command of Arabic language. These qualities made them ideal preachers apart from a high reputation as international traders. Kathiramby-Wells cautiously highlights the unique factors and conditions of Arabs including "playing relatives, man of prowess, and focus on how religious justifications are merged with opportunism" that privileged them in shaping South-East Asian international identity in the Malay-Indonesia region despite overshadowed by "nativistic nationalism."<sup>159</sup>

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<sup>155</sup> Mobini-Kesheh, *The Hadrami Awakening: Community and Identity in the Netherlands East Indies 1900-1942*.

<sup>156</sup> Roff, "The Ins and Outs of Hadrami Journalism in Malaya, 1900-1941: Assimilation or Identity Maintenance?"

<sup>157</sup> Abdul Rahman Tang, "Arab Hadramis in Malaysia: Their Origins and Assimilation in Malay Society."

<sup>158</sup> Karim, "The Hadrami Diaspora in the Straits of Malacca: Economic and Political Empowerment at the Ocean's Edge," 125. This equality of rank is strictly governed by the principle of *kafā'ah* where man is allowed to marry woman of lower rank while woman needs to be selective to protect the elite patrilineal status.

<sup>159</sup> J. Kathiramby-Wells, "Hadrami Projections of Southeast Asian Identity," in *Anthony Reid and The Study Of The Southeast Asian Past*, ed. Geoff Wade and Li Tana (Singapore: Institute of Southeast Asian Studies, 2012), 286.

## Conclusion

From the review of literature, three gaps<sup>160</sup> are identified, related to the Arab variant of Malay Muslim identity in Malaysia.

First, an apparent theoretical gap in the prior research. The only prior research that closely applied organisational theory was conducted by Mahayudin Yahaya on *Persatuan al-Amin Terengganu* (Terengganu al-Amin Society) and documented in his book *Sejarah Orang Syed di Pahang* (History of the Syed People in Pahang). It was a novel one backed in 1984 and has addressed several aspects of the organisation's origin, objectives and resources. Later, in 1997, Farid al-Atas conducted another theoretical study, incorporating Ibn Khaldun's Theory of Dynastic Succession and Aşabiyyah alongside the Marxist theory of the Asiatic mode of production.

Second, there is a methodological gap. Most studies in this field are qualitative in design, employing content analyses of secondary sources. Only one quantitative study on the topic of *kafā'ah* was done in 1990 by Ali Yahya and Syaripah Zubaidah Syed Ager as mentioned before. This author seeks to extend the qualitative design to involve more primary sources like archives (organisation's online documents) and interviews to answer the research objectives. Also, this study seeks to highlight positionality and reflexivity as significant methodology in qualitative research where possibilities of researcher's personal inclination are objectively managed. The details are presented in the Methodology section under the sub-topic of Data Analysis.

Third, there is a considerable gap in existing research regarding the distinctions between Arab-Malay Muslims and Malay-Arab Muslim identity variants. This gap is particularly relevant to the latter group, which is commonly associated with surnames such as *Wan, Nik, Long, Megat, Tun, and Meor*, among others. So far, no research has specifically investigated the origins, historical evolution, and cultural significance of these surnames, which are thought to have arisen from intermarriages between Malay women and Arab men.

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<sup>160</sup> D. Anthony Miles, "Research Methods and Strategies Workshop: A Taxonomy of Research Gaps: Identifying and Defining the Seven Research Gaps," in *Doctoral Student Workshop: Finding Research Gaps-Research Methods and Strategies*, Dallas, Texas, 2017, 1–15, <[https://www.researchgate.net/publication/319244623\\_ARTICLE\\_Research\\_Methods\\_and\\_Strategies\\_Workshop\\_A\\_Taxonomy\\_of\\_Research\\_Gaps\\_Identifying\\_and\\_Defining\\_the\\_Seven\\_Research\\_Gaps](https://www.researchgate.net/publication/319244623_ARTICLE_Research_Methods_and_Strategies_Workshop_A_Taxonomy_of_Research_Gaps_Identifying_and_Defining_the_Seven_Research_Gaps)>. (accessed 31 December 2024).

Hence, one can reconsider whether it is true that only minority fervently uphold their Arabness in this millennium following the recent development of established organisations such as ASYRAAF and KEMUDI. Owing to Ho's observation of hybridity, this paper attempts to find motivations that influence their overlapping identity through analyses of their organisational elements.

## 1.5 FRAMEWORK FOR ANALYSIS

The framework for analysis is inspired by organisational theory approaches. The following evolutionary history of Organisational Theory is contributed by W. Richard Scott.<sup>161</sup> He writes that organisations as field of interdisciplinary social scientific study began in 1950s, pioneered by Carnegie-Mellon University (previously the Carnegie Institute of Technology) and Columbia University. The former included political scientists, economists, and psychologists and the latter were exclusively sociologists. Carnegies scholars such as Simon (1958), Cyert & March (1963) were interested in a bounded rationality model which concerns purpose and intentionality, recognising cognitive strength but acknowledging social constraints restricting the rational action. Sociologists from Columbia for instance, Merton (1949) studies “unintended consequences of purposive action,” while others focus on the dual nature of public and private organisations. Sociologists most typical and constant interest was on “the determinants of organization structure” which includes their significant features and underlying forces. At present, deeper organisational structural analysis also examines “the characteristics of collections of similar organizations, organizational population [as well as] networks and fields of varied, interdependent organizations. The impact of such organisation structure on “performance, actors, power and social equality” have also been the interest in this field of study. As far as this study is concerned, the framework for analysis will be based on concepts of and elements in organisational theory.

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<sup>161</sup> W. Richard Scott, “Reflections on a Half-Century of Organizational Sociology,” *Annual Review of Sociology* 30, no. 1 (August 13, 2004): 1–21, <<https://doi.org/10.1146/annurev.soc.30.012703.110644>>, (accessed 11 March 2020).

### 1.5.1 Organisation in Focus

Organisation is precisely defined as “a consciously coordinated social entity, with a relatively identifiable boundary that functions on a relatively continuous basis to achieve a common goal or sets of goal.”<sup>162</sup> The phrase ‘consciously coordinated social entity’ connotes management of people or groups of people who interact with each other, in a way, how the patterns of interaction are harmonized.<sup>163</sup> This will be specifically dealt with in the **structure** of organisation. ‘Identifiable boundary’ implies the nature of membership, created by implicit or explicit contracts between members and their organisation depending on their roles and significances.<sup>164</sup> Compared to individual pursuit, which is logically unattainable, an organisation (consisting of individuals) supplies a platform for goal/goals [**objective**] to be realised.<sup>165</sup> This echoes with Mondy’s characteristic of organisation: people orientation, goal-directed as well as membership standards and regulations.<sup>166</sup> In short, it is a rational and resourceful effort of three or more people to achieve certain objectives through ultimate cooperation of a leader and/or administrative leaders and supporters among them.

KEMUDI and ASYRAAF are non-governmental organisations (NGOs). Hence, a proper definition is necessary to differentiate them from organisation per se. NGO refers to “a non-profit organization that operates independently of any government, typically one whose purpose is to address a social or political issue.”<sup>167</sup> Hence, it is argued that the analyses of both NGOs still fall within the boundaries of organisational approach. In fact, the rationale behind using this framework to study KEMUDI and ASYRAAF is that:

- i. it provides a consensus (not individual pursue) store of experience and knowledge that determines how organisation behaves as an institution which “provide the company [organisation] with an identity.”<sup>168</sup>

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<sup>162</sup> Robbins and Barnwell, *Organization Theory*, 4.

<sup>163</sup> Ibid.

<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

<sup>166</sup> R.M. Mondy, *Human Resource Managemant* (New Jersey: Prentice Hall, 1988), 12.

<sup>167</sup> English Oxford Living Dictionary, “NGO,” 2019, <<https://en.oxforddictionaries.com/definition/ngo>>. (accessed 28 February 2019)

<sup>168</sup> Probst and Büchel, *Organizational Learning*, 21-22.

- ii. it reduces speculation, replaces “intuition, or that ‘gut feeling’ one has as to ‘why organisations are designed as they are’ or ‘what work best when’ with scientifically-based theories.”<sup>169</sup>

The elements in framework for analysis is shown in Figure 1.0.

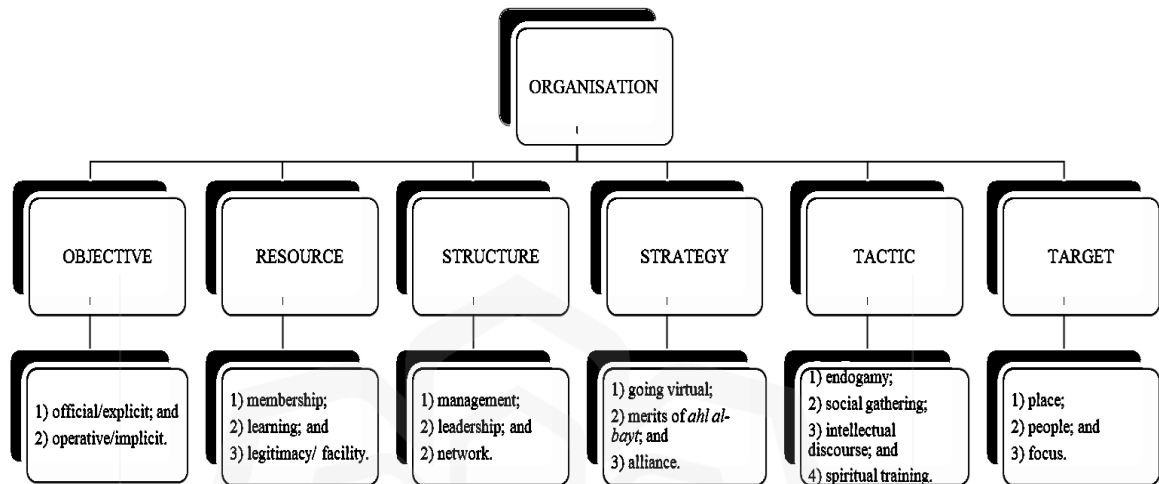


Figure 1.0: Organisational Elements

The framework for analysis consists of organisational elements such as **objective**, **resource**, **structure**, **strategy**, **tactic** and **target** selections. Those organisational elements in Figure 1.0 are outcomes of philosophical concept and scientific progress in Organisational Theory. They intersect across various organisational theories such as Organisational Management (**objective**), Organisational Growth and Development (**resources**), Organisational Bureaucratic Structure (**structure**) and Organisational Behaviour (**strategy**, **tactic** and **target**) displaying different but related foundational concepts and disciplines. The following are their explanations.

### 1.5.1.1 Objective

**Objective** (measurable result) or goal (general result) is found to be the shared characteristics in both social movements and organisations. One proponent, Peter Drucker (d. 2005) pioneered the idea of setting distinct necessary objectives for

<sup>169</sup> Robbins and Barnwell, *Organization Theory*, 8.

organisation to run effectively.<sup>170</sup> He is considered as the Father of Modern Management who introduced concept such as Management by Objectives (MBO). It follows that **objective** is the first and primary element that motivates people to organising **resources** they have. Molz (1987) posits that “goals (objectives) are [should be] desired outcomes or targets.”<sup>171</sup> Rainey identifies two general organisational goals: official and operative,<sup>172</sup> which are adopted in this paper. The official one is portrayed in the organisational mission statements and annual reports, heightens its legitimacy and govern their members. It philosophically represents the key value and purpose of any organisations. The operative one, on the other hand is more real, specific and direct. In this paper, official objective is the explicit objective of a particular organisation while the operative objective is the implicit one. Also, this paper highlights **objective** instead of goal since it involves measurability. Having **objective** reveals organisational operation and procedure, best engineered by motivational theory for which is not within the interest of this study.

#### **1.5.1.2 Resource**

**Resource** as element in organisation was first introduced by Edith Penrose (d. 1996) referring to both its tangible and intangible assets that serve as effective tools to organisational growth.<sup>173</sup> Examples of assets include equipment, facilities, knowledge, skills and capabilities.<sup>174</sup> His idea was later developed by Jay Barney, a prominent proponent of Organisational Resource-Based View (RBV).<sup>175</sup> For this paper, sub-elements of **resource** are confined to membership, learning and legitimacy or facility (where necessary). The following are their explanations.

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<sup>170</sup> Peter. Drucker, *The Practice of Management* (London: Routledge, 2012). The book was first published in 1955.

<sup>171</sup> Rick Molz, "How leaders use goals." *Long Range Planning* 20, no. 5 (1987): 91-101, quoted in Robbins and Coulter, *Management*, 205.

<sup>172</sup> H. G. Rainey, *Understanding and Managing Public Organization* (San Francisco: Jossey-Bass, 2003), 128.

<sup>173</sup> Edith Penrose, *The Theory of the Growth of the Firm* (New York: John Wiley & Sons, 1959), 9-27.

<sup>174</sup> Penrose.

<sup>175</sup> Jay B. Barney, "Firm Resources and Sustained Competitive Advantage," *Journal of Management* 17, no. 1 (1991): 99–120, <<https://doi.org/https://doi.org/10.1177/014920639101700108>>, (accessed 25 December 2024).

**Resource** may refer to several types: “legitimacy, money, facilities and labor [sic].”<sup>176</sup> Legitimacy provides recognition under law while Facilities (including money and infrastructure) propels organisational forward. The labour elements in **resource** will be ‘Human’ (in terms of persuasion, mentoring, membership and labour), ‘Learning’ (including skill), and ‘Legitimacy and Facilities’ (money, infrastructure). “Human Resource” as a terminology was firstly used by John R. Common in 1893 and expanded by E. Wight Bakke in 1950’s.<sup>177</sup> It deals with “the human-exercised control and coordination of labor [sic] in production [or organisation].”<sup>178</sup> This study views Learning as powerful element in **resource**. It is a think tank that governs organisational objective (goals), strategies and targets (results). Thus, no matter how “few and of whatever type”,<sup>179</sup> the access to **resource** is vital to achieve intended organisational goals which tremendously affects overall performance. In other words, resources are important elements in organisation that are to be organised may they be social actors, materials and technology to achieve its strategy and goals.<sup>180</sup>

### 1.5.1.3 Structure

**Structure** as elements in organisational theory was pioneered by Max Weber (d. 1920). His core concept of bureaucracy consisting of hierarchy, official rules and speciality is foundational to understand organisational structures within societies.<sup>181</sup> Also, Henry Mintzberg (b.1939) highlighted **structure** as a backbone of organisational operations and malleability for which he categorised it into five: simple structure, machine bureaucracy, professional bureaucracy, ‘divisionalised’ form and adhocracy.<sup>182</sup> In this study, **Structure** focuses on its sub-elements of management, leadership and network which explanations come as follows.

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<sup>176</sup> John D. McCarthy and Mayer N. Zald, “Resource Mobilization and Social Movements: A Partial Theory,” in *Social Movements: A Reader*, ed. Vincenzo Ruggiero and Nicola Montagna (London: Routledge, 2008), 110.

<sup>177</sup> Bruce Kaufman, *Managing the human factor: The early years of human resource management in American industry* (New York: Cornell University Press, 2008), 312 note 28.

<sup>178</sup> Kaufman, 4.

<sup>179</sup> McCarthy and Zald, “Resource Mobilization and Social Movements: A Partial Theory.”

<sup>180</sup> Ahmed E. Haroun and Salih O. Duffuaa, “Maintenance Organization,” in *Handbook of Maintenance Management and Engineering* (London: Springer London, 2009), 3–15, 3, <[https://doi.org/10.1007/978-1-84882-472-0\\_1](https://doi.org/10.1007/978-1-84882-472-0_1)>, (accessed 25 March 2019).

<sup>181</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Guenther Roth, Wittich Claus, trans. Ephraim Fischhoff et. al, (Berkeley: University of California Press, 1978).

<sup>182</sup> Henry Mintzberg, *The Structuring of Organization* (New Jersey: Prentice-Hall, 1979).

**Structure** refers to “how role and task are allocated, who reports to whom and the formal coordinating mechanisms and interaction patterns that will be followed”.<sup>183</sup> This implicates leader versus subordinates’ interaction, “division of labour (dominantly in the form of job specialisation in the horizontal dimension)”<sup>184</sup> and observation of certain regulation, norms and values to foster cooperation and monitor integration and integrity within the organisation. Hence, bureaucracy is adopted in many organisations, but other structural designs (simple or matrix) may prove effective in other circumstances. Pugh highlights that structures in organisation should focus on the realisation of organisational objectives.<sup>185</sup> Basically two theories are important: top-down and bottom-up approach which this study will adopt and identify as example of management structure.

Robbins suggests six key elements that design the organisational structure: work specialization (degree of task), departmentalization (basis for grouping), chain of command (reporting hierarchy), span of control (power of a manager), centralization and decentralization (authority in decision making) and formalization (degree of rules).<sup>186</sup> However, this study will only focus on authority in decision making which is related to leadership style.

In this regard, it is confined to Donelson’s observation on classical leadership style by Kurt Lewin and his team (1939) which are either autocratic, democratic and laissez faire.<sup>187</sup> Later scholars either expand the leadership qualities or giving them similar qualities with different names; they are “autocratic or authoritarian, democratic or participative, laissez faire or free rein while transformational style was developed by Burns (1978).”<sup>188</sup> Apart from that, Weber in his structural organisational theory had also contributed on styles of authority namely; traditional, charismatic, and rational-legal which enhances understanding of variety of structural forms in organisations.

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<sup>183</sup> Robbins and Barnwell, *Organization Theory*.

<sup>184</sup> Henry Mintzberg, *The Structuring of Organization* (New Jersey: Prentice-Hall, 1979), 69.

<sup>185</sup> D. S. Pugh, *Organization Theory: Selected Readings* (Harmondsworth: Penguin, 1990), 28.

<sup>186</sup> Stephen P. Robbins, *Organizational Behavior* (Upper Saddle River, NJ: Prentice Hall, 2003), 425.

<sup>187</sup> R. Forsyth Donelson, “Group Dynamics,” in *Leadership: The Key Concepts*, ed. Antonio Marturano and Jonathan Gosling (Oxon: Routledge, 2017), 71–74.

<sup>188</sup> Taha Iqbal, *The Impact of Leadership Styles on Organizational Effectiveness: Analytical Study of Selected Organizations in IT Sector in Karachi* (GRIN Verlag, 2011), 11-12.

Another related sub-element in organisational **structure** is network. Scott<sup>189</sup> studies that network theory has been used to study relations among organisations in the 70's and 80's. He writes that scholar like White and his team in 1976 focused on appropriate measures and methods therein. It is found that the position of the organisation in a network and the structure of the network dictates organisational behaviour and outcomes. Further study on the network structure includes the formation and effects of strategic alliances by Powell and friends in 1996. In this study, strategic alliances will be another sub-element found under **strategy**.

Furthermore, there exists a link between **structure** and **strategy** in the organisation.<sup>190</sup> Hodgetts observes that **structure** is influenced by organisational strategy in a manner that, changes in strategy means modification to the **structure** (details are under **Strategy**).<sup>191</sup> **Structure** in the organisation is also determined by internal agents (size, operational diversity and individualities) and external ones such as “environmental stability, technology and pressures.”<sup>192</sup> Below are the details of **Strategy**.

#### **1.5.1.4 Strategy**

The term **strategy** is of “military sciences origin, from the Greek word *strategos* meaning the ‘art of the general’.”<sup>193</sup> and was embraced into enterprise by pioneers such as Michael Porter (b.1947). While “goals refers to ends, strategy refers to both means and ends”<sup>194</sup> and most importantly “creating fit among a company’s [organisation’s] activity.”<sup>195</sup> It implies the determination of basic long-term goals and objectives of an enterprise, and adoption of courses of action and the allocation of available resources necessary for carrying out these goals.<sup>196</sup>

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<sup>189</sup> Scott, “Reflections on a Half-Century of Organizational Sociology.”

<sup>190</sup> Madhukar Shukla, *Understanding Organisations: Organisational Theory and Practice in India* (New Delhi: Prentice all, 2005), 61; Robbins and Barnwell, *Organization Theory*, 105.

<sup>191</sup> Richard M Hodgetts, *Management* (Orlando: Academic Press Inc., 1985), 178.

<sup>192</sup> Hodgetts, 199.

<sup>193</sup> Shukla, *Understanding Organisations: Organisational Theory and Practice in India*, 59.

<sup>194</sup> Robbins and Barnwell, *Organization Theory*, 105.

<sup>195</sup> Michael Porter, *Strategy for Business*, ed. Mariana Mazzucato (California: Sage Publication, 2002), 25

<sup>196</sup> Alfred D Chandler, *Strategy and Structure: Chapters in the History of the Industrial Enterprise* (Cambridge: The M.I.T. Press, 1962), 13,

<[https://archive.org/details/strategystructur00chan\\_0/page/n7](https://archive.org/details/strategystructur00chan_0/page/n7)>, (accessed 25 March 2019)

The underlying strategical theory utilised will be Porter's three generic competitive strategies: cost leadership, differentiation, and focus.<sup>197</sup> Based on that, this paper proposes competitive strategical elements of "going virtual" for cost leadership and "merits of *ahl al-bayt*" for differentiation. As far as "focus"<sup>198</sup> is concerned, it will be dealt with in discussion of **target**. It is also deemed important to highlight both organisations' strategic alliances to determine their degree of strength, influence and credibility. By strategic alliance, it means a significant long-term or short-term collaboration between organisations where mainly resources, skills, and capacities are mutually geared towards distribution of shared products (ideas or objectives included) or services.<sup>199</sup> Ultimately, Davies stresses that "resources are the *sine qua non* of strategy"<sup>200</sup> and without them, strategy is futile. It is a plan, workable by resource through tactic as we shall see next.

#### **1.5.1.5 Tactic**

Tactic originates from the Greek word, *taktos*, meaning "ordered, arranged."<sup>201</sup> In quite a similar way with strategy, **tactic** is of military science that deals with planning operations. Karl Weick's (b.1936) thought on how cognitive and social response within individuals and organisations underlies their sensemaking towards complex realities and relates to the idea of **tactic**. Weick's influential works include "*The Social Psychology of Organizing*" (1979) and "*Sensemaking in Organizations*" (1995). In fact, **tactic** and sensemaking continue to influence approaches towards organisational

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<sup>197</sup> Y. C. Chung et al., "The Correlation Between Business Strategy, Information Technology, Organisational Culture, Implementation Of Crm, And Business Performance In A High-Tech Industry," *South African Journal of Industrial Engineering* 23, no. 2 (2012): 1–15, 3, <[http://www.scielo.org.za/scielo.php?pid=S2224-78902012000200003&script=sci\\_arttext&lng=pt](http://www.scielo.org.za/scielo.php?pid=S2224-78902012000200003&script=sci_arttext&lng=pt)>. (accessed 11 March 2019); Michael Porter, *Competitive Strategy: Techniques for Analyzing Industries and Competitors*, 2nd Edition (New York: The Free Press, 1998), 35; F A J van den Bosch and A P De Man, *Perspectives on Strategy Contributions of Michael E. Porter*, ed. F A J van den Bosch and A P De Man (Boston: Kluwer Academic, 1997), 9, <<https://core.ac.uk/download/pdf/18517328.pdf>>, (accessed 11 March 2019).

<sup>198</sup> Porter, *Competitive Strategy: Techniques for Analyzing Industries and Competitors*, 38.

<sup>199</sup> Leonard Greenhalgh, *Managing Strategic Relationships: The Key to Business Success* (New York: The Free Press, 2001); Dallas Hanson et al., *Strategic Management: Competitiveness and Globalisation* (Victoria: Thomson, 2005), 343; Michael E. Porter, *The Competitive Advantage of Nations* (New York: The Free Press, 1990).

<sup>200</sup> Warnock Davies, "Understanding Strategy," *Strategy & Leadership* 28, no. 5 (2000): 25–30, 26. <<https://doi.org/10.1108/10878570010379428>>, (accessed 15 March 2019).

<sup>201</sup> English Oxford Living Dictionary, "Tactic," 2019, <<https://en.oxforddictionaries.com/definition/tactic>>, (accessed 15 March 2019).

challenges and dynamics. Examples of **tactics** in some NGOs are “stigmatisation”,<sup>202</sup> “dialogue”,<sup>203</sup> “institutional subversion [cooperation with state authority], ideological collaboration [legal politics] and dramatic contention [demonstration].”<sup>204</sup>

Ability to relate and differentiate between **strategy** and **tactic** is necessary to avoid redundancy. It is wisely explained by Horwath:

Strategy and tactics are both how you will achieve your goals and objectives. Strategy is our path or bridge for going from where we are today to our goal. It’s our general resource allocation plan. It might be to engage industry thought-leaders to become advocates for our product. The tactics then are how specifically or tangibly we will do that. They might include items such as direct marketing letters, face-to-face meetings, key talking point scripts and an iPad app [sic]. If your team is still having trouble differentiating between strategy and tactics, they can use the ‘Rule of Touch’. If you can reach out and physically touch it, it’s a tactic. [In simpler words] Think strategically, act tactically.”<sup>205</sup>

As such, it is proper to deduce that strategy is mind-oriented plan whereby **tactic** is developed by hands-on practice and skill, both are vital to achieve organisational goal/goals. Some significant **tactics** employed by organisations under study are practice of endogamy, social gathering, intellectual discourse and spiritual training.

#### **1.5.1.6 Target**

**Target** as clearly defined mind-setting element in determining organisational performance was developed by Edwin A. Locke’s (b. 1938) “Goal-Setting Theory”.<sup>206</sup> He proposes that precision, challenge, dedication, feedback and task difficulty as crucial reasons for effective goal setting. However, Philip Kotler (b. 1931) dubbed as the “Father of Modern Marketing” sees **target** as element in marketing and strategic planning.<sup>207</sup> His theory of Marketing Mix emphasises product, price, place and

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<sup>202</sup> Irving Goffman, *Stigma: Notes on the Management of Spoiled Identity* (New York: Simon & Schuster, 1963).

<sup>203</sup> Morton Winston, “NGO Strategies for Promoting Corporate Social Responsibility,” *Ethics and International Affairs* 16, no. 1 (2002): 71–87, 71, <<https://doi.org/10.1111/j.1747-7093.2002.tb00376.x>>, (accessed 11 March 2019).

<sup>204</sup> Syed Muhd Khairudin Aljunied, “Demarginalizing the Sharia: Muslim Activists and Legal Reforms in Malaysia,” *ReOrient* 1, no. 2 (2016): 127–46, <<https://doi.org/10.13169/reorient.1.2.0127>>, (accessed 10 March 2021).

<sup>205</sup> Rich Horwath, “The Difference between Strategy and Tactics,” Strategic Thinking Institute, 2014, <<https://www.strategyskills.com/difference-strategy-tactics/>>. (accessed 12 March 2019).

<sup>206</sup> Edwin A. Locke, “Toward a Theory of Task Motivation and Incentives,” *Organizational Behavior and Human Performance* 3, no. 2 (1968): 157–89, <[https://doi.org/https://doi.org/10.1016/0030-5073\(68\)90004-4](https://doi.org/https://doi.org/10.1016/0030-5073(68)90004-4)>, (accessed 30 December 2024).

<sup>207</sup> Philip Kotler, *Marketing Management* (Bangalore: Pearson Education India, 2009).

promotion (4Ps) as the target marketing and audience segmentation to help organisation identifies key demographic focus. Interestingly, his later idea of Marketing 3.0 advocates that brand marketing should goes beyond financial profit to address people's emotional and physical needs including health, safety and welfare as the underlying formula to create positive social impact.<sup>208</sup>

Likewise, **the target** in this study covers the pragmatic aspect of desired objective/goal in both organisations. **Target** ranges from “persons, objects, or places selected as the aim of an attack.”<sup>209</sup> Thus, people, objects/places and focus are chosen as sub-elements of **target**. The main focus is how and why persons (members or supportive non-members) are mobilised in the organisations. As far as objects and places are concerned, they will be elaborated whenever necessary. As a rule of thumb, it adopts Porter's “focus” strategy in principle, that is to focus on ways how well these organisation serve their **target**. It also includes how the organisation narrow its **target** to serve them efficiently and affectively.

## 1.6 METHODOLOGY: DATA COLLECTION AND ANALYSIS

This qualitative research is of descriptive (what of the phenomena) and interpretive (why and how of the phenomena) design that compares two NGOs in Malaysia. Combining descriptive and interpretive designs help to balance between straightforward facts and deeper reflective of the “complex phenomena” happening in the two NGOs.<sup>210</sup> Descriptive design often involves “summarising specific factual information into empirical generalization or summarising details of event, characteristics, cases or processes.”<sup>211</sup> The descriptive mode is among the initial step to understand social phenomena by describing who, what and how of a people, a phenomenon or an event.<sup>212</sup> The interpretative mode focuses on exploring interpretation meanings within the

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<sup>208</sup> Philip Kotler, Hermawan Kartajaya, and Iwan Setiawan, *Marketing 3.0: From Products to Customers to the Human Spirit* (Hoboken (NJ): Wiley, 2010).

<sup>209</sup> English Oxford Living Dictionary, “Target,” 2019, <<https://en.oxforddictionaries.com/definition/target>>, (accessed 24 April 2019).

<sup>210</sup> Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014), 113.

<sup>211</sup> Moten, *Writing Research Proposals and Theses: Substance, Structure and Style*, 116.

<sup>212</sup> Neil J Salkind, “Research Design Principles,” in *Encyclopedia of Research Design* (SAGE Publications, October 5, 2010), 1254, <<https://doi.org/10.4135/9781412961288.n381>>, (accessed 24 April 2019).

organisations' specific contexts to social phenomena rather than predicting the phenomena based on universal laws or cause-effect relationships.<sup>213</sup>

These approaches appear valid particularly when both NGOs and their pursuance of Muslim identity is indeed a maiden study. The followings are types of data collection used in this study.

### 1.6.1 Data Collection

#### *Social media*

Primary method of data collection includes information from social media. By social media, it means “websites and applications that enable users to create and share content or participate in social networking.” These include the organisation website, Facebook, WhatsApp and Instagram accounts. On the effectiveness of social communication via social media, Çoban writes:

Social media creates a space where the activists create and identify and express themselves, then it enables these activists to share their ideas and production and helps disconnected activists share decision-making and coordinate, consequently making them come together and mobilize.<sup>214</sup>

As far as the official websites are concerned, they are:

- i. *Pertubuhan Kesedaran Melayu dan Islam (KEMUDI)* or Malay and Islamic Awareness Organisation.  
URL: <http://www.pertubuhankemudi.com> (terminated in August 2019)
- ii. *Laman Web Rasmi Asyraaf Malaysia, Persatuan Kebajikan Asyraaf Malaysia* (Official Website of Asyraaf Malaysia, Asyraaf Welfare Society).  
URL: <https://asyraafmalaysia.com/>

Their websites are the primary source where history, latest agenda, messages and activities are shared with public effectively. The drawback is the possibility of

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<sup>213</sup> Peregrine Schwartz-Shea and Dvora Yanow, *Interpretive Research Design: Concepts and Processes* (London-New York: Routledge, 2013).

<sup>214</sup> Barış Çoban, “Social Media R/Evolution: An Introduction,” in *Social Media and Social Movements: The Transformation of Communication Patterns*, ed. Barış Çoban (Maryland: Lexington Books, 2015), xi.

obsolete information due to lack of recent updates. Other sources of data collection include related YouTube videos, the organisations' official Facebook accounts (social network) and WhatsApp group (chat application).

They are:

- i. Channel Asyraaf Malaysia:  
<https://www.youtube.com/watch?v=LFaxsCSCnT4&list=PL0pY8kevJlIPwDg-4x3BNbcWB1jfNai6H>
- ii. Forum Keindahan Sistem Kesultanan Alam Melayu-Nusantara Part 1:  
<https://www.youtube.com/watch?v=Sop2Jp7UER0>
- iii. Facebook of KEMUDI: <https://www.facebook.com/kemudirasmi>
- iv. Facebook of ASYRAAF: <https://www.facebook.com/asyraaf.my/>

The source of data is justified since Dataportal states that there are 30.25 million active social media users in Malaysia which represent 91.7% of the whole population although it critically may not represent unique individuals.<sup>215</sup> It also records WhatsApp (93.2%) as the most-used social media platform, followed by Facebook (88.7%) and Instagram (79.3%) while YouTube is recorded to have 79.9% potential to reach Malaysian internet users.<sup>216</sup>

It is necessary to mention that compared to other social media platform, public Facebook groups of both ASYRAAF and KEMUDI is a primary source of data mining in this study. Again, the public domain of the groups entails that this researcher as a "passive user"<sup>217</sup> has access to openly viewed posting and contents without restrictions. The collected data are events, documents and comments on topic of interest within the group. As far as private Facebook group is concerned, some members feel that it is necessary. Therefore, unofficially ASYRAAF has a private Facebook (Asyraaf M'sia) group and a few of ASYRAAF's strategical allies also maintain a private account. Details are itemised in Chapter Three. However, this researcher is extra cautious in treating data collected from Private Facebook group. Out of integrity, respect and trust as the member of the private group, this researcher will only highlight contents that will

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<sup>215</sup> DataReportal (2022), "Digital 2022 Malaysia," Datareportal, 2022, slide 16, <<https://datareportal.com/reports/digital-2022-malaysia>>, (accessed 30 January 2023).

<sup>216</sup> DataReportal (2022), slide 53.

<sup>217</sup> Daschel Franz et al., "Using Facebook for Qualitative Research: A Brief Primer," *J Med Internet Res* 2019;21(8):E13544 <https://www.jmir.org/2019/8/E13544> 21, no. 8 (August 13, 2019): e13544, <<https://doi.org/10.2196/13544>>, (accessed 6 September 2022).

help substantiate opinions and information shared in ASYRAAF's public Facebook domain.

### *Interview*

Another primary source is a semi-structured interview (including via e-mail and WhatsApp chat, if necessary). Semi-structured interviews focused on “specific themes but adopt a conversational approach.”<sup>218</sup> The suggested themes are based on research questions. Sample questions are designed following the objectives of the study. Excerpts of some interview questions and their responses are presented in the respective **Chapter Two** and **Chapter Three** of this dissertation. All translations of the interviews from Malay to English are by this author, unless otherwise attributed. List of the interviewees are as follows:

- Dato Syed Abu Bakar bin Sayed Abdullah Al-Aydrus, President of ASYRAAF.
- Sayed Mohd Albakir bin Tuan Taupik Al-Aydrus, Secretary of ASYRAAF.
- Syed Mohd Fadhil bin Syed Omar Al-Idrus, Head of Nasab (geneology) in ASYRAAF and Secretary Maktab Dhabitul Ansab al-Batul Malaysia.
- Tuan Syed Mohd Shaiful bin Syed Abdul Aziz Jamalullail, founder of ASYRAAF.
- Dr Engku Ibrahim bin Engku Wokzin AlIdrus, Member of ASYRAAF.
- TunSuzana Tun Hj Othman, Chairperson of KEMUDI. (Hereinafter Suzana)

Due to the ongoing Malaysian Movement Control Order (MCO) in 2021, following the COVID-19 pandemic, which began in March 2020, virtual interviews were done via Google Meet platform and they were recorded accordingly. The researcher provides slides containing basic interview questions, statements and pictures related to the organisations to facilitate the sessions. The data collection began in 14<sup>th</sup> August 2021 and lasted until 29<sup>th</sup> September 2021.

### *Observation*

The participant observational protocol of this qualitative study include “researcher perceptions of the personal dynamics of the group, motives of the members

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<sup>218</sup> Kate Raworth et al., “Conducting Semi-Structured Interviews” (Oxfam, 2012), <[www.oxfam.org.uk/policyandpractice](http://www.oxfam.org.uk/policyandpractice)>, (accessed 25 March 2019).

and non-verbal cues used, among others.”<sup>219</sup> The point is to focus on interactions and behaviours of the social actors in the organisations’ and events they have organised - those which are relevant to and significant for the objectives of the study. In this regard, researcher had attended events organised by ASYRAAF in 2019<sup>220</sup> and KEMUDI in 2014<sup>221</sup> and 2021.<sup>222</sup>

### *Library research*

It includes “identifying and locating sources that provide factual information or personal /expert opinion on research question.”<sup>223</sup> This is highly necessary to verify informations gathered through interviews and observation. Among important books are those related to formation, preservation or assimilation of their identity locally or globally. The followings are explanation of data analysis.

### **1.6.2 Data Analysis**

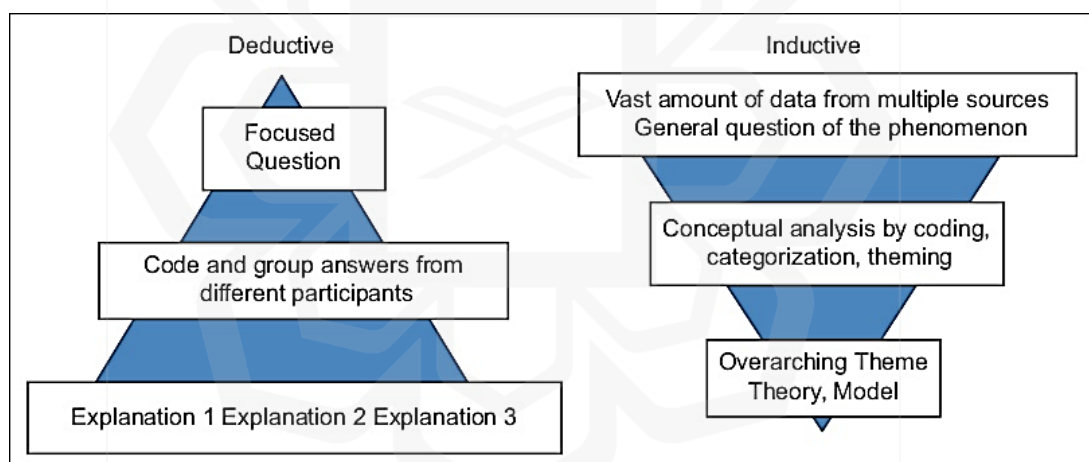


Figure 1.1:Process of Qualitative Data Analysis

<sup>219</sup> Ralph Hall, *Applied Social Research: Planning, Designing and Conducting Real-World Research* (Claremont: Palgrave Macmillan, 2008), 160.

<sup>220</sup> The event is the 15<sup>th</sup> Annual General Meeting of ASYRAAF on 26<sup>th</sup> October 2019 at Pusat Pengajian Islam, Ribath al-Asyraaf, Lot 1942, Kampung Bukit Besar, Mukim Banggol, Cukai, Kemaman, Terengganu.

<sup>221</sup> KEMUDI’s Monthly Talks from April 2014 to February 2015 at Darul Muhibbin, Jalan Dataran Wangsa, Kuala Lumpur. The talks are based on KEMUDI’s 10 Malay pillars. Researcher participated in one programme dated 18<sup>th</sup> January 2014.

<sup>222</sup> KEMUDI’s *Kursus 1 Akademi Watan* under the theme *Formula Haramain* was conducted every Sunday from 5<sup>th</sup> September to 24<sup>th</sup> October 2021, at 10:00am until 12:00pm, registration fee is RM50.00. Outside speakers were invited. Please refer to Appendix 3.3

<sup>223</sup> Mary W. George, *The Elements of Library Research: What Every Student Needs to Know* (Princeton: Princeton University Press, 2008), 6.

Figure 1.1 summarises the overall process of qualitative data analysis in this study.<sup>224</sup> Since this study is of descriptive and interpretive research design, the qualitative data analyses that compare two organisations utilises thematic analysis to “bridge” the two designs.<sup>225</sup> The thematic analysis in this study involves deductive coding. Pre-defined codes (Code and group answers from different participants) are inspired by the organisational theory and implemented through the semi-structured interview questions (Focused Question). Details of coded interview data are presented in findings relevant to organisational elements in Chapter Two and Three (Explanation 1, 2 and 3). Also, this study applies inductive approach to arrive at interpretive data analysis as far as determining the variant of identity adopted by the organisations. Findings in Chapter Two and Three supply vast amount of data from multiple sources when paired with general question of phenomenon i.e. ‘what is the identity variant?’ spearheaded the relevant conceptual analysis by coding or categorisation or theming the findings. The findings (Overarching Theme or Theory or Model) are presented in Chapter Four of this study.

#### *Positionality, reflexivity*

In terms of positionality,<sup>226</sup> this study seeks to apply the advantage of insider’s approach while ultimately highlights an outsider positionality in analyses of findings. It is an insider’s approach because there exists a familial connection that grant the insider’s “reflexivity”<sup>227</sup> status through access to the fieldwork site and targeted participants. Reflexivity as critical indicator aims to constantly “monitor, or even audit,” the research activity and apparently “personal experience is transformed into public, accountable knowledge”.<sup>228</sup>

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<sup>224</sup> Vinita Ravindran, “Data Analysis in Qualitative Research,” *Indian Journal of Continuing Nursing Education* 20, no. 1 (2019): 40–45, <[https://doi.org/https://doi.org/10.4103/IJCN.IJCN\\_1\\_19](https://doi.org/https://doi.org/10.4103/IJCN.IJCN_1_19)>, (accessed 25 October 2024).

<sup>225</sup> Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 541.

<sup>226</sup> Hanin Bukamal, “Deconstructing Insider–Outsider Researcher Positionality,” *British Journal of Special Education* 49, no. 3 (September 1, 2022): 327–49, <https://doi.org/10.1111/1467-8578.12426>. Positionality is a term used by Bukamal to position researchers in the research context that allow for the researcher’s identity to influence how the social phenomena are seen and understood.

<sup>227</sup> Linda Finlay, “Negotiating the Swamp: The Opportunity and Challenge of Reflexivity in Research Practice,” *Qualitative Research* 2, no. 2 (2002): 209–30, <https://doi.org/10.1177/146879410200200205>. Finlay examines five forms of reflexivity: personal introspection, intersubjective reflection, mutual collaboration, social critique, and discursive deconstruction.

<sup>228</sup> Finlay. p. 210.

In this research my background as insider is I am of Arab lineage but an outsider because I do not subscribe to the Arab Ḥadrami culture. A researcher is regarded as an ‘insider’ when they share attributes with the participants of the study, whereas they are considered an ‘outsider’ when they do not belong to the same group as the participants.<sup>229</sup> Most Sayyids who originated from Ḥadramawt were from Ḥusayn’s (the Prophet’s grandchild) lineage while my *Sayyid*’s ancestors were from Ḥasan. They were originally from Iran (Persia) who migrated to Sialkot, Pakistan then Ayutthaya, Thailand and was brought to Kedah by Regent Mahmud in 1920’s. This insider’s approach has not been highlighted as part of research concern although some researchers like Sharifah Zaleha Syed Hassan (2004), Syed Farid al-Atas (1997), Syed Naquib al-Attas (2011) and Sharipah Zubaidah Syed Ager (1990) and Suzana Othman (2001) were considered or assumed as insiders in this field of study.

## 1.7 SCOPE AND LIMITATION OF STUDY

Definition of Malaysian in this study refers to Malaysian Muslim regardless of their ethnicity. The main concern is to study Muslim identity portrayed by selected Muslim organisations and as such is necessary to focus on Muslims in this region respectively.

Another concern is this writer may be considered an insider to the ideology proposed by the organisations; some limitations should be expected in the overall process of data collection. Such is in terms of responses from interviewees who might respond differently with outsiders. This writer will adhere to suggestions by Dwyer and Buckle on the possibility to be “both outsider and insider instead of being insider or outsider.”<sup>230</sup> They write:

Holding membership in a group does not denote complete sameness within that group. Likewise, not being a member of a group does not denote complete difference. It seems paradoxical, then, that we would endorse binary alternatives that unduly narrow the range of understanding and experience. Accepting this notion requires that noting the ways in which we are different from others requires that we also note the ways in which we are similar. This is the origin of the

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<sup>229</sup> Virginia Braun and Victoria Clarke, *Successful Qualitative Research: A Practical Guide for Beginners*. (Los Angeles: Sage, 2013).

<sup>230</sup> Sonya Corbin Dwyer and Jennifer L Buckle, “The Space Between: On Being an Insider-Outsider in Qualitative Research,” *International Journal of Qualitative Methods*, vol. 8 (Alberta, 2009), 60 <<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.596.4039&rep=rep1&type=pdf>>, (accessed 27 November 2018).

space between. It is this foundation that allows the position of both insider and outsider.<sup>231</sup>

In the case of ASYRAAF, the researcher's insider-outsider status is an advantage for targeted social actors to respond naturally due to the researcher's belongingness to the group. As far as KEMUDI is concerned, the researcher's insider-outsider status may prompt the respondent to be selective in sharing information unless the researcher establishes an independent and objective rapport.

## 1.8 OVERVIEW OF THE STUDY

This research consists of five chapters. **Chapter One** introduces the state of Muslim identity in Malaysia. It narrows down to contextualising ASYRAAF and KEMUDI, each representing minority Arab-Malay Muslim and majority Malay-Arab Muslim identity. The highlight on research problems come next., followed by the research questions and justifications of the study. The details on the significance of the study are succeeded by the objectives of the study. This chapter also reviews related and relevant literature, discusses and justifies conceptual framework for analysis, explains type of data analysis and states the scope of the study.

**Chapter Two** is dedicated to the first research objective. It records and comparatively analyses the historical origins of both organisations, identifies their overt and covert motives as well as expectations and perspectives towards their own organisations and others. It will also try to demonstrate (if any) global networking related to the organisations. ASYRAAF and KEMUDI's organisational Objectives, Resources and Structures will be presented in detail. It will comparatively analyse information supplied by the organisations to find their similarities and differences.

**Chapter Three** concentrates on the second objective. It will comparatively enumerate Strategies and Tactics of each organisation, followed by how they manage their Targets. It will also investigate the changes (if any) that may affect their organisational objectives (visions or missions). The crux of the chapter is to determine the variant of identity adopted by their organisations.

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<sup>231</sup> Ibid.

**Chapter Four** elaborates the organisational variants of Muslim identity. The discrete ASYRAAF's Arab-Malay Muslim identity is discussed alongside the discreet KEMUDI's Malay-Arab Muslim identity. The implications of both organisations' pursuance of Muslim identity to Malaysians is discussed following three elements of National Integrity Plan (NIP); politics, Civil Society Organisation (CSO) and religion. This, at least the most viable way to ascertain the extent of such identity's reliability with and conformity to Malaysian national aspiration.

**Chapter Five** summarises all findings in the previous chapters. Its analyses and discussions will re-address research questions stated in the first chapter to further reinstate related significant findings. It will also mention limitations and shortcomings in the study and propose recommendations for further study.

## **1.9 CONCLUSION**

Islam is a universal religion whose believers transcends geographical and ethnical boundaries. However, expression of Muslim identity is influenced by Divine guideline and its interpretation by diverse socio-cultural development of Muslim society. In Malaysian context, one such identity is the merge between ethnic and religion to give birth to Malay, Chinese, Indian, Arab and other Muslim variations. As the majority, Malay-Muslim identity enjoys privileges recognised in the Federal Constitution. The Arab-Muslim offers different experience. As the "original" bearer of Islam, their choice to be officially identified as Malays came from the pressure and popularity of global nation state phenomenon that also affected Malaya before the advent of independence. However, the pride of one's Arab origin is never forgotten while being a Malay is a survival. The comparative study of ASYRAAF and KEMUDI is among the pioneering attempt to analyse the strategies and tactics of ethno-religio organisations in pursuing their Arab-Malay Muslim and/or Malay-Arab Muslim identity among Malaysians.

## CHAPTER TWO

### THE ORIGIN OF ASYRAAF AND KEMUDI AND THEIR ORGANISATIONAL STRUCTURES, OBJECTIVES AND RESOURCES

#### 2.0 INTRODUCTION

ASYRAAF and KEMUDI are established to maintain and promote the legacy of the esteemed identity and status: Arab-Malay Muslim versus Malay-Arab Muslim. They are also platforms to institutionalised social identity backed with religious ideologies in the era deemed threatened by globalisation. The following will deal with the origin and function of both organisations in detail.

#### 2.1 THE ORIGIN OF ASYRAAF <sup>232</sup>

The idea of ASYRAAF began in December 2002. It was recorded that Tuan Syed Mohd Shaiful bin Syed Abdul Aziz Jamalullail together with Tuan Syed Padzil Barakbah bin Syed Ahmad Barakbah met Tuanku Regent of Perlis DYMM Tuanku Syed Faizuddin

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<sup>232</sup> Adminasyraaf2014. "Sejarah Penubuhan Asyraaf Malaysia," 2015, *Laman Web Rasmi Asyraaf Malaysia* (blog), May 10, 2015, <<https://asyraafmalaysia.com/2015/05/10/sejarah-penubuhan-asyraaf-malaysia/>>, (accessed 29 February 2020). Based on accounts by Syed Mohd Shaiful Jamalullail in the official webpage of Persatuan Kebajikan Asyraaf Malaysia dated May 10, 2015. Also, a three session interviews with important ASYRAAF members via Google Meet platform were conducted to confirm the online information. Two interview sessions were conducted (each is one hour and 30 minutes and two hour and 15 minutes) with active administrative members stationed in Terengganu, Malaysia and one session (one hour and 30 minutes) with the founder of ASYRAAF in Cairo, Egypt who had served as its founding Secretary. The interviews were conducted in Malay using list of semi-structured questions (please refer to Appendix 1.0) and responses were transcribed in Malay and translated into English (where necessary). For ASYRAAF, the questions related to this Chapter Two are as follows: 1. How did the idea to establish the *Persatuan Kebajikan Asyraaf Malaysia* (henceforth, ASYRAAF) originate and why was it only realised during the millennium era?; 2. What is the current address? (if any); 3. How does ASYRAAF generate financial resources or assets apart from membership fees, and how are these managed?; 4. What was the estimated number of ASYRAAF members in 2020?; 5. What is the rationale behind the categories of ordinary and associate membership, and why does membership require the endorsement of active members?; 6. In which states do ASYRAAF have branches?; 7. Please provide some organisational information. Information about *Pengajian Ribath al-Asyraaf*, an institution under ASYRAAF's management, and *Akademi Huffaz As-Syariff* in Egypt (founding idea, initial capital, ownership of land/building for the institution).

Ibni Syed Sirajuddin Jamalullail at BUMITA office in Kangar, Perlis to discuss on the need for an organisation. The Regent gave his royal approval to be both Patron and Advisor of the body. The royal meeting inspired both personalities to arrange informal meetings in Perlis that lasted for about a week with others, namely Tuan Syed Muzammil Jamalullail, Tuan Syed Aidil Jamalullail, Tuan Syed Murtadza Barakbah and Tuan Syed Azri Al-Haddad. The first general meeting was set on one Friday night of 2<sup>nd</sup> January 2003 at the residence of Tuan Syed Mohammad Syed Sheikh As-Saggaf, witnessed by the presence of the other seven members.

The consensus had agreed to name Syed Omar al-Saggaf as the President and Tuan Syed Padzil Barakbah as the Vice President whilst Tuan Syed Mohd Shaiful Jamalullail was elected as the Secretary with his vice entrusted to Tuan Syed Azri Al-Haddad. The Treasury post was given to Tuan Syed Yusof Al-Aidid and Tuan Syed Mohammad Al-Saggaf as the only committee members. Another individual present was Tuan Syed Abu Bakar from Penang who was appointed as the observer of the meeting. At first, the society is known as *Persatuan Kebajikan Ba-Alawi Malaysia* (The Welfare Society of Malaysian Ba-Alawi) or PEKABA. The draft of constitution was prepared by the Secretary and was passed after the second special meeting. In February 2003 it gained approval of Register of Society in Perlis, followed by Registry of Society Malaysia on 8<sup>th</sup> July 2003.

In May 2005 the society has adopted a new name, *Persatuan Kebajikan Asyraaf Malaysia* (The welfare society of Malaysian Asyraaf) or ‘Asyraaf’ [sic] meaning ‘noble descent’. It was taken from the word *Syarif* (pl. *Asyraaf*), a title highly associated to both descendants of Prophet’s grandsons, Ḥasan and Ḥusayn. The change was made to welcome the family whose origin was not from Hadramawt. Among others are *al-Musawwi*, *al-Mahdali*, *al-Bukhori*, *az-Zawawi*, *al-Qudsi*, *al-Qadiri*, *al-Hasyimi*, *al-Dahlani* and *al-Jailani*. This has widened the membership eligibility while at the same time maintaining its previous objectives in uniting the families to revivify the spirit of charities initiated by the family’s ancestors.

Between 2011 and 2012, ASYRAAF members were recorded to amount 1000 people.<sup>233</sup> Generally, the main objective is to promote brotherhood<sup>234</sup> and maintain the

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<sup>233</sup> sinarharian, “Pertahan Syed Dan Sharifah,” *Sinar Harian*, September 12, 2011.

<sup>234</sup> Syed Mohd al-Bakir bin Syed, an interview by author, Google Meet, August 14, 2021.

welfare of its members as well as to religiously safeguard the position of the Prophet's family (*ahl al-bayt*).<sup>235</sup>

### 2.1.1 Early development

The initiative to safeguard the genealogies from foreign elements and against pseudo-*Sayyid* was intense to result in the official launch of Rabithah al-Alawiyah in Jakarta (est. 1928) or “The ‘Alawi Bond [sic].”<sup>236</sup> It is basically the union of the descendants of the Prophet (S.A.W.). Rabithah al-Alawiyah (hereinafter: Rabithah) and Naqobatul Ashrof al-Kubro are responsible for keeping and updating their noble family records by collecting the Hadrami *Sayyid* genealogical information together with issuing identity documents.<sup>237</sup> Such effort is highly essential to protect the family's authenticity. Later, similar organisations branched out in different cities in the Malay-Indonesia world. One example in Malaysia is PEKABA/ASYRAAF organisation (est. in 2003). However, history shows that the establishment of ASYRAAF was preceded by earlier organisations.

On 5<sup>th</sup> February 1959, Rabithah sent a memorandum to its Singaporean branch asking all family members in Singapore and Malaya to register themselves as initiative to safeguarding their nobility, integrity and unity among the Muslims therein.<sup>238</sup> In Malaysia, the earliest record on societal unit among the Arab is known as *Persatuan al-Amin Terengganu* (est. 1976) in Terengganu.<sup>239</sup> Thus, special dedication to *Persatuan al-Amin*<sup>240</sup> is necessary to better position ASYRAAF's role in the Malaysian Arab society. Mahayudin Yahaya as the only contributor in this matter, writes that the establishment of the organisation was necessary following the awareness that there were

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<sup>235</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1984), 58-62.

<sup>236</sup> Ho, *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean*, 180.

<sup>237</sup> Arai, “AlKisah and the Sayyid Community in Indonesia,” 249.

<sup>238</sup> Abdullah. Abdul Rahman Tang, “Arab Hadramis in Malaysia: Their Origins and Assimilation in Malay Society,” in *The Hadharami Diaspora in South-East Asia: Identity Maintenance or Assimilation?*, ed. Ahmed Ibrahim Abushouk and Hassan Ahmed Ibrahim (Leiden: Brill, 2009), 49; Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang*, 57.

<sup>239</sup> as cited by Mahayudin Yahaya, 58-59.

<sup>240</sup> Persatuan Al-Amin Negeri Terengganu, “Pengenalan,” *Persatuan al-Amin Negeri Terengganu Darul Iman*, 2012. <<http://alamin-terengganu.blogspot.com/>>, (accessed 14 January 2021)

disunity and misunderstanding among the family of Sayyids that impacted their economic downturn. Thus, the main objectives of *Persatuan al-Amin Terengganu* are:

- strengthening the bond of brotherhood among its members in Terengganu and the whole Malaysia
- maintaining the welfare of its members and public.
- helping members on matters related to daily life, marital issues and finding ways to upgrade the economy of its community's.
- providing education and nurture good conduct among members and their families.
- giving proper attention to matters related to religion, education, economy, welfare and development.

Previously, the main office was located at No. 54, Kampung Hiliran Masjid, Kuala Terengganu. In 2012, the office moved to a new premise, at No. 509, Jalan Pintasan Gong Kapas, 21100, Kuala Terengganu. The organisation holds registration No. 260 and hosts *ahl al-bayt* (the preferred term they addressed themselves) from all over the state of Terengganu. At that time, the above gestures were seen by Mahayudin Yahaya as congruent with the Fourth Malaysian Plan to restructure the society and abolish poverty. However, he also points to others who may see it as a move for the Arab-Malay Muslim to restore and strengthen their position among Malaysians. In fact, in the initial stages of its development, he mentions one major challenge was to convince the non-Sayyid that the spirit of union was free from tribalism. Such explains the wisdom behind universal choice of the name of *Persatuan al-Amin* (Society of the Trusted Ones) instead of *Persatuan Kaum Syed* (Society of the Community of Syed). However, the top organisational structure was strictly given to the Sayyids (Arab) from Terengganu. Membership of Sayyids from other states or non-Sayyids are welcomed but only as allied members. It is not a surprise that the objectives of *Persatuan al-Amin* later inspired those of ASYRAAF's (please refer to sub-topic 2.3.1 Objective). It is non-exaggerative to imply that similar consideration and awareness are re-reflected in the millennium through the establishment of ASYRAAF. The necessity for ASYRAAF especially in the era of millennium is justified. The increasing number of Sayyid's families in Malaysia needs proper management in terms of leadership and other

welfares as supported in Islamic jurisprudence.<sup>241</sup> Having mentioned that it is relevant to next deal with ASYRAAF's organisational structure, objective and resource.

## 2.2 ASYRAAF: OBJECTIVES

ASYRAAF's founding president, Prof Dato' Syed Omar Bin Syed Mohd As-Saqqaf, in his keynote address,<sup>242</sup> emphasises on the significant roles and responsibilities of the family to continue the legacy of habitual goodness and spread Islam in the Malay Archipelago. Previously, he argued that ASYRAAF is not established to take pride in one's pedigree (*membanggaan keturunan*) or endorse tribalism (*meniup semangat perkauman*) or compete with others (*berlumba dengan sesiapa*). However, it is this awareness that modernity has made our family (*Alawiyyin kita*) lacking behind in doing religious welfare and charity that there is a dire need to have ASYRAAF to pursue certain objectives.

His reminiscence of the ancestral legacy includes their knowledge, dedication, patience, humility and hard work backed with strong faith. These virtues have won the hearts of people and they turned to this family for help; such includes locating lost cows and treating colic babies at night. It was no wonder that in olden days, even the Malay Sultans took advisors from among the Arab community (Ba-Alawi) because the family's ancestors highly followed examples laid down by the Messenger of Allah. Most of them were not public preachers delivering sermons everywhere; instead, their primary focus in da'wah was promoting and embodying good conduct. However, today's Arab (Ba-Alawi) have lost that identity causing people's irreverence and disrespect. He further reminds of their forefathers' strenuous efforts to establish religious schools namely Madrasah al-Junid and Madrasah al-Saggaf in Singapore, Madrasah Alawiyyah in Perlis, Madrasah al-Attas in Johor, Madrasah al-Masyhur in Penang; not to disregard that they initiated those breeding cradles of aspiring scholars in this region. Thus, ASYRAAF is established to continue the legacy focusing on the following objectives:

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<sup>241</sup> Syed Mohd Fadhil al-Aydrus, mentions the rulings in management of Prophet's family as written in Chapter 8 (*al-wilayah al-niqabah ila zawi al-ansar*) of *Kitab Al-Ahkām As-Sultāniyyah wa Al-Wilāyah Ad-Dīniyyah* by Abī al-Ḥasan 'Alī Ibn Muhammad al-Mawardi. Interview by author, Google Meet, August 14, 2021.

<sup>242</sup> Adminasyraaf2014. "Aluan Presiden Asyraf Malaysia." *Laman Web Rasmi Asyraf Malaysia* (blog), August 13, 2015. <<https://asyraafmalaysia.com/2015/08/13/aluan-presiden-asyraf-malaysia/>>, (accessed 23 January 2021).

### 2.2.1 The List of ASYRAAF's Objectives

The objectives of ASYRAAF are:

- i. to unite and strengthen brotherhood among members and public.
- ii. to enliven and nurture awareness and responsibility towards true understanding/appreciation of Islam to promote its ideal and comprehensive values.
- iii. to promote habitual goodness of the souls and characters so to nurture individuals with high morals.
- iv. to give due reverence to oriental customs (*budaya timur*), high characters and ethics as norms of oriental societies (*masyarakat timur*).
- v. to encourage a sense of civic, social and welfare responsibility among members.
- vi. enjoin in comprehensive development that encompasses spiritual, moral, social and economic progress of members. Some activities suggested to achieve the above objectives are:
  - a. sports, cultural and arts.
  - b. talks, speech and forum.
- vii. Profits gained from any business transactions will (in priority) serve the benefits of the organisation and no members are entitled to the share. However, if for the sake of noble cause, the organisation has the right to allow salaries and/or expenses paid to contributing member(s) or non-member(s).
- viii. (including) Charity shows, Syariah compliance entertainments, collect donations (subject to approval by the local authorities and organisation registries) to increase revenues.
- ix. (including) Purchasing, rental and developing or acquisition of any property (house, building or land) from time to time aims at fulfilling the objectives of the organisation.
- x. (including) Management (selling or any related actions) of the property of the organisation.

## 2.3 ASYRAAF: RESOURCES

To achieve its organisational objectives, ASYRAAF relies on firstly human capital, recruited through volunteered membership.

### 2.3.1 Human (Membership and Labour)

There are three types of membership: ordinary/common (*biasa*), allied (*bersekutu*) and life-long (*seumur hidup*). Application for membership should be proposed and recommended by two active members for the sake of authentication. Somehow, the organisation still reserved the absolute power to reject any application without any reason. Ordinary membership is exclusively from the descendants of Ḥasan and Ḥusayn aged 18 years and above. The privileges include holding posts and the right to vote in the organisation. The only difference with allied members is they are not eligible for any posts and have no rights to vote. So far, the number of allied memberships of non-*Sayyid*'s spouses and/ or *muhibbin*<sup>243</sup> are little. Common members who paid lump sum fees of RM 200.00 together with RM5.00 registration fee is entitled to life-long membership. Another option is to pay the annual fee of RM12.00. Due to the unfavourable response to the amount of life-long membership fee, it was revised and reduced to RM30.00 after a few years. Following the reduction, a campaign has been ongoing to recruit more members.

An additional financial resource comes from personal contributions, which are specifically collected for the annual general meeting and Family Day. These are usually done in conjunction with Eid celebrations with talks and litanies like *haul*, *ratib* and *mawlid*.<sup>244</sup> It is recorded that the amount spent was about RM5000.00 per year. This gathering is especially significant because this is the only meeting platform whereby all families throughout Malaysia gather to strengthen the *ukhuwwah* (brotherhood) among them.

As far as university students are concerned, they need to obtain written approval from their respective Vice Chancellors. Membership forms are available online or can

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<sup>243</sup> Non-*Sayyid* Muslims who love the Prophet's family or *ahl al-bayt*, regardless of racial types.

<sup>244</sup> Further elaboration is found in discussion of spiritual training under Tactics of ASYRAAF.

be obtained from the General Secretary of ASYRAAF as well as secretaries of all its active branches from Perlis, Pahang, Negeri Sembilan, Terengganu and Sarawak. ASYRAAF's state membership is automatically considered member of ASYRAAF (Malaysia). Aspiring new members from states yet to join national ASYRAAF are allowed to join the abovementioned states or they could straightforwardly apply as a member of ASYRAAF (Malaysia).<sup>245</sup> It was recorded that in 2011, the number of members was 300 people.<sup>246</sup> In 2012, the members reached 1000 people.<sup>247</sup> In 2021, the registered number of members are estimated around 718 people from 4 states.<sup>248</sup> The reduced numbers are caused by several factors particularly unrenewed membership and state branch fails to do annual general meeting and legal registration faces termination.

### 2.3.2 Learning

Learning as a resource include imparting doctrinal legacy groomed through religio-cultural activities and educational institution. The religio-cultural activities are *mawlid*, *tawsiyah* (religious talk) and family day. Talks related to family's issues are closed to public. Other religious talks are uploaded to Facebook live streaming. Some examples are discussed in tactic of ASYRAAF.<sup>249</sup> As far as educational institution is concerned, the local one is *Pusat Pengajian Ribath al-Asyraaf (Ribath al-Asyraaf Educational centre)* located at Lot 1942, Kampung Bukit Besar, Mukim Banggul, Cukai, Kemaman, Trengganu. The buildings are constructed on a *wakaf* land owned by a strong supporter of ASYRAAF.<sup>250</sup> Another is *Akademi Huffaz As-Syariff* [sic] in Egypt. This private centre specialises in *tahfiz* (Qur'ānic memorisation) training along with other academic

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<sup>245</sup> Adminasyraaf2014. "Borang Keahlian Asyraaf." *Laman Web Rasmi Asyraaf Malaysia* (blog), April 5, 2016. <<https://asyraafmalaysia.com/2016/04/05/borang-keahlian-asyraaf/comment-page-1/#comment-77>>, (accessed 23 January 2021).

<sup>246</sup> Rubiah Omar, "Peluang dalam ilmu agama," *Sinar Harian*, July 12, 2011. <<https://www.facebook.com/photo?fbid=108211572608144&set=pb.100002579064961.-2207520000>>, (accessed 23 January 2021).

<sup>247</sup> Syed Abdullah Syed Osman Jamalullail, "Pertahankan status Syed dan Sharifah," *Utusan Online*, January 13, 2012; Sinar Harian, "Pertahankan Status Syed dan Sharifah," *Sinar Harian*, September 12, 2011. <<https://asyraafmalaysia.com/2016/04/05/keratan-akhbar/>>, (accessed 23 January 2021).

<sup>248</sup> Syed Mohd al-Bakir bin Tuan Taufik al-Aydrus, interview by author, Google Meet, August 14, 2021.

<sup>249</sup> Please refer to sub-heading 3.1.2.3 (Intellectual Discourse).

<sup>250</sup> Syed Mohd Sah Bin Syed Jaafar Al-Yahya was the *mudir* (principal) of the school and executive committee of ASYRAAF from 2014 to 2017. At the time of writing, the *mudir* is his son, Syed Shahrulnizam Bin Syed Mohd Sah Al-Yahya who is also the Vice Secretary of ASYRAAF beginning 2019.

fields. It is owned by a Malaysian who was also a former ASYRAAF founding Secretary, Syed Mohd Shaiful bin Syed Abdul Aziz Jamalullail. He perceives it as a continual involvement with ASYRAAF and its inspiration.<sup>251</sup>

### **2.3.3 Legitimacy and Facility**

Resources related to legitimacy and facility include legal registration, finance and basic infrastructure. ASYRAAF holds registration No. of PPM-011-09-07082003 and operated at No. 171, Mapung Gong Kapas, Kuala Terengganu, Terengganu. The organisation is solely funded by member's fees and donations. The fund goes to Annual General Meeting and family day as well as donated to the less fortunate among the family. Virtual platforms like Website, Telegram, WhatsApp, YouTube, Instagram<sup>252</sup> and especially Facebook are efficiently utilised especially for sharing religious knowledge, discussion on canonical family responsibilities (privilege of *ahl al-bayt*, *kafā'ah* and their welfare), advertising commercial products as well as other outdoor familial and religious activities. It is important to highlight that Facebook followers are not considered as members of ASYRAAF since official membership is preceded by paid registration and members' authentications. However, for the purpose of record, a public Facebook group of *Persatuan Kebajikan Asyraaf Malaysia* (Asyraaf) has 1452 followers in August 2022.<sup>253</sup> On the other hand, a private Facebook group named Asyraaf Malaysia has 1198 followers.<sup>254</sup>

## **2.4 ASYRAAF: STRUCTURES**

Firstly, the structure of ASYRAAF follows a bottom-up management approach. The following are the details.

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<sup>251</sup> Personal communication, Syed Mohd Shaiful Jamalullail bin Syed Abdul Aziz (Seif Jamalullail), Facebook posting November 12, 2012.  
<<https://www.facebook.com/photo?fbid=4776558412811&set=gm.290703977714388>>. He reiterates it in the interview session done on 25<sup>th</sup> September 2021.

<sup>252</sup> asyraafmalaysia (@asyraafmalaysia). "Asyraaf Malaysia." n.d.  
<<https://www.instagram.com/asyraafmalaysia/>>.

<sup>253</sup> Persatuan Kebajikan Asyraaf Malaysia (Asyraaf). "About," Facebook, August 25, 2022.  
<[https://www.facebook.com/asyraaf.my/about/?ref=page\\_internal](https://www.facebook.com/asyraaf.my/about/?ref=page_internal)>.

<sup>254</sup> Asyraaf Malaysia. "Member," Facebook, August 25, 2022.  
<<https://www.facebook.com/groups/251594834958636/members>>.

## 2.4.1 Management: bottom-up approach

Structurally, ASYRAAF adopts a bottom-up approach exemplified in the Annual General Meeting held every year since its inception. It is the event where important decision-makings are made. It reflects that this bottom-up decision-making approach is highly revered. Its top management consists of a Patron, an Advisor (new post in 2019), a President, Vice President, Secretary, Vice Secretary, Treasurer, Vice Treasurer, Executive Committee, and two auditors as seen in Figure 2.1.

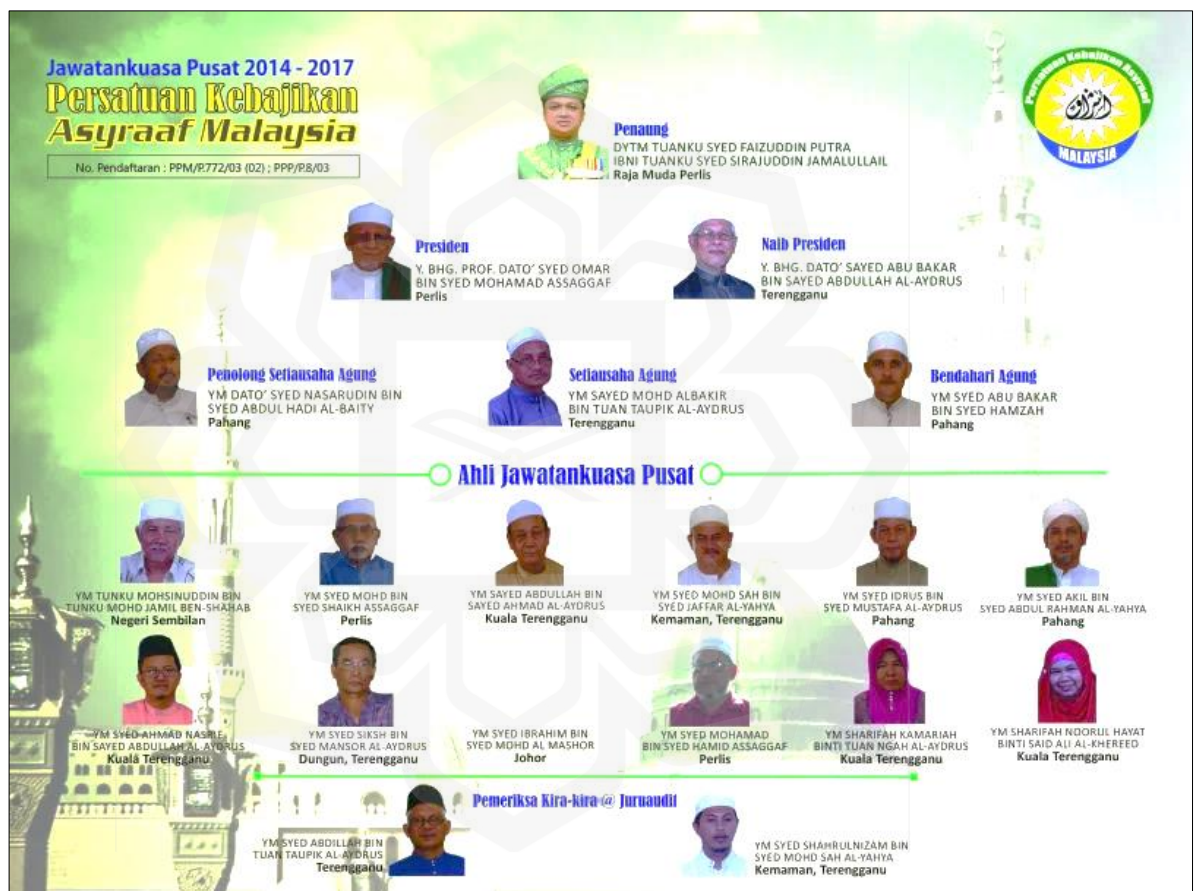


Figure 2.1: ASYRAAF Organisational Structure 2014-2017<sup>255</sup>

In normal circumstances, the chosen committee will serve on a three-year term basis and most of them are re-elected for the following terms. The organisation also

<sup>255</sup> Adminasyraaf2014. "Carta Organisasi Jawatankuasa Asyraaf Pusat 2014-2017," *Laman Web Rasmi Asyraaf Malaysia* (blog), April 7, 2016. <<https://asyraafmalaysia.com/2016/04/07/carta-organisasi-jawatankuasa-asyraaf-pusat-2014-2017/>>, (accessed 29 February 2020).

takes pride on the crowning glory of the *Sayyid*'s political success in Perlis to elicit His Majesty's patronage in the organisation. The following highlights the evolution of ASYRAAF's organisational structure.

*Development from 2019 onwards*

The 15<sup>th</sup> Annual General Meeting on 26<sup>th</sup> October 2019 at *Ribath al-Asyraf* witnesses a step down of the founder president to become life-long advisor due to his uncompromising health issue shared during ASYRAAF Annual General Meeting on 26<sup>th</sup> October 2019. The deceased of one female representative, Sharifah Kamariah Binti Tuan Ngah Al-Aydrus in 2019 also needed replacement. Thus, Figure 2.2 displays the latest adjustment of ASYRAAF's organisational structure (at the time of writing).



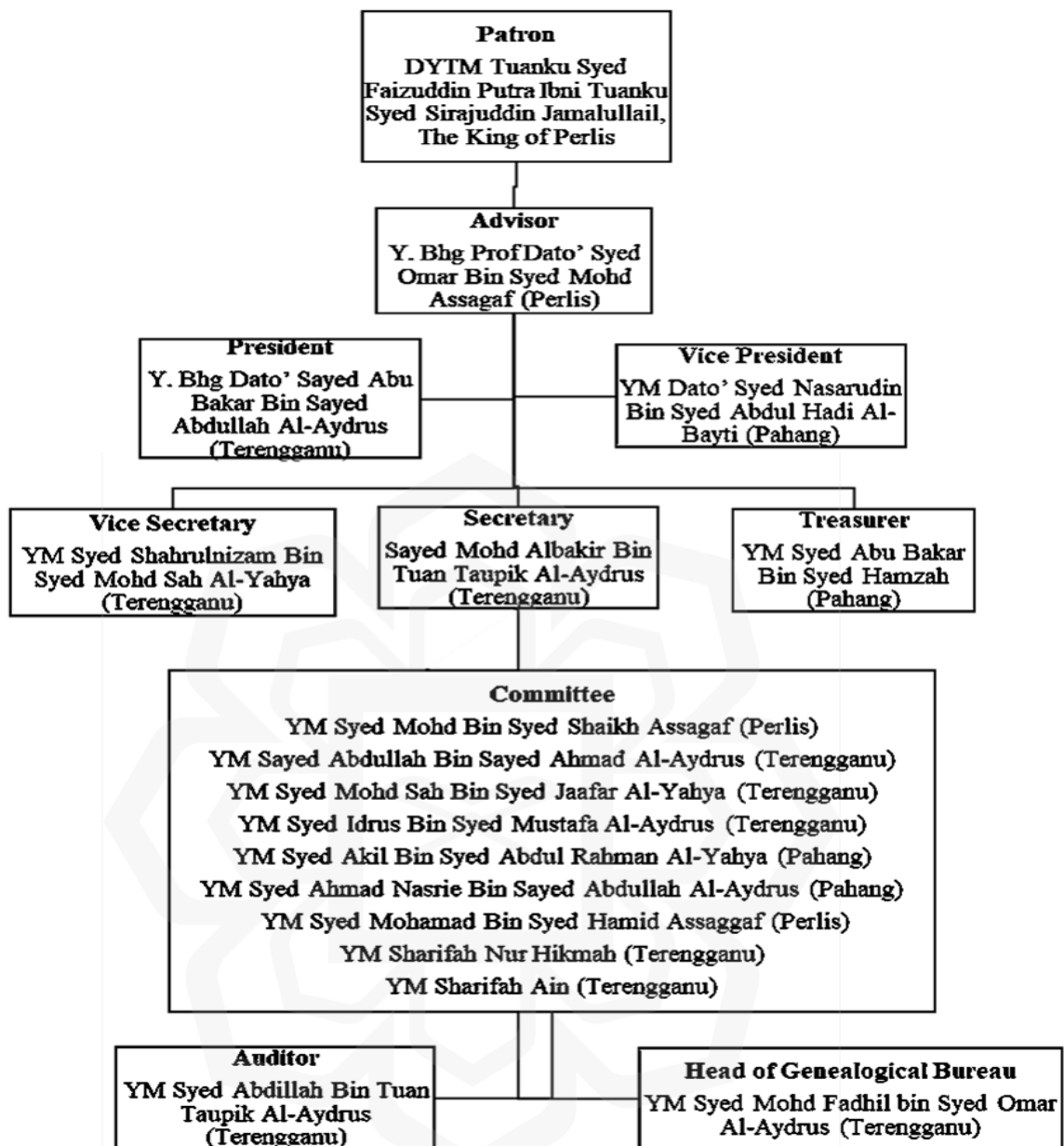


Figure 2.2: ASYRAAF Organisational Structure 2019

#### 2.4.2 Leadership

The founding President, Prof Dato' Syed Omar Bin Syed Mohd Assaqaf served as Malaysian Ambassador to the Kingdom of Saudi Arabia from 2<sup>nd</sup> September 2003 to 21<sup>st</sup> September 2013. He was also a permanent representative of Malaysia for OIC (Organisation of Islamic Cooperation). In academic field, he was among the board of

governors of Malaysian based, Al-Madinah International University and currently Kolej Universiti Islam Perlis (until 31<sup>st</sup> December 2021). He was the President of ASYRAAF until 2019. At the time of writing, despite his compromising health condition, he proves his loyalty and dedication by continuing to serve ASYRAAF as the Honorary Advisor.

Another significant figure is Dato' Sayed Abu Bakar Bin Sayed Abdullah Al-Aydrus was the Vice President of ASYRAAF since 2014 and was elected in consensus to replace the founding President after the latter stepped down due to health issues. He has held the post of officer in the Ministry of Youth, Sport and Cultural for 26 years since 1973. He retired as Head Director of Sports in 1999. He coached Malaysian Speak Takraw team in SEA games Indonesia in 1982, trained coaches and was a badminton champion in Terengganu. He was also a President in other NGOs like Badminton Club in Terengganu and he holds the post of Yang DiPertua of Terengganu Pensioner Society. He also holds the Honorary Advisor of ASYRAAF Terengganu, at the time of writing.

Dato' Syed Nasarudin Bin Syed Abd Hadi as the Vice President, has more than 25 years of experience as an advocate & solicitor. He has joined Messrs Radzi & Abdullah in Kuantan, Pahang Darul Makmur as a partner since 1988. He also has experience as a Local Councilor for Majlis Daerah Pekan.<sup>256</sup> He was appointed the Vice Secretary of ASYRAAF in 2014 and continues his contribution in ASYRAAF ever since.

It is apparent that ASYRAAF is comfortable with the democratic style leadership for which everybody respects and supports consensus decision-making, exchange of ideas and collective manpower. This type of leadership appreciates creativity among members and rewards them accordingly. Praising the majority's opinion has its drawback because it tends to less acknowledge the minority's, despite its validity and relevance. This is true when it comes to different opinions in some strategical ideas adopted by ASYRAAF as we shall encounter later in Chapter Three.

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<sup>256</sup> MESSRS RADZI & ABDULLAH-Advocates & Solicitors, "Partners-MESSRS RADZI & ABDULLAH," April 25, 2022. <<http://www.radziabdullah.com.my/partners/>>, (accessed 29 February 2020).

### 2.4.3 Network

ASYRAAF's network refers to its state-level affiliates. They have shared membership and use national ASYRAAF logo but with the state added underneath. Examples are Terengganu, Pahang, Negeri Sembilan, Perlis and Sarawak (please refer to Appendix 2.3). Recent development has seen families in Cambodia joining in March 2020.<sup>257</sup>

ASYRAAF Terengganu, established in 2004, is so far the most proactive of all branches. It is mostly their initiatives to organise religious and genealogical knowledge programmes, Family Days and Annual General Meetings, both at state and national levels.<sup>258</sup> It consists of 398 members with its top management are mostly the same persons who hold top management in national ASYRAAF.<sup>259</sup> For instance, its Honorary Advisor is Y. Bhg Dato' Sayed Abu Bakar Bin Sayed Abdullah Al-Aydrus who is also the President of national ASYRAAF and Sayed Mohd Albakir bin Tuan Taufik al-Aydrus, the Secretary of national ASYRAAF is the President of Terengganu branch (*Yang Dipertua*). ASYRAAF Terengganu youth club (*Kelab Belia Asyraaf Terengganu*)<sup>260</sup> with 799 Facebook followers and Terengganu Ahl al-Bayt Family (*Keluarga Ahlulbait Terengganu*)<sup>261</sup> with 1890 followers in December 2021 is a public platform that actively shares and update relevant activities. ASYRAAF Pahang was established in 2020 and has 40 members. It has 162 Facebook followers in 2021.<sup>262</sup>

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<sup>257</sup> Syed Mohd Albakir bin Tuan Taufik al-Aydrus relates the chronicle back before 2020. There was a *Sayyid* living in Cambodia who always commute from Cambodia to Terengganu. He was interested in the ASYRAAF society in Terengganu and had an intention to establish the same community in his homeland. According to him, there are 200 families in Cambodia, mostly from Al-Aydrus clan. On 20<sup>th</sup> February 2020, 15 members of ASYRAAF from Terengganu and Pahang, visited Cambodia and a month after ASYRAAF Kemboja was initiated. At present, due to international boundary, the affiliation is more of familial type without formal registration in Cambodia. An interview by author, Google Meet, August 14, 2021.

<sup>258</sup> Adminasyraaf2014. "Senarai Aktiviti Asyraaf Terengganu." *Laman Web Rasmi Asyraaf Malaysia (blog)*, May 10, 2015. <<https://asyraafmalaysia.com/2015/05/10/senarai-aktiviti-asyraaf-terengganu-2014-2015/>>, (accessed 29 February 2020).

<sup>259</sup> Adminasyraaf2014. "Jawatankuasa Tadbir Asyraaf Terengganu." *Laman Web Rasmi Asyraaf Malaysia (blog)*, July 20, 2015. <<https://asyraafmalaysia.com/2015/07/20/jawatankuasa-tadbir-asyraaf-terengganu-2015-2018/>>, (accessed 29 February 2020).

<sup>260</sup> Kelab Belia Asyraaf Terengganu. "Home." Facebook, September 23, 2011. <<https://www.facebook.com/Kelab-Belia-Asyraaf-Terengganu-251113354925541/>>

<sup>261</sup> Keluarga Ahlulbait Terengganu. "Home." Facebook, April 26, 2010. <[https://www.facebook.com/Keluarga-Ahlulbait-Terengganu-112281522143014/?ref=page\\_internal](https://www.facebook.com/Keluarga-Ahlulbait-Terengganu-112281522143014/?ref=page_internal)>.

<sup>262</sup> Asyraaf Pahang. "Home." Facebook, September 18, 2020. <[https://www.facebook.com/asyraafpahang/?ref=page\\_internal](https://www.facebook.com/asyraafpahang/?ref=page_internal)>.

In Negeri Sembilan, *Persatuan Asyraaf Negeri Sembilan*<sup>263</sup> was formerly *Persatuan Kebajikan Keluarga Syed Al-Hidayah*. It was initiated by the late Syed Sahab As-Sagaff and friends.<sup>264</sup> The name ‘Al-Hidayah’ was inspired by Al-Habib Hassan Al-Attas from Bā‘Alawī Mosque in Singapura to replace its original name *Darul Khusus* (ibid.). It has been in operation since 1986, constitutionally registered in 1989 before joining *Persatuan Kebajikan Ba’alawi Malaysia* (PEKABA) of Negeri Sembilan *Darul Khusus* on 17<sup>th</sup> April 2004, officiated by the then President of PEKABA Malaysia, Professor Syed Omar As-Sagaff (ibid.). Currently, there are 58 registered members.

ASYRAAF Perlis has been established in 2005 and currently has 222 registered members.<sup>265</sup> The Sarawak branch began in 2005 and their Facebook was initiated in 2013 and has 539 followers in 2021.<sup>266</sup> As far as international network is concerned, it was recorded that in 2005/6 Syed Mohsen al-Saggaf went to Tripoli, Libya to represent ASYRAAF Malaysia for the gathering of international Prophet’s family organisation.<sup>267</sup> This participation was seen as a symbol of ASYRAAF’s international recognition.

ASYRAAF aims to endorse unity and mutual relations among Muslims. It aspires to convey holistic understanding of Islam by observing good characters as a divine responsibility. However, it is quite ironic that tactically, the objectives and missions are best appreciated among its ordinary members and less likely the allied ones. Further discussion of these **Tactics** is reserved in Chapter Three. Until then, the following will revert to analyses of KEMUDI.

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<sup>263</sup> Adminasyraaf2014. “AJK Asyraaf Negeri Sembilan.” *Laman Web Rasmi Asyraaf Malaysia* (blog), March 19, 2016. <<https://asyraafmalaysia.com/2016/03/19/ajk-asyraaf-negeri-sembilan-2015/>>, (accessed 29 February 2020).

<sup>264</sup> ASYRAAF NS, “Persatuan Asyraaf Negeri Sembilan.” *Persatuan Asyraaf Negeri Sembilan*, November 17, 2008, <<https://asyraafns.blogspot.com/2008/>>, (accessed 29 February 2020).

<sup>265</sup> Syed Mohd Albakir bin Tuan Taufik al-Aydrus, an interview by author, Google Meet, August 14, 2021.

<sup>266</sup> Persatuan Kebajikan Asyraaf Sarawak. “Ahlan wa sahlān wa marhaban bikum.” Facebook, October 5, 2013. <<https://www.facebook.com/persatuankebijakanasyraaf.sarawak/posts/1386215571613909>>; Persatuan Kebajikan Asyraaf Sarawak. “About.” Facebook, 2021. <<https://www.facebook.com/AsyraafSarawak>>.

<sup>267</sup> Personal communication, Syed Mohd Shaiful Jamalullail bin Syed Abdul Aziz Jamalullaail (Seif Jamalullail), Facebook, September 15, 2011. <[https://www.facebook.com/groups/syed.n.sharifah/permalink/10150281434171503/?comment\\_id=10150281602386503](https://www.facebook.com/groups/syed.n.sharifah/permalink/10150281434171503/?comment_id=10150281602386503)>.

## 2.5 THE ORIGIN OF KEMUDI<sup>268</sup>

KEMUDI was born out of *Jelajah Mashur* programme on 17<sup>th</sup> March 2013. The programme organised at Yayasan Restu, Kompleks Taman Seni Islam was an attempt to recollect Malay elements and Islamic values claimed to suffer from disintegration by unconcerned others who kept a hidden agenda. Suzana or Bonda<sup>269</sup> Tun, the founder of KEMUDI is from a Malay-Arab descent. She is the great-great-grandchild of Tun Mutahir which according to her research was the last ruler of old Pahang. This notable ancestor, Tun Mutahir, was also recognised as Raja Bendahara Seri Maharaja Tun Abdul Rahman ibni Raja Bendahara Seri Maharaja (1847 -1863) whose genealogy comes as follow:<sup>270</sup>

Raja Bendahara Seri Maharaja Tun Mutahir (1847-1861) bin  
Raja Bendahara Siwa Raja Tun Ali (1806-1847) bin  
Raja Bendahara Paduka Raja Tun Koris (1803-1806) bin  
Raja Bendahara Paduka Raja Tun Abdul Majid (1777-1802) bin  
Bendahara Seri Maharaja Tun Abbas (1722-1736) bin  
Sultan Abdul Jalil Riayat Syah IV Johor (1697-1699) bin  
Bendahara Seri Maharaja Tun Habib Abdul Majid (1685-1697) bin  
Dato' Seri Maharaja Tun Dagang (n.d.) bin  
Sayyid Zainal Abidin, prince in Aceh court (n.d.) bin  
Sayyid Idrus, from Hadhramaut (n.d.)

<sup>268</sup> KEMUDI, "Profil KEMUDI (Persatuan Kesedaran Melayu Dan Islam)," 2013, 5. Also, a solo 2 hour and 30 minutes interview session with founder and founding President of KEMUDI from Shah Alam, Selangor were conducted via Google Meet platform to confirm the online information. The interview consists of semi- structured questions (please refer to Appendix 1.1) which responses were transcribed in Malay and later translated into English (where necessary). For KEMUDI, the relevant questions for this Chapter Two were as follows: 1. How did the idea to establish KEMUDI originate and why was it only founded in the millennium era?; 2. What is the current address? (if any); 3. How is selection of top committee members done?; 4. When is the Annual General Meetings?; 5. What and how is the membership process?; 6. How many members? How does KEMUDI generate and manage its financial resources?; 7. How does *Pertubuhan Kebajikan al-Isyraq Nusantara* relate with KEMUDI in terms of establishment, mission and vision, funding, and other related aspects?

<sup>269</sup> Bonda is a Malay word meaning mother usually used among the royals. Nowadays, among the common people, Bonda is adopted to signify strong Malayness identity to address elderly woman perhaps like Mother Theresa in the West. From the interview, (Tun) Suzana shares how the title was firstly addressed to her out of respect by early members and has been continued to be a norm by others alike. Suzana Othman, an interview by author, Google Meet, September 14, 2021.

<sup>270</sup> Tun Suzana Hj Othman, "Salasilah Induk Keluarga Bendahara & Zuriat Tun Seri Lanang," *Khazanah Bendahara Seri Maharaja* (blog), n.d., <<http://www.khazanahbendaharaserimaharaja.com/biodata-tun-mutahir-pahang.html>>; Suzana Othman, "Biodata Raja Bendahara Seri Maharaja:Tun Mutahir Tun Ali Pahang," *Khazanah Bendahara Seri Maharaja* (blog), n.d., <<http://www.khazanahbendaharaserimaharaja.com/biodata-tun-mutahir-pahang.html>>, (accessed 6 May 2020).

Suzana believes that she is the descendant of the Malay Sultan's first advisor (*Bendahara*) to the kingdom of old Malacca, Johor and Pahang. Her research into personal family genealogy found that she also shares blood relation with the Sultanate of Kedah. Thus, the title Tun is added to her pen name to signify her ancestral relation to the *Bendahara*'s family.<sup>271</sup>

The woman who fashions herself in black *jubah* (loose maxi dress) and *purdah* (face veil) holds a degree in Economics from Australia National University in 1985. She left her job in PETRONAS *Carigali* Sdn. Bhd to be a full-time housewife. Her keen interest in the history of Malay and Islam began in 2001. She studied her family origin to include the Malay royals, scholars and other cultural elements. She is married to Haji Muzaffar Dato' Haji Mohamad who co-author books related to the history and contribution of the Arabs (read: *ahl al-bayt*) in the process of Islamisation in the Malay World. She argues that existing history fails to convey the real version of history because it lacks support from genealogical study and is only good at copying the writings of the orientalist.<sup>272</sup>

Beginning 2001, Suzana focuses on publications of *ahl al-bayt* and Malay ruler series which instigate *ahl al-bayt*'s awareness and appeal to Malaysians. The books are:

- i. Muzaffar Mohamad & Suzana Othman. (2001). *Ahlul-bait (keluarga) Rasulullah SAW dan Raja-Raja Melayu*. Kuala Lumpur: al-Wasilah Enterprise.
- ii. Muzaffar Mohamad & Suzana Othman. (2002). *Ahlul-bait Rasulullah (SAW), Dinasti Melayu & akhir zaman*. Kuala Lumpur: Pustaka BSM Enterprise.
- iii. Suzana Tun Hj. Othman. 2003. *Seratus sepuluh soal-jawab Melayu Islam beraja: rahsia kemelut Melayu dan penawarnya*. Kuala Lumpur: BSM Enterprise
- iv. Suzana Tun Hj. Othman. 2008. *Menjejak warisan Melayu Islam beraja: menemukan kembali permata bangsa yang hilang*. Kuala Lumpur: Media Satria

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<sup>271</sup> Suzana Othman, "Perihal Penulis," *Khazanah Bendahara Seri Maharaja* (blog), n.d., <<http://www.khazanahbendaharaserimaharaja.com/perihal-penulis.html>>, (accessed 6 May 2020).

<sup>272</sup> Tun Suzana, "Tun Suzana Melayu Islam Beraja: Blogger's Biodata," Blogger, 2010, <<http://tunsuzana-mib.blogspot.com/>>.

- v. Suzana Tun Hj. Othman. 2009. *Ketuanan Islam dan pertuanan raja-raja Melayu: lintasan sejarah perkembangan gagasan Melayu Islam beraja*. Kuala Lumpur: Media Satria.
- vi. Muzaffar Mohamad & Suzana Othman. (2009). *Ahlul-bait (keluarga) Rasulullah SAW & Kesultanan Melayu*. Batu Caves: Crescent News (KL).
- vii. Suzana Othman. (2006). *Tun Habib Abdul Majid: Bendahara Johor, putera Aceh, dan zuriyyah Rasulullah S.A.W: salasilah bendahara padang saujana Tun Habib Abdul Majid*. Johor Bahru: Persatuan Sejarah Malaysia, Cawangan Negeri Johor.
- viii. Suzana Othman. (2011). *Ahlul-bait (keluarga) Rasulullah SAW & umara-ulama alam Melayu: (dahulu, kini dan zaman kebangkitan ummah)*. Batu Caves: Crescent News (KL).
- ix. Muzaffar Mohamad & Suzana Othman. (2013). *Zuriat Rasulullah S.A.W. dan Raja-Raja Melayu: falsafah, sejarah & hikmah*. Batu Caves: Crescent News (KL).

She has also co-authored *Rahsia Penaklukan Melaka 1511* and *Miftahul Malayu* with Hasanuddin Yusof as well as *Naratif Melayu* with Wan Ahmad Fauzi Wan Husain.

Suzana's encounter with the Arabs from Hadramawt began in 2011. For three consecutive years, she commuted the region of *ahl al-bayt* scholars for knowledge and has self-experienced strong relation between the Malays and the Arab Hadramis most notably the Sayyids. The relation includes, familial ties, knowledge and understanding of the souls and practices of religion. She believes that the Hadramawt *Sayyid* scholars whom she refers to as *ahl al-bayt*, left the Malays with the legacy of *taṣawwuf* (Sufism), *tawḥīd* (oneness of Allah), *akhlāk* (morals) and *ṭarīqah* (Sufi brotherhood). Further manifestations of their mutual relations and influence are seen in the reign of *ahl al-bayt* rulers, the laws of their kingdoms, social etiquette, costumes, architecture, Malay martial art (*silat*) and weaponry (*keris*).

The main reason to establish KEMUDI stems from awareness of social responsibility to restore the forgotten (broken) elements of Malay's sublime origin. KEMUDI is also inspired as an alternative platform for the "chosen Malay generation" (hereinafter: *Melayu Mustafawiyah*) modelled by the messenger of Allah. Suzana reflects that existing Malay groups are seen to focus on separating Islam from the Malay

and vice versa.<sup>273</sup> Part of KEMUDI's collaborative efforts with other NGOs has made it to expand its earlier mission to include *Agenda Watanisasi* (Nationalisation Agenda)<sup>274</sup> as part of its revised one. Generally, it is an effort to gather interested royal institutions, Malay or Muslim intellectuals and NGOs to join its programmes which aims at reviewing the Malay history and exploring the true potential of Malay Muslim. An elaborate explanation of *Melayu Mustafawiyyah* is cited from the interview:

*Mustafawiyyah lebih kepada mahabbah Rasul dan mengikut kepada sunnah Rasulullah (S.A.W.) dan mengikut kepada akhlak Rasulullah (S.A.W.), lebih kepada ke situ. Ahl al-bayt adalah satu perkara yang Bonda letak kat tepilah. Maknanya benda tu, baka tu...sebab Bonda kalau letak baka tu kat situ seolah-olah mereka yang tidak ada ahl al-bayt, bagaimana? Jadi, itu maknanya dia ada dua perkara yang berbeza. Yang penting itu mengikut Rasulullah (S.A.W.), berakhlak akhlak Rasulullah (S.A.W.), tasawwuf (S.A.W.), sunnah (S.A.W.), mahabbah Rasulullah, begitu. Ihsan Rasulullah, khidmat Rasulullah. Tetapi jika mereka... ramai orang Melayu ada darah Rasulullah itu satu bonus. Bonus yang memberi satu keberkatan bergandalah jika mereka mendapatkan identiti mustafawiyyah itu. Satu keberkatan yang lebih berganda, insya' Allah.*

*Mustafawiyyah* highlights on love of the Prophet Muhammad (S.A.W.), habituating his Sunnah through following his excellent character and teachings. The emphasis is on living according to his *akhlak* (good character), *ihsan* (beatification) and *tasawwuf* (Sufism). The lineage of *ahl al-bayt* should be treated accordingly because the significant value rests primarily in following the Prophet's way of life. Thus, for those Malay who share a bloodline with the Prophet, it is indeed acknowledged as a bonus. It is the manifold spiritual blessings but the identity of *Mustafawiyyah* remains rooted in embodying the Prophet's virtues.<sup>275</sup>

As far as KEMUDI's opinion on the involvement of non-Malay Muslim is concerned, it should be based on *tawhid* of justice and beatification (*ihsān*) taught by the Prophet (S.A.W.). KEMUDI calls it the "Malay ethos" (*etos Melayu*) or "national ethos" (*etos watan*).<sup>276</sup> The crux of the concept is recognised in the Malaysian Federal Constitution. It helps Malay Muslim to harmoniously interact with the non-Muslim and

<sup>273</sup> Suzana clarifies that they are the political parties namely UMNO (United Malay National Organisation) and PAS (Parti Islam Semalaysia). An Interview by author, Google Meet, September 14, 2021.

<sup>274</sup> It refers to re-nationalise of our nation/motherland whereby Sunni Islam is the official religion, it is governed by the sovereign Sultans who are the pole of both religion and nation where Malay language, culture and lands are dignified.

<sup>275</sup> Suzana Othman, an interview by author, Google Meet, September 14, 2021.

<sup>276</sup> The core of Malay/national ethos is Islam of *ahl Sunnah wa al-jamā'ah* whose theological schools are Asy'arite and Maturidite ones. Its main school of jurisprudence is Shāfi'ī but recognised others like Hanafī, Hambalī and Mālikī. In terms of *tasawwuf*, it follows Shaykh Aḥmad Junayd al-Bhaghdādī dan Shaykh Abū Ḥamid Muḥammad al-Ghazzaliyy. Suzana Othman, an interview by writer, Google Meet, September 14, 2021.

it is probable that the same principle works for the non-Malay Muslim too. In fact, KEMUDI subscribes to a definition of a Malay beyond the narrative of merely tribal concept.<sup>277</sup> Therefore, making it possible to welcome and accommodate the non-Malay Muslim to join KEMUDI, if one is interested. This type of understanding implies that the non-Malay Muslim is in a way, a Malay.

### 2.5.1 Early development

The idea for establishing an NGO was suggested by Suzana's friend, Datuk Hasyim, an UMNO veteran in Malacca. Suzana's publications are the brainchild of her keen interest in her family's legacy and Malay history. Her friend finds it proper for her to start a legal platform to actualise the missions outlined in her books. As a result, *Jelajah Mashur* was organised and KEMUDI was established in 2013. KEMUDI starts as a family foundation. As such, it is no surprise that the executive committee consists of family members as seen next.

### 2.6 KEMUDI: OBJECTIVE

Generally, the objective is to impart knowledge and achieve mutual understanding on 10 Malay pillars of Qur'ānic values (*10 Tonggak Melayu bersendikan Kitabullah*).<sup>278</sup> Those pillars should be consensually revived, nurtured and vigorously defended. The third pillar subjecting *ahl al-bayt* in the Malay world is the focus in this study. It is especially related to biological identity of a Malay Muslim *vis-à-vis* restoring the

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<sup>277</sup> Following the Malay/national ethos, Suzana clarifies that being a Malay was regarded as an ethnic. It was portrayed in Malay localities such as Pahang or Palembang. On the other hand, KEMUDI defines the Malay not in terms of ethnicity but a cultural notion (*gagasan budaya*). Recognition of the "Malay" as a culture embraces sub-racial identities like Bugis and Jawa etc. as part of being the Malay. Suzana argues that this notion has been introduced as early as the Malaccan Sultanates (whose founder was a Sriwijayan prince), throughout their territories. Thus, a Malay is far from being ethnic alone but a culture whose religion remains Sunni Islam, whose customs are based on the Qur'ānic values (*adat bersendi kitabullah*) and whose language is Malay. All these are protected under the Malaysian Federal Constitution. An Interview by author, Google Meet, September 14, 2021.

<sup>278</sup> The 10 pillars are: 1) the school of *ahl al-Sunnah wa al-jammah*, 2) the Malay Royal institution, 3) *ahl al-bayt* in the Malay world, 4) traditional scholars and *kitab kuning* (classic Islamic books), 5) Jawi as Islamic platform, 6) ethics, civilization and Malay *Tasawwuf*, 7) Malay customs of Qur'ānic values. 8) Malay martial arts and weaponry, 9) Malay-Islamic art and literature, and 10) Malay and natural/hidden strength or *Melayu dan kudrat alami*

forgotten elements of Malay's sublime origin, its notable connection to the Prophet (S.A.W.). KEMUDI believes that:

*Melayu dan Islam tidak dapat dipisahkan. Melayu umpama jasad, dan Islam umpama ruh dan kejiwaan bagi bangsa ini. Jikalau tiada ruh Islam, matilah Melayu. Namun jikalau tiada jasad Melayu, terawang-awanglah ruh kerana tiada bentuk zahir untuk menampung serta menyerlahkan keupayaan, kekuatan, kecantikan dan kemuliaannya yang Allah SWT telah ciptakan khusus untuk fitrah bangsa ini*

The identity of Malay and Islam are inseparable for this people. The Malay identity symbolises its body and Islam serves as its soul and spirit. The absence of Islam is the death of the Malay essence but without the body (the Malay physical form) the spirit of Islam fails to embody God's specially bestowed strength, ability and beauty. It is a Divinely created innate nature of this race (Malay).<sup>279</sup>

Hence, KEMUDI has outlined systematic plan of its mission as seen in its objectives below.

### 2.6.1 The List of KEMUDI's Objectives

The objectives of KEMUDI are:

- i. to refine (*memurnikan*) the Islamic teaching of *Īmān*, Islam and *Ihsān* in accordance with the understanding of *ahl al-Sunnah wa al-Jamā'ah*.
- ii. to refine the history, understanding, principle and idea of Malay Muslim's Kingship (*Melayu Islam Beraja*) as honoured by our ancestors.
- iii. to research, share and disseminate the historical root of the Malay clusters in this Archipelago (*Akar Sejarah Rumpun Melayu Nusantara*).
- iv. to cooperate with any like-minded groups.
- v. to facilitate the nurture of the "chosen Malay generation", whose dynamic and stable character is developed from Prophet's way of life in terms of knowledge, practice and ethics. They are well balanced with awareness of one's cultural legacy but positively responsive to change.

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<sup>279</sup> Suzana Othman, "Melayu Mestilah Islam," *Khazanah Bendahara Seri Maharaja* (blog), 2019, <<http://www.khazanahbendaharaserimaharaja.com/melayu-mestilah-islam.html>>, (accessed 6 May 2020).

- vi. to facilitate the revivification of the golden era of the Malays with strong loyalty and unity to the institution of the Malay Monarch which position is to uphold justice and serve their religion, race and nation.
- vii. to strengthen and broaden the Islamic relationship through knowledge and passionate brotherhood aiming for unity and benefits of the whole ummah.

Three elements are significant in KEMUDI's objectives: Islam, Malayness (read: the chosen Malay) and the glory of Malay Kingship. The whole agenda, if one may say, is the re-nationalisation of the Malay. In other words, KEMUDI believes that Islam, Malay and Malay Kingship are uncompromised elements encapsulated as Malay ethos where Malay in definition is a cultural notion. KEMUDI believes and promotes that this is the ideal identity of a Malay Muslim.

It is relevant to mention in a passing here that KEMUDI has outlined 12-Module items to internalise its organisational objective. This 12-Module is systematically dealt with in KEMUDI's programme entitled *Siri Pengajian Akar Sejarah Bangsa: 10 Tonggak Melayu Bersendi Kitabullah* (The Serial Studies of the Nation's Historical Roots: the 10-Malay Pillar of Qur'ānic origin). Further details on this topic will be discussed in Chapter Three under the sub-topic: Strategy of KEMUDI.

## **2.7 KEMUDI: RESOURCES**

Discussion on resources will again be divided into membership, learning platforms as well as legitimacy and facility.

### **2.7.1 Human (Membership and Labour)**

Although the core interest of ASYRAAF and KEMUDI circles around firstly family interest, unlike ASYRAAF, there is no recruitment of public membership in KEMUDI. In fact, KEMUDI's executives are monopolised by family members and others occupy posts of the committee member. The executives take instructions and help execute programmes brainstormed following the organisational objectives. While the executives are actively permanent, the committee members discontinued overtime.

## 2.7.2 Learning

KEMUDI believes in the power of education and training to embark on its missions. Thus, Watan Academy or *Akademi Watan* Malaysia is established on 4<sup>th</sup> August, 2021.<sup>280</sup> It is an online learning programme using Facebook platform managed by KEMUDI and supported by strategic alliances like *Gabungan Melayu Islam Beraja* (MI'RAJ) and *Muwasolah Agamawan & Aktivis Memperkasa Institusi Raja Melayu* (MAMPIR). Further information on these strategic alliances will be discussed in Chapter Three. *Akademi Watan* aims at creating public awareness that Malay World national civilisation is founded on the Haramayn Formula (*Formula Haramain*). It carries the message that the Malay values should be developed and institutionalised based on the Islamic values during the Meccan and Medinan era.<sup>281</sup>

*Pondok Model Nusantara al-Isyraq* (PMNI) established in 2020 is another Islamic educational institution under *Pertubuhan Kebajikan al-Isyraq Nusantara*<sup>282</sup> where KEMUDI is entrusted with the task to set up its history curriculum. PMNI is established in cooperation with the *ahbab* group from the school itself. It is the religious school specialising in teaching Qur'ān and Hadith memorisation, Arabic language and *Tarīqah* (Sufi Brotherhood) order both in theory and practice. In KEMUDI's Facebook, Suzana as the coordinator of PMNI made it clear that by January 2020, WhatsApp will be utilised as social media platform as wished by their Shaykh, Sidi Rohimuddin Nawawi Jahari al-Bantani (b. 1965).<sup>283</sup> It is believed that a *pondok*-based educational

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<sup>280</sup> Akademi Watan Malaysia. "Page transparency." Facebook, August 4, 2021.

<[https://www.facebook.com/akademiwatan/?ref=page\\_internal](https://www.facebook.com/akademiwatan/?ref=page_internal)>.

<sup>281</sup> Akademi Watan Malaysia. "Pengenalan." Facebook, August 5, 2021.

<<https://www.facebook.com/akademiwatan/posts/113159604329469>>.

<sup>282</sup> Suzana holds the post of Secretary in the association. Other prominent individuals in the association are Iqbal Zain al-Jauhari @Mohd Iqbal bin Parjin as the Chairperson. He is also the Chairperson 1 of KEMUDI while Shaykh Sidi Rohimuddin Nawawi Jahari al-Bantani is the Advisor. Suzana believes that KEMUDI and *Pertubuhan Kebajikan al-Isyraq Nusantara* are like brothers sharing the same missions. An Interview by author, Google Meet, September 14, 2021.

<sup>283</sup> He is an Indonesian religious scholar in the field of Arts, Language & Arabic Literature from Syarif Hidayatullah University in Jakarta, Al-Azhar University and Cairo University in Egypt. In the Shadhiliyyah Darqawiyyah 'Alawiyyah Sufi Order, he serves as the *khalifah* or *muqaddam* (assistant) to Shaykh Sidi Yūsuf Muḥyiddin al-Hasanī (master of the Sufi Order). His late father, Nawawi Jahari, was a spiritual teacher (*mursyid*) of the Qādiriyyah-Naqshabandiyyah Sufi Order. He is a grandnephew of the late Shaykh Nawawi al-Bantani, a Shāfi'ī scholar in Mecca between 1860 and 1870. He also claimed as a descendant of one of the Wali Songo, al-Sharif Hidayatullah bin Sultan al-Sharif Abdullah Azmatkhan al-Ḥusaini.

system (*sistem pondok*) is the best mechanism to ensure Muslim revivalism especially in Nusantara.<sup>284</sup>

It is important to highlight that the Hadramawt religious intellectualism plays a significant influence on KEMUDI's missions and actions. Around 2012, the Chairperson and her family spent a few years in Tarim, Hadramawt.<sup>285</sup> Their motivation is to learn from *ahl al-bayt*'s scholars apart from habitualising *ahl al-bayt*'s culture therein. The experience inspires, motivates and guide Suzana to steer KEMUDI.

### 2.7.3 Legitimacy and Facility

In similar with ASYRAAF, KEMUDI is registered with Malaysian Registration of Society (ROS) since 10<sup>th</sup> May 2013. It holds registration number of PPM-021-10052013 and operates from No. 3 Jalan Elektron U16/83, Denai Alam, 40160, Shah Alam, Selangor. KEMUDI is self-funded, but it also calls for public donations and sponsors. Public donation is welcomed through Bank Islam, account numbered, 12186010002000.<sup>286</sup> Official receipt will be given to donors as proof of their contributions. As mentioned before, WhatsApp and social media such as Facebook, Telegram and Instagram<sup>287</sup> are effective, convenient and economical virtual facilities to update activities so to reach larger audiences. KEMUDI Facebook followers experience steady increase from 5,340 in June 2019 to 6,101 in April 2020. It continues to gain up to 10,194 followers in March 2021 and reached 10,952 by January 2022.<sup>288</sup>

## 2.8 KEMUDI: STRUCTURES

The management structure of KEMUDI takes a top-down approach. The discussion comes next.

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<sup>284</sup> Tun Suzana. "Pertubuhan Kebajikan al-Isyraq." Facebook, November 11, 2019. <<https://www.facebook.com/isyraqnusantara/posts/434115177288048>>.

<sup>285</sup> Khazanah Bendahara Seri Maharaja. "Gamitan Bumi Wali, Nilai Kota Tarim, Hadramawt, Yaman." *Khazanah Bendahara Seri Maharaja* (blog), Jan 2, 2012. <<http://www.khazanahbendaharaserimaharaja.com/gamitan-bumi-wali-kota-tarim.html>>.

<sup>286</sup> KEMUDI, "Profil KEMUDI (Persatuan Kesedaran Melayu Dan Islam).", 23.

<sup>287</sup> kemudiresmi (@kemudiresmi). "NGO Kesedaran Melayu Dan Islam." Instagram, n.d. <<https://www.instagram.com/kemudiresmi/>>.

<sup>288</sup> In August 2022, it clocked up to 11,111 followers.

### 2.8.1 Management: top-down approach

KEMUDI’s organisational structure follows a top-down approach as seen in Figure 2.3. The one with pictures of the Chairperson and Deputy Chairperson 1 is taken from KEMUDI’s organisational profile (Please refer to Appendix 4.5)

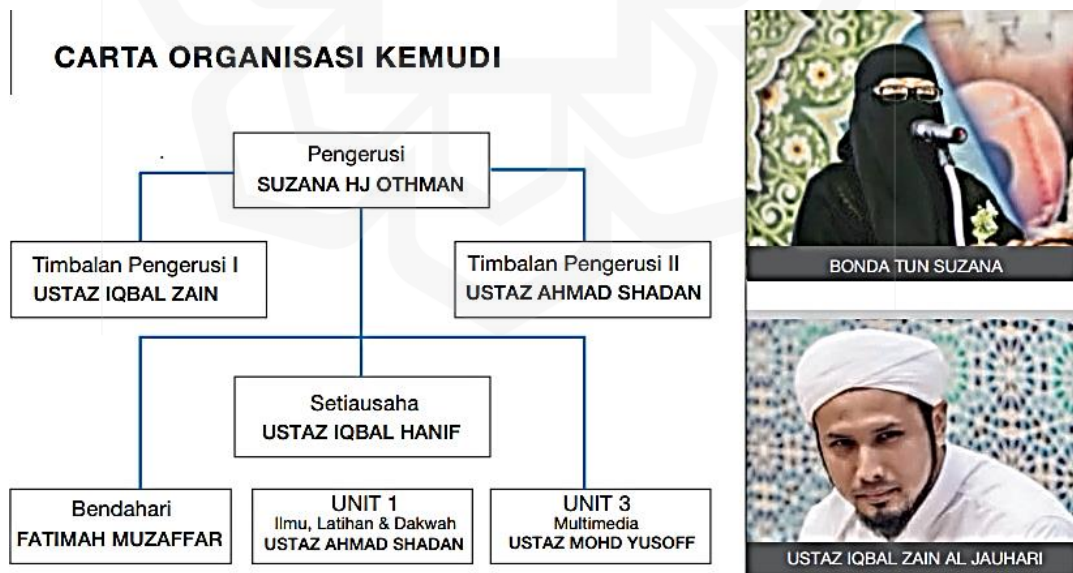
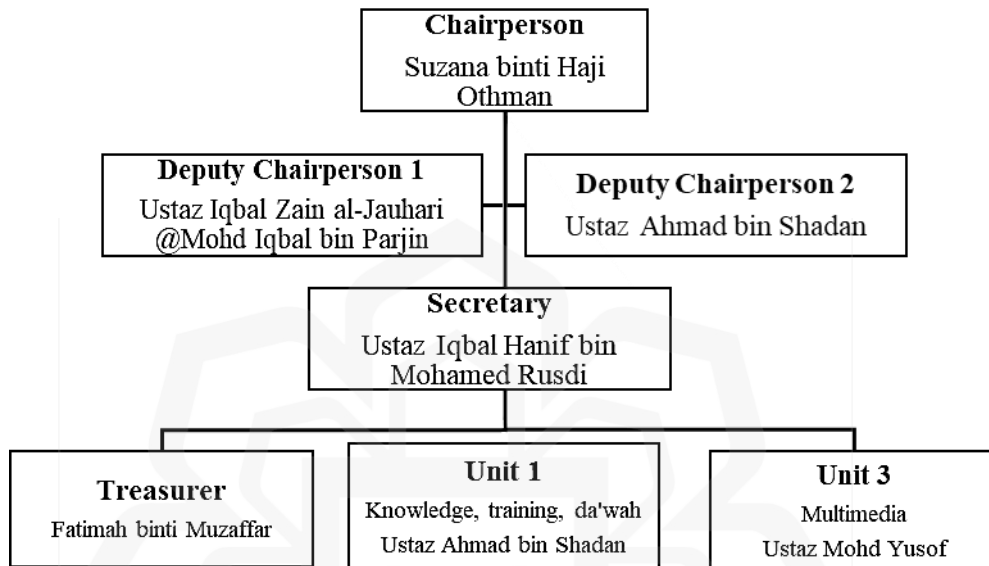


Figure 2.3: KEMUDI Organisational Structure

The Chairperson of KEMUDI is assisted by two deputies, a secretary and a treasurer. The top posts of the organisation consists of the Chairperson’s family

members, notably her son-in-laws (deputies) and daughter (treasurer). There are also a few units of different portfolios: Unit 1, focuses on knowledge, training and da'wah; and Unit 3 focuses on Multimedia.<sup>289</sup> At initial stage, a bureau for male and female cadres called *Seri Committee* is set up to prepare younger generations from among University students as seen in Figure 2.4.

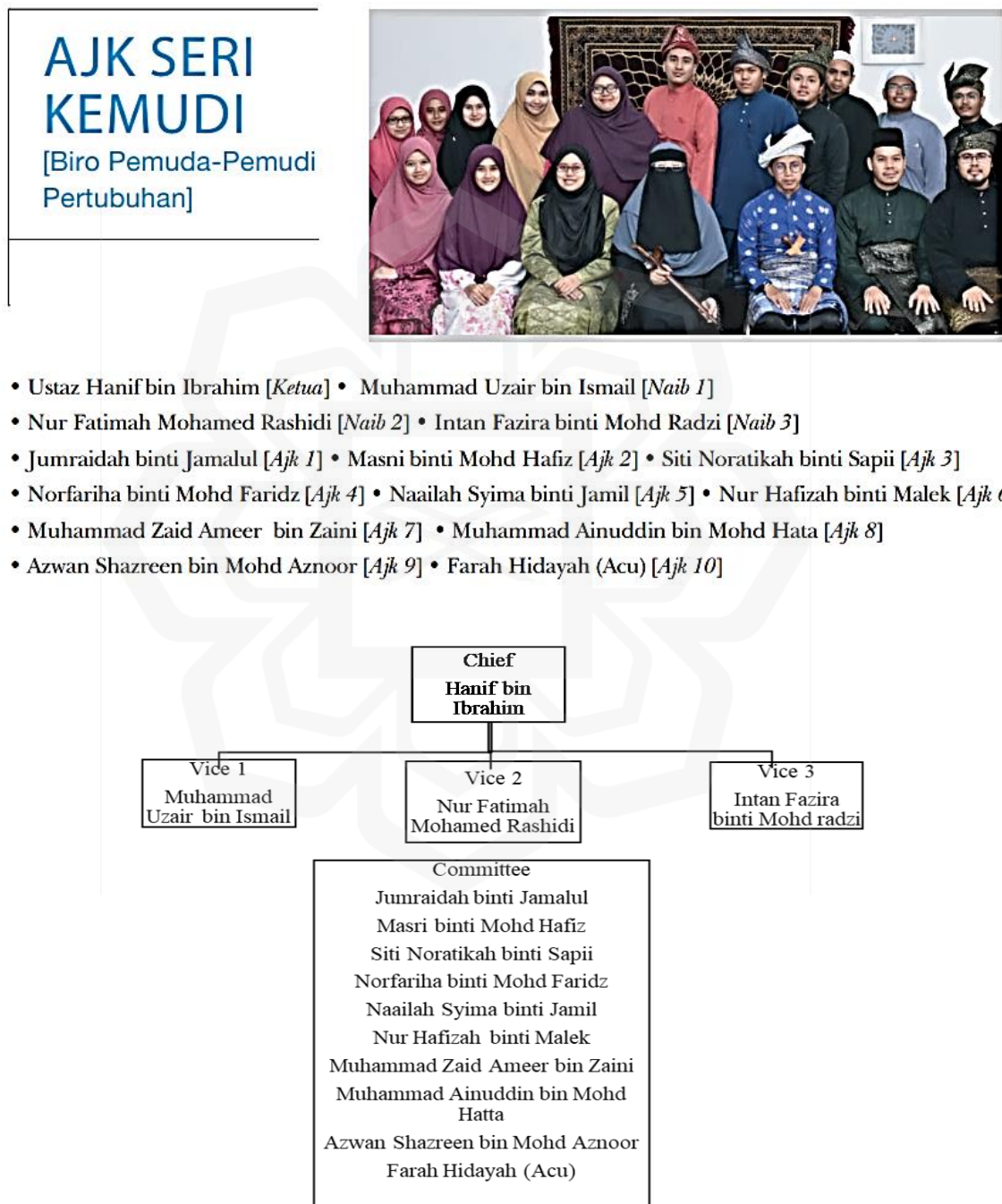


Figure 2.4: KEMUDI's *Seri* Sub-Committee and Structure

<sup>289</sup> The display of Unit 1 and Unit 3 (no Unit 2) is as found in KEMUDI's record. Most probably a typing error.

### **2.8.2 Leadership**

As the founding Chairperson, Suzana holds the position for life. This is within expectation as the organisation also functions as family foundation. The autocratic leadership entails that the Chairperson masterminds the directions of KEMUDI. The Chairperson dictates ideology and distribute tasks and responsibilities among other members. There is no expectation of reward or recognition since achieving the objectives are considered rewarding. It follows that the Chairperson has full control over KEMUDI's decision-making. This kind of leadership is proven effective and timely especially when one sees the organisation as the agent of change against certain crises. In this regard, the Malay identity crisis.

### **2.8.3 Network**

KEMUDI has yet to have network in terms of state branches. The Chairperson justifies it as unnecessary because it comfortably and effectively cooperates with its strategic alliances which details will be discussed in Chapter Three.

While ASYRAAF is a cumulative effort in the very beginning, KEMUDI begins as a solo project and further expanded to become a team with the mission to restore the awareness of dignified Malay and sacred Islam to Malaysian public. The following will analytically summarise comparison between the organisations.

## **2.9 REFLECTION: ASYRAAF'S AND KEMUDI'S ORGANISATIONAL OBJECTIVES, RESOURCES AND STRUCTURES**

Table 2 summarises comparison between ASYRAAF's and KEMUDI's organisational Objectives, Resources and Structures.

Table 2: Organisational Elements of ASYRAAF and KEMUDI: objectives, resources and structures

<b>ORGANISATIONAL ELEMENTS</b>	<b>ASYRAAF</b>	<b>KEMUDI</b>
<b>OBJECTIVE</b>		
official/explicit	Muslim	Malay Muslim
operative/implicit	Arab-Malay Muslim	Malay-Arab Muslim
<b>RESOURCE</b>		
membership	-formal application -two types: ordinary and allied	-no application (selection from family members)
Learning	-Ribath al-Asyraf -Akademi Huffaz As-Syariff [sic]	-Akademi Watan Malaysia -PMNI (co-partner)
Legitimacy/facility	-registered -fees and donations social media	-registered -self-funded and donations social media
<b>STRUCTURE</b>		
management	-bottom-up	-top-down
leadership	-democratic, participative	-autocratic, charismatic
network	-established state branches	-no branch

ASYRAAF's official objectives explicitly aims at uniting the family members and others (read: Muslims) by advocating the true Islamic teachings and morals. Its operative objective implicitly promotes the rights and welfare of Arab-Malay Muslim especially the Prophet's family among other Muslims. This stance is reflected in ASYRAAF's two-type membership: ordinary (Arab Muslim) and allied (non-Arab Muslim). This is as far as its Resources are concerned. Others like the establishment of learning centres such as *Ribath al-Asyraf* and *Akademi Huffaz As-Syariff* are the proven success of revivifying the teaching and learning tradition once championed by the Arab Muslims. As a legitimately registered organisation, it holds valid permission to pool financial Resources from membership fees and donations to run the organisation. It also utilises social media facilities such as Facebook, Website, YouTube and Instagram as

economical, fast and convenient way of getting informed and maintain social connection.

ASYRAAF's bottom-up management structure paired with a democratic leadership is the very foundation that initiates the establishment of the organisation. It reflects strong connection with established branches that represent respected individualities of the family of the Prophet (S.A.W.). The flow of job process and the nature of discussion during ASYRAAF's Annual General Meeting reveals that the organisation highly respects cumulative decision from its members; both from its main centre or state branches. They are mostly notable in equal knowledge sharing, collaborative efforts and volunteered involvement to visualise and galvanise the objectives of the organisation.

On the contrary, KEMUDI's official objective is to uphold the Malay Muslim identity where Malay ethnicity and the religion of Islam are like the body and soul. Its operative objective implicitly propagates that the Malay is as noble as the Arab for their existence of Arabic origin (from Prophet Abraham and some from Prophet Muhammad). Thus, the recognition of the Malay-Arab Muslim identity. In terms of Resources, there appears to be no available membership application since it is based on selection and is exclusively a family foundation. KEMUDI, in similar with ASYRAAF believes in the power of education for recruitment of better "legacies." Thus, *Akademi Watan* Malaysia is established and PMNI is recognised as its co-partner in learning domain. As a registered organisation, it is lawful for KEMUDI to ask for donations as financial resource although it is mostly self-funded. Social media like Facebook, WhatsApp, Telegram as well as YouTube and Instagram facilitate KEMUDI to connect with members, supporters and public. Virtual platforms have become trendy, fast and economical media for its organisational updates; the same goes for ASYRAAF as mentioned before.

KEMUDI's organisational management structure functions in a top-down way. Top executives, especially the Chairperson plan and set the objectives while other members abide by them. KEMUDI has a charismatic Chairperson with clear objectives and as such contributes to its autocratic leadership style. Moreover, KEMUDI believes that other members and especially the public are less aware of the danger the society is facing. Hence, they need proper guidance and appropriate direction. It is also feasible

that the same reason makes it impossible for KEMUDI to start having sub-branches at state levels. However, KEMUDI is comfortable cooperating with its strategical alliances which details are found in Chapter Three.

## **2.10 CONCLUSION**

The establishment of ASYRAAF is explicitly an effort to counter destructive elements of modernity by embracing the Islamic oriental customs (read: Malay customs). Implicitly, the organisational objective is to enliven the Arab Muslim family identity, meaning preserving the Arab's customs as part of being descendants of the last (Arab) Prophet, Muhammad S.A.W., through networking of democratic leadership and distinctive types of membership. Conversely, KEMUDI focuses on the idea of merging identities of being both Malay and Islam. Malay is portrayed as the chosen race whose being is spiritedly fuelled by Islam as the perfect religion. Both ASYRAAF and KEMUDI believes that they have divine responsibility to honour the dignity and pride of their ethno-religio legacy. This divine responsibility is driven by a sacred motivation of being in the circle of a holy family. All these visions are further emphasised and realised by looking at both organisations' strategies, tactics and targets.

## CHAPTER THREE

### THE STRATEGIES AND TACTICS OF ASYRAAF AND KEMUDI IN MANAGING TARGETS

#### 3.0 INTRODUCTION

Having organisational objective alone without proper strategies is insufficient for both ASYRAAF and KEMUDI. These strategies are action plans; the mechanisms necessary for any organisations to actualise their objectives, geared by (any) resources that they have. In other words, strategies are “what” ASYRAAF and KEMUDI aim to accomplish in their objectives, the idea part. In comparison with tactics, it deals with the pragmatic part of “how” to achieve the idea. Based on Porter’s three generic competitive strategies: “cost leadership, differentiation, and focus”,<sup>290</sup> this study finds both organisations adopt “going virtual” for cost leadership and “merits of *ahl al-bayt*” (for differentiation). The highlight of both organisations’ strategic alliances comes next in the effort to determine their degree of strength, influence and credibility. “Focus”<sup>291</sup> as part of the competitive strategy will come under targets. Regarding people as targets, they are the members or could be merely sympathisers of both organisations. It concerns how they are mobilised; the ways both organisations efficiently serve or effectively select them. For places which served as targets, their analyses will be discussed sparingly.

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<sup>290</sup> Y. C. Chung et al., “The Correlation Between Business Strategy, Information Technology, Organisational Culture, Implementation Of Crm, And Business Performance In A High-Tech Industry,” *South African Journal of Industrial Engineering* 23, no. 2 (2012): 1–15, 3, <[http://www.scielo.org.za/scielo.php?pid=S2224-78902012000200003&script=sci\\_arttext&tlng=pt](http://www.scielo.org.za/scielo.php?pid=S2224-78902012000200003&script=sci_arttext&tlng=pt)>, (accessed 11 March 2019); Michael Porter, *Competitive Strategy: Techniques for Analyzing Industries and Competitors*, 2nd Edition (New York: The Free Press, 1998), 35; F A J van den Bosch and A P De Man, *Perspectives on Strategy Contributions of Michael E. Porter*, ed. F A J van den Bosch and A P De Man (Boston: Kluwer Academic, 1997), 9, <<https://core.ac.uk/download/pdf/18517328.pdf>>, (accessed 11 March 2019).

<sup>291</sup> Porter, *Competitive Strategy: Techniques for Analyzing Industries and Competitors*, 38.

### 3.1 ASYRAAF: STRATEGIES, TACTICS AND TARGETS<sup>292</sup>

It is established that ASYRAAF's resources depend on human capital, charity and donations among members. The strength and amount of its resources determines the type of strategies and tactics adopted to achieve its desirable targets.

#### 3.1.1 Strategies of ASYRAAF

ASYRAAF's explicit organisational objective is to maintain and safeguard the welfare of both Arab Muslim and Malay Muslim community in Malaysia. Implicitly, however, it strives to ensure the living legacy of their noble lineage, charitable, respected forefathers among the native Malay Muslims as their following strategies show.

##### 3.1.1.1 Going Virtual

Following the booming social media trends, social communication among ASYRAAF members has been effective via virtual platforms such as WhatsApp, Facebook and Instagram accounts. Beginning 2009 onwards, WhatsApp exclusively connect ASYRAAF's executive members and committees all over Malaysia. The shared messages include sharing primarily religious reminders and activities by ASYRAAF or other strategical alliances as well as updating news on the demise of family members and calls for donations for family members in need. ASYRAAF's Instagram is publicly

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<sup>292</sup> A three session interviews with important ASYRAAF members via Google Meet platform were conducted: two sessions (each is one hour and 30 minutes and two hour and 15 minutes) with active administrative members stationed in Terengganu, Malaysia and one session (one hour and 30 minutes) with the founder of ASYRAAF who lives in Cairo, Egypt and had served as its founding Secretary. The interviews were conducted in Malay using list of semi-structured questions (please refer to Appendix 1.0) and responses were transcribed in Malay and translated into English (where necessary). The interview questions for ASYRAAF related to this Chapter Three are as follows: 1. How does ASYRAAF use social media (Facebook, Website, Instagram, and WhatsApp) as platforms for communication and activities among ASYRAAF members?; 2. To what extent does ASYRAAF collaborate with various agencies or NGOs such as the Monarch of Perlis, the National Registration Department (JPN), *Maktab Dhabitul Ansab Albatul Malaysia*, the Darul Murtadza Ta'lim Council, SnSc Club, Amanah Hawi Al Khairat (HAK) Malaysia, and the Syed/Syarifah al-Asyraf Dunia Organization (if applicable)?; 3. How does ASYRAAF perceive Muslim identity? Is it as Arab Muslim, Arab-Malay Muslim, Malay Muslim, or Malay-Arab Muslim?; 4. What is ASYRAAF's view on *ahl al-bayt*?; 5. What is ASYRAAF's perspective on al-Mahdi?; 6. What is ASYRAAF's stance on *kafa'ah*, especially concerning lineage suitability in marriage?; 7. Relevant arising information.

accessible. As far as Facebook is concerned, there are two types of accounts using ASYRAAF's logo; one is public while the other is private. The public one carries the account name of *Persatuan Kebajikan Asyraaf Malaysia (Asyraaf)*[sic] created on 6<sup>th</sup> July 2011 and has 1303 followers in April 2020 and by August 2022, they have increased to 1452 people.<sup>293</sup> The private one is *Asyraaf Malaysia* [sic], created on 23<sup>rd</sup> July 2012 and joined by 1184 members in June 2020 and has slightly increased to 1198 members in August 2022. It is vital to mention that those in private group are not official members of ASYRAAF unless proper application form and fee are submitted to the official committee of ASYRAAF Malaysia.

In fact, Facebook accounts are the initiative of the younger supporters/members of ASYRAAF so to put the organisation on the current trend of social communication media. Postings in both accounts varied from religious lectures by Arab descent and Malay scholars and updates on congregational activities such as *ratib*, *haul*, *mawlid*, and family gatherings. It is observed that knowledge sharing and discussions are more open and active in the private Facebook domain. Opinions on significance of Prophet's genealogy including sainthood of forefathers as well as *kafā'ah* (genealogical suitability) are freely discussed and welcomed. ASYRAAF also have Instagram account but is limited to sharing photos and kept members updated with its previous activities.

ASYRAAF has maintained a website, *Laman Web Rasmi Asyraaf Malaysia, Persatuan Kebajikan Asyraaf Malaysia* since August 2014.<sup>294</sup> Any questions posed and information shared are monitored by an email account of [asyraafmalaysia2014@gmail.com](mailto:asyraafmalaysia2014@gmail.com). The content includes ASYRAAF's history, constitution and inaugural speech of its founding President. There are also organisational charts from ASYRAAF's first Annual General Meeting and state branches such as Perlis (mentioned), Terengganu (until 2018), Negeri Sembilan (until 2016), Pahang (mentioned) and Sarawak (mentioned). The activities shared include those accomplished between 2014 and 2016. Among others are the annual *Haul* of Tokku Paloh and *Eid al-Fitri* celebrations. On the other hand, *Channel Asyraaf*

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<sup>293</sup> Persatuan Kebajikan Asyraaf Malaysia (Asyraaf), "Home," Facebook, August 25, 2022, <<https://www.facebook.com/asyraaf.my/>>.

<sup>294</sup> Adminasyraaf2014., "Selamat Datang, Ahlan Wasahlan, Wa Marhaban Bikum," *Laman Web Rasmi Asyraaf Malaysia* (blog), August 28, 2014. <<https://asyraafmalaysia.com/2014/08/>>, (accessed 24 March 2019). The website is built on WordPress. The annual payment for the cost is sponsored by a member of ASYRAAF who prefers to remain anonymous.

Malaysia<sup>295</sup> compiles documentary videos of Hadramawt, Annual General Meetings (some are posted in 2006), seminars on genealogy (*nasab*) and cultural activities (*haul, qasidah, Eid celebration*). In brief, by going virtual, it efficiently benefits ASYRAAF to reach far and wide in a fast and economical way.

### 3.1.1.2 Merits of *ahl al-bayt*

The differentiation is highly related to claimed religious nobility mentioned in Hadith *al-Thaqalayn* (two weighty things).<sup>296</sup> It is well supported by *tashahhud*; the last portion of Muslim prayer where one sits on the ground, glorifies Allah and His righteous servants followed by salutation upon the Prophet and his families. The invoked salutation upon the biological Prophet's family critically signifies their nobility until the Day of Judgement.<sup>297</sup>

As far as Hadith *al-Thaqalayn* is concerned, it is incumbent upon the family to remain partners of the Qur'ān by way of being knowledgeable. The Prophet didn't leave wealth to be inherited by his *ahl al-bayt* rather than shoulder them great responsibility to thrive in the path of scholarly legacy as both seekers and preachers of Islamic knowledge.<sup>298</sup> Further justification rests upon the belief that the lineage (*nasab*) keeps the key to the "secret and blessing" of the forefathers; it is the inner strength inherited by the Arab Muslims especially those among the 'Alawi family. To disdain the knowledge of the lineage (read: status) equals negligence of the teachings of their forefathers. Even the most pious among them (*wāliyy qutub* or the pole of the friends of Allah) embraced and uphold it to the most, diligently kept systematic records of the family tribes.<sup>299</sup>

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<sup>295</sup> Asyraaf Malaysia, "Channel Asyraaf Malaysia," YouTube, 2016, <<https://www.youtube.com/playlist?list=PL0pY8kevJlPwDg-4x3BNbcWB1jfNai6H>>, (accessed 14 April 2019).

<sup>296</sup> Refer to footnote 102.

<sup>297</sup> Adminasyraaf2014, "Siapakah Itu HABAIB Atau SYED?," *Laman Web Rasmi Asyraaf Malaysia* (blog), October 5, 2016, <<https://asyraafmalaysia.com/2016/10/05/siapakah-itu-habaib/>>, (accessed 24 March 2019). The article was shared by Syed Zainal via group WhatsApp Asyraaf Malaysia on 12<sup>th</sup> May 2016 and uploaded by adminasyraaf2014.

<sup>298</sup> Adminasyraaf2014, "Nikmat Nasab Dan Tanggungjawab," October 5, 2016, *Laman Web Rasmi Asyraaf Malaysia* (blog), <<https://asyraafmalaysia.com/2016/10/05/nikmat-nasab-dan-tanggungjawab/>>, (accessed 14 April 2019). An Article shared by Syed Mohd Fadhil bin Syed Omar Al-Aydrus via WhatsApp group Asyraaf Terengganu on 28<sup>th</sup> July 2016.

<sup>299</sup> Adminasyraaf2014, "Siapakah Itu HABAIB atau SYED?," *Laman Web Rasmi Asyraaf Malaysia* (blog).

ASYRAAF asserts that having the prophetic genealogy is the greatest blessing from Allah. It is part of His (secret) will and vast knowledge to prefer (give privilege to) some of His human creation (Prophet's family) over others.<sup>300</sup> Hence, the others (the unchosen ones), are not in the position to question and envy the family while the family themselves should avoid bragging. ASYRAAF defensively warns both parties on the responsibilities that await them especially concerning *ahl al-bayt*'s (family of the Prophet) merits.<sup>301</sup> Muslims should give due respect to the families as evident in the *tashahhud* (as mentioned earlier) and the family's duty is to safeguard the lineage and be religious. The importance is asserted in a Hadith narrated by al-Bayhaqi: "Every means and lineage will be cut off on the Day of Judgement except my means and lineage."<sup>302</sup>

The following interview transcript provides an explanation regarding whether ASYRAAF is considered an 'ahl al-bayt organisation':

*Kiranya begitulah [ASYRAAF ini mewakili identiti ahl al-bayt]. Maknanya itu identiti yang kita kena terimalah, (perkara itu). Kita sebenarnya dari segi highlight tu sebenarnya tidaklah. Sebenarnya apa yang nak kita buat itu [action] lebih penting dari identiti kita. Jadi, kalau orang tanya, kita mengakui. Cuma kita tidak membesar-besarkan benda itu.*

Indeed, it is [ASYRAAF represents the identity of *ahl al-bayt*]. It means the identity [of *ahl al-bayt*] is something that we must admit. However, the aim is not to draw attention to it. What genuinely matters is our behaviours which are more important than our identity [title and name]. So, if people ask, we confess but we do not exaggerate it.<sup>303</sup>

Also, for ASYRAAF, the belief that *ahl al-bayt* exclusively belongs to the Shi'ah school shows lack of integrity in academic field. Moreover, when the Imams for Shi'ah like Ja'far al-Ṣādiq and 'Ali Zayn al-'Ābidin are also the Imams for *ahl al-sunnah wa al-jamaah* school.<sup>304</sup>

Analyses of ASYRAAF as an "*ahl al-bayt* organisation" is incomplete without discussion of its stand on Mahdism. Although Mahdism is an aspect of the significance

<sup>300</sup> Adminasyraaf2014, "Nikmat Nasab Dan Tanggungjawab."

<sup>301</sup> Adminasyraaf2014.

<sup>302</sup> Abī Bakr Aḥmad bin Ḥusayn bin 'Alī al-Bayhaqi, *Sunan al-Kubra*, vol. 7, Hadith No. 13393. (Beirut: *Dar al-Kitab al-'Alamiyyah*, 2003), 101-102, <<https://archive.org/details/SunanKubraBeyhaghiAta/skb07/page/n100/mode/2up?view=theater>>, (accessed 14 April 2019).

<sup>303</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, an interview by author, Google Meet, August 15, 2021.

<sup>304</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, interview.

of *ahl al-bayt*, it is rarely a prioritised topic of discussion. The official stance of ASYRAAF on this matter coincides with the opinion of *ahl al-Sunnah wa al-Jamaah*.<sup>305</sup> It holds that al-Mahdi is an Arab *ahl al-bayt* as the Hadith says: “al-Mahdi is from my family and from the descendants of Fāṭimah.”<sup>306</sup> Al-Mahdī shares similar name with the Prophet’s own. Also, according to many Hadith(s), he is al-Ḥasani from his father’s side and al-Ḥusayni from his mother’s side. He will be born in Madinah and will be given pledge of allegiance (*bay‘ah*) in Mecca “between a corner and the station of Ibrāhīm (*maqam Ibrāhīm*). The important thing is al-Mahdi never claims himself to be the awaited saviour for the fact that he himself at first refuses to take people’s pledge of allegiance. For ASYRAAF, this is the most significant criterion to differentiate between the true and false al-Mahdi. The following is excerpt from the interview:

*Memang sebenarnya nak kaji tentang al-Mahdi ini ceritanya sangat panjang tapi saya cuba ringkaskan. Jadi, dari segi pandangan ahlu sunnah wa al-jamaah berdasarkan hadis-hadis yang mutawatir yang banyak ditulis oleh ulamak-ulamak yang diriwayatkan oleh sahabat-sahabat dan generasi-generasi kemudian bahwa al-Mahdi itu seorang lelaki yang berketurunan ahl al-bayt Rasulullah S.A.W. melalui Fatimah sebagaimana yang saya sebutkan tadi al-Mahdi ‘minni min waladi Fatimah’, Mahdi tu daripada zuriat aku dan kemudian daripada zuriat Fatimah al-Zahra, kemudian disebut lagi dalam Hadith bahawa namanya adalah sama dengan nama Nabi Muhammad S.A.W. dan nama bapa Nabi Muhammad S.A.W. iaitu Muhammad bin Abdullah dan beliau dilahirkan di Madinah al-Munawwarah dan dibai‘ah di Mekah ‘bayna rukn wa al-maqam [Ibrahim]’ di hadapan Kaabah. Kemudian dia bukan seorang yang mengaku dia Mahdi, dia tidak mengaku dan tidak mengetahui bahawa dia Mahdi. Dia tidak mengetahui. Jadi, kalau orang mengaku Mahdi itu, itu pembbohonganlah. Jadi sebab itu, agaknya hikmah, Allah Taala tidak menzahirkan, tidak menjadikan orang itu mengaku sebagai al-Mahdi.*

Al-Mahdi is a vast topic but here is a synopsis: Based on the views of scholars of *ahl al-Sunnah wa al-Jamā‘ah* and many authentic Hadiths narrated by Prophet’s Companions, al-Mahdī is a man from the Prophet’s lineage or *ahl al-bayt* through Fatimah. He shares the same name with the Prophet’s i.e. Muhammad bin Abdullah and he will be born in Madinah and pledged allegiance in Makkah in front of the Kaaba. He will not claim himself as al-Mahdi nor has he knowledge or aware of it

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<sup>305</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus suggested an Arabic book entitled: *Man Huwa al-Mahdi al-Muntazar* (Who is the Awaited al-Mahdī?) by an Indonesian scholar, Muhammad Nuruddin Marbu, published in 1997 by Maktabah al-Zahra’ for further reference. An interview by author, Google Meet, August 15, 2021.

<sup>306</sup> Abū Dāwūd Sulaymān bin al-Ash‘ath ibn Ishāq al-Azdī al-Sijistānī. *Kitab Al-Mahdi* (The Promised Deliverer), *Sunan Abi Dawud*. In-book reference: Book 38, Hadith 6, English translation: Book 37, Hadith 427. <<https://sunnah.com/abudawud:4284>>, (accessed 14 September 2021)

himself. Thus, whoever claims to be al-Mahdi is a sign of fraud because Allah kept it secret from individuals with purpose.<sup>307</sup>

Regarding the expectation of al-Mahdi among the ASYRAAF members, specifically the Arab-Malay *ahl al-bayt*, ASYRAAF completely rejects this possibility, stating the following:

*Sifat al-Mahdi itu jelas. Dia ini orang Arab, kelahirannya Madinah. Bukan Tanah Melayu, kemudian hidungnya mancung, giginya disifatkan dalam Hadith, dahinya begini, rupa jelas...jadi, itu tidak pernah [pause]...kita berbeza...itu memang bukan prioriti kita al-Mahdi.*

The characteristics of al-Mahdi are distinct. He is an Arab born in Madinah not in any Malay region. He has distinctive nose, teeth, forehead and facial features depicted in Hadith. We are different. This matter of al-Mahdi is not our priority.<sup>308</sup>

This is presumably where ASYRAAF differs with KEMUDI. Although KEMUDI also emphasises the significance of Prophet's family legacy, deeper analyses on its Strategy, tactic and target paves way to disparate exclusivity among the two.

Part of ASYRAAF's mindset shared by Syed Idrus bin Syed Mustafa Al-Aydrus<sup>309</sup> is the concept that the spread of Islam in the Malay Archipelago has been the strength and efforts of *Sayyid* preachers from Hadramawt. He writes that at the end of 20<sup>th</sup> Century, orientalist have acknowledged that Islam's secret forte in the region lies in the nobility of Prophet's lineage, cautiously kept and maintained within the family legacy. Thus, inclusive in the orientalist's propaganda is to disunite these Arabs of prophetic descent by firstly destroying the lineage (including) knowledge related to its preservation. More, this move is primary to systematically eliminate Islam, joined by other Muslims to change their perspective on the holy lineage of Prophet's descent, *kafā'ah* (suitability of marriage) and other religious activities (*mawlid* and *haul*) deemed as *bid'ah* (innovation). The movement is geared to brainwash Muslims, so that modern philosophy like liberalism, pluralism, secularism, materialism and freedom of speech continue to thrive.

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<sup>307</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, interview.

<sup>308</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, interview.

<sup>309</sup> Adminasyraaf2014, "Nasab Sumber Kekuatan Dzurriah," *Laman Web Rasmi Asyraaf* (blog), October 5, 2016. <<https://asyraafmalaysia.com/2016/10/05/737/>>, (accessed 14 April 2020). Originally, this article was shared by Syed Idrus bin Syed Mustafa Al-Aydrus via WhatsApp group Asyraaf Malaysia on 27<sup>th</sup> September 2016.

As far as Prophetic genealogy is concerned, ASYRAAF is partly entrusted with ardent responsibility to preserve and nurtured the lineage through familial counselling and guide.<sup>310</sup> Moreover, the holy lineage is regarded as highly significant because it is not, like *imān* (faith) and *taqwā* (God's consciousness) attainable by every devoted Muslim. The noble prophetic gene is significant because it can only be inherited. If one is destined to be born in the circle of the Prophet's family, one should cherish the blessing wholeheartedly. In fact, the privilege is substantiated in a Hadith by Ibn 'Umar found in the book *Ihya al-Mayyit bi Fadhā'il Āl al-Bayt* or Reviving the Dead Through the Merits of the People of the House by Jalāluddīn 'Abd al-Rahmān al-Ṣuyūṭī (d.1505), says: *awwalu man asyfa'u lahu yawm al-qiyāmah ahl al-bayti* (The first people for whom I shall intercede on the Day Of Resurrection are my *ahl al-bayt*).<sup>311</sup> However, if a family member loses one's faith (becomes unbeliever or *kāfir*), one no longer enjoys the blessing and privilege. Some key details of the interview with ASYRAAF's Head of Genealogical Bureau come as follows:

*Iman ini dalam akidah ahlu Sunnah wa al-jammah. Dia ada naik dan turun. Dia boleh bertambah, berkurang. Dia boleh diusahakan. Taqwapun begitu juga. Apa maksud taqwa? Taqwa ini takutkan Allah SWT dengan mentaati perintah-Nya dan menjauhi larangan-Nya, mengikuti sunnah Rasulullah S.A.W., tidak bercanggah dengan sunnah Rasulullah S.A.W., itu makna taqwa, perkara ini boleh diusahakan, dia boleh jadi banyak, dia boleh jadi sedikit, iman dia boleh hilang...tetapi nasab ianya diwarisi. Nasab keturunan ini dia statik, seorang yang bukan Sayyid nak jadi Sayyid, tidak boleh. Yang Sayyid atau Sharifah, nak jadi bukan Sayyid atau Sharifah, tidak boleh. Itu adalah satu realiti dan dia tidak bertambah. Kalau di akhirat, ada Hadith Nabi, Nabi kata, kalau kamu kurang dari segi amalan, nasab kamu tidak akan membantu. Kenapa? Kerana amalan kita yang kita usahakan, iman kita yang kita kena tingkatkan, taqwa kita yang kita kena tingkatkan tetapi keturunan itu statik begitu. Dia tidak akan menjadi seseorang itu kalau katakanlah dia seorang yang jahat dia tidak akan jadi berbinkan pada orang lain. Ayah dia tak boleh menafikan nasabnya tu. Sejahat manapun anak dia, dia tetap anak dia walaupun jahat. Hatta anak Nabi Nuh pun walaupun dia kafir, tetap dikatakan dia anak Nabi Nuh, tidak menjadi anak orang lain. Jadi, nasab itu dia tidak berubah, nasab ini satu kurniaan Allah Taala, jadi Allah Taala pilih bila berada di bawah keturunan Rasulullah, maka dengan keistimewaan Rasulullah, maka keistimewaan itu mengalir pada keturunannya. Contohnya sebagai satu contoh Allah Taala*

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<sup>310</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, an interview by the author, Google Meet, August 15, 2021. This paragraph is dedicated to some key points of his explanations on the Prophetic legacy of responsibility.

<sup>311</sup> Jalāl al-Dīn 'Abd al-Rahmān ibn Abū Bakr al-Ṣuyūṭī, *Ihya' al-Mayyit bi Fadhā'il Āl al-Bayt* (Reviving the Dead through Merits of People of the House), trans. M. F. Kamaludin (Ampang: Sofa, 2010), Hadith no. 42.

memuliakan keturunan Nabi dengan diharamkan zakat, itu satu kemuliaan. Allah Taala memuliakan mereka dengan digantikan dengan khumusul khumus, harta rampasan perang sebagaimana Rasulullah al-Akbar, itu satu kemuliaan. Jadi, perkara itu walaupun Sadah seorang Sayyid itu jahat, dia tetap haram zakat. Dia tidak menjadi, bila dia jahat dia tidak mendapat [haram]zakat. Tidak, itu semata-mata keturunan. Begitu juga dengan khumusul khumus dan begitu juga keistimewaan yang Allah SWT beri apabila setiap orang dalam dunia ini berselawat: *Allahumma salli ala Muhammad wa ala ali Muhammad*. Ali Muhammad itu adalah keluarga Rasulullah, termasuk zuriat dia. Jadi, itu satu keistimewaan yang sama ada dia nak terima dia tak nak terima, itu memang kurniaan Allah Taala, yang tidak boleh dia nak buang. Dia kaya macam mana pun dalam dunia, dia nak keluarkan belanja yang besar usaha untuk dapat selawatpun tak boleh. Kita dapat keistimewaan yang Nabi kita yang mereka akan bertemu denganku di akhirat itupun tak boleh nak dijual-beli.

*Īmān* (Faith) in Islam are dynamic; it can increase, decrease, or even be lost, and they must be actively nurtured. Likewise, *taqwā* (piety) which means fear of Allah, obeying His commands and avoiding His prohibitions by adopting the Prophetic way of life is dynamic like faith. It can increase, decrease, or even be lost. Conversely, *naṣab* (lineage) is static, divinely bestowed and a conditionally unaltered reality. Meaning no one can aspire to being a *Sayyid* or *Sharifah* no other way except being born in the family circle. In the hereafter, the Prophet (S.A.W.) said that one's lineage is futile if one's virtuous deeds are lacking. This is because the stations of virtuous deeds, faith, and piety depends on our strife while lineage remains static and unchangeable. One's lineage will forever be intact to the extent that a father cannot deny their children's lineage even if they are sinful. This is also true with the son of Noah, although he was an unbeliever. Again, this lineage is constant and a gift to those Allah has chosen to be the descendants of His last Messenger, Prophet Muhammad (S.A.W.). Thus, with the special qualities of Prophet Muhammad, those qualities are extended to his descendants. For instance, even a sinful descendant of the Prophet Muhammad (S.A.W.) retains the honour and specific privileges of his lineage like the right to *khums al-khumus* (one fifth of booty), *ṣalawāt* (salutation) and being forbidden to accept *zakāh* (almsgiving). These privileges, tied to the Prophet's family, are God's gift which the chosen one cannot renounced and others cannot aspire (e.g. to gain *ṣalawāt*) even when they are willing to spend big money on it.<sup>312</sup>

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<sup>312</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, interview. The status of *imān*, *taqwā* and *naṣab* was earlier explained in Syed and Sharifah (SnSc) Facebook by an admin of ASYRAAF Malaysia (Karimy BenJohn), a private Facebook account, he says: *iman dan taqwa boleh dicari, tetapi tidak nasab*. [sic] *ia hanya diwarisi, beruntunglah anda dilahirkan sebagai zuriat nabi SAW...selawat* (faith and God's consciousness is self-attainable, unlike genealogy, which is inherited, blessed be those born as Prophet's descendant).  
 <[https://www.facebook.com/groups/syed.n.sharifah/posts/10150281434171503/?comment\\_id=10150281927671503](https://www.facebook.com/groups/syed.n.sharifah/posts/10150281434171503/?comment_id=10150281927671503)>.

In short, as an organisation, the differentiation buys them privileged status and supposedly recognition of rights among other Muslims. Moreover, preserving the legacy is claimed as religiously justified.

### **3.1.1.3 Strategic Alliance**

So far, ASYRAAF has secured Strategic Alliance with House of Jamalullail (Perlis), *Jabatan Pendaftaran Negara (JPN)*, *Maktab Dhabitul Ansab Albatul Malaysia* and *Majlis Ta'lim Darul Murtadza*, SnSc (Syed and Syarifah Club) and HAK (*Pertubuhan Amanah Hawi Al Khairat*, Malaysia).

i. House of Jamalullail (Perlis)

House of Jamalullail (Perlis) or Monarch of Perlis is originally Arab Muslim from Haḍramawt. The Royal family represents the tribe of *Jamal al-Layl* from the big family of Ba'Alawi. It is non-exaggerative to deduce that the royal family symbolises the epitome of successful missions any Arab family could possibly achieved in the Malay World. As the ruler of Perlis, the Sultan serves as the Head of State and Islam; the dual position in politics and religion which is critically acclaimed as the ideal *da'wah* platform. Having the Royal Highness as strategical Advisor is an advantage not only for power and influence but it guarantees ASYRAAF's sustainability and malleability among Malaysians.

ii. *Jabatan Pendaftaran Negara (JPN)*

One of their fundamental strategies is to cooperate with *Jabatan Pendaftaran Negara (JPN)* to stop registration of *Sayyid* titles to newborns of 'suspicious' Muslim parents. This is to protect the family sacrosanctity from transgressors of the 'holy' and exclusive name. Working together with JPN has been a remarkable success for ASYRAAF. Please refer to Appendix 4.3.

iii. *Maktab Dhabitul Ansab Albatul Malaysia (Maktab)*

It was established in 2013 as an authorised body to keep, check and safeguard the Arab Muslims' family trees in Malaysia. ASYRAAF clearly mentions their stand on the importance of genealogy which coincides with

this body.<sup>313</sup> The alliance is vital because ASYRAAF believes that knowledge of genealogy is the crux of strong familial lineage especially when it concerns the Prophet's. One expert of this knowledge is an Indonesian, Habib Alidien As-Seggaf who is referred to by both Malaysian and Indonesian Alawi family. ASYRAAF's representative is Syed Mohd Fadhil bin Syed Omar Al-Aydrus, the head of ASYRAAF genealogical bureau. ASYRAAF is in process to negotiate its role as Malaysian representative of justifying the genealogy of Prophet's family as safeguarded by Maktab Daimi in Rabitah Alawiyah. In fact, Syed Mohd Fadhil is the right candidate because (at the time of writing) he also serves as the Secretary of Maktab.

iv. *Majlis Ta'lim Darul Murtadza*

It is a registered NGO that focuses on Islamic preaching in the Klang Valley. It was founded by Al Habib Abdul Qadir Al Jufri in 2004. Upon request by the founder who moved to Kota Tinggi, it has been led by Al Habib Ali Zaenal Abidin Al Hamid. At first, the circle of students gathered at Al Hamid's house, then moved to Surau al-Hidayah AU3, Keramat and currently at the Mosque of Muadz Ibn Jabal, Setiawangsa, Kuala Lumpur. They have weekly talk sessions (every Friday night) and monthly *mawlid* (every first Friday of the month) at Muadz bin Jabal Mosque. Monthly *Asmaul Husna* is done at the Mosque of Sultan Salahuddin Abdul Aziz Shah, Shah Alam while *Jalsatul Isnain* is scheduled at Surau Putra Al-Amin, Putrajaya. Since 2015, it holds strategic alliance with ASYRAAF to organise closed talks on topic related to *ahl al-bayt* exclusively for the family of the Prophet (*Sadah Alawiyyin*) called *Majlis Ta'lim Al-Qurba* (Learning Circle for Kinship by blood).<sup>314</sup>

v. SnSc Club

SnSc Club in Facebook began on 28<sup>th</sup> January 2010. It is a private account visible to public. Membership is limited to the family of the Prophet with

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<sup>313</sup> Adminasyraaf2014, "Nikmat Nasab Dan Tanggungjawab." in response to a question on the status of azmatkhan's lineage; Maktab Dhabitul Ansab Albatul Malaysia, "Klasifikasi Status Nasab," Facebook, 2017, <<https://www.facebook.com/MaktabAlBatulMalaysia/photos/a.135599655772206.1073741828.1355971644441364/1366810626690799/?type=3>>.

<sup>314</sup> Majlis Ta'lim al-Qurba. "About this group." Facebook (private). June 21, 2021. <<https://www.facebook.com/groups/420123762171268/about>>.

prior approval by the group administration. The group aims to strengthen *ahl al-bayt*'s brotherhood through promoting the practice of *kafā'ah*<sup>315</sup> This is the reason why majority among them are young people. The aim is to nurture the love for the Prophet (S.A.W.), his families and companions and spread *da'wah* among *ahl al-bayt*'s family. It abides by the creed of *ahl al-Sunnah wa al-Jamā'ah*, the school of Shafi'e and follow the path of Ba'Alawi in terms of strong embrace of noble genealogies.

vi. *Persatuan al-Amin Terengganu*

ASYRAAF continues to have a good network with *Persatuan Al-Amin Terengganu*,<sup>316</sup> mentioned in Chapter Two. The organisation is like a big brother to ASYRAAF.

vii. *Persatuan Keluarga Jamalullail Perak*

Another is *Persatuan Keluarga Jamalullail Perak*<sup>317</sup> (Perak Jamalullail Family Society) which gathers the Prophet's *ahl al-bayt* in Perak from the descendants of Sayyid Hussein al-Faradz Jamalullail, an advisor to the first ruler of Perak, Sultan Muzaffar Shah I, in 1528. ASYRAAF state branch is not set up in Perak partly because the Jamalullail family society is able to manage and represent the *ahl al-bayt* family in the state.

viii. *Pertubuhan Amanah Hawi Al Khairat (HAK) Malaysia*

It was registered on 22<sup>nd</sup> December 2011 as the Society of *Amanah Hawi Al Khairat*, Malaysia (HAK). It is an NGO focusing on Islamic *da'wah* and knowledge that highly cooperates with Muslim scholars, leaders and public. It aims to revive Islamic lifestyle as led by previous pious scholars based on five pillars: knowledge, practice, sincerity, piety, fear of Allah to be in line with the belief of *ahl al-Sunnah wa al-Jamā'ah* and Shāfi'ī madhhab. Its founder President (Malaysia) is Habib Abdul Rahman al-Haddad who (at the time of writing) still serves the post.<sup>318</sup>

<sup>315</sup> For further explanation on *kafā'ah* please refer to 3.1.2.1 (endogamy).

<sup>316</sup> Persatuan al-Amin Negeri Terengganu Darul Iman. "Home." *Persatuan al-Amin Negeri Trengganu Darul Iman* (blog). 2012. <<https://alamin-terengganu.blogspot.com/>>.

<sup>317</sup> Persatuan Keluarga Jamalullail Di Perak Malaysia. "About," Facebook, February 1, 2010. <<https://www.facebook.com/groups/jamalullailperak>>.

<sup>318</sup> Amanah HAK. "MAJLIS ILMU BERSAMA HABIB ABDUL RAHMAN AL-HADDAD." Facebook. August 6, 2018. <<https://www.facebook.com/AmanahHAK/photos/a.659653144046961/2020193241326271>>.

ASYRAAF strategic alliances are selectively confined to royal and government agencies as well as other Arab-based NGOs, strategically and tactically driven by their organisational motives.

### 3.1.2 Tactics of ASYRAAF

There are several tactics adopted by ASYRAAF namely endogamy, social gathering, intellectual discourse and spiritual training. Depending on the nature of the tactics, private and public domains of each tactic is strictly observed. The following are their details.

#### 3.1.2.1 Endogamy

Endogamy is legitimised in the concept of *kafā'ah* practiced by the Hadrami Sayyids and given due priority among important ASYRAAF members. In fact, ASYRAAF, in its official website, helps to publicise the service of finding life partners among the Arab Muslims provided by a bureau called *Itrotunaa* in ASYRAAF Terengganu.<sup>319</sup> The publicity is portrayed in Image 3.1 displaying the word “*Itrotunaa*” [sic] meaning “Our pedigree” (please refer to Appendix 3.2(a)). It is a platform set up out of initiative to match make bachelors, spinsters or widows, so they have opportunities to solemnise decent marriages. It is a sought-after initiative by concerned members especially females whose decent marriages mean to avoid partners from the non-Sayyids.

It is advisable to avoid the exogamous marriage as far as possible. However, in some cases, they are allowed with conditions. The conditions are when emergency (*darūrah*) arises, and the guardian of the bride (*waliyy*) sincerely accept (*riḍā*) the non-Sayyid bridegroom and can tolerate the consequences of the “outcast” marriage which partly may include family embarrassment. The rule is not applied unjustified. One of the purposes is to save the family from choosing the *akhwal* (commoners). Marrying

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<sup>319</sup> Adminasyraaf2014, ““ITROTUNAA,”” *Laman Web Rasmi Asyraaf Malaysia* (blog), July 22, 2015. <<https://asyraafmalaysia.com/2015/07/22/itrotunaa/>>, (accessed 16 March 2020). Interested party is welcomed to send his/her personal particulars to email (itratunaa@yahoo.com.my) or WhatsApp No. 01132196165 for the committee to help find suitable candidate. The service is provided free of charge. However, the contact number is no more valid at the time of writing.

commoners made it difficult for the female members to abide by the rulings of *zakāh* which is prohibited for the household of the Prophet (S.A.W.). In other words, part of the main purpose of *kafā'ah* is to ensure that prohibition of *zakah* for the *ahl al-bayt* family is not violated. This is difficult to maintain in exogamous marriages.

Also, based on the claim to sustain love of the Prophet through his pureblood legacy and the responsibility to honour the nobility of Prophet's *ahl al-bayt* which rest upon the family alone, *kafā'ah* should be defended. This could only be made possible via endogamous marriages claimed justified by Hadiths on the nobility of Fāṭimah and the dignity of the Arab. The Hadiths as quoted from ASYRAAF's Website are as follows:

Wathīlah bin Al-Asqā' narrated that the Messenger of Allah (S.A.W.) said: "Indeed Allah has chosen Ismā'il from the children of Ibrahim, and He chose Banu Kinanah from the children of Ismā'il, and He chose the Quraish from Banu Kinanah, and He chose Banu Hashim from Quraysh, and He chose me from Banu Hashim."<sup>320</sup>

Jabir bin Abdullah (R.A.) narrated that the Prophet (S.A.W.) said: "It is the father that all woman's children are attributed to, except for Fatimah's sons. I am their guardian and I am their lineage."<sup>321</sup>

Fatimah al-Zahrah (R.A.) narrated that Prophet (S.A.W.) said: The lineage of every mother's child is attributed to their father except for Fatimah's children. So, I am their guardian and I am their lineage.<sup>322</sup>

Al-Miswar bin Makhrama narrated that the Prophet (S.A.W.) said: "Fāṭimah is a part of me, and he who makes her angry, makes me angry."<sup>323</sup>

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<sup>320</sup> Abu 'Isā Muḥammad al-Tirmidhī, *Jami' al-Tirmidhi*, Chapters on Virtues English reference: Vol. 1, Book 46, Hadith 3605, Arabic reference: Book 49, Hadith 3964.

<<https://sunnah.com/search?q=Indeed+Allah+has+chosen+Ism%C4%81%EA%9C%A5il+from+the+children+of+Ibrahim>>, (accessed 16 March 2020).

<sup>321</sup> Abū 'Abd-Allah Muḥammad bin Abd-Allah al-Hakim al-Naysabūrī, *Al-Mustadrak 'ala al-Sahihayn*, vol. 3, Hadith No. 4835. (Kaherah: *Dar al-haramayn li al-tibā'ati wa al-nashri wa al-tawzī'*, 1997), 194. <<https://drive.google.com/file/d/1bOr28oZK9AsQhL86uEspajNdLtCPBgs3/view>>, (accessed 16 March 2020).

<sup>322</sup> Abī al-Qāsīm Sulaymān bin Aḥmad bin Ayyūb al-Lakhmī al-Ṭabarānī, *Mu'jam al-Kabīr*, Vol. 2, Hadith 2566. trans. Ghulam Dastagir Chishti, (Lahore: Millat Publication, 2016), 308.

<<https://archive.org/details/AlMujamAlKabirTabaraniJild2/al-Mu%27jam%20al-Kabir%20Tabarani%20jild%202/page/n308/mode/2up?view=theater>>, (accessed 16 March 2020).

<sup>323</sup> Muḥammad bin Ismā'il al-Bukhārī. *Saḥīḥ al-Bukhārī*. 3714, In-book reference: Book 62, Hadith 64 USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 61.

<<https://sunnah.com/search?q=F%C4%81%E1%B9%ADimah+is+a+part+of+me%2C+and+he+who+makes+her+angry%2C+makes+me+angry>>, (accessed 16 March 2020).

Abu Al-Dardā' (R.A.) narrated that the Prophet (S.A.W.) said: "Whoever exalts my mention ten times in the morning and ten times in the early evening, he will receive my intercession on the Day of Judgment."<sup>324</sup>

The message is to reinstate the noble status of the Prophet's family. It is a common belief that one needs to avoid hurting the family since it is deemed to be the act of dishonour to the Prophet (S.A.W.). Although deeper reflection reveals that none of the Hadiths sanctions Islamic ruling of endogamous marriages, it is worth highlighted to imply the significance of observing *kafā'ah* among the ASYRAAF. The importance of *kafā'ah* is worth mentioning in its original transcription below:

*Kafā'ah ini kita pandang satu perkara tentang perkahwinan yang melibatkan perempuan dengan...Sharifah dengan calon suami. Kafa'āh ini pada nasab...dia ada banyak kategori sama ada 'iffah, pekerjaan, din dan sebagainya dan di antaranya tentang nasab. Nasab yang paling afdal sebagaimana yang disebut oleh ulamak ialah nasab dari Sayyidina Hasan dan Sayyidina Husayn. Itu disebut dalam kitab-kitab fiqh mazhab Syafie. Kemudian hukum yang disebut kafa'āh pada nasab ini diperselisihkan oleh imam-imam mazhab dan ulamak-ulamak. Dan antara ulamak yang mengi'tibar, mengambilkira kafa'āh pada nasab ialah mazhab Hanafi, mazhab Hambali, mazhab Shafie, tidak mazhab Maliki....*

The concept of *kafā'ah* (compatibility) in marriage only affects the female members of the family, the *Sharifah* with her future husband. *Kafā'ah* here particularly concerns the lineage (*nasab*) as compared to other like chastity, job, religion etc. According to Islamic scholars, the most preferable lineage [for the Prophet's female member] is that of Sayyidina Hasan and Sayyidina Husayn. This is mentioned in the Shafi'i book of jurisprudence. However, lineage as a principal element in *kafa'ah* is debated among the main schools of Islamic law. The Maliki school does not consider lineage as a criterion while the Hanafi, Hanbali, and Shafi'i schools do.<sup>325</sup>

*Kafā'ah* is justifiably observed to avoid chaos in the society because the Prophet's family is abstained from receiving *zakāh* that result in special dealing with *kafā'ah* in terms of genealogy. Sayyid 'Abd al-Rahman bin Muḥammad bin Ḥusayn bin 'Umar Ba 'Alawi al-Hadrami (d. 1320) who was a Mufti of Hadramawt in his time recorded in his *Bughyah al-Mustarshidin fī Talkhish Fatāwa Ba'd al-A'imma al-Muta'akhirin* that in the era of Uthmani Caliphate, a law has been passed to prohibit marriage not based on

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<sup>324</sup> Sa'id bin 'Ali bin Wahf al-Qahtani. *Hisn al-Muslim* (Fortress of the Muslim). Chapter 27 (In the morning and in the evening). Hadith No. 98. (Riyadh: *Fahrasah Maktabah al-Malik Fahd al-Wataniyatu Athna al-Nasyr*, 1989). <<https://sunnah.com/hisn:98>>, (accessed 16 March 2020).

<sup>325</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, interview.

lineage suitability if neither the bride nor his guardian agrees. This was so because allowing such a marriage had proven to cause chaotic scenario during the era. Further explanation on significance of *kafā'ah* is highlighted in the following transcript:

*Ada disebut dalam kitab Bughyah al-Mustarshidin dan perkara menjaga kafā'ah dalam nasab dianjurkan oleh ulamak-ulamak dalam banyak kitab, termasuk kitab Imam al-Ghazzali sendiri mengatakan bahawa seorang ayah yang tidak menjaga kafa'āh anaknya, dia telah melakukan suatu yang tidak patut kepada anaknya, jenayah kepada anaknya. Sepatutnya dia mencarikan orang yang boleh menjaga kebajikan anaknya. Apatahlagi...aaa...kita menerima apa yang ada dalam Mazhab Shafie, pilihan kita. Kita menasihatkan supaya menjaga kerana ada fadhail-fadhailnya. Kalau tidak ingin, itu terpulang kepada keluarga masing-masinglah sebab dia akan rasa kerugian sebagaimana Imam Shafie sebut di sini. Kemudian Imam Shafie kata lagi, faiza radhiyatu muzawwajah, jika perempuan itu bersetuju ...wa ma lam 'ahu ma'aha ...dan yang bersamanya dengan kekurangan tersebut...fa lam aruddahu...maka Imam Shafie tidak menolak. Maka perkahwinan itu sah cuma masalahnya[lah]...*

It is mentioned in the book of *Bughyah al-Mustarshidin* that scholars in many books, encourage preserving compatibility in lineage [when it comes to marriage] including Imam al-Ghazzaliyy himself. He [Imam al-Ghazzaliyy] says that a father who neglects this responsibility has committed a wrongdoing towards his child's well-being because a father should find someone who can take care of his child's well-being. Moreover, when we abide by the Shāfi'ī's school of law as an option, our advice on this is to preserve lineage compatibility in marriage because of its benefits. Off course, if a family refuse, it is up to them because they are free to decide and it is them who will suffer the loss/consequence. Also, Imam Shāfi'ī's clarifies further that if a woman agrees to marry [a man], even with imperfections in lineage compatibility, the marriage remains valid. Although the marriage is valid, it may invite problems...<sup>326</sup>

This *kafā'ah* culture, to some extent, gives breed to the concept of *ashraf* (most honourable) versus *akhwal* (commoner). In fact, Mobini-Kesheh writes that migration makes it possible for the stratified Hadrami culture to be nurtured in the Malay World. Thus, despite having *Sayyid* on top level, followed by *Mashā'ikh* and *Qabāil*, *akhwal* group was formed. It refers to the Indonesian native who welcome Hadrami Arab's existence in their land,<sup>327</sup> partly through inter-marriages between them. However, there

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<sup>326</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, interview.

<sup>327</sup> Imam Subchi, "Kafa'ah among the Hadrami Arabs in the Malay World (Anthropology of Law Approach)," *Jurnal Cita Hukum* 8, no. 2 (August 1, 2020): 415–34, 423. <<https://doi.org/10.15408/JCH.V8I2.16574>>, (accessed 9 December 2021).

is an opinion that *akhwal* means maternity uncles, from its singular form *khal*.<sup>328</sup> The term was claimed to show respect and love to non-Arab family of their Malay mothers' side since early Arab migrants tend to marry with the Malays.

In practice, the term *akhwal* is not confined to maternal families but refers to all who are non-Arabs, both male and female, family or not. It is possible for the term *akhwal* to carry underlying meaning. It could literally (figuratively) signify “the other”; those people who bears no clan titles. It also implies that those with clan titles are different if not superior to those without. It is vital to highlight that ASYRAAF repeatedly emphasised that this norm does not signify that they inculcate the attitude of discrediting commoners.

Another tactic by ASYRAAF is social gathering as will be discussed next.

### **3.1.2.2 Social Gathering**

One important social gathering in ASYRAAF is Family Day. It has been conspicuously organised in conjunction with their annual Eid celebrations. Some examples as early as 2006 are tabulated in Table 2.0. in Appendix 3.0. The theme of the gatherings were celebrations to strengthen familial brotherhood where foods and drinks are generously shared and gifts are distributed for the less fortunate. Therefore, at times, the Annual General Meetings (AGM) for state or national levels were conducted in conjunction with the Family Day taking advantage of the high participation. This writer had the opportunity to join their 15<sup>th</sup> AGM on 26<sup>th</sup> October 2019 at *Pusat Pengajian Islam, Ribath al-Asyraf*, Mukim Banggol, Cukai Terengganu. It was a one-day programme where in the morning they have religious talk delivered in Arabic by Habib Abdullah bin Abdul Qader Al-Habsyi<sup>329</sup> a scholar from Haḍramawt and was translated impromptu

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<sup>328</sup> Abu Bakar Al-Idrus, “Pencerahan: antara ‘ahwal’ dan ‘akhwal’.” Facebook SnSc, February 21, 2014, <<https://www.facebook.com/notes/syed-sharifah-snsc/pencerahan-antara-ahwal-dan-akhwal/10151840969311503/>>.

<sup>329</sup> He is the leader of *Majlis Ta'lim At Tahqīq Al 'Ilmī liahlī As Sunnah* [sic]. *Majlis Ta'lim At Tahqīq Al 'Ilmī liahlī As Sunnah* [sic], “About,” Facebook, September 19, 2022. <<https://www.facebook.com/MAJLISTAHQIQLMI/>>. He also leads *Majlis Muwasolah Baina Ulama Muslimin Malaysia*, an official society that represents al-‘Allamah al-Habib Umar Ben Hafidz in Malaysia. *Muwasolah Baina Ulama Muslimin Malaysia*, “About,” Facebook, September 19, 2022. <[https://www.facebook.com/muwasolahmalaysia/?ref=page\\_internal](https://www.facebook.com/muwasolahmalaysia/?ref=page_internal)>. One event of the *Muwasolah* was done on 5<sup>th</sup> to 7<sup>th</sup> December 2013 at Hotel Putra Wilayah Persekutuan, Malaysia. Muhammad Fazilul Helmi Raidzan. “Cahaya Kehidupan Tauhid: Muwasolah Baina Ulama Muslimin.” *Pondok*

by Syed Shahrulnizam bin Syed Mohd Sah Al-Yahya @BenYahya. It was followed by mass litanies (*mawlid*) led by the Haḍramawti scholar and distribution of financial aids to eligible *Ribath* students. The AGM was then commenced after the *Zohor* (noon) prayer and continued until *‘Asr* (afternoon) prayer.

Visits are another type of social gatherings endorsed by ASYRAAF. Among notable visits by ASYRAAF’s representative were excursions to Naqobatul Asyraaf al-Qubro [sic] in Jakarta and Al-Wehdah [sic] in Singapore, both in 2011, (Please refer to Appendix 2.6(c)). ASYRAAF also hosted a visit by Habib Muhammad bin Soleh al-Attas in 2016, the then Principal of Shari‘ah and Qur’ān Learning Institute or Rubah al-Fatah in Huraidah, Haḍramawt. Also, in 2016 there was a familial meeting and casual chat with *ahl al-bayt* in Banda Aceh. Another interesting programme is the involvement of YB Dato' Seri Wan Junaidi Al-Yahya under *Program Jejak Waris* (Programme for tracking ancestors) which brotherhood mission is what ASYRAAF takes pride in. Next tactic is intellectual discourse.

### **3.1.2.3 Intellectual Discourse**

Examples of intellectual discourse are seminars, talks and workshops. Table 2.1 in Appendix 3.0 provides some examples of ASYRAAF’s public and private religious programmes. These programmes focus generally on disseminating religious knowledge. At times, intellectual discourses liven up the annual the Family Day celebrations and the AGM(s). It is also evident that one of the popular themes is topic on genealogy ranging from noble lineage, *ahl al-bayt*, *kafā’ah*, and ‘Alawiyyīn family. When this type of theme is discussed, only family members are allowed to participate. However, public are welcome to join any other programmes which address the Prophet’s and his *ahl al-bayt*’s virtues, Islamic morality, Qur’ānic and Hadith learning and basic jurisprudence, just to name a few. From personal observation, discussion of political Islam is not a topic that is widely or openly discussed in the organisation. It is quite a practice that intellectual discourse and spiritual training are done concurrently.

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*Tauhid* (blog), December 10, 2013. <<http://pondoktauhid.blogspot.com/2013/12/muwasolah-baina-ulama-muslimin.html>>, (accessed 9 December 2021).

### 3.1.2.4 Spiritual Training

Significant among ASYRAAF's spiritual training are mass litanies. They are supplications and rituals highly related to awaken the spiritual dimension of religiosity. Activities like *ratib* (composition of litanies and supplications), *haul*<sup>330</sup> (commemoration of the death) and *mawlid* (celebration of the Prophet's birth) have been extensively practiced by members apart from highly encouraging public participation. Among widely sung *ratib* is al-<sup>ʿ</sup>Attās and al-Haddād. They are chanted weekly and during *hawls*, for example, the *haul* of Sayyid Abdul Rahman bin Sayyid Muhammad al-<sup>ʿ</sup>Aydrus or Tokku Paloh (d. 1917), one of the most celebrated Arab Hadhramawt (read: *ahl al-bayt*) scholar in this region.<sup>331</sup> He served as *Shaykh al-Islam* to Sultan Zainal Abidin III of Terengganu. Another popular *haul* includes those that belong to Sayyid Muhammad bin Zainal Abidin al-Idrus or Tokku Tuan Besar (d. 1878) and Sayyid or Imam Abdullah bin Alawi al-Haddad (d. 1720). As far as *mawlid* celebration is concerned, it is undoubtedly a very special event for ASYRAAF's *ahl al-bayt* family and majority of Malaysian Muslims. In this regard, ASYRAAF highly supports it by congregating *mawlid* celebration organised by government or other NGOs like KEMUDI. More details are tabulated in Table 2.2 of Appendix 3.0.

ASYRAAF enthusiastically enjoin the abovementioned tactics as envisioned in its Objectives. The tactics nurture the endogamy practice, social, intellectual and spiritual well-being of its primary target; the ordinary members who are exclusively the descendants of Prophet's grandchildren, Ḥasan and Ḥusayn.

### 3.1.3 Targets of ASYRAAF

Targets of ASYRAAF are divided into place, people and focus.

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<sup>330</sup> Ismail F Alatas, "The Upsurge of Memory in the Case of Haul: A Problem of Islamic Historiography in Indonesia," *Journal of Indonesian Islam* 01, no. 02 (2007): 267–79. The writer argues that *haul* is the *Sadah's* (family of *Sayyid*) reaction towards challenges of modernity in the Muslim world partly to counter the rise of modern historiography mainly represented by reformists and nationalists.

<sup>331</sup> The legendary scholar is so appreciated by his *ahl al-bayt's* family to the extent that a special Facebook group was created on 29<sup>th</sup> June 2016 under the name: *Sekretariat Haul Tokku Paloh* followed by 9474 people in August 2022. Sekretariat Haul Tokku Paloh. "Page Transparency," Facebook, August 26, 2022. <[https://www.facebook.com/stokkupaloh1/?ref=page\\_internal](https://www.facebook.com/stokkupaloh1/?ref=page_internal)>.

### 3.1.3.1 Place, People and Focus

ASYRAAF's priority is to take care of the ASYRAAF's creole family in the Malaysian locality and anticipatedly the Malay Archipelago and Hadramawt. Although ASYRAAF aims for the benefit of all Muslims, their activities reflect *ahl al-bayt's esprit de corps* in pride, solidarity and honour. In fact, ASYRAAF's Targets slightly differ between ASYRAAF's members and non-members. Among its members, the target is to accept and live life as expected by Islam from those belonging to the family of the Prophet (S.A.W). They have Divine duty to follow the Prophetic models and other Muslims (ASYRAAF's non-member) are expected to acknowledge those religious privilege and act accordingly.

Example of members' exclusive activities include religious and familial congregations, habituating donations and accustoming *kafā'ah* to maintain family patronymics (first names) and Arabic onomastics (the ending "al"). The establishment of ASYRAAF is said to be of religious responsibility and is supported by Imam Malik's opinion in *al-Mauṣul al-Islamiyyah* that there should be a body to manage and authenticate the genealogy of the Prophet's family. An excerpt from the interview supports the statement:

*Kita tak sama dengan orang lain tentang masalah zakat, tentang pengurusan nasab, walaupun pengurusan nasab itu, takutnya dalam pandangan Islam kalau mengikut pandangan Imam Malik, harus ada satu badan yang menguruskan, memastikan kebenaran nasab keturunan Rasulullah. Itu pandangan Imam Malik dalam al-Mauṣul al-Islamiyyah, ini boleh dilihat. Dan kalau ada orang memalsukan nasab harus diminta bertaubat, jika tak bertaubat akan dipenjarakan kemudian, dita'zir, dipukul dan sebagainya sehingga dia bertaubat. Jadi, perkara ini tidak wujud untuk menjaga kehormatan Rasulullah (S.A.W.) Jadi, ASYRAAF ini perlu buat sesuatu.*

We are not like others in terms of dealing with *zakāh* and [exclusively] matters of lineage. If we take Imam Malik's view in *al-Mauṣul al-Islamiyyah*, there should be a body to administer and validate the authenticity of the Prophet's descendants. If someone falsifies their lineage, they are reprimanded to repent or else face imprisonment or judicial punishment or canned etc. until they repent. Such measures are not responsibly managed [but is necessary] to protect the honour of the Prophet (S.A.W.). Therefore, ASYRAAF should take charge [of the matter].<sup>332</sup>

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<sup>332</sup> Syed Mohd Fadhil bin Syed Omar al-Aydrus, interview.

In fact, private Facebook chats imply that some families believe that failing to observe *kafā'ah* may render rejection of dignified meeting with the Prophet and his daughter, Fatimah for the penalty of displeasing them. Even some other believe that the effort to marry in the circle of *Sayyid's* blood will save ones from hellfire through intercession by the Prophet (as mentioned before). For ASYRAAF, it is partly a continuing effort to preserve the sanctity of blood (regulation of titles) and piety (prohibition of *zakah* for *ahl al-bayt*) through *kafā'ah*.

### **3.2 KEMUDI: STRATEGIES, TACTICS AND TARGETS<sup>333</sup>**

Like ASYRAAF, KEMUDI depends on its recruited members to mobilize its Strategies, Tactics, and Targets. At an early stage, KEMUDI inspired young supporters from learning institutions to support the organisation. At times, KEMUDI welcomed volunteered enigmatic members as part of human resources in their activities. However, top executive management remains the sole decision makers. These executives are the backbone of the organisation because of their credibility in internalising and disseminating the mission and vision of KEMUDI. Having recap KEMUDI's resources, it's time to look at its Strategy(s).

#### **3.2.1 Strategies of KEMUDI**

The explicit objective of KEMUDI is to provide a platform where the elements of Malay identity require incorporation of Malay customs with Islamic monotheism (*tawhid*), law (*fiqh* and *sharī'ah*) and high ethics (*taṣawwuf*). As mentioned before, KEMUDI has

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<sup>333</sup> A solo 2 hour and 30 minutes interview session with founder and founding President of KEMUDI from Shah Alam, Selangor were conducted via Google Meet platform to confirm the online information. The interview consists of semi- structured questions (please refer to Appendix 1.1) which responses were transcribed in Malay and later translated into English (where necessary). For KEMUDI, the relevant questions for this Chapter Three were as follows: 1. What are the communication platforms besides Facebook and how are they utilised?; 2. Could you please elaborate on KEMUDI's collaboration with other organisations: *Mi'raj* Alliance, AMIN, KUN, HIKMAH, PERTAMA, WATAN or any relevant organizations; 3. KEMUDI had organised activities such as talks, seminars, and workshops, *Zikir Perdana* (mass remembrance) and *Rehlah* (travel). So, what are the benchmarks for the success of KEMUDI's ideology through its activities in terms of politics, social and religious aspects?; 4. How does KEMUDI view its Muslim identity: is it Arab-Malay Muslim, Malay Muslim alone or Malay-Arab Muslim?; 5. How does KEMUDI view the concept of *ahl al-bayt*, in terms of lineage recognition and its connection with the Malay people?; 6. How does KEMUDI view the concept of al-Mahdī and its connection with the Malay people? 7. Relevant emerging information or issues.

strategically outlined 12-Module characteristics to boost achievement of its organisational objective. This 12-Module<sup>334</sup> is thoroughly discussed under KEMUDI's programme: *Siri Pengajian Akar Sejarah Bangsa: 10 Tonggak Melayu Bersendi Kitabullah* (The Serial Studies of the Nation's Historical Roots: the 10-Malay Pillar of Qur'ānic origin). Again, the aim is to discover the hidden truth and refine any misunderstandings about Malay history, especially regarding its early contact with Islam. The mission is to be consistently and diligently upholding, sharing and promoting the pillars as well-accepted universal understanding in this region. The pillars are claimed to be Qur'ānically justified and they are as follows:

1. The ideology of *ahl al-sunnah wa al-jamā'ah*.
2. The institution of *umara'* or Malay rulers.
3. Prophet's *ahl al-bayt* in the Malay world.
4. Traditional scholar and yellow *kitab*.
5. Jawi Language or *Bahasa Jawi* [sic] as medium of Islam.
6. Malay ethics, good character and *taṣawwuf* (Sufism).
7. Malay customary based on Qur'ān.
8. Malay martial arts and weaponry.
9. Malay Islamic Art and Literature.
10. Malays and their inborn strength (*Melayu dan kudrat alami*)

In this study, only the module which focuses on *ahl al-bayt* in the Malay World will be given due discussion since this is where it crosses path with ASYRAAF. The followings will deal with KEMUDI's Strategy(s) in detail.

### 3.2.1.1 Going Virtual

KEMUDI started its official website in 2013 (URL: <http://www.pertubuhankemudi.com>). However, it was terminated in August 2019 due

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<sup>334</sup> The 12-Module are: 1. History as means to the revival of the ummah; 2. The history of Malay and Islam: rectifying the misconception; 3. The Components of a Malay; 4. Prophet's *ahl al-bayt* in the Malay World: history, migration and wisdom; 5. History of Malay Archipelago and the school of *ahl al-sunnah wa al-jamā'ah*; 6. *Taṣawwuf*, the foundation of strength in the Malay Archipelago; 7. The five pillars of love: the great legacy of the Prophet's *ahl al-bayt* in the Malay World; 8. The caliphate institution, the Malay Sultanates and Kings; 9. The Law dictates, the custom reacts: the Malay custom of Qur'ānic values; 10. Federal Constitution: the place of the Malay. Islam and the Malay Royal Institution; 11. Secularism in the Malay World: fact, history and impact; 12. to generate the chosen Malay (*Melayu mustafawiyah*)

to technical reasons. KEMUDI's Facebook was created on 6<sup>th</sup> August 2014. It is credited as the quick, effective, convenient and economical virtual platform to post ideas and update activities so to reach larger audiences. Its Facebook followers experience steady increase from 5340 in June 2019, reached 6,101 people in April 2020 and rose to 11,136 people in February 2021. By August 2022, KEMUDI's followers has slightly decreased to 11,112 people. However, it is anticipated that the rise in followers is related to the COVID-19 Movement Control Order and some followers leave the group perhaps due to loss of interest. However avid followers continue to be loyal to the group. Facebook postings include programmes like talks, *haul* and *ṣalawāt* (salutation of the Prophet) programmes. The Chairperson committedly share informative comments and reflections which echo the objectives of the organisation. KEMUDI's YouTube Channel is known as *Media KEMUDI Kesedaran Melayu Dan Islam* which began on 4<sup>th</sup> January 2018.<sup>335</sup> It features talks, documentaries and visits organised by KEMUDI or its strategical allies.

### **3.2.1.2 Merits of *ahl al-bayt***

KEMUDI's 12-module on *ahl al-bayt* (Arab Muslims) entitled Prophet's *ahl al-bayt* in the Malay World covers the history, migration process and their wisdom in the Malay world. It is further sub-divided into four parts. The first part details on the definition of *ahl al-bayt* based on the Qur'ān, Hadith and *athar* (sayings, actions and consents) of the Prophet's Companions. Then, it emphasises on their rights and merits; those that need to be fulfilled by other Muslims. KEMUDI also stresses concern to uncast doubt on the image of *ahl al-bayt* as it has been overshadowed by the Shi'ah. In this regard, KEMUDI and ASYRAAF share similar stand. Both ardently subscribe to *ahl al-sunnah wa al-jamaah*'s concept of *ahl al-bayt* in Islam.

The second part of KEMUDI's *ahl al-bayt*'s module details on history of their roles in the Islamisation process of the Malay world. Examples of *ahl al-bayt* scholars and rulers are:

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<sup>335</sup> Pertubuhan Kesedaran Melayu & Islam (KEMUDI), "Media KEMUDI Kesedaran Melayu Dan Islam," YouTube, 2018, <<https://www.youtube.com/channel/UC8m-BM82HPgfEku9S4HqSqw>>, (accessed 5 May 2020).

- i. Shaykh Abdullah al-Qumairi, who Islamise the King of Kedah (12<sup>th</sup> century)
- ii. Sayyid Ḥusayn Jamadil Kubra, the patriarch of many Islamic scholars and rulers including the Wali Songo (14<sup>th</sup> century)
- iii. Sayyid Abdul Aziz who Islamises the first ruler of Malacca (15<sup>th</sup> century)
- iv. Sayyid Ḥusayn al-Faradz Jamalullail, religious advisor to Sultan Muzaffar Shah 1 of Perak and (16<sup>th</sup> century)
- v. Bendahara Seri Maharaja Tun Habib Abd al-Majid (17<sup>th</sup> century)
- vi. Shaykh Daud al-Fatani (18<sup>th</sup> century)
- vii. Raja Bendahara Seri Maharaja Tun Mutahir, Sayyid ‘Abd al-Rahman bin Sayyid Muḥammad al-‘Aydrus or Tokku Paloh and Habib Alwi bin Tahir al-Haddad (19<sup>th</sup> - 20<sup>th</sup> century)
- viii. Syed Naquib al-Attas (20<sup>th</sup> -21<sup>st</sup> century).

KEMUDI asserts that they are the responsible individuals whose nature and nurture have influenced the formation of Islamic culture and civilisation, transparent in the Malay pattern of Muslim identity.

Thus, it follows that the third part focuses on the *ahl al-bayt*'s influence on religious understanding, cultural values and identity formation among the Malays. Some examples include name of the days, Jawi script, Arabic vocabularies and names as well as the presence of Arab clans (*qabilah*).<sup>336</sup> This is commonly generalised as the Arabisation of the Malay identity. KEMUDI holds that the process should be sustained, hence, the fourth part highlights the pressing need of Islamic revivalism towards the end of the world. Here, KEMUDI focuses on the leader of *ahl al-bayt*; the awaited al-Mahdi, (*Imamul Mahdi al-Muntazar* [sic]). Alongside Prophet ‘Īsā, he will be the world saviour as prophesied in Islamic eschatology. KEMUDI makes it a point that this is a part and partial of a Muslim's belief in the Day of Judgement. It is foretold that al-Mahdi will be raised on the verge of the Doomsday The idea of al-Mahdi understood by KEMUDI is explained in the following transcript:

*Satu kategori, al-Mahdi, susuk tubuh al-Mahdi itu sendiri. Bonda dengar daripada ulamak mengatakan, alam Melayu ini dalam pandangan Allah. Kenapa dalam pandangan Allah? sebab daripada segi sejarah memang ahl al-bayt semasa zaman-zaman pembantaian ahl al-bayt di negeri Arab dan jazirah Arab, ramai mereka datang ke Alam Melayu. Mereka*

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<sup>336</sup> as quoted by the Chairperson from S. M. N Al-Attas, *Historical Fact and Fiction* (Kuala Lumpur: UTM Press, 2011), 135-142.

*menyelamatkan diri dan mereka meneruskan tugas dakwah dan mereka melahirkan zuriat dan mereka membangun ketamadunan Nusantara dan mereka menjadi raja, dan menjadi penasihat samada Raja atau penasihat, menjadi orang besar-besarnya. Jadi, kita ini, ahl al-bayt kita ini sangat intim. Kita ada mahabbah Rasul dalam kalangan ...orang kata... warisan golongan orang Melayu kita. Jadi, ini menyebabkan pandangan Allahlah. Jadi, perkara tersebut kalau kita kembali kepada identiti tersebut ada jati diri tersebut sehingga kita dapat menjadi Melayu Mustafawiy, yakni Melayu yang bermahabbah Rasul, mengambil sunnah Rasulullah S.A.W., itupun sudah cukup untuk kita disebut sebagai tentera al-Mahdilah sebab kita bantu kerja al-Mahdi, maknanya kita ini adalah tentera alMahdilah. Jadi, kalau kita buat perkara tersebut maknanya Allah SWT memilih kita untuk menjadi tentera al-Mahdi. Manakala susuk tubuh badan al-Mahdi itu, itu adalah suatu yang berdasarkan kepada..., dia bukan bersifat qat'ie[muktamad]lah. Qat'ie daripada... mesti daripada genetik begini, begini, begitu. Beliau genetik Rasulullah S.A.W. tapi ada tafsiran-tafsiran, jadi ada yang mengatakan Muhammad itu literal meaning, tapi ada yang mengatakan tidak. Bin Abdullah itu tidak, tetapi mengikut sifat Rasulullah S.A.W., mengikut sifat ayahandanya, gitu. Ada yang mengatakan ini adalah namanya memang Muhammad bin Abdullah, tetapi ada yang mengatakan ini adalah mengikut kepada jati diri Rasulullah S.A.W. itu. Jadi ini semua adalah terbuka kepada perbahasan sebab Bonda baru belajar fiqh tahawullat baru-baru ini, itulah yang dikatakan bila orang sebut tentang al-Mahdi. Jadi, kita tidak boleh muktamadkan sesuatu tafsiran berkaitan susuk tubuh badan al-Mahdi sebab ia terbuka kepada perbahasan dan perdebatan tetapi al-Mahdi itu sendiri merupakan sebahagian daripada jumbuh ulamak ahl al-sunnah wa al-jamaah telah meletakkan kepercayaan kepada al-Mahdi sebagai sebahagian daripada ahl alsunnahlah...tetapi siapa al-Mahdi, daripada orang Melayu atau Arab?... itu, tidak ada siapapun boleh muktamadkan. Dia bukanlah bersifat qat'ie, dia bersifat ijthadi. Jadi, Bonda pegang di situ...*

One category is the physical body of al-Mahdi. I (Bonda) learnt from scholars that the Malay world is in Allah's Divine sight/attention because of its connection with the Prophet Muhammad's descendants (*ahl al-bayt*) in the Arab province who sought refuge in this region during times of torment. These descendants continue the *da'wah* legacy, procreate and contribute to the development of *Nusantara* civilisation by becoming leaders, advisors and high-ranking people. So, we [and] our *ahl al-bayt* are very intimate. We [the Malays] have fostered a deep love for the Prophet and this is the reason for Allah's Divine sight/attention. So, if we return to this identity, we may become the '*Melayu Mustafawiy*' [or the Chosen Malay] i.e. those who love the Prophet (S.A.W.) and follow his tradition. This is sufficient to position them as al-Mahdi's soldiers because we help al-Mahdi's work. It follows that our connection [with the Prophet] justifies Allah's choice of us as the soldier of al-Mahdi's. However, the physical identity of al-Mahdi himself is not *qat'ī* (definitive or absolute); meaning not necessarily he must be from certain genetic. He is from the Prophet's genetic, but this is subject to many scholarly interpretations and debates, [for instance], some interpret Muhammad

literally, some do not. It is not ‘bin Abdullah or son of Abdullah’ but more on the attributes and core identity of the messenger of Allah. This is based on my recent understanding of *fiqh tahawullat* at least in the topic of al-Mahdī. Thus, we cannot make a conclusive decision on the physical identity of al-Mahdī. While *ahl al-Sunnah wal al-Jamā‘ah* scholars consensually believe in al-Mahdī, the specifics details of his lineage or identity; is he an Arab or a Malay remain a matter of scholarly *ijtihad* (reasoned interpretation). I (*Bonda*) hereby stand by this [view]...  
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For KEMUDI, two things are essential in dealing with the idea of al-Mahdi: al-Mahdi’s personality and al-Mahdi’s military. As far as the personality of ahl-Mahdi is concerned, KEMUDI exerts that one should remain open-minded in their expectations of al-Mahdi. This is because one’s over expectation that al-Mahdi must be a pureblood Arab will be a disappointment if he turns up to be a non-Arab. KEMUDI also believes that the idea of al-Mahdi should be encapsulated together with some visions of his army. Though KEMUDI perceives al-Mahdi as the epitome of all *ahl al-bayt*’s saviours, ASYRAAF does not seem to emphasise this ideology, moreover, to expect the figure to be among them.

KEMUDI believes that the formation of Muslim identity in the Malay context is the outcome of both nature and nurture components.<sup>338</sup> Therefore, those bestowed with good nature (genetically inherited) should be thankful because Allah has made them obedient. From the genetically secret code of *ahl al-bayt*’s “good” blood, these people easily submit themselves to His command which propel their quality and quantity in good deeds. KEMUDI believes that there are *ahl al-bayt* based on nature among the Malays as seen in the transcript:

*Memang mereka ada. Contohnya macam Meor, macam Nik kan, macam Wan kan. memang adalah. Dikenali dalam sejarah ada, tetapi mungkin satu ketika dulu perkara tersebut, satu perkara yang dijaga, tetapi kita tak tahu lagi sekarang...sebab sekarang ini kita...dah banyak longgarkan. Lagipun untuk secara panduan umum tu pun mungkinlah. Dan sebenarnya mereka perlu pulak mengikuti. Macam Bonda ini banyak didatangi orang yang mengatakan: saya ini ada keturunan Wan, adakah saya ini ahl al-bayt? Bonda kata cuba check la kalau you ada keturunan ahl al-bayt, keturunan-keturunan sampai sekian, sekian, kalau ya, ahl al-baytlah, kalau tidak mungirlah. Dia selain gelar tu, dia ada*

<sup>337</sup> Suzana Othman, an interview by author, Google Meet, September 14, 2021.

<sup>338</sup> Muzaffar Mohamad & Suzana Othman, *Zuriat Rasulullah S.A.W. dan Raja-Raja Melayu: falsafah, sejarah & hikmah* (Batu Caves: Crescent News (KL), 2013, section “Karya Penulis”; Suzana Othman, “Perihal Baka & Bimbingan "Nature vs Nurture",” *Khazanah Bendahara Seri Maharaja*, <<http://www.khazanahbendaharaserimaharaja.com/baka--bimbingan.html>>, (accessed 6 May 2020).

*tanda-tanda yang lain, tanda sejarah ataupun tanda sifat. Sifat S.A.W. itu kita boleh nampak. Sifat S.A.W. memang lain, kita boleh nampak. Sifat kepimpinan, keilmuan, taqwa. Biasanya ada, kalau tak semua, adalah satu dua, akan ada terselit dalam keluarga S.A.W. Genetik zuriat (S.A.W.)*

Indeed, they do exist [*ahl al-bayt* among the Malays]. For example, [people with surname] like *Meor*, *Nik* and *Wan* are historically known [legacy]. In the past, this legacy of lineage was well-kept, but today we have no certain knowledge of how it is dealt with because we cut loose [some principles of] the practice. Perhaps, as general guideline [recognising them as *ahl al-bayt*], it is acceptable. In fact, they need to follow. In my experience, people look me up to seek confirmation whether they, having ‘*Wan*’ as their surnames are descent from the *ahl al-bayt*. My (*Bonda*) response is to check their lineage—if they can trace it until certain recognised *ahl al-bayt*’s ancestors (*sekian, sekian*), then they are *ahl al-bayt*; otherwise, they are not. Beyond these surnames [however], there are also historical and personal traits that visibly distinguished them as inherited from the Prophet’s (S.A.W.). Traits such as leadership, knowledge and piety which often appear in the descendants of the Prophet (S.A.W.). If not all, at least one or two traits are still evident, the genetic [traits] of the Prophet (S.A.W.).<sup>339</sup>

In addition to the good nature, Allah has destined that the nurturing part includes learning religious knowledge and making the most of life experiences. Life experience through demonstrating good or bad models nurtures one’s character. This nurturing process is vital especially if one is born with natural character flaws; knowledge will do the check and balance. Apart from knowledge of the Qur’an, Hadith and religious rituals, it is best to achieve *tazkiyat al-nafs* (purification of soul) through training in *tasawwuf* to polish one’s character. This allows one to better serve Allah in quality and quantity.

KEMUDI preaches that the *ahl al-bayt*, having innate holy nature should observe the duty to enliven the history of their pious forefathers. As rightful descendants, they are the guardians and successors of the Islamic legacy. They should attend religious lectures, *dhikr* (litanies) sessions, *haul* and *mawlid* programmes as well as find opportunities to visit the graves of their pious forefathers, especially the Prophet (S.A.W.). The family trees should be kept intact within the families to benefit future generations spiritually and historically. They are supposed to free themselves from being the Shi’ah or their supporters. They should strictly adhere to the teachings of *ahl al-Sunnah wa al-Jamā’ah* alone. They must always be conscious of their roles as

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<sup>339</sup> Suzana Othman, interview.

exemplary models among the Muslims for the very fact that *ahl al-bayt* carries Prophet's spiritual essence. Dubbed as guardian for mankind, *ahl al-bayt* should be aware that they are sought-after preys of the Devil (*Shaytān*). There should be a member in every *ahl al-bayt*'s family whose life is dedicated to Islam, being expert in both *sharī'ah* (Islamic principle) and *tarīqah* (Sufi brotherhood). It is an investment with a promised blessed return in this world and the hereafter, apart from pleasing their forefathers and the Prophet. Inclusive in the expectations are prayers for the awaited al-Mahdi, raised from among the *ahl al-bayt* to lead the Muslims during the epitome of Islamic revivalism. Above all, KEMUDI believes that this call is also valid for the Malays with initials of “*Pangeran, Raden, Wan, Sidi, Nik, Long, Meor*” and others whose family trees merged with those Arab of *ahl al-bayt* origin. Together the big family should unite to do good deeds.<sup>340</sup>

The striking difference between KEMUDI and ASYRAAF is the acceptance/embrace of the Arabs (especially *ahl al-bayt*) by the Malay into their society and culture. KEMUDI's chairperson describe it as “*menaburkan zuriat yang ramai turun temurun, berubah menjadi Melayu jati*” which technically means that generations of mixed marriages between the Arabs and the Malays have resulted in the former's evolution to become a (complete and whole) Malay.<sup>341</sup> She believes that they are Malay-Arab breeds whose souls are devout, because of the dominant Prophet's DNA in their blood especially among the Malay royals. As far as the Malay royals' connection with the Prophet's genetic legacy, KEMUDI's chairperson has compiled her research into two books:

- i. Muzaffar Mohamad & Suzana Othman. *Zuriat Rasulullah S.A.W. dan Raja-Raja Melayu: falsafah, sejarah & hikmah*. (Batu Caves: Crescent News (KL), 2013).
- ii. Muzaffar Mohamad & Suzana Othman. *Ahlul-bait (keluarga) Rasulullah SAW dan Raja-Raja Melayu*. (Kuala Lumpur: al-Wasilah Enterprise, 2001)

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<sup>340</sup> Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu* (Batu Caves: Crescent News (KL), 2009; Suzana Othman, “Seruan Kepada Ahlul-Bait,” Khazanah Bendahara Seri Maharaja, accessed May 6, 2020, <http://www.khazanahbendaharaserimaharaja.com/seruan-kepada-ahlul-bait.html>.

<sup>341</sup> Media KEMUDI Kesedaran Melayu dan Islam, “Ahlul Bait Nabi Di Alam Melayu,” Youtube, Feb 8, 2019, min: 38:30. <<https://www.youtube.com/watch?v=Rsw6tRPHQyU>>, (accessed 19 April 2020).

KEMUDI believes that the Malays learn the values through *tawhidic* faith, *taṣawwuf* soul and high character evident in their civilizational glories inspired by the Arab Muslims, most likely the *ahl al-bayt*.<sup>342</sup>

### 3.2.1.3 Strategic Alliance

The rationale to establish KEMUDI is to share and promote its aspiring modules with other interested organisations.<sup>343</sup> KEMUDI's strategic alliances are from local and international bodies. The local ones are:

- a. AMIN (*Gabungan Angkatan Melayu Islam Nusantara* or The Coalition of Malay Muslim in the Archipelago).<sup>344</sup>

KEMUDI is the main activist in AMIN. Together, they had organised 'The Discourse on The Three Main Malay Pillars' (*Muzakarah Tiga Tiang Seri Melayu*)<sup>345</sup> on 15<sup>th</sup> April 2017. The programme was in cooperation with the Office of the Special Officer Key Performance Index to the then Minister of the Prime Minister's Office, Dato' Seri Jamil Khir bin Baharom. AMIN strives for the manifestation of KEMUDI's 10 pillars of Qur'ānic values. In the early years, KEMUDI as lead secretariat, liaise with AMIN, which include *Yayasan Himmah* and *Majlis Ittihad Ummah* to espouse the "Agenda Kedaulatan Watan" or AKWAM (the Agenda of National Sovereign).<sup>346</sup> AKWAM is proposed by Wan Ahmad Fauzi bin Hashim @ Wan Hussin to create awareness via public talks and forums to maintain the tradition and identity of high Malay Islamic

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<sup>342</sup> Media KEMUDI Kesedaran Melayu dan Islam.

<sup>343</sup> KEMUDI, "Profil KEMUDI (Persatuan Kesedaran Melayu Dan Islam)," 19.

<sup>344</sup> The founder of KEMUDI initiates the establishment of AMIN in 2015 with Sheikh Abdul Kareem bin Said Khadaied, the Secretary General of PERTAMA (*Pertubuhan Tarekat Muktabar Malaysia* or The Honourable Malaysian Sufi Brotherhood Organisation) and a few others. AMIN did not quite successfully carry all the missions due to internal conflicts and ceased its operation after some time. It is replaced with *Gabungan Mi'raj*. NGOs like *Yayasan Himmah*, *Majlis Ittihad Ummah* later join *Gabungan Mi'raj*.

<sup>345</sup> From the 10-pillar, The Three Main Malay Pillars are: 1) To follow the school of *ahl al-Sunnah wa al-Jamā'ah* and rejecting deviated ones such as Wahabisme, Shi'ah, Liberalisme, Secularisme, Hizb al-Tahrir; 2) To honour, keep and uphold the Malay Royal institution for they are the trustee of national sovereign. To declare one's loyalty to all rulers whose responsibility includes observing the traditional values to sustain the honourably and culturally civilised national [Malay] identity. The rulers are also expected to protect and exercise their authority in matters related to Islam and Federal Constitution and; 3) To refine and reinstate the legacy of national [Malay] identity in its sublime cultural character.

<sup>346</sup> *Gabungan Mi'raj*. "Gerakan Agenda Kedaulatan Watan Malaysia (Datuk Dr Wan Ahmad Fauzi Wan Husain) (No 15)." *Gabungan Mi'raj*, (YouTube, July 9, 2020).

<<https://www.youtube.com/watch?v=-ZSXwXF0ZiI>>

civilisation and culture. It discusses a doctrine of trust concerning the sovereign of the Malay rulers, positioning them as holy and respectful Vicegerent of Allah. The concept was founded as early as the Malay Sultanate of Malacca and could be historically, Islamically and culturally explained. It claims as the most legitimate premise to truly clarify sovereignty as found in Article 181(1). The reason is its ability to deliver most definite explanation on the status of Islam, protected in Article 3 and 11 together with the oath of the King (*Sumpah Yang Di-Pertuan Agong*) in the Federal Constitution. In brief, the understanding of sovereignty in Article 181(1) based on the Agenda of National Sovereign, is the fundamental essence to justify Islam as the official religion in Article 3(1). KEMUDI targets Malay Muslim NGOs, government and corporate bodies, academic institutions and social leaders.

b. *Gabungan Mi'Raj*<sup>347</sup>

Mi'Raj stands for the coalition of Malay Muslim Kingship (*Gabungan Melayu Islam Beraja* or *Gabungan Mi'Raj*). It gathers more than 400 Malay Muslim NGOs which practice the way of *ahl al-sunnah wa al-jamā'ah*. 30 of them are active and significant ones. One example is PEMBELA or *Pertubuhan-pertubuhan Pembela Islam* (The Islamic Saviour Organisations).<sup>348</sup> PEMBELA is established since 2006 to gather Islamic NGOs as a platform to “check and balance” important national issues related to Islam in Malaysia. Here in PEMBELA, KEMUDI's chairperson holds the position of Educational Secretariat. The President of *Gabungan Mi'Raj* is Wan Ahmad Fauzi bin Hashim @ Wan Husain, (at present, a Datuk Dr), who was previously with AMIN. KEMUDI's chairperson becomes the Head of *Mi'raj* Secretariat (*Ketua Umum Sekretariat Mi'Raj*). In short, *Gabungan Mi'raj* is the continuation of what KEMUDI did with AMIN.

c. *Secretariat MAMPIR*<sup>349</sup>

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<sup>347</sup> *Gabungan Mi'raj* is part of KEMUDI's initiative to gather like-minded minds from various NGOs since 2017. Since December 3, 2019, it has started a YouTube channel with 214 subscribers and 53 videos at the time of writing. *Gabungan Mi'raj*, “Video.” *Gabungan Mi'raj*. (YouTube, 2022). <[https://www.youtube.com/channel/UC4JwMI5bWxv\\_PkIR2CH5E0w/videos?view=0&sort=p&flow=gr](https://www.youtube.com/channel/UC4JwMI5bWxv_PkIR2CH5E0w/videos?view=0&sort=p&flow=gr)>.

<sup>348</sup> PEMBELA. “Kenali PEMBELA.” *Pertubuhan-Pertubuhan PEMBELA Islam* (blog), 2022, <<https://pembela.com.my>>, (accessed 16 September 2021); *Pertubuhan-Pertubuhan Pembela Islam – PEMBELA*, “About,” Facebook, 2022, <<https://www.facebook.com/pembelaislam.official/>>.

<sup>349</sup> MAMPIR, “Aspirasi.” *Muwasolah Agamawan dan Aktivis Memperkasa Institusi Raja-Raja* (blog), 2022 <<https://mampir.org/>>, (accessed 16 March 2020); Mampir Malaysia. “About.” Facebook, 2022.

MAMPIR means *Muwasolah Agamawan dan Aktivis Memperkasa Institusi Raja-Raja* or the Network of Scholar and Activist to empower the Malay Royal Institution. It is not a stand-alone organisation but only a loose platform to foster brotherhood, encourage dialogue and collaboration among similar-minded NGOs, solo activists, scholars and academicians. KEMUDI's chairperson represented MAMPIR as one of its communication personnel. One group who joins MAMPIR is KUN or *Kerukunan Ulama' Nusantara* (The Union of Archipelago Scholar) which unites scholars in the Malay Archipelago under the banner of Islamic brotherhood. Shaykh Sidi Rohimuddin Nawawi al Bantani is a well-known member of KUN.

d. *Pertubuhan Kebajikan al-Isyraq Nusantara* (Al-Isyraq)<sup>350</sup>

Al-Isyraq is a body dedicated to creating better and ideal *Nusantara* (the Malay Archipelago) Muslim generation. KEMUDI's chairperson herself holds the post of the Secretary.<sup>351</sup> Its educational programme emphasises spiritual nurture, knowledge of *shari'ah* and re-appreciation of Malay history to achieve true Islamic monotheistic value and morality among young Muslim. The mission is to revive the Malay Archipelago's knowledge and tradition. The first is to know Allah as pre-requisite to religious consciousness in man whose final destiny should end in a tranquil heart longing to meet Him.

e. HIKMAH<sup>352</sup>

HIKMAH stands for *Himpunan Kedaulatan Melayu Islam Akhir Zaman* (The Union of the Malay Muslim Sovereign of the End Time). Its founder President is Mohd Fahrulradzi bin Mohamad Sapiee.<sup>353</sup> Since its inception, it has gathered 350 Malay Muslims from religious and cultural backgrounds such as Malay

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<<https://www.facebook.com/MAMPIRMALAYSIA/>>. The Facebook page was created on November 3, 2020.

<sup>350</sup> Pertubuhan Kebajikan al-Isyraq. "About." Facebook, May 18, 2018.

<[https://www.facebook.com/isyraqnusantara/?ref=page\\_internal](https://www.facebook.com/isyraqnusantara/?ref=page_internal)>.

<sup>351</sup> Tun Suzana. Pertubuhan Kebajikan al-Isyraq. Facebook, November 11, 2019.

<<https://www.facebook.com/isyraqnusantara/posts/434115177288048>>.

<sup>352</sup> HIKMAH. "Terbitnya HIKMAH." *Himpunan Kedaulatan Melayu Islam Akhir Zaman* (HIKMAH). Blogspot. <<http://hikmahmelayu.blogspot.com/>>. (accessed 17 April 2020).

Himpunan Kedaulatan Melayu Islam Akhir Zaman (HIKMAH). "About." Facebook, February 26, 2022. <<https://www.facebook.com/HimpunanKedaulatanMelayuIslamAkhirZamanhikmah/>>.

<sup>353</sup> He is a freelance writer (pen name: Radzie Sapiee), holds a degree in Mathematics from University College of London, ex-journalist in The New Straits Times. His publications include a trilogy novel entitled "Berpetualang ke Aceh" (2006-2007). He translated into English, one of Suzana's book: Muzaffar Mohamad & Suzana Othman. *Ahlul-bait (family) of Rasulullah SAW and the Malay Sultanates*, trans. Radzie Sapiee (Kuala Lumpur: Crescent News Sdn Bhd, 2010).

weaponry (*keris* and *pedang*) and martial art (*Silat*), alternative medicine, Malay cultural bodies and *ṭarīqah* (Sufi order). Although KEMUDI's chairperson does not hold any position in HIKMAH, it actively joins all programmes organised by HIKMAH.

At the time of writing, the cumulative number of Facebook followers of all the strategic alliances and KEMUDI has amounted to 92,230: KEMUDI (11,136), *Gabungan Mi'raj* (4416), PEMBELA (54,687), Sekretariat MAMPIR (5046), Al-Isyraq (2938) and HIKMAH (14,007). Other NGO that KEMUDI joined was PERTAMA (Pertubuhan Tarekat Muktabar). KEMUDI was the Head of Woman Bureau and directly involved in organising *Haflah Zikir Perdana* (Grand Dhikr Circle) and *Majlis Zikir Perdana* (Grand Dhikr Ceremony) from 2017 to 2019.<sup>354</sup>

At the international level, the Memorandum of Understanding (MOU) was signed with *Institut Agama Islam Negeri* (IAIN) Sultan Maulana Hasanuddin Banten on 29<sup>th</sup> August 2015 in Kuala Lumpur. The focal point is to create a platform for activities and awareness of shared missions between the two organisations.

### **3.2.2 Tactics of KEMUDI**

KEMUDI focuses on tactical endeavours that welcome public involvement with no exception as compared to ASYRAAF. The activities are categorised in similar with ASYRAAF's except for the endogamous marriages. They are again, social gathering, intellectual discourse and spiritual training.

#### **3.2.2.1 Social Gathering**

Social Gathering as tactics adopted by KEMUDI are *reḥlah* (travel) and *ziarah* (visit). The earliest record of such programmes was dated in 2016 which targeted Malay Muslims students in Birmingham, Cardiff, Glasgow and London, United Kingdom.

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<sup>354</sup> Nur Fatin Mohd Satar. April 12, 2017. *Haflah Zikir Perdana Sedunia Julai Depan*. *BH Online* <<https://www.bharian.com.my/berita/nasional/2017/04/270877/haflah-zikir-perdana-sedunia-julai-depan>> (accessed 6 May 2020); Astro AWANI. May 4, 2019. 1,000 hadir di Majlis Zikir Perdana, Putrajaya. Astro AWANI, <<https://www.astroawani.com/video-malaysia/1-000-hadir-di-majlis-zikir-perdana-putrajaya-1684935>>, (accessed 6 May 2020).

Another notable one, uploaded via YouTube is *Rehlah Rohaniyat* (Spiritual Travel) KEMUDI in 2018 to Pulau Besar, Melaka.<sup>355</sup> It incorporates visits to the tomb of Shaykh Ismail and others as part of the ways to introduce significant scholars who had made possible the Islamisation process in the Malay Archipelago. For other outdoor activities, KEMUDI shows concern in the economic development of the Malay Muslims by having a commerce carnival in 2017. It was in cooperation with *Jabatan Agama Islam Wilayah Persekutuan* (JAWI) and Wilayah Persekutuan Mosque, Kuala Lumpur. The objective is to promote and support Muslim products as part of nurturing Islamic identity. Earlier, KEMUDI has collaborated with YaPEIM (*Yayasan Pembangunan Ekonomi Malaysia*) for a programme of Muslim Business Carnival in 2013. Please refer to Appendix 3.0 under Table 2.3 for further details.

The approach taken by KEMUDI has been holistic to quench the spiritual thirst of mind and soul without neglecting the bodily needs of the Malay Muslim public. It also makes effort to reach more Malays and others as far as in Indonesia, Britain and Egypt.

### **3.2.2.2 Intellectual Discourse**

KEMUDI's other tactic of intellectual discourse include serial lectures at specified locations following the organisation's module. Lectures are inspired by the Chairperson's serial books on *ahl al-bayt*, Malay rulers and history of the Malay. Since its inception in 2013, KEMUDI has successfully organised occasional workshops and monthly talks to project the missions and visions of the organisation. The details are presented in Table 2.3 in Appendix 3. Some examples include Workshop on History of Islam, *Sidang Usul Warisan Melayu Mustafawi* (Session on the Chosen Malay Heritage), *Muzakarah Tiga Tiang Seri* (Discourse on Three Malay Pillars) and *Jelajah Miftahul Malayu* (*Miftahul Malayu* book tour). The themes of the programmes focus on history of the Malay, ranging from its legacy and heritage of knowledge and culture, Malay origin including its relation to *ahl al-bayt* and Islamic values. The programmes

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<sup>355</sup> Media KEMUDI Kesedaran Melayu Islam. "Pulau Besar Melaka - Rehlah Rohaniyat KEMUDI 2018," *Media KEMUDI Kesedaran Melayu Islam*, (YouTube, 2018).  
<<https://www.youtube.com/watch?v=RT0OYXG0tpE&t=36s>>, (accessed 5 May 2020).

also feature significant Malay or Arabic Muslim scholars who had made substantial contributions in the evolution of Malay Muslim identity.

Based on this writer's observation, participants of one of the talks conducted in Darul Muhibbin, Kuala Lumpur on 20<sup>th</sup> April 2014,<sup>356</sup> are individuals from religious institution as far as Maahad Tarbiyah Islamiah, Derang, Pokok Sena in Kedah and Kolej Agama Islam Selangor (KUIS). There were also followers of *ṭarīqah* (Sufi brotherhood) like Naqshabandiyy and Shatariyyah. The talk was divided among KEMUDI's key individuals; Suzana discussed on ways to identify a Malay, Ahmad Shadan focused on (Malay) tribalism and struggle in Islamic perspective and Iqbal Zain talked about the idea of the chosen (Malay) community. Above all, the gist of the talk entitled "*10 Tunggak Melayu Bersendi Kitabullah & Menjana Umat Mustafawiyah: Tak Kenal Maka Tak Cinta, Kenali Sejarah Melayu Islam*" (10 Malay Pillars of Qur'ānic Values: To Know is to Love, Knowing the History of Malay and Islam) suggests that KEMUDI highly concerns to revivify the grandeur of Malayness through the knowledge of Malay's true origin.

### 3.2.2.3 *Spiritual Training*

In similar with ASYRAAF, KEMUDI's spiritual training incorporates mass litanies. They are religio-cultural activities encapsulated in *mawlid*, *haul*, *dhikr* (a ritual of remembering Allah, *tahlil* (tradition of chanting *la ilaha illa Allah* meaning there is no God but Allah during religious ceremony of especially remembering dead Muslims). KEMUDI views mass litanies as Muslims' spiritual strength. In fact, it takes pride in organising or co-organising *Tahlil Perdana 2017* and International *Haflah Zikir Perdana* in 2017, annual *Maulid Agung Alam Melayu* (Grand Mawlid of the Malay World) as well as monthly *Taman Zikir Damai* (Garden of Peaceful Litanies) Malaysia in 2020. The details of the programmes are found in Table 2.4 of Appendix 3.0. However, as far as 2020 is concerned, the COVID-19 pandemic has put almost all programmes to a temporary halt.

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<sup>356</sup> Akademi Darul Muhibbin-Program Consultant. "10 Tunggak Melayu Bersendi Kitabullah & Menjana Umat Mustafawiyah: Tak Kenal Maka Tak Cinta, Kenali Sejarah Melayu Islam." Facebook, April 19, 2014.  
<<https://www.facebook.com/DMuhibbin/photos/a.623486441024160/704912289548241/>>.

Tactics conducted by KEMUDI are systematic because they were arranged not only for the sake of tracking own records but as a duty to research and develop its organisational objectives and module notably ‘The 10-Malay Pillar of Qur’ānic values.’

### 3.2.3 Target of KEMUDI

In similar with ASYRAAF, the targets of KEMUDI comprises of place, people and focus.

#### 3.2.2.1 Place, People and Focus

It is pretty evident that KEMUDI targets Malay Muslim to respond, respect and acknowledge the relevance, truth and wisdom of its call. It is vividly projected in KEMUDI’s objectives, which uphold Malay and Islam, inseparable in its essence and dignified glory. It is a valid responsibility since the Malay (especially the royals and some few Malays with title) inherited both the genes and teaching of the Holy Prophet (S.A.W) from his families who migrated to this part of the world. KEMUDI embraces the significance traces of Prophet’s family (*ahl al-bayt*) in this region to include the idea of Mahdism and his prophecy according to Sunni’s paradigm. As such, the Malays are justifiably, a chosen society or the Malay *mustafawiyyah*. This could be a probable catapult of the Malays’ patriotic expression. It is no exaggeration to say that KEMUDI could proudly claims that, in a way, it has provided Malaysians with Sunni’s concept of *ahl al-bayt*, liberated them from being overshadowed by the Shi’ah’s monopoly of *ahl al-bayt*’s idea in the Malay Archipelago as seen below:

*Apa yang Bonda tengok, bila Bonda buat ahl al-bayt pada awal tu, Bonda...Antara sebab Bonda buat ahl al-bayt sebab Bonda sedih, mereka yang kalangan ahl al-bayt pun, mereka tak yakin mereka ahl al-bayt dan mereka terpengaruh dengan dakwaan bahawa Rasulullah S.A.W. ni telah terputus keturunan sebab ilmu itu tidak disusun, terpecah-pecah. Pengenalan ahl al-bayt, penggunaan akal, naql sejarah tidak tersusun lagi. Tapi, sebenarnya ahl al-bayt itu satu lagi, dituduh sebagai Syiah hinggalah Sultan-Sultan Nusantara itu, contohnya di Perlak itu yang dikatakan, merupakan anak-cucu Rasulullah S.A.W. itu. Kesultanan tu ditohmah sebagai Syiah, walhal itu Sunni dan berbagai lagilah. Alhamdulillah setelah dua puluh tahun, Bonda nampak sekarang*

*ini sudah ada perubahan. Orang sudah appreciate ahl al-bayt dan tidak sewenang-wenangnya mengatakan kita dulu [masyarakat] Syiah tapi ahlus sunnah. Bonda tidak kata ini adalah saham KEMUDI tetapi, I would like to think yang KEMUDI tak banyak sikit ada sumbangan kat situ daripada sikit-sikit mengumpul ilmu.*

From my (*Bonda*) observations, at initial stage, the reason I venture into the research on *ahl al-bayt* was I was disheartened by the lack of confidence/awareness among the *ahl al-bayt* themselves regarding their lineage. Many *ahl al-bayt* themselves were influenced by claims that Prophet Muhammad's (S.A.W.) lineage had ended because its historical knowledge is scattered. The understanding of *ahl al-bayt* by means of human reasoning, Divine and historical source are disorganised. Moreover, the [bitter] truth is, *ahl al-bayt* were often wrongly labelled as Shi'ah despite their Sunni background such as the Nusantara Sultans from the region like Perlak. Yet, with Allah's grace, after 20 years, I (*Bonda*) see there is a change now. People now appreciate *ahl al-bayt* as *ahl al-Sunnah* without hastily associating them with Shi'ah. I (*Bonda*) do not claim full credit for this progress, but I would like to think that KEMUDI has contributed in some way by gradually gathering [and spreading] the knowledge.<sup>357</sup>

KEMUDI holds that identification of a Malay should not be limited to tangible cultural entities such as *joget* (Malay folkdance) and *kebaya* (Malay traditional female attire). Thus, KEMUDI proposes a wider embrace of 'Malayness' concept. It is part of the idea behind the 10-Malay pillar of Qur'anic values as seen from the transcript:

*Melayu itu pada satu ketika dianggap sebagai konotasi budaya sahaja. Melayu ini hanyalah pakai baju Melayu, ronggeng, joget Melayu. Kalau kata Hari Raya tu, joget-joget kan, irama Melayu kan. Melayu dari segi budaya tetapi Melayu dari aspek tasawufnya, ahlus sunnahnya, akal budinya itu tidak menonjol. Jadi, itu satu perkara yang masa Bonda buat tu Bonda mula nampak kat situlah.*

[The term] *Melayu* (Malay) was once assumed as simply a cultural connotation. [Being] a Malay was limited to wearing [traditional] Malay attire, [performing] *runggeng* dance and *joget Melayu* (Malay dance). *Hari Raya* (Eid celebration) is the time when people enjoy dancing to the rhythms of Malay [music]. This is a Malay [identity], in terms of [tangible] culture. However, a Malay [identity] through aspects such as *taşawwuf* (Sufism), *ahl al-Sunnah* (Sunni beliefs) and *akal budi* (intellectual and virtuous wisdom) were not accentuated. That was a thing that, when I (*Bonda*) worked on it [Malay identity], I started to realise [the missing aspects].<sup>358</sup>

KEMUDI argues that this is the (only) way where Malay can accept Muslim from other ethnics to be regarded as a Malay. KEMUDI's another important target is to uphold and

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<sup>357</sup> Suzana Othman, interview by author.

<sup>358</sup> Suzana Othman, interview.

defend the Malay Royal Institution from being accused of reminiscing about feudalism. KEMUDI holds that it follows the system of Islamic caliphate. The same goes with democracy. For KEMUDI, democracy should be appreciated following the correct narrative. KEMUDI propagates that Malaysian Democratic system is not a total copy of Westminster democratic system where sovereignty of the Parliament reigns supreme and the Queen of England is merely a symbolic emblem.<sup>359</sup> Following Wan Ahmad Fauzi's writing,<sup>360</sup> *Yang Di-Pertuan Agong* is the guardian of the constitution entrusted with power under Article 181(1) and Article 37 to enforce Article 4(1) of the Federal Constitution. Article 4(1) reads that: This Constitution is the supreme law of the Federation and any law passed after Merdeka Day which is inconsistent with this Constitution shall, to the extent of the inconsistency, be void. In fact, as far as identification of a Malay is concerned, excerpts from the transcripts help to shed light on the matter:

*Bonda nak memberikan suatu naratif kepada bagaimana KEMUDI melihat identiti Muslim secara umum dan Bonda rasa identiti ini adalah warisan daripada nenek-moyang kita. Identiti Muslim secara umum itu berpegang berpasak kepada Watan. Unsur Watan ini ada beberapa. Nombor satu, adalah agama dia dan agamanya adalah ahlu sunnah wal jamaah, Asy'ariyah wa Maturidiah Al-Ghazzali dengan meraikan muktabarah lain dan kemudiannya al-Ghazzali, Junaid al-Baghdadi dan seangkatan dengannya. Itu identity Melayu pertama. Kedua, Melayu ini diikat dengan adat dan adat Meayu ini kena bersendi kitabullah. Ini identity Melayu yang kedua. Yang ketiga, bahasanya. Melayu itu bahasanya adalah Bahasa Melayulah berteraskan tulisan jawi sebenarnya. Dan yang keempat ialah Sultannya, Rajanya. Melayu dengan Raja tidak terpisah. Yang Raja itu adalah tonggak agama dan bangsa. Dan kemudiannya yang kelima adalah watan... bi'ahnya. Maknanya tanahair dia, tanahnya, tanah yang dipijak itu. Itulah dia sebenarnya identity Melayu, dipijak pada Watan. Etnik itu adalah asal dulu, asal dulu Melayu itu etnik, dia berkembang jadi budaya. Etnik itu bukan the one and only. Tidak! Cuma kebanyakan daripada orang melayu tu daripada Bugis ke, daripada Pahang ke daripada Sumatra ke, begitu, tetapi dia bukan satu syarat yang wajib ada bagi orang yang menggelarkan diri mereka Melayu. Etos yang lain itu semua itulah sebenarnya yang mendefinisikan kepada Melayu dan bukan sekadar etnik sahaja.*

I (Bonda) want to share a narrative on how KEMUDI perceives Muslim identity in general which I believe is a heritage passed down from our

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<sup>359</sup> Suzana Hj Othman, "Demokrasi Di Malaysia Bukan Mutlak & Tidak Berprinsipkan Kedaulatan Parlimen." Facebook, February 25, 2021. <<https://www.facebook.com/kemudirasmi/posts/pfbid02YhjnJKkfN4Tg8hTgFrqxqFmTh1CxAGFzMEoiTphzf2kLqeVphtkv8GZhp36YAAxh6l>>.

<sup>360</sup> Wan Ahmad Fauzi Wan Husain, *Yang Di-Pertuan Agong: Kedaulatan, Prerogatif Dan Amalan*. (DBP: Kuala Lumpur, 2021).

ancestors. In general [Malay] Muslim identity is deeply rooted in *Watan* (literally: nation /homeland). There are several elements of *Watan*. Firstly, Religion, one's religion [is Islam], explicitly following *Ahl al-Sunnah wa al-Jamā'ah*, adhering to the *Asy'ariyyah* and *Maturidiyyah* schools of thought, along with acknowledging other recognised (*muktabarah*) traditions including scholars such as al-Ghazzaliyy, Junayd al-Baghdadī. This is the first aspect of Malay identity. Secondly, The Malay identity is also attached to *adat* (customs) which must be based on the teachings of *Kitabullah* (the Qur'ān). This is [again] the second aspect of Malay identity. Thirdly, the language of the Malays is the Malay language, founded on *Jawi* script. This is [again] the third aspect of Malay identity. Fourthly, the [presence] of a *Sultān* or ruler whose [reality] is inseparable from the Malays. The ruler is the pillar of both religion and the nation. Then, the fifth one is *Watan* [and] *bi'ahnya* (its environment/atmosphere). It means the land they stand on, their homeland itself. This [*Watan*] is the essence of Malay identity. Originally, being a Malay was an ethnic identity, but it has since evolved into a cultural one. Thus, ethnicity is not the sole defining factor. The Malays may originate from [sub-ethnics of] Bugis, Pahang or Sumatra but it is not an exclusive condition for one to be recognised as Malay. It is the collective ethos of these defining elements, rather than ethnicity alone, that truly defines the Malay identity.<sup>361</sup>

KEMUDI exert efforts to ensure that its programs managed to create awareness among religious scholars where the Malay Muslim identity should not be one that represents the Arab or Indian or Pakistani elements alone but portray the image of our own “national [Malay] agenda” (*Agenda Watanisasi*).

### **3.4 REFLECTION: THE EFFECTIVENESS OF STRATEGIES AND TACTICS BY ASYRAAF AND KEMUDI IN MANAGING TARGETS**

Table 3 summarises comparison between ASYRAAF's and KEMUDI's Strategies and Tactics in managing their Targets.

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<sup>361</sup> Suzana Othman, interview.

Table 3: Organisational Elements of ASYRAAF and KEMUDI: strategies and tactics in managing targets

<b>ORGANISATIONAL ELEMENTS</b>	<b>ASYRAAF</b>	<b>KEMUDI</b>
<b>STRATEGIES</b>		
going virtual	-Facebook -Website -Instagram -WhatsApp -YouTube	-Facebook -Instagram -WhatsApp -YouTube
merits of <i>ahl al-bayt</i>	Arab-Malay <i>ahl al-bayt</i>	Malay-Arab <i>ahl al-bayt</i>
alliance	- House of Jamalullail (Perlis) -JPN -Maktab Dhabitul Ansab Albatul Malaysia	-AMIN - <i>Gabungan Mi'Raj</i> -MAMPIR -Al-Isyraq -HIKMAH
<b>TACTIC(s)</b>		
endogamy	recommended	not applicable
social gathering	consistent	occasional
intellectual discourse	occasional	consistent
spiritual training	consistent	consistent
<b>TARGET(s)</b>		
place	Malay Archipelago, Hadramawt	Malay Archipelago
people	ASYRAAF Creole Family	Malay <i>mustafawiyah</i>
focus	<i>Ahl al-bayt's esprit de corps</i>	<i>Agenda Watanisasi</i>

ASYRAAF's mobilising strategies vary from going virtual (Facebook, Website, Instagram, WhatsApp and YouTube) to signifying merits of *ahl al-bayt* and establishing alliances. The importance of Arab familial bond, the *ahl al-bayt* is emphasised in strategical alliance with House of Jamalullail (Perlis). It is further accentuated by tactics

such as endogamy following the rule to honour *kafā'ah*. Eventhough *kafā'ah* is not compulsory, it is highly recommended. The norm has resulted in regulation of names to keep valid genealogies made possible through strategical alliances with JPN and Maktab Dhabitul Ansab Albatul Malaysia. Social gathering such as Family Days during AGMs, holding or hosting important visits are other tactics to enliven the targeted Arab-Malay *ahl al-bayt* identity and culture. The legacy is occasionally continued in tactics of intellectual discourse like seminars, talks and workshops. There are also consistent spiritual trainings such as mass litanies. The spiritual training programmes as tactics welcome the involvement of family members and the public alike.

This necessitates mentioning that both strategies and tactics undertaken by ASYRAAF are proven effective among their primary targets especially the Arab-Malay Muslim in Malaysia. It also targets outside Arab-Muslim from mainly Singapore, Indonesia and Haḍramawt. They rigorously comply with the invitation as motivators and trainers as part of fulfilling familial and religious responsibilities. ASYRAAF shows examples of strong *esprit de corps* among their creole family backed by their allied organisations. ASYRAAF targets its member to abide by the *status quo* identity as the Prophet's family; they are the preachers and protectors of Islam and Muslims. It follows that others bear responsibility to be conscientious of the family's rights and privileges.

In similar with ASYRAAF, KEMUDI also relies on going virtual as a Strategy to mobilise. Social media such as Facebook, Instagram, WhatsApp and YouTube are used to relay messages and update on its religio-patriotic programmes. At times, KEMUDI strategically allies with like-minded Malay Islamic NGOs: AMIN, *Gabungan Mi'Raj*, Secretariat MAMPIR, Al-Isyraq, and HIKMAH. The most potent strategy entails keeping a hybrid Arab ancestry (read: *ahl al-bayt*) as the prerogative of Malay-Arab Muslim identity championed by the awaited al-Mahdi. Occasionally, social gatherings accomplished through travelogues and visits to significant historical places have been arranged to internalize the message. and proved to be another efficient tactic.

In fact, having a chairperson for life makes it possible to sustain correct and consistent messages conveyed through tactics of intellectual discourse. KEMUDI also depends on spiritual training as another tactic. It also makes it quite a liability to

organise big-scale programmes of mass litany annually. Although KEMUDI concerns on Muslim and Islam begins at personal or familial level, the vision targets to cater the national (Malaysia) and international realm (Malay Archipelago). KEMUDI targets the Malay to ideologically revered the *status quo* of Prophet's family; recognising them as Muslim preachers and saviours in the Malay Archipelago. This includes recognition of Malay-Arab identity born from *ahl al-bayt*'s intermarriages especially among the Malay royals and aristocrats which resulted in a kind of unique Malay Islamic identity or the Malay *mustafawiyyah*. However, the above concept of *mustafawiyyah* should not overshadow the ideal of *Agenda Watanisasi* where Malay is defined in terms of ethnicity but a cultural notion (*gagasan budaya*). However, the relatedness to the Prophet (S.A.W.) is a bonus and a double blessing which augmented the idea of the Malay *mustafawiyyah*.

As far as ASYRAAF is concerned, the effectiveness of such strategical and tactical initiatives in managing targets serves the organisation's purpose of preserving the prophetic genetic identity and culture. KEMUDI, on the other hand, buys attention of Malaysian public especially through championing the Malay Islamic supremacy.

### 3.5 CONCLUSION

In brief, Strategies adopted by ASYRAAF and KEMUDI reflect the ideas of their organisational Objectives executed by their tactical undertakings. Improvised from Porter's strategy, this study proposes going virtual (cost leadership) to merits of *ahl al-bayt* (differentiation) to target (focus) as key elements to analyse their Strategies. The organisations share similar Strategy(s) in going virtual and merits of *ahl al-bayt*. They also share similar tactics in social gathering, intellectual discourse and spiritual training. However, compared to KEMUDI whose recruitment is not based on genealogy, ASYRAAF encourages endogamy to prevent group extinction. ASYRAAF is motivated to unite the Arab-Malay Muslim community especially the Prophet's family (*ahl al-bayt*) to sustain the status of their social living and abiding faith. Conversely, KEMUDI is committed to uphold the Malay-Arab Islamic identity, to make them aware of their sublime breed and chosen values, epitomised in the personality of al-Mahdi. Significantly, ASYRAAF and KEMUDI are aware of the conceived idea of al-Mahdi when discussing *ahl al-bayt* but their targets and purposes differ. For ASYRAAF, al-Mahdi should be pure Arab while for KEMUDI one should welcomed the possibility of a mixed Malay-Arab al-Mahdi. Nonetheless, both are concerned about regaining their lost/ forgotten noble prophetic identity which has been compromised over time and circumstances. As such, it is significant to highlight in the next chapter, the discussion of the variants of Muslim identity modeled by ASYRAAF and KEMUDI and its implications to Malaysians.

## CHAPTER FOUR

### ASYRAAF's AND KEMUDI's VARIANT OF MUSLIM IDENTITY AND THEIR IMPLICATIONS TO MALAYSIANS

#### 4.0 INTRODUCTION

ASYRAAF and KEMUDI are examples of organisations established in the millennium whose objectives are driven by the need to embrace and uphold a certain identity. Post colonialism era welcomes liberal democracy and capitalism which are seen as threats to their dual identity of Arab-Malay or Malay-Arab Muslim identity. The ethno-religious content of those dual ethnic identities take turn to dictate right from wrong of one's daily life decisions.<sup>362</sup> In order to maintain such an identity to either be Arab or Malay or both with combination of Islamicity, there are certain characteristics pursued among both social actors. Those characteristics involves significant social process in the form of recurrent interactions which leave certain implications on Malaysian Muslims.

#### 4.1 ASYRAAF: IDENTITY VARIANT AND CHARACTERISTICS

It is the official objective of ASYRAAF to unite the Arab Muslim under an organisation for a better social and religious accomplishment. It includes regaining awareness of their forgotten prophetic identity among younger generations as part of acclaimed religious duty. The identity of the Arab Muslim in the Malay world evolves with situational changes following their history of emigration from Hadramawt.

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<sup>362</sup> There are interplays between religion and ethnic insofar identity and other social struggles are in conflicts, which Mitchell analysed as “a two-way relationship between religion and ethnicity” from Mitchell, Claire. “The Religious Content of Ethnic Identities.” *Sociology* 40, no. 6 (December 2, 2006): 1135–52. <https://doi.org/10.1177/0038038506069854>.

#### 4.1.2 ASYRAAF's Arab-Malay Identity Variant

##### *Origin*

As far as the Malay World is concerned, the Arabs who have ever since maintained dual identities, often overlapped based on situations. At the initial stage when they first arrived in the archipelago, they assimilated with the Malays, characterized by their readiness to embrace Malayness to be accepted locally. However, the assimilation happened with precaution where only the Malay royals were involved. Later, the period between the first British Census in late 19<sup>th</sup> Century until early independence, the Arab identity was eminent. It is characterised by pride of Arabness, concerned over maintaining the pure blood especially among their daughters and segregation between them and others was observed. At present, they are Arabs at heart and Malays when situation warrants for it. The institutionalisation of Malaysian identity card pushed them to display Malay as official identity but maintain significant titles to highlight their Arab specialty, if not superiority.<sup>363</sup> The historical details come as follow.

The venture of Hadrami Arabs into the Malay World began to take a great leap in 16<sup>th</sup> century,<sup>364</sup> prior to the arrival of the Dutch in the 17<sup>th</sup> century.<sup>365</sup> Although the downfall of Baghdad in 1258 had spurred the Hadrami Arabs to seek new domicile as far as the Malay world, their migration in large scale took place in the middle of the 19<sup>th</sup> century.<sup>366</sup> The phenomenon was spurred by the historical opening of the Suez Canal in 1869.<sup>367</sup> To successfully survive in the host country, the best option is to assimilate

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<sup>363</sup> The Arab Muslim eligibility to choose Malay as identity supports proposition by Mohamed Anwar Omar Din who writes that Malay identity is an “invented-nation.” The identity has been originated from the golden era of Malaccan Sultanate, developed as “imagine communities” after the fall of the Sultanate beginning 17<sup>th</sup> century onwards and are perpetuated by the on-going Islamisation process. Mohamed Anwar, Omar Din. “Asal-Usul Orang Melayu: Menulis Semula Sejarahnya.” *Jurnal Melayu* 7 (2011): 1–82. <http://ejournal.ukm.my/jmelayu/article/view/5003/2554>.

<sup>364</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1984), 27, 36.

<sup>365</sup> Mohammad Redzuan Othman. “The Arab Migration and Its Importance in the Historical Development of the late nineteenth and early twentieth century Malaya.” A paper presented in World history Association 15<sup>th</sup> Annual International Conference, California State University, Long Beach, California, Los Angeles, USA. 22-25 June 2006

<sup>366</sup> L.W.C van den Berg *Les Hadramout et les colonies Arabes dans l'archipel Indien* (Batavia: Impr. du gouvernement, 1886).

<sup>367</sup> Karim, “The Hadrami Diaspora in the Straits of Malacca: Economic and Political Empowerment at the Ocean’s Edge”, 124; Mohammad Redzuan Othman, “The Arab Migration and Its Importance in the Historical Development of the Late Nineteenth and Early Twentieth Century Malaya”, 4; Peter G. Riddell, “Religious Links between Hadhramaut and the Malay-Indonesian World, c. 1850- c. 1950,” in *Hadhrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s to 1960s*, ed. Ulrike Freitag and William Gervase Clarence-Smith (Leiden: Brill, 1997), 217–32, 221.

with their folks. One way to break the language and social barrier is through marriage. The only approved marital tie among the dignified male Arabs were with the female Malay royals and dignitaries. On the why and how the Arabs observe *kafā'ah* (suitability in marriage) in marital affairs will be analysed under characteristics of ASYRAAF's discrete identity.

As far as ethnic identification is concerned, British introduced census of Federated States from 1891 to 1931 (renewed every 10 years) that marked the Arab (Hadrami) as Arab.<sup>368</sup> At this phase, it was a clear ethnic segregation. **Appendix 4** will display the Report on the Census of the Straits Settlements from 1871 to 1931. Not only that, their portrayal of hybridity, creolization and endogamous marital laws lead some scholars to highlight their distinct identity segregation. In fact, the later census also reflects similar attitude. Morley comments on a report from **1921** (para 339) of the Arab Settlement in Kampung Bruas in the Pekan District of Pahang that there dwelled Arab of four to five generations who were still occasionally recruited with fresh emigrants from Hadramawt. Their pride of Arab ancestry rendered their refusal to being referred as Malays despite exhibiting some features of the latter. However, a century ago, the same village was recorded in *Pelayaran Abdullah*, where at that time their distinctive Arab features were still apparent.<sup>369</sup> Here, it is believed that the pride of having Arab identity was strongly inherent. The non-compromising situation between the Arabs (and Indians) and the Malays was also recorded after the World War 2 where they were not able to get along in PASPAM (*Persudaraan Sahabat Pena*) or Friends of the Pen.<sup>370</sup> More still, according to Linehan, *Sayyid* was treated in local ceremonies with high esteem, at the same par with the royals.”<sup>371</sup> Karim intelligently points to different social acceptance between northern and southern Malay Peninsula in which the former regarded them as “new hybrid of indigenous Malays, continued to claim privileges”

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<sup>368</sup> Latifah, “The Hadhrami Arabs in Malaya before the Second World War,” *Jurnal Sejarah* 23, no. 1–18 (2014).

<sup>369</sup> Morley, J. A. E. “The Arabs and the Eastern Trade.” *Journal of the Malayan Branch of the Royal Asiatic* 22, no. 1 (1949): 143–76, 168, <<https://www.jstor.org/stable/41560502?seq=1>>, (accessed 14 May 2019).

<sup>370</sup> William Roff, *The Origins of Malay Nationalism* (Kuala Lumpur: Penerbit Universiti Malaya, 1980), 280. Malays were recorded not being able to get along with the Arab leaders in PASPAM. PASPAM was established on 7<sup>th</sup> April 1934 by Saudara (newspaper). Important people include Syed Alwi al-Hadi, S.M. Zainal Abidin, Sheikh Abdullah al-Maghribi, dan Hamidun bin Mohd Hashim.

<sup>371</sup> Linehan, W. A. *History of Pahang*. (Kuala Lumpur: Charles Grenier Sdn. Bhd 1973), as cited in Mahayuddin Yahaya, *Sejarah Orang Syed Di Pahang*, 87

among the elites while in the latter's appreciation, they were quite foreign due to "their conscious affiliation with Hadramawt."<sup>372</sup>

This contradicts with earlier observation of van den Berg (1886/7) who records Arab Muslims' total assimilation with the Malays. His observation was presumably under the pretext of the Arabs, mingling among the Malay royals. Thus, resulted in the assimilation which is conditional and exclusive. Marital ties with dignitaries was partly for religious purpose and partly for the sake of enhancing their wealth, statuses and titles.<sup>373</sup> For instance, in the case of indigenisation of the Arabs in Kedah, Sharifah Zaleha writes that the *Sayyid* in Kedah enjoyed "near to royal status" at least before independence due to inter-marriages of the Sultans as well as his sons with Arab females (*Sharifah*).<sup>374</sup> The marital knots were seen to promote the communal benefits of both parties "to sufficiently motivate them to forge, activate and sustain kinship, social and political ties with one another."<sup>375</sup> It is vital to highlight that inter-marriages of a *Sharifah* to a royal blood non-*Sayyid* is not considered violating from the rule of *kafā'ah* because it ensures "preservation of Arab collectivity, honourable male leadership control of wealth, and social status."<sup>376</sup> This *kafā'ah*<sup>377</sup> significantly shaped their stance for discrete identity.

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<sup>372</sup> Wazir Jahan Karim, "The Hadrami Diaspora in the Straits of Malacca: Economic and Political Empowerment at the Ocean's Edge," in *Straits Muslims: Diaporas of the Northern Passage of the Straits of Malacca*, ed. Wazir Jahan Karim (George Town: Straits G.T., 2009), 126.

<sup>373</sup> Kathiramby-Wells, "Hadhrami Projections of Southeast Asian Identity."

<sup>374</sup> Sharifah Zaleha binte Syed Hassan, "History and the Indigenization of the Arabs in Kedah, Malaysia," *Asian Journal of Social Science* 32, no. 3 (2004): 401–24, 402

<sup>375</sup> Sharifah Zaleha, 407.

<sup>376</sup> Sharifah Zaleha, 417.

<sup>377</sup> It is recorded in Chapter 19 of *Kitab al-Qawanin al-Sjarijjah* (1881, 1894) or "Book of the Administration of the Islamic Law" by Sayyid ʿUthmān bin ʿAbdullah bin Aqil bin Yahya al-Alawi (1822-1914), the Honorary Advisor of Arab Affairs in Indonesia during the Dutch period. He clearly gave sanction on regulated marriages within the elite family outlining the spouses social ranking by virtue of "birth, profession and other factors", as cited in Mandal, Sumit K. "Challenging Inequality in a Modern Islamic Idiom. Social Ferment amongst Arabs in Early 20th-Century Java." In *Southeast Asia and the Middle East: Islam, Movement, and the Longue Durée*, edited by Eric Tagliacozzo, 156–75. Singapore: NUS Press, 2009, 161. His sanction is used as guidelines by NGOs of Arab descendants in Malaysia and Indonesia.

### 4.1.3 Characteristics of ASYRAAF's Dual Discrete Identity

*What?*

Up to this point, it is fair to synthesize that ASYRAAF adopts a dual discrete identity of the Arab-Malay Muslim. The dual discrete identity encapsulates the lack of total assimilation with the Malay due to the responsibility to maintain a distinct Arab's or Prophetic (read: *ahl al-bayt*) biological origin. Based on previous analyses of its organisational strategies and tactics, the Arab-Malay's maxim of "*buka pintu saya Melayu, ighlaqil bab ana Arab*" succinctly summarises its discrete characteristics. As explained earlier, to embrace such identity is a decision that evolves under different socio-political contexts along their historical continuum in the Malay World.

Insofar as the discrete Arab-Malay Muslim identity is concerned, there involved a typical process of cautiously structured assimilation. The Arab as a minority or "subordinate group adopts aspects of dominant group" (the Malays) such as language, dress codes and food choices.<sup>378</sup> Sharifah Zaleha admits to existence of "expected differences on how the Arabs continued to survive in the Malay world."<sup>379</sup> She observes that it depends on the strategies and labours certain families were equipped with balancing between options of emphasising their elite Arabness or adopting exclusive [read: selected] blend with local culture and people.<sup>380</sup>

Although some may disagree,<sup>381</sup> ASYRAAF believes that their forefathers first introduced Islam to the Malays and it justifies their long (better) appreciation of its knowledge, practices, norms and values. One example is their knowledge of *ahl al-bayt*. The majority believes that it is better kept to themselves as the Malays tend to misunderstand the rights and privileges of *ahl al-bayt* whom ASYRAAF themselves

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<sup>378</sup> Kenton Bell, "Assimilation," in *Open Education Sociology Dictionary*, April 17, 2013, <<https://sociologydictionary.org/assimilation/>>, (accessed 4 November 2020).

<sup>379</sup> Sharifah Zaleha binte Syed Hassan, "History and the Indigenization of the Arabs in Kedah, Malaysia," *Asian Journal of Social Science* 32, no. 3 (2004): 401–24, <<https://doi.org/10.2307/23654531>, 402>, (accessed 27 November 2019).

<sup>380</sup> Hassan.

<sup>381</sup> Bruinessen writes that "debates on the origin of Islam in Indonesia breed on the assumptions that Islamisation was a definite event by a definite actor. The assumption contradicts with surviving evidence. Islamisation is better understood as an ongoing process, having originated at different location in the Nusantara at different time space by multitude of different influences. The influences come from Muslims of different ethnicity (the Arabs, Persians, Indians from significant coastlines together with the Champs and Chinese). Yet, this does not mean Islamisation process are their (foreigners') exclusive claim. Bruinessen, Martin van. *Islam Di Nusantara: Kitab Kuning, Pesantren Dan Tarekat*. Edited by Asri Aedi. Jenjarom: IBDE, 2018, 21.

represent. This is partly the area that impels them to avoid miscegenation and impose the rule of *kafā'ah*.<sup>382</sup> The following explains.

#### *How? Titles, Surnames and Appendages*

The shunning of interracial marriage is justified by the rule of *kafā'ah*, mostly applied to ASYRAAF's female members. This is to preserve the legacy of *ahl al-bayt*'s titles and statuses, partly to safeguard the prohibition of *zakāh* among them as outlined by the Islamic jurisprudence. *Ahl al-bayt* in Malaysia, among others keeps title of *Sayyid* (or *Syed*) for males and *Sharifah* (or *Syarifah*) for females.<sup>383</sup> At first, the status is highly honoured and safeguarded, merely out of the family's conscience and integrity.<sup>384</sup> However, with the formation of ASYRAAF and its other affiliates, they have serious concern on bringing this matter up to *Jabatan Pendaftaran Negara* (JPN) or National Registration Department to endorse the agreed upon official regulation of names. It was the effort taken by *Persatuan Keluarga Jamalullail Perak* (Association of Perak Jamalullail Family),<sup>385</sup> *Persatuan Keturunan Megat Terawis Malaysia* (Association of Malaysian Descendant of Megat Terawis) and *Waris Kerabat Diraja Perak* (Heirs to Perak Family) and supported by *Persatuan al-Amin* (Al-Amin Association) based in Terengganu.<sup>386</sup> The above groups hold a special meeting with Datuk Jariah Mohd, the then Director of JPN. Please refer to Appendix 4.4(a). The

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<sup>382</sup> The elderly among them are still preoccupied with the social status, the notion of purity of descent though they tend to suppress it in public and is translated through the law in marriage that includes *kufu* or *kafā'ah* as reported by Sharifah Zaleha binte Syed Hassan, "History and the Indigenization of the Arabs in Kedah, Malaysia," 416.

<sup>383</sup> Syed Mohd Shaiful Jamalullail (founder of ASYRAAF) shares his opinion that it has been used since the time of the Prophet and is dedicated especially for his descendants. Jamalullail Egypt. February 7, 2021. LIVE IG | Sarapan Sembang Meja Bulat | Tutorial Sarapan Arab Style / Bab Ahlulbaiyt. *YouTube*. min 46:15. <[https://www.youtube.com/watch?fbclid=IwAR0YAf4iukzmofG8W6dbhymcF00NmxMwCu8wJ2e9u z3WLDLh0gsvccud7g&v=HTXMz0d0p5k&feature=youtu.be&ab\\_channel=Jamalullail%27sEgypt](https://www.youtube.com/watch?fbclid=IwAR0YAf4iukzmofG8W6dbhymcF00NmxMwCu8wJ2e9u z3WLDLh0gsvccud7g&v=HTXMz0d0p5k&feature=youtu.be&ab_channel=Jamalullail%27sEgypt)>, (accessed 7 February 2021).

<sup>384</sup> In al-ʿArab, an article by the ʿAlawi Union in 1930's argues that the title 'Sayyid' [and others connoting it] is considered by the Southeast Asian Muslims as exclusive to the Alawis and its unregulated usage will deem the Sayyid(s) "indistinguishable, seriously damage their status and create great confusion in society" when recently people with innovation and false sects begun to arrogate it and thus deceiving the public", as cited in Motoki, Yamaguchi. "Debate on the Status of Sayyid/Sharifs in the Modern Era: The ʿAlawī-Irshadī Dispute and Islamic Reformists in the Middle East." In *Sayyids and Sharifs in Muslim Societies: The Living Links to the Prophet*, edited by Morimoto Kazuo. Oxon: Routledge, 2012, 61. This stand is also shared by KEMUDI's President (Muzaffar Mohamed & Suzana Othman, 2001, 33.

<sup>385</sup> *Persatuan Keluarga Jamalullail Perak* is highly significant among ASYRAAF members that it represents ASYRAAF branch in Perak.

<sup>386</sup> Bernama, August 22, 2012. *Persatuan Al-Amin Terengganu sokong JPN Larang Pemakaian Gelaran Keturunan Sewenangnyanya*. *Bernama*. <<https://alamin-terengganu.blogspot.com/2012/08/persatuan-al-amin-terengganu-sokong-jpn.html>>, (accessed 14 January 2021).

result of the meeting concludes that whatever issue pertaining to the titles of newborn registrations of *Sayyid* and *Syarifah* titles including “*Meor* when one’s father comes from the ‘*Meor* family’ or when one’s mother is a *Sharifah* whose husband is a non-*Sayyid*”<sup>387</sup> will be authenticated by ASYRAAF, assisted by its strategical alliances from genealogical bodies.

In other words, JPN seems to follow and/or support the rule of *kafā’ah*.<sup>388</sup> As such, the legacy of surnames is passed down from parents to siblings only if it is approved and certified by ASYRAAF. Apart from examples shared above, other titles signifying relation to the family are “*Engku* and *Tuan*”<sup>389</sup> in Terengganu and “*Wan, Sayyid, Tuanku, Syarifah*” in Sarawak. Also, a *Sharifah* in Kedah who wedded ‘*Tunku*’ of royal families, their children behold the honorific title of *Tunku*.<sup>390</sup>

It is due to mention that the patrilineal clan appendages that survive in the region include “*Shahabudin, Idid, al-Junaid, Jamalullail, al-Mashoor*”<sup>391</sup> as well as “*Habsyi, al-Yahya (Bin Aqil), Khirrid, Hinduan, Saggaf [sic], Attas, Baiti, Jifri, Junid and Aidid*.”<sup>392</sup> In Kedah, Faridah Romly adds “*al-Baraqabah [sic], al-Junayd, al-Aidid, al-Sagoff, Ba Faqih, al-Kaff, al-Mahdali, al-Qadri, al-Attas, al-Mihdar, alJufri, Al bin Yahya* and *al-Idrus* as the most prominent among them.”<sup>393</sup> More examples of the appendages were documented by the Head of the ASYRAAF Genealogical Bureau and are provided in Appendix 4.4(b).

Why?

The Arabs especially from Haḍramawt have substantial concern over their *naṣāb* or genealogy<sup>394</sup> partly as a response to two important books. The first is by

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<sup>387</sup> Syed Abdullah Syed Osman Jamalullail, 2012, *Utusan Online*. Please refer to Appendix 4.2

<sup>388</sup> Ho explains *kafā’ah* as the operating concept for making these comparisons (where geneology is more precise than race) and dictated their consequences for marriage and group reproduction. Its bald assertion amounted to a theory that “ranked different sorts of Muslims.” An excerpt from Ho, Engseng. *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean*. (London: University of California Press, 2006), 176.

<sup>389</sup> Tengku Mahmud Tengku Mansor, “Pemakaian Berbagai-Bagai Bentuk Panggilan Dalam Keluarga Di Negeri Terengganu”, *Rakan Sejarah Dungun*, Facebook, March 14, 2021.

<<https://www.facebook.com/notes/rakan-sejarah-dungun/pemakaian-berbagai-bagai-bentuk-panggilan-dalam-keluarga-di-negeri-terengganu/2094852227224197/>>.

<sup>390</sup> Sharifah Zaleha, “History and the Indigenization of the Arabs in Kedah, Malaysia.” 409.

<sup>391</sup> Sharifah Zaleha, “History and the Indigenization of the Arabs in Kedah, Malaysia.” 402, 406.

<sup>392</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang*, 37, 72-3.

<sup>393</sup> Faridah Romly, “Orang Arab di Kedah,” BA Thesis, (Bangi: Universiti Kebangsaan Malaysia, 1984), as cited in Mohammad Redzuan Othman, 2006, 5

<sup>394</sup> Engseng Ho, *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean* (London: University of California Press, 2006), 132-15; Umar Ibrahim, *Thariqah Alawiyyah: Napak Tilas Dan Studi Kritis Atas Sosok Dan Pemikiran Allamah Sayyid Abdullah Al-Haddad Tokoh Sufi Abad Ke-17*.

Muhammad bin Abī Bakr al-Shillī, (1901, 1982) *Kitab al-Mashra' al-Rawwi fī Manāqib al-Sadah al-Kirām al Abī ʿAlawī* (The Irrigating Fount: Biographical Virtues of the Alawi henceforth, The Fount) and secondly by Abd al-Qādir bin Shaykh (II) al-Aydrus (d. 1628), *Ta'rikh al-Nur al-Safir an-Akhbar al-Qarn al-Ashir* [sic] (The Travelling Light: accounts of the tenth Century written in 1603, henceforth, The Light). These Arabs have dogmatically subscribed to The Fount as “canonical and hybrid” text in keeping the high status and pure bloodline.<sup>395</sup> The Light which refers to the cosmogony content of the spiritual travelling of Muhammadan Light, has contributed to “the widespread idea that Prophetic genealogy is genealogical prophecy” and as the first creation, passed down to his daughter Fāṭimah (R.A.) in union with his cousin Alī (R.A.) and “retained its spiritual properties and potencies but “became restricted to only one of God’s peoples [sic], the Arabs, and a small subset of them, the *Sayyid(s)*.”<sup>396</sup> In socio-political context, the Arab status in Malaysia is a reminiscence of “Hadrami social hierarchy”<sup>397</sup> and strategised to be kept intact throughout the Malay region through institutions such as *Rabithah Alawiyah* (est. 1928) and *Persatuan al-Amin* (est. 1976)<sup>398</sup> as well as ASYRAAF (est. 2003).<sup>399</sup> In this regard, ASYRAAF and KEMUDI shows certain common ground in their pursuance of Muslim identity.

#### 4.2 KEMUDI: IDENTITY VARIANT AND CHARACTERISTICS

The main official objective of KEMUDI is to inculcate awareness on Malay-Islamic supremacy among the public. KEMUDI operatively holds that the Malays as chosen people having monarchs of *ahl al-bayt* origin (which justifies their credential leadership) and embrace Islam as both identity and ideology. The following tracks the process of Malay identity variant espoused by KEMUDI.

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(*Commemoration and Critical Studies on Figure and Thought of Sayyid Abdullah Al-Haddad, a Prominent Sufi of the 17th Century* (Bandung: Pustaka Mizan, 2001).3.

<sup>395</sup> Ho, *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean*, 116.

<sup>396</sup> Ho, 130-32.

<sup>397</sup> Sumit K. Mandal, “Challenging Inequality in a Modern Islamic Idiom. Social Ferment amongst Arabs in Early 20th-Century Java,” in *Southeast Asia and the Middle East: Islam, Movement, and the Longue Durée*, ed. Eric Tagliacozzo (Singapore: NUS Press, 2009), 159.

<sup>398</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang*. 57-60

<sup>399</sup> Maintaining that all Arabs as clamoring for statuses is a formal fallacy since there were a few who despised it such as Shaykh al- Aidarus [sic] or ʿAbdullah bin Abū Bakr bin ʿAbd al-Raḥmān al-Saqqāf (d. 1475 CE), a grandchild of ʿAbd al-Raḥmān al-Saqqāf, both highly notable in the era of *ṭarīqah* tradition among the ʿAlawiyyūn (Ibrahim. 2001: 63) and the famous Shaykh Omar Basheer (d. 1881) of Penang, a *Sayyid* who indulged in Sufi order. (Karim, 2009: 124-126).

#### 4.2.1 KEMUDI's Malay-Arab Identity Variant

##### *Origin*

KEMUDI's concept of Malay's noble identity anchors around Malay aristocracy and Islamic ideology. Plausibly, there should be a reference in history where Malay began to identify with certain Malay customs and Islamic culture. Mohamed Anwar points to the era of Malaccan Sultanate and aristocrats as the Malay's identity-setter; the identity was embraced by the successors outside Malacca in 17<sup>th</sup> century, developed into the identity of Malay community and later, imbued with Islamisation process.<sup>400</sup> The Islamisation process gave birth to the biological and cultural assimilation of the Arab, Indian and Malay to result in a Malay identity of a kind, as detailed next.

KEMUDI emphasises the presence/trace of *ahl al-bayt*ness in the Malay royal blood claimed to exist since the Malaccan period. It consistently argues on the possibility of Mani Purindan/Purindam,<sup>401</sup> a Tamil merchant, as the descendants of the Abbasid (read: *ahl-al-bayt*) family.<sup>402</sup> KEMUDI further opines that his royal Indian Muslim lineage and leadership at the time, implies probability of Arab Persian's aristocracy of the Abbasid origin.<sup>403</sup> KEMUDI also believes that Mani Purindan was probably identical to "Amir Badaruddin Khan Shindi Syeikh Matraluddin Zulkarnain Baharshid ibni Mizamul Muluk Akbar Shah" [sic] mentioned in *Hikayat Deli*.<sup>404</sup> Mani Purindan was the patriarch of many Malaccan and Johor rulers and was also the great great grandfather of Tun Seri Lanang, also known as Tun Muhammad bin Tun Ahmad (d. 1659), the author of *Sulalatu-Salatin* (Malay Annals). Please refer to the Genealogy of Mani Purindan in Appendix 4.1

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<sup>400</sup> Mohamed Anwar Omar Din, "Asal-Usul Orang Melayu: Menulis Semula Sejarahnya," *Jurnal Melayu* 7 (2011): 1–82, <<http://ejournal.ukm.my/jmelayu/article/view/5003/2554>>, (accessed 7 November 2019).

<sup>401</sup> Mani Purindam by Wan Mujani carries the meaning of diamond merchant, described as Keling by Ahmad Murad Merican, and Mohamed Amin Abdur-Rahman. "The Role of the Keling during the 15th Century Malacca Sultanate." In *2nd International Conference in Humanities, Social Sciences and Global Business Management, June 21-22, 2014*, 59–64. London: Proceedings of 2014 2nd International Conference in Humanities, Social Sciences and Global Business Management, 2014. <[https://www.academia.edu/9950394/The\\_Role\\_of\\_the\\_Keling\\_during\\_the\\_15th\\_Century\\_Malacca\\_Sultanate](https://www.academia.edu/9950394/The_Role_of_the_Keling_during_the_15th_Century_Malacca_Sultanate)>, (accessed 20 November 2020).

<sup>402</sup> The Abbasid caliphate justifies their *ahl al-bayt*'s leadership against Shi'ah based on its relation to 'Abbās (A.H), the Prophet's (S.A.W.) uncle.

<sup>403</sup> Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu* (Batu Caves: Crescent News (KL), 2009), 183.

<sup>404</sup> Suzana Othman and Muzaffar Mohamad, 179.

Another individual that KEMUDI highlights having *ahl al-bayt* genealogy is Tun Habib Abdul Majid, the *Bendahara* (Grand Vizier) Seri Maharaja Padang Saujana (d. 1869) who served “Sultan Mahmud Shah II [sic]”<sup>405</sup> between 1685 to 1699. Although writers like “Muhammad Yusuff Hasyim and Aruna Gopinath”<sup>406</sup> traces Tun Habib Abdul Majid’s genealogy to Tun Seri Lanang alone, KEMUDI prefers to highlight the evidence that the figure’s genealogy was related to Sayyid Idrus from Hadramawt,<sup>407</sup> thus enhances his legitimacy as the family of the Prophet (S.A.W.). The claim that Tun Habib Abdul Majid was related to Sayyid Idrus was also refuted by records in *Ta’arif Uşul Naşab al-Sādah* by ‘Abd al-Rahmān bin Muhammad bin Ḥusayn al-Masyhur, and *Masyra al-Rawi* [sic] by Muhammad Abu Bakar asy-Syibli (al-Shilli?) Ba’ Alawi [sic].<sup>408</sup>

The Malaccan period was not the earliest connection of the Malays with the *ahl al-bayt*. KEMUDI highlights Sayyid Jamaluddin al-Hussein<sup>409</sup> also known as Sayyid Hussein Jamadil Kubrā (1310-1453) as the first *ahl al-bayt* patriarch in the Malay World. He was the great grandchild of Sayyid Abdul Malik bin Alawi of Qassam, a Hadramawti who migrated to India because of the siege of Baghdad in the middle of 13<sup>th</sup> century.<sup>410</sup> KEMUDI asserts that Sayyid Jamaluddin’s descendants were among

<sup>405</sup> *marhum mangkat dijulang* (a royal who was murdered while on a litter/palanquin).

<sup>406</sup> Muhammad Yusoff Hasyim, and Aruna Gopinath. *Tradisi Persejarah Pahang Darul Makmur, 1800-1930*. Tempo Pub.(M), 1992.

<sup>407</sup> The information was recorded in R.O. Winstedt’s *The Temenggongs of Muar*, page 31 from the writing of Newbold. Refer to Appendix 4.0

<sup>408</sup> In blog *Khazanah Bendahara Seri Maharaja*, KEMUDI’s president, Suzana Othman apologises for the misinformation but argues that the findings are based on other historical evidence (page 200-203, 214 of *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu*) and calls for further research to identify the Prophetic genealogical origin of Tun Habib Abdul Majid. Suzana, Othman. “Ralat - Khazanah Bendahara Seri Maharaja.” *Khazanah Bendahara Seri Maharaja* (blog), Accessed November 25, 2020. <[http://www.khazanahbendaharaserimaharaja.com/ralat1.html#\\_ftn2](http://www.khazanahbendaharaserimaharaja.com/ralat1.html#_ftn2)>, (accessed 25 November 2020).

<sup>409</sup> Bruinessen concludes that the [Islamic and ethical] version of this Jamaluddin Husain al-Akbar/Kubra as patriarch of Wali Songo(s) is never doubted, partly because it gives both Kiyai and the Hadramī *Sayyid* equal claim to Islamisation process in the Malay World; the earliest source is in a paper by Sayyid ‘Alwī ibn Ṭahir ibn Abdallah al-Haddar al-Haddad, the then mufti of Johor (d. 1962). The classical biographical source (*Sajarah Banten rante-rante (Hikayat Hasanuddin)*) and Babad Cirebon of the same person contains partly his incest story (various versions) and mythical names of his child of incest, thus making the stories (Islamically) inappropriate. Bruinessen, Martin van. “Najmuddin Al-Kubra, Jumadil Kubra and Jamaluddin Al-Akbar; Traces of Kubrawiyya Influence in Early Indonesian Islam.” *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 150, no. 2 (April 29, 2013): 305–29. <<https://doi.org/10.1163/22134379-90003084>>, (accessed 27 November 2020).

<sup>410</sup> A.H.H. Al-Husaini, *Mengenal Ahli Bait Rasulullah SAW* (Singapura: Pustaka Nasional, 1998), as cited in Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait*, 115.

the nine Wali Songo(s)<sup>411</sup> and pioneering rulers of *ahl al-bayt* sultanate in Kelantan, Champa, Patani and Java. Among Sayyid Jamaluddin's grandchildren were "Wan Hussein, Wan Bo (Bo Tri Tri) and Wan Demali"<sup>412</sup> from his son, 'Alī Nur al-Ālam, the Grand Vizier of Majapahit II in Kelantan. KEMUDI continues that Wan Bo or Raja Abdullah later founded the *ahl al-bayt* kingdom of Champa and his great grandchildren continued the kingship legacy in Kelantan and Terengganu.

The story of ascension of the district chief of Arau, Hussein Jamalullail, to the throne of Perlis in 1843 is not mentioned in detail but their genealogical tree is recorded as among the *ahl al-bayt*'s kingdom in Malaysia. Another *ahl al-bayt* figure who rose to lead Undang Tampin in Negeri Sembilan was the descendants of Sayyid Syaaban [sic] ibni Sayyid Ibrāhim al-Qadrī. He was elected by his father-in-law; Raja Ali (the temporary self-elected Yamtuan Besar Negeri Sembilan), as firstly, the Yamtuan Muda Rembau and later, Tengku Besar Tampin by British around 1830's. The post has been kept among his descendants to date. These are among the many *ahl al-bayt* Sultanates in the Malay World proudly mentioned by KEMUDI.

The claim that Malay's royal genealogy is related to the family of the Prophet is made for various reasons. KEMUDI is highly concern for public to acknowledge the noble lineage of the Malay royals and the importance of its royal institution. KEMUDI argues that not only that they are noble, but their biological identity as originating from the Arab Quraysh (family of the Prophet) is in line with the Islamic jurisprudence. For example, a Hadith recorded by Al-Nasā'ī from Anas bin Mālik: "The leaders are from the Quraysh."<sup>413</sup> Although KEMUDI promotes righteousness above lineage as a criterion in leadership, it shows favourable tendency towards blood nobility, justified by strong familial mandate to protect its sanctity apart from claiming the legacy as in line with Allah's favour.<sup>414</sup> Looking at the formation of such a Malay *ahl al-bayt* identity, it is evident that KEMUDI takes high pride in being a Malay because of such prophetic/religious connection.

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<sup>411</sup> Muslim preachers, active in Java, believed to be *awliyā'* (friends of Allah). They were Sunan Gresik, Sunan Ampel, Sunan Bonang, Sunan Drajat, Sunan Giri, Suna Kalijaga, Sunan Muria/Mulia, Sunan kusus, and Sunan Gunung Jati.

<sup>412</sup> Abdul Halim Bashah, *Raja Campa dan Dinasti Jembal dalam Patani Besar* (Kubang Kerian: Pustaka Reka, 2010) as cited in Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait*, 116.

<sup>413</sup> al-Nasā'ī, *al-Sunan al-Kubrā, Kitāb al-Qadā'*, number 5909, as cited in Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait*, 288.

<sup>414</sup> Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu*, 291.

### 4.2.3 Characteristic of KEMUDI's Dual Discreet Identity

*What?*

KEMUDI's dual discreet identity of Malay-Arab Muslim polarises Malayness above other racial ancestry. It acknowledges total assimilation of the Malay with the Arab but prudently maintains the Malayness of Arabic or Prophetic (read: *ahl al-bayt*) descent. It also means that the Malays (especially the royal institution) are privileged due to their Arab status; the Quraysh and specifically, the relatedness to the Prophet's house, the *ahl al-bayt*. Multi-faceted and multi-dimensional assimilation between the Malay and Arab is a well-accepted norms as far as Islam is concerned. It is considered a blessing in disguise especially when it involves prophetic lineage. In practice, the local identity soars with its Malay supremacy notion with the Malay royals having significant titles and some Malays keeping honorific titles before their names, signifying certain noble lineage as seen below.

*How? Titles, Surnames and Appendages*

Mixed marriages among the Arabs [read: *ahl al-bayt*] and female locals has bred patterns of surnames for their offspring. As mentioned earlier, 'Wan' in Kelantan and Terengganu originates from 'Alī Nur al-'Ālam who first used it to his sons Wan Bo (Bo tri Tri), the founder of Champ Kingdom; the surnames of 'Nik' and 'Long' were also claimed to be designated by the forefathers to their grandsons.<sup>415</sup> In Kelantan, 'Nik' is also given to the children (male and female) of *Sharifah/Syarifah* (female *ahl al-bayt*) who married the non-*Sayyid*<sup>416</sup> while in Perak, they use 'Meor' for male.<sup>417</sup> KEMUDI argues that the Malay tradition which recognises statuses from the female lineage is in consistent with the Shāfi'ī school. 'Tun' is another title of status from the family of Malay Grand Vizier (*Bendahara*) regardless of gender.<sup>418</sup> Mustafa AlBakri writes that it was first introduced among the aristocrats of Pasai Kingdom and adopted by Malaccan

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<sup>415</sup> Suzana Othman and Muzaffar Mohamad, 116.

<sup>416</sup> Abdul Rahman Tang Abdullah shares similar findings where Nik is used in Kelantan but adds that 'Engku' is used in Johor, 'Wan' and 'Megat' in Perak and 'Ku' in Kedah. Abdul Rahman Tang, Abdullah. "Arab Hadramis in Malaysia: their origins and assimilation in Malay society." In *The Hadharami Diaspora in South-East Asia: Identity Maintenance or Assimilation?* edited by Ahmed Ibrahim Abushouk and Hassan Ahmed Ibrahim. Leiden: Brill, 2009, 53.

<sup>417</sup> Suzana Othman and Muzaffar Mohamad, 14, footnote 9.

<sup>418</sup> Suzana Othman, "Prediket 'Tun' Keluarga Bendahara," *Khazanah Bendahara Seri Maharaja*, accessed January 10, 2021, <<http://www.khazanahbendaharaserimaharaja.com/prediket-tun-klg-bendahara.html>>, (accessed 27 November 2020).

Grand Vizier to be inherited by their generations in Pahang and Johor.<sup>419</sup> Nevertheless, the title has been officially recognised since 1958 and is exclusively granted to distinguished individuals by His Majesty, *Seri Paduka Baginda Yang di-Pertuan Agong* (King of Malaysia).<sup>420</sup> Nowadays, some still use it because of family customs.<sup>421</sup>

*Why?*

KEMUDI calls for the Malays to value their role as saviours to *ahl al-bayt* whose champion will be al-Mahdī.<sup>422</sup> The latter had migrated to avoid atrocities targeted against them in their homelands.<sup>423</sup> Malays are generically known as the people of the east. As such, KEMUDI relates their hospitality to conform with a Hadith narrated by Abdullah ibn Masud:

“While we were with the Messenger of Allah (S.A.W.), some youngsters from Banu Hashim came along. When the Prophet (S.A.W) saw them, his eyes filled with tears and his color changed. I said: ‘We still see something in your face that we do not like (to see).’ He said: ‘We are members of a Household for whom Allah has chosen the Hereafter over this world.’ The people of my Household will face calamity, expulsion and exile after I am gone, until some **people come from the east** carrying **black banners**. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to **a man from my family**. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow’.<sup>424</sup> Verily he is the Mahdi.<sup>425</sup>

The Malays should also be grateful to the Arabs [read: *ahl al-bayt*] because the former’s presence in themselves and through marital assimilation has brought Allah’s

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<sup>419</sup> Suzana Othman.

<sup>420</sup> Istana Negara, “Darjah Kebesaran, Bintang Dan Pingat Persekutuan,” Portal Rasmi Kebawah Duli Yang Maha Mulia Seri Paduka Baginda Yang Di-pertuan Agong, 2019, <<http://www.istananegara.gov.my/darjah-kebesaran-bintang-dan-pingat-persekutuan/>>, (accessed 10 January 2021).

<sup>421</sup> Suzana Othman, “Prediket ‘Tun’ Keluarga Bendahara.”

<sup>422</sup> Suzana Othman and Muzaffar Mohamad, 447-480.

<sup>423</sup> Suzana Othman and Muzaffar Mohamad, 447.

<sup>424</sup> Abū ‘Abdillāh Muḥammad bin Yazīd bin Mājāh, *Sunan Ibn Mājāh*, Chapter on the Appearance of the Mahdi, 4082. In-book reference: Book 36, Hadith 157, English translation: Vol. 5, Book 36, Hadith 4082. <<https://sunnah.com/ibnmajah/36/157>>, (accessed 27 November 2020).

<sup>425</sup> This additional sentence is found in KEMUDI’s Facebook post: AHLUL BAIT RASULULLAH ﷺ & IMAMUL MAHDI, <<https://www.facebook.com/kemudiresmi/posts/925963447551553>>. The 81<sup>st</sup> meeting of Wilayah Persekutuan Syari’ah Rulings Committees on 19<sup>th</sup> April 2012 has discussed and concluded that claiming oneself as al-Mahdī is deviation from Islamic creed. Zulkifli Mohamad al-Bakri. “Bayan Linnas Siri Ke-43: Imam Mahdi Menurut Pandangan Ahlus Sunnah.” Pejabat Mufti Wilayah Persekutuan, 2015. <<https://muftiwp.gov.my/artikel/bayan-linnas/1824-bayan-linnas-siri-43-imam-110-menurut-pandangan-ahlus-sunnah>>, (accessed 7 May 2021). However, this study is yet to be determined whether excessive discussion and interest in al-Mahdī is Islamically acceptable.

blessings to this region <sup>426</sup> as portrayed in a Hadith from Abū Zar: “My *ahl al-bayt* (among you) is like the Ark of Noah (A.S), whoever embarks it will save and whoever turns away from it will drown.”<sup>427</sup> KEMUDI considers Malays’ attitude as faithful response to Prophet’s (S.A.W.) saying that “one’s faith is futile if his love for his own family exceeds his love for my family.” <sup>428</sup> Love towards Prophet’s family is accentuated by the belief of the coming of the awaited al-Mahdī. The concept is considered part of the belief in the Day of Resurrection since the coming of al-Mahdī is among the signs mentioned in various Hadiths.<sup>429</sup>

KEMUDI believes that the present turmoil necessitates early preparation for the Malays i.e., people of the East and the inheritor of the Malay *ahl al-bayt* royal dynasties and mere public to prepare for an (Islamic) awakening, spiritually and physically, peaked by the coming of the awaited al-Mahdī and the handover of the black flag. <sup>430</sup> The time is now when Allah selects His servants (*ahl al-bayt*, the Quraysh i.e. the Arabs and non-Arabs) to be honoured and glorified as the followers of al-Mahdī. If this does not happen in our time, then it will happen to our future generations.<sup>431</sup>

Furthermore, KEMUDI hints at the need for charismatic leaders among religious scholars who hold responsibilities to nurture the “truest essence of faith and religion” (*hakikat Īmān dan Islam*) among the society. They are the core strength for such great eschatological preparation. <sup>432</sup> The religious leaders are hoped to be among the Malay royals themselves as continuing the legacy of *ahl al-bayt* religious roles.<sup>433</sup> The truest essence of faith and religion means traversing the Islamic faith both internally

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<sup>426</sup> Suzana Othman and Muzaffar Mohamad, 447.

<sup>427</sup> Al-Imam al-Tabarani in *al-Mu’jam al-Kabir* (2678), (2679), (2680) and (4980) as cited in Suzana Othman and Muzaffar Mohamad, 448. The Hadith status is weak from <https://muftiwp.gov.my/en/artikel/irsyad-al-hadith/1548-irsyad-al-hadith-series-2-the-advantages-of-ahl-al-bayt-of-the-prophet-pbuh-and-prophet-noah-s-ark>, (accessed 7 May 2021).

<sup>428</sup> part of the whole Hadith by Al-Tabarānī as cited in Suzana Othman and Muzaffar Mohamad, 448.

<sup>429</sup> Belief in the Day of Resurrection is the fifth article from the Islamic Articles of Faith. Other signs include the coming of Dajjāl and the descent of Prophet ʿĪsā (A.S.).

<sup>430</sup> Mustazah Bahari and Muhammad Haniff Hassan writes that Ahmad bin Hanbal (d. 855 C.E), Shaykh al-Sharif Hatim bin Arif Al-ʿAuni (b. 1966) and al-Zahabi (d. 749 C.E.) reject Hadith on black flag. Mustazah, Bahari, and Muhammad Haniff, Hassan. “The Black Flag Myth: An Analysis from Hadith Studies.” *Terrorist Trends and Analyses* 6, no. 8 (2014): 15–20.

<https://doi.org/10.2307/26351277>, (accessed 8 December 2020).

<sup>431</sup> Pertubuhan Kesedaran Melayu & Islam (KEMUDI), “Merancang Kebangkitan Ummah,” Facebook, 2015, <https://www.facebook.com/373882256093011/posts/merancang-kebangkitan-ummahpersoalan-persoalan-akhir-zaman-alamat-alamat-dan-tan/549625701851998/>.

<sup>432</sup> *ibid.*

<sup>433</sup> Suzana Othman, “Seruan Kepada Pewaris Dinasti Melayu,” Khazanah Bendahara Seri Maharaja, accessed January 9, 2021, <http://www.khazanahbendaharaserimaharaja.com/seruan-kepada-pewaris-dinasti-melayu.html>, (accessed 9 January 2021).

and externally as compared to only enlivening its exterior dimension.<sup>434</sup> The other eschatological preparations include initiatives by (all and other) Muslim organisations directed towards creating awareness and ways to diminish attachment with secular systems.<sup>435</sup> By secular system, it means separating worldly matters from religious principles. KEMUDI continues exerting the idea that efforts taken by any Muslim bodies should consider these factors that:

- i. the sovereign caliphate (including Muslim Kings as deputies) is the only religiously legitimate governance to restore the strength and glory of the Muslim society.
- ii. it is the duty of the Muslims to restore the caliphate as before secularism takes over.
- iii. the re-strengthening of the Muslim Kings' institution is the only most practical way to revive the Caliphate.
- iv. any secular systems will eventually collapse. It is decreed to take effect before the coming of al-Mahdī. Thus, there should be among Muslims those who aspire to becoming the causes of restoring the caliphate to replace the existing democracy.

In short, KEMUDI believes that the Malay-Arab Muslim identity is the chosen identity whose status is especially epitomised in the Malay rulers. Malay rulers have special noble prophetic lineage because it has been divinely bestowed to maintain Islamic sovereign.<sup>436</sup>

#### **4.3 ARAB-MALAY AND MALAY-ARAB MUSLIM IDENTITY: IMPLICATIONS ON MALAYSIAN MUSLIM**

The implications of ASYRAAF's and KEMUDI's pursuance of identities among Malaysians are analysed through their political, organisational (civil society) and religious integrity.<sup>437</sup> These sectors are chosen because they are models envisioned in

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<sup>434</sup> (KEMUDI), "Merancang Kebangkitan Ummah."

<sup>435</sup> Suzana Othman, "Ikhtiar Membangkitkan Umat Akhir Zaman!," Pertubuhan Kesedaran Melayu & Islam (KEMUDI), 2014, <<https://www.facebook.com/kemudiresmi/posts/422189664595603>>.

<sup>436</sup> Suzana Othman and Muzaffar Mohamad, *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu*, 425.

<sup>437</sup> Integrity in this study refers to "a moral concept and a virtue that is anchored in one's commitments to moral values and that these commitments partly constitute our identity or self-conception", defined by Bauman, David. "Integrity, Identity, and Why Moral Exemplars Do What Is Right." Washington University, 2011, 3. <<https://openscholarship.wustl.edu/etd/34>>. (16 November 2020).

the National Integrity Plan (NIP)<sup>438</sup> and are relevant for sub-topical analyses in this study.

In fact, integrity is highly necessary in the formation of Malaysian nation as envisioned in Vision 2020, later to be incorporated in National Transformation 2050.

<sup>439</sup> In specific, NIP is to accomplish the fourth challenge of Vision 2020: “to establish a fully moral and ethical society whose citizens are strong in religious and spiritual values and imbued with the highest ethical standards.”<sup>440</sup>

As organisations, national integrity should be part of ASYRAAF’s and KEMUDI’s conscious liability. Considering the low level of awareness and appreciation of people towards NIP,<sup>441</sup> it is hoped that examining the identities adopted by both organisations through the lenses of the above-mentioned sectors will enlighten this study on its implications to Malaysian Muslims.

#### 4.3.1 Identity and Political Integrity

Political integrity refers to one’s loyalty towards mainly a state’s constitution and the King as proclaimed in the third principles of *Rukun Negara* (National Philosophy).<sup>442</sup> The ethno-religious (Malay-Muslim) identity is supported in Article 160 of the Federal Constitution. The article grants the *Yang di-Pertuan Agong* (King of Malaysia) the right to protect the privileges of the Malays, indigenous people, natives of Sabah and Sarawak and the legitimate interests of other communities. In theory, this leaves other non-Malay Muslims (Arab, Chinese and Indian) deprived of equal privileges as the Malays.

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<sup>438</sup> NIP, launched on 23<sup>rd</sup> April 2004 is an extended aspiration and implementation of philosophy, principles and objectives of Federal Constitution, *Rukun Negara* and other national strategic policies that considers new developments and challenges. The suggested list of sectors to be involved in the efforts to enhance integrity are 1) family, 2) community, 3) civil society (NGOs), 4) socio-culture, 5) religion, 6) economy, 7) politic, and 8) administration. Government of Malaysia, *National Integrity Plan*, (Kuala Lumpur: Integrity Institute of Malaysia, 2004), 11.

<sup>439</sup> Jabatan Penerangan Malaysia. “Transformasi Nasional 2050.” *Jabatan Penerangan Malaysia*. Copyright reserved 2021. <<https://dbook.penerangan.gov.my/dbook/?product=transformasi-nasional-2050>>, (accessed 10 March 2021).

<sup>440</sup> Government of Malaysia, *National Integrity Plan* (Kuala Lumpur: Integrity Institute of Malaysia, 2004), p. viii-ix.

<sup>441</sup> Iskandar Hasan Tan and Mohd Ridhuan Tee, “Reassessment of Malaysia National Integrity Plan in Combating the Corruption,” *Journal of Applied Environmental and Biological Sciences* 6, no. 6S (2016): 17–23, 3, <[www.textroad.com](http://www.textroad.com)>, (accessed 16 November 2020).

<sup>442</sup> Belief in God, Loyalty to the King and Country, Supremacy of the Constitution, Rules of Law, Courtesy and Morality.

Although scholars contradict between “acquired or innate” on justification for one to being a Malay, this research follows Article 160 (2) of the constitution. The Malayness indicators are religion, language and culture; if he/she is a Muslim, habitually speaks Malay and lives up to the Malay custom. The Malays who are also *Bumiputera* (sons of the soil) deserve the supreme rights (Malay supremacy) which include special quota to public University (90 percent enrolment),<sup>443</sup> scholarships and civil service employment.<sup>444</sup>

#### **4.3.1.1 Compatibility of ASYRAAF and KEMUDI**

Since ASYRAAF chooses to display Malay as public identity, they deserved preferential treatments and privileges at par with the Malays, although in commune, the Arab family nobility (*ahl al-bayt*) reigns supreme. KEMUDI whose mission upholds both articles respond to solidify Malayness in the name of safeguarding the religion of Islam and the Malay royals, as descendants of *ahl al-bayt*. It is an identity that invigorates the spirit of the related constitution. In other words, the identity pursued by both organisations is highly consistent with loyalty to the national constitution and philosophy. However, their identity pursuance has different issues to offer as far as integrity of a civil society is concerned.

#### **4.3.2 Identity and Organisational Integrity**

The agenda for Civil Society Organisation (CSO) in NIP includes empowering integrity within and among organisations through their contributions and cooperation with government and private sectors.<sup>445</sup> CSO fills the space between family, community and bigger institutions. Their roles are significant in pursuing human rights, raising awareness on environmental issues and organising religious and cultural activities,

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<sup>443</sup> Hazlin Hassan, “Malaysia ups number of pre-U places, but retains ethnic quotas.” *The Straits Times*. May 16, 2019. <<https://www.straitstimes.com/asia/malaysia-ups-number-of-pre-u-places-but-retains-ethnic-quotas>>, (accessed 20 November 2021).

<sup>444</sup> Kuan Heong Woo, Recruitment Practices in the Malaysian Public Sector: Innovations or Political Responses? *Journal of Public Affairs Education* 21, no. 2, (Spring 2015): 229-246. <<https://www.jstor.org/stable/24369795?seq=1>>, (accessed 20 November 2021).

<sup>445</sup> Government of Malaysia, *National Integrity Plan*, 42.

among others. As registered organisations, ASYRAAF and KEMUDI are viable social actors to respond to the aspiration of NIP. The following will detail their organisational compatibility with the aspiration.

#### **4.3.2.1 Compatibility of ASYRAAF and KEMUDI**

ASYRAAF subscribes to Arab Hadrami stratified society tops by the *Sayyid*(s). Arab-Malay are originally the Yemenites (Haḍramawti) whose traditional stratified society is culturally acknowledged.<sup>446</sup> Mahayudin Yahaya observes that “Islam among the sayyid of Haḍramawt was ancient and deeply rooted; their social life was rather traditional, grounded in *aṣabiyyah* (strong paternal kinship), firmly knitted by ancestry.”<sup>447</sup>

As mentioned before, ASYRAAF encourages genealogical *kafā’ah* so to maintain the noble legacy especially among female members. However, history records the dispute on *kafā’ah* in 1905 when one marriage between *Sharifah* and non-*Sayyid* was annulled.<sup>448</sup> It resulted in years of debates between the Arabs, published in periodicals such as Haḍramawt and al-Arab. Under the leadership of Ahmad al-Surkati, the Irshadis and their modernist allies challenged the prevailing social hierarchy to advocate for Muslim equality, fostering a spirit of brotherhood. Motoki concludes that “neither the attempts at reconciliation by Rida (Muḥammad Rashid Rida of Egypt) nor those by Arslan (Shakib Arslan of Lebanon) could bring about a decisive solution to the dispute of *kafā’ah*, title of sayyid and lineage authenticity among the Arabs in Southeast Asia.”<sup>449</sup> ASYRAAF’s stance on *kafā’ah* based on lineage and its cooperation with JPN proves that the issue continues to be unresolved.<sup>450</sup> It is fair to conclude that Arab-

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<sup>446</sup> The statement in *Al-Bashir* (April 15, 1915) signifies pride in social strata: *Nahnu hadramiyūn* [sic] *qabla kulli shay*; translated by Mobini-Kesheh: “we are Hadramis above all else”, as cited in Mobini-Kesheh, N. *The Hadrami Awakening: Community and Identity in the Netherlands East Indies 1900-1942*. NY: SEAP, 1999, 34.

<sup>447</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang*, 85-88.

<sup>448</sup> Mandal, Sumit K. “Challenging Inequality in a Modern Islamic Idiom. Social Ferment amongst Arabs in Early 20th-Century Java.” In *Southeast Asia and the Middle East: Islam, Movement, and the Longue Durée*, edited by Eric Tagliacozzo, 156–75. Singapore: NUS Press, 2009, 159; Ho, 2006: 174. Ho, Engseng. *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean*, 174.

<sup>449</sup> Motoki, Yamaguchi. “Debate on the Status of Sayyid/Sharifs in the Modern Era: The ‘Alawī-Irshadī Dispute and Islamic Reformists in the Middle East.” In *Sayyids and Sharifs in Muslim Societies: The Living Links to the Prophet*, edited by Morimoto Kazuo. Oxon: Routledge, 2012, 62.

<sup>450</sup> Some scholars argue that the ruling on permissibility of a Syarifah to marry a non-*Sayyid* has concluded that opinions that *kafā’ah* should not be based on lineage is more accurate. It is justifiable from the practice of the Prophet (S.A.W.) during his lifetime, one’s nobility is based on piety (Qur’an)

Malay Muslims praise Arab's genealogy (justified as *ahl al-bayt*) as honourable and supreme.<sup>451</sup>

KEMUDI is a platform to inspire the "chosen Malay generation" (*Melayu Mustafawiyyah*) to passionately follow the messenger of Allah as their role model. It is chosen because of their social and political connection to the Arabs of *ahl al-bayt* lineage. KEMUDI exerts efforts to invite/gather interested royal institutions, Muslim intellectuals and NGOs to join their programmes to review the Malay history and rediscover the (hidden) potential of Malay Muslim's patriotism. In this sense, KEMUDI champions national integrity as far as the privilege of the Malay Muslims are concerned. However, their pursuance of identity seems to overlook integrity with other non-Malay Muslims, at least in practice although their theoretical concept of Malayness transgresses ethnic classification alone.

Briefly, it is observed that the grandeur of *ahl al-bayt's* lineage<sup>452</sup> among ASYRAAF and KEMUDI begin early in their history of socio-politico and religious development. It continues to be embraced and thrives in this millennium. ASYRAAF is a platform to awaken the reminiscence of family's grandeur religiously and socially. It is an ideology of claimed religious authority, proudly accepted by majority of the Arab-Malay Muslims here and is highly challenging to be rebuked.<sup>453</sup> KEMUDI

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and Hadiths on *Kafā'ah* based on lineage is unauthentic according to Ibn Hajar al-Asqalāni in his *Fathul Bāri* (9/133). Zulkifli Mohamad al-Bakri. "Irsyad Al-Fatwa Siri Ke-422: Bolehkah 'Syarifah' Berkahwin Dengan Bukan 'Syed'?" Pejabat Mufti Wilayah Persekutuan, 18<sup>th</sup> February 2020. <https://muftiwp.gov.my/artikel/irsyad-fatwa/irsyad-fatwa-umum/4199-irsyad-al-fatwa-siri-ke-422-bolehkah-syarifah-berkahwin-dengan-bukan-syed>.

<sup>451</sup> This is also happening outside the Malay World. Bernheimer finds social ranking with the Alids [Sayyids] as the First family in Islam rather "unparalleled in a society that places great emphasis on the equality of all believers." Bernheimer, Teresa. "Genealogy, Marriage and the Drawing Boundaries among the 'Alids (Eight-Twelfth Centuries)." In *Sayyids and Sharifs in Muslim Societies: The Living Links to the Prophet*, edited by Kazuo Morimoto. NY: Routledge, 2012, 76.

<sup>452</sup> ASYRAAF and KEMUDI seems to share similar concept of *ahl al-bayt* with the Shi'ah which is based on "blood relation" alone. Zulkifli. "The Madhhab." In *The Struggle of the Shi'is in Indonesia*. ANU Press, 2013. 79.

<[https://www.jstor.org/stable/j.ctt5hg34.11?seq=1#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/j.ctt5hg34.11?seq=1#metadata_info_tab_contents)>, (accessed 10 January 2021). However, it is too premature to relate them to Shi'ah but it is hard to deny possible inclined tendencies. See also Mahyudin Yahya, *Syiah Dan Pengaruhnya di Alam Melayu*. (Brunei Darusaalam: UNISSA Press, 2017) 51-52. The writer dedicates a discussion on Shiah and its relation to the 'Alawi *Sayyid* family.

<sup>453</sup> Reflecting on the same issue, on 24th December 2007, an hourly family slot on TV9 programme aired at 1:00 pm, discussed the topic of *Antara Dua Darjat* and reflecting on *kafā'ah*. The host, the late Aziz Desa interviewed Sharifah Salasiah Syed Abd Rahman al-Hamid from Terengganu who affirmed that the practice is strongly encouraged within her family whose father is an active member of Persatuan Kebajikan Asyraf Terengganu. <<https://www.dailymotion.com/asyraafpekaba>>, accessed 12 October 2020). My personal interview with a representative of Asyraf association in Selangor also admits to his earlier ignorance of the necessity to comply with *kafā'ah* in which he will compensate in

promotes grandeur through legitimation of Malay royal institutions. Not only that both ASYRAAF and KEMUDI have dual ethnic identity but they distinctively interpret religion to serve a locally pragmatic ethno-religious identity.

### **4.3.3 Identity and Religious Integrity**

Islam is the official religion of multi-ethnic Malaysia. However, Article 11 of the Federal Constitution protects religious freedom. Basically, all religion emphasises integrity in their philosophies and teachings<sup>454</sup> and it plays important role to maintain cooperation, understanding and mutual respect between their followers.<sup>455</sup> This is universally relevant with ethical values in human relationship to achieve social justice, peace and security. As far as religious integrity is concerned, this research will focus on how Islamic identity pursued by ASYRAAF and KEMUDI implicate other Muslims' religiosity regardless of their ethnicities. As far as religiosity<sup>456</sup> is concerned, this study will focus on its intrinsic indicators due to both organisations' bargaining powers to Islamic spiritual dimension.

#### **4.3.3.1 Compatibility of ASYRAAF and KEMUDI**

ASYRAAF's relatedness to Prophet Muḥammad S.A.W., claimed as God's chosen is an amulet to portraying themselves primarily as charismatic guardians of religion. It is also true that "apart from knowledge and power added to veneration of the Arabs, they continued to preach on *berkat* [or *barākah*] (God's blessing)" as a package they are born

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his daughter future marriage (Syed Azhar al-Qadri, Personal communication, June 6, 2013). Interview with ASYRAAF's representative (Syed Mohd Fadhil al-Aydrus) re-confirms that the practice is highly encouraged and only in the situation of *darūrah*, it is nullified.

<sup>454</sup> Veerasamy, Loganathan. "Tajuk 04: Integriti Menurut Pandangan Pelbagai Agama di Dunia." *Integriti Tv*. YouTube, 3:14, August 16, 2020.

[https://www.youtube.com/watch?v=zkvhEvzXpy4&feature=emb\\_logo&ab\\_channel=integritiv](https://www.youtube.com/watch?v=zkvhEvzXpy4&feature=emb_logo&ab_channel=integritiv), (accessed 16 November 2020).

<sup>455</sup> Malaysia, *National Integrity Plan* (Kuala Lumpur: Integrity Institute of Malaysia, 2004), 109.

<sup>456</sup> In this regard, this study borrows Gordon Allport's Religious Orientation Scale where religious orientation refers to intrinsic and extrinsic indicators; the former deals with (among others) beliefs, spirituality and attitude while the latter includes rituals, worship and practices. Niko Tiliopoulos et al., "The Means and Ends of Religiosity: A Fresh Look at Gordon Allport's Religious Orientation Dimensions," *Personality and Individual Differences* 42, no. 8 (2007): 1609–20, <https://doi.org/10.1016/j.paid.2006.10.034>, (accessed 16 October 2020).

with.<sup>457</sup> The Arab's charms include dominance in spiritual realm or the field of *taṣawwuf*<sup>458</sup> known among them in different names such as *Tarīqah Ahl al-bayt*, *Tarīqah Ba'lawi* or *Tarīqah 'Alawiyyah*.<sup>459</sup> The spiritual exercise practiced in the *tarīqah* includes *Wirid al-Sakran*,<sup>460</sup> performed individually or congregationally. They are also other practices like *Hizb al-Nasr* (compilation of al-Nasr and *Hizb al-Bahr* (compilation of al-Bahr) by Imam Abū al-Ḥasan al-Shadhiliy.<sup>461</sup> Another important spiritual exercise in the *tarīqah* is *raṭīb*. Example of *rātīb*(s) are *al-Haddād*, *al-Attās*, *al-Idrūs*,<sup>462</sup> *al-Ahdal* and *al-Mahdhar*. Al-Shātīrī (1983) adds another *rātīb*, al-Saqqaf, complete with its flute and tambourine, read or sing and play at the “Saqqaf presencing”, is a tradition appreciated even until today.<sup>463</sup>

Another popular Arab culture is *sama*<sup>c</sup>(auditory gatherings) usually done during *haul* or Prophet's *mawlid* (birth celebration) in which “the oral musicality of the narratives enables a recite and his audience jointly to create an auditory performance, as leader and chorus.”<sup>464</sup> There are varieties of narratives recited during the ceremony with names like *Mawlid Daibaie*, *al-Habsyi* and *Azab*, just to name a few. Thus, the culture reminds us of Habib Syech bin Abdul Qadir Assaggaf, the lead singer of Malam Cinta Rasul (A night of loving tribute to the Prophet) staged in different venues<sup>465</sup> in

<sup>457</sup> J. Kathiramby-Wells, “Hadhrami Projections of Southeast Asian Identity,” in *Anthony Reid and The Study Of The Southeast Asian Past*, ed. Geoff Wade and Li Tana (Singapore: Institute of Southeast Asian Studies, 2012), 273.

<sup>458</sup> Mahayudin Yahaya, *Sejarah Orang Syed Di Pahang*, 12.

<sup>459</sup> Team R & D. “Tarekat Alawiyah (TA) Tarekat Muktabarah.” *Bahagian Penyelidikan Jabatan Agama Islam Negeri Johor*. Accessed January 7, 2021. <<https://jainj.johor.gov.my/lain2info/TAREKATALAWIYAH.pdf>>, (accessed 27 November 2020).

<sup>460</sup> It is the recital of supplications, Qur'ānic verses and Hadith compiled by Habib Ali bin Abi Bakar al-Sakran (al-Sakran means the ecstatic state of God's remembrance). Eka Rahayuni, “Tradisi Pembacaan Wirid Sakran (Kajian Living Qur'an Di Pondok Pesantren Irsyadul „Ibad Pelayung, Batanghari Jambi)” (Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, 2019), <[http://repository.uinjambi.ac.id/3003/1/UT150195\\_EKA RAHAYUNI\\_IAT - Eka rahayuni.pdf](http://repository.uinjambi.ac.id/3003/1/UT150195_EKA RAHAYUNI_IAT - Eka rahayuni.pdf)>, (accessed 28 January 2023).

<sup>461</sup> Mohd Azman Mohsin et al., “View of Prinsip, Adab Dan Amalan Ratib Al-'Attas Dalam Tarekat 'Alawi'yah: Suatu Sorotan Ringkas,” *Sains Humanika* 5, no. 3 (2015): 43–48, <<https://sainshumanika.utm.my/index.php/sainshumanika/article/view/665/522>>, (accessed 28 January 2023).

<sup>462</sup> S. M. N. Al-Attas, *Some Aspects of Sufism as Understood and Practiced among the Malays*, ed. Shirle Gordon (Singapore: Malaysian Sociological Research Institute Ltd, 1963), 72.

<sup>463</sup> Al-Shātīrī, Muḥammad *Adwār al-Tārīkh al-Ḥaḍramī*, 2<sup>nd</sup> edition first published 1972 (Jiddah: 'Alam al-Ma'rifāh, 1983) as cited in Engseng Ho, *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean* (London: University of California Press, 2006), 44,

<sup>464</sup> Ho, 130-2.

<sup>465</sup> the annual event began in 2014: *Malam Cinta Rasul* 2014 or A night of loving tribute to the Prophet (S.A.W.), staged in different venues in Malaysia (Putrajaya Mosque, Selangor on 31<sup>st</sup> October 2014, Padang MPK Kuantan Pahang on 24<sup>th</sup> April 2014, Stadium Hang Tuah, Melaka on 18<sup>th</sup> October Kedah on 8<sup>th</sup> February 2014), to name a few. The sung prayers were led by Habib Syech bin Abdul Qadir

Malaysia in commemoration with national celebration of the birth of the Prophet. Another important figure who constantly joint the programme is Habib Ali Zaenal Abidin, master trainer in *Majlis Ta'lim Darul Murtadza*. ASYRAAF's branch in Negeri Sembilan hosted *Tampin Berselawat: "Rasulullah Dicintai Ramadhan Dinanti"*, *Program Malam Cinta Rasul dan Doa Untuk Malaysia:* " *Rasulullah Dicintai Kemerdekaan Dihargai*", *Majlis Maulid, Selawat* and talk by Tuan Syed Ali Zainal Abidin AL Kaff [sic] efin 2014 and 2015.

KEMUDI having been nurtured by Haḍramawti religious educational values and culture follows similar trend in religiosity. It has organized, among others, monthly series of public talks entitled *Sidang Usul Warisan Melayu Mustafawi* (Sessions on the Origin of Chosen Malay Heritage) since February 2017 until at present. There are also workshops for the public, students and teachers. It also co-organised *Haflah Dhikr Perdana* (National level litany circle) with Pertubuhan Tarekat Muktabar (PERTAMA) in 2017.

The involvement of ASYRAAF and KEMUDI as host or participant in this fashion of Muslim cultural phenomenon shows their support for the spiritual dimension of Islamic religiosity apart from reflecting the image of their Arabic/Islamic cultural identity. These spiritual programmes are also well-received by Malaysian Muslims. *Malam Cinta Rasul* 2016 has gathered around 4,000 people Kampung Datuk Keramat Mosque in Kuala Lumpur.<sup>466</sup> The latest, before the Covid-19 Movement Control Order, was "*Negeri Sembilan Berselawat*" on 12<sup>th</sup> January 2018. The event had flocked around 10,000 people while mass media platform records more than 30,000 viewers.<sup>467</sup> Thus, this cultural phenomenon is predicted to attract more Muslims especially those with *Ṣufi*<sup>468</sup> inclinations or those who seeks alternative for Islamic way of entertainment. It

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Assaggaf and Qasidah Al Yamani [sic] group. Please refer to Appendix 4.1 for more example of events.

<sup>466</sup> Bernama, "4,000 Meriahkan Program Malam Cinta Rasul," *Utusan Online*, February 16, 2016, <<http://www.utusan.com.my/berita/wilayah/4-000-meriahkan-program-malam-cinta-rasul-1.190961>>, . (accessed 7 January 2021).

<sup>467</sup> Bahagian Khidmat Pengurusan Unit Keurusetiaan, "Majlis Negeri Sembilan Berselawat Sempena Hari Keputeraan Ke-70 Dymn Yang Di-Pertuan Besar Negeri Sembilan Darul Khusus," Portal Rasmi Jabatan Hal Ehwal Agama Islam Negeri Sembilan, 2018, <<https://jheains.ns.gov.my/berita/167-januari-2018-majlis-negeri-sembilan-berselawat>>, (accessed 7 January 2021).

<sup>468</sup> a *Ṣufi* is a person who seek *tazkiyah al-nafs* or purification of the soul.

also signals the religious revival in this era which impels Howell<sup>469</sup> to study on “the impetus that ritually patterned emotion can impart to Islamic movements” in Southeast Asia. She writes that the mass litany rituals prove to offers the current individualised late-modern society “participation proclivities” in some psychophysiological way of affect. Thus, it is non-exaggerative to note that the mass gathering sung prayer is the ideal platform to impart such a religious identity that the Arabs salute as their ethnic but “Islamic” identity.

Praising the Prophet (S.A.W.) is highly recommended but the portrayal of the Hadramawti way of doing so by its religious representatives notably for their image as ‘the family of the prophet’ draws different opinions. On the one hand, these cultural activities promote love towards the Prophet (S.A.W.) and unconsciously encouraged the awareness of Arab’s (accurately, *ahl al-bayt*’s) identity and rights among Malaysian public. These include clothing, language and social status. It means that the Arabs deserve to be loved<sup>470</sup>, are meant for certain privileges and are the most fit to lead such a massive auditory assembly of Prophet’s remembrance. On the other, the phenomenon is argued by Ridhuan Tee to nurture a deviant attitude, close to idolising the Prophet (S.A.W.).<sup>471</sup> Not only that, the Sultan of Johor highlights his indifference to Arabic (read by some as Islamic) terms such as *iftar* (breaking fast) instead of “*buka puasa*” in Malay, perhaps to emphasis his pride of the Malay identity over the so-called Arabic Islamic identity.<sup>472</sup> A Malay activist, Johan Jaafar expresses his worry that as a Malay becomes more Islamic, they becomes less a Malay due to associating everything Arabic to Islam.<sup>473</sup> Another like Rais Yatim rejects Arabism but supports Islamicisation in a

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<sup>469</sup> Julia Day Howell, “Revival Ritual and the Mobilization of Late-Modern Islamic Selves,” *Journal of Religious and Political Practice* 1, no. 1 (January 29, 2015): 47–57, <<https://doi.org/10.1080/20566093.2015.1047691>>, (accessed 23 March 2019).

<sup>470</sup> Tarīkah Alawiyah pamphlet by Johor State Department of Islam clearly mentions the Qur’ānic sanction (*Sūrah al-Syūra*, 42:23, *Sūrah Hūd*, 11:73, *Sūrah al-Aḥzāb*, 33:33) that it is obligatory to love and respect the Prophet (S.A.W.) and his *ahl al-bayt*. Team R & D. “Tarekat Alawiyah (TA) Tarekat Muktabarah.” *Bahagian Penyelidikan Jabatan Agama Islam Negeri Johor*. <<https://jainj.johor.gov.my/lain2info/TAREKATALAWIYAH.pdf>>, (accessed 7 January 2021).

<sup>471</sup> Ridhuan Tee Abdullah, “Selawat Nabi, Bukan Puja Nabi.” *Ridhuan Tee Blogspot*, 2014. <<http://ridhuanteetee.blogspot.com/2014/03/selawat-nabi-bukan-puja-nabi.html>>, (accessed 8 January 2021).

Ridhuan Tee Abdullah, “Selawat Nabi, Bukan Puja Nabi.” *SinarHarian*, March 31, 2014, Kolumnis.

<sup>472</sup> Wong Chun Wai, “Stop Trying to Be like Arabs, Ruler Advises Malays,” *TheStar*, March 24, 2016, <<https://www.thestar.com.my/news/nation/2016/03/24/stop-trying-to-be-like-arabs-ruler-advises-malays>>, (accessed 8 January 2021).

<sup>473</sup> Johan Jaafar, “With Arabisation, Whither Malay Culture?,” *TheStar*, April 17, 2017, <<https://www.thestar.com.my/opinion/columnists/the-bowerbird-writes/2017/04/17/with-arabisation-whither-malay-culture-you-dont-need-to-be-an-arab-to-be-a-muslim-but-many-seem-to-b>>, (accessed 8 January 2021).

Malay or Malaysian way.<sup>474</sup> All these different opinions show different perspectives of how some Malaysian Muslims react to Islamic identity preferences in Malaysia.

ASYRAAF and KEMUDI maybe credited as pulling forces for the Malays and Arabs to be religiously united. Unless special attention is given to the presence and welfare of other non-Malay Muslims, the latter will continue to be unintentionally overlooked. It is quite a pity and rather ironic that their missions are less consistent with the religious concept of racial equality and brotherhood.

#### **4.4 REFLECTION: THE STRENGTH AND WEAKNESS OF ASYRAAF AND KEMUDI MUSLIM IDENTITY**

Malaysians, Muslims or not, socially or politically identified themselves by firstly race-based.<sup>475</sup> This is arguably part of the British's "divide and rule" policy, initiating the rise of nationalism. Nationalism that turns racism continued so after independence and was fuelled by economic imbalances which caused racial riot on 13<sup>th</sup> May 1969.<sup>476</sup> Also, to avoid further racial inequity and promote national integrity, NIP has been introduced. It aspires to help the formation of Malaysian nation whose citizens are religiously firm with high spiritual values to achieve best ethical standards.

From the perspective of NIP, the followings summarise the implications; the strengths and weaknesses of ASYRAAF and KEMUDI Muslim identity as far as political, societal and religious integrity is concerned.

##### **4.4.1 The strength of ASYRAAF and KEMUDI**

ASYRAAF and KEMUDI share comparable strength in enhancing the ongoing race-based nationalism.

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<sup>474</sup> Malaysiakini, "Reject 'Arabism' If We Want to Preserve Malay Culture, Says Rais Yatim," *Malaysiakini*, August 3, 2019, <<https://www.malaysiakini.com/news/486489>>. (accessed 8 January 2021).

<sup>475</sup> Judith A Nagata, "What Is a Malay? Situational Selection of Ethnic Identity in a Plural Society," *Source: American Ethnologist* 1, no. 2 (1974): 334–5.

<sup>476</sup> National Economic Policy (NEP) was introduced in 1971 and continued by National Development Policy (NDP) in 1991 to handle racial equity issues especially among the Malays.

#### ***4.4.1.2 Enhancing the Ongoing Race-based Nationalism.***

Following analyses on political integrity, ASYRAAF and KEMUDI contribute to enhancing the on-going race-based nationalism. Studies on ethnic groups have considered that one ethnic identity alone is non-absolute in representing oneself or even a community but rather influenced by partly interdependence with other ethnics.<sup>477</sup> The non-absoluteness of ASYRAAF's Arab identity implies their readiness to embrace and accommodate Malayness in plausible situations - the situational identity<sup>478</sup> which this study called as the dual discrete identity. In fact, the situational preference over the absolute one or "ethnic oscillation" is instrumental especially to gain certain privileges entitled to different particular identities.<sup>479</sup> KEMUDI's strife for absoluteness of Malay Muslim identity paired with discreet Arabic/Prophetic essence plays important role in advocating awareness on "loyalty to the King and Country" and "Supremacy of the Constitution."<sup>480</sup>

In this way, both ASYRAAF and KEMUDI continue to aspire and enhance the ongoing race-based nationalism.

#### **4.4.2 The weakness of ASYRAAF and KEMUDI**

From the perspective of organisational integrity, the following weaknesses call for some decent attention.

##### ***4.4.2.1 A Slur to Malaysian Nation-building***

Looking at ASYRAAF and KEMUDI's contribution for societal integrity, it is a regret that both seem to overlook the importance of Malaysian nation-building. The project of

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<sup>477</sup> Fredrick Barth, "Introduction," in *Ethnic Groups and Boundaries: The Social Organization of Culture Difference* (Long Grove: Waveland Press, Inc, 1969): 9–38.

<sup>478</sup> Kaufert explains situational identity and ethnicity as description of "who am I" that changes from situation to situation. Joseph M. Kaufert, "Situational Identity and Ethnicity among Ghanaian University Students," *The Journal of Modern African Studies* 15, no. 1 (1977): 126, <[https://www.jstor.org/stable/159797?read-now=1&seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/159797?read-now=1&seq=1#page_scan_tab_contents)>, (accessed 29 July 2021).

<sup>479</sup> Judith A Nagata, "What Is a Malay? Situational Selection of Ethnic Identity in a Plural Society," *Source: American Ethnologist* 1, no. 2 (1974): 346.

<sup>480</sup> The second and third principle of Rukun Negara (National Principles). <<https://www.malaysia.gov.my/portal/content/30110>>, (accessed 14 November 2020).

nation-building has been the core concern of Malaysian multi-ethnic society to safeguard political and social stability<sup>481</sup> It refers to a process of constructing national identity [called *Bangsa Malaysia* or Malaysian Nation] that could accommodate ethnic pluralism while simultaneously inculcating an overarching sense of nationhood.”<sup>482</sup> It was officially introduced in 1991 within the Vision 2020. Among the proposed approaches are public policy that nurtures the spirit of nationalism through symbols and rituals such as national anthem and flag as well as celebration of the National Day.<sup>483</sup>

Therefore, over emphasising on particularities of “one’s ethnicity, co-religionists [as implied by ASYRAAF and KEMUDI] or states” instead of national commonalities will proceed a nation to ending up at loggerheads.<sup>484</sup> The wisdom in the identification of one fellow-nationals rather than ethnic nationalism in the plural society like Malaysia is, it offers sustainable basis for political loyalty<sup>485</sup>, *sui generis* in political parties but constitutionally volatile. It is due to mention that “the biggest threat for Malaysia may perhaps derive from extremism emerging from ethnic, cultural and religious revitalisation and failure to check them would constitute a setback for the project of nation-building in Malaysia.”<sup>486</sup> Malaysia experiences interplay forces of ethnicity (Malay, Chinese, Indian etc.) and nationalism (Malaysian) that dictates competing ethnic ideologies of a nation<sup>487</sup> as also evident in the survey by Merdeka Centre<sup>488</sup> Please refer to Figure 4.0.

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<sup>481</sup> Ishak Mustafa Mohamed, “From Plural Society to Bangsa Malaysia: Ethnicity And Nationalism in the Politics of Nation-Building in Malaysia” (University of Leeds, 1999); K.J. Ratnam, *Identity, Nationhood and State-Building in Malaysia* (Petaling Jaya: SIRD, 2019); Shamsul, A.B. *Modul Hubungan Etnik*. Bangi: Institut Kajian Etnik (KITA), 2017, 124.

<sup>482</sup> Mustafa Mohamed, “From Plural Society to Bangsa Malaysia: Ethnicity And Nationalism in the Politics of Nation-Building in Malaysia,”1.

<sup>483</sup> A.B. Shamsul, *Modul Hubungan Etnik* (Bangi: Institut Kajian Etnik (KITA), 2017), 124.

<sup>484</sup> Ratnam, *Identity, Nationhood and State-Building in Malaysia*, 8-9.

<sup>485</sup> Ratnam, 4, 19.

<sup>486</sup> Mustafa Mohamed, “From Plural Society to Bangsa Malaysia: Ethnicity And Nationalism in the Politics of Nation-Building in Malaysia.”, 112

<sup>487</sup> *ibid.*

<sup>488</sup> Admin, “Public Opinion Poll on Ethnic Relations: Experience, Perception & Expectations.” Merdeka Centre for Opinion Research, 2006, <<https://merdeka.org/v2/download/public-opinion-poll-on-ethnic-relations-experience-perception-expectations-march-2006/>>, (accessed 8 January 2021).

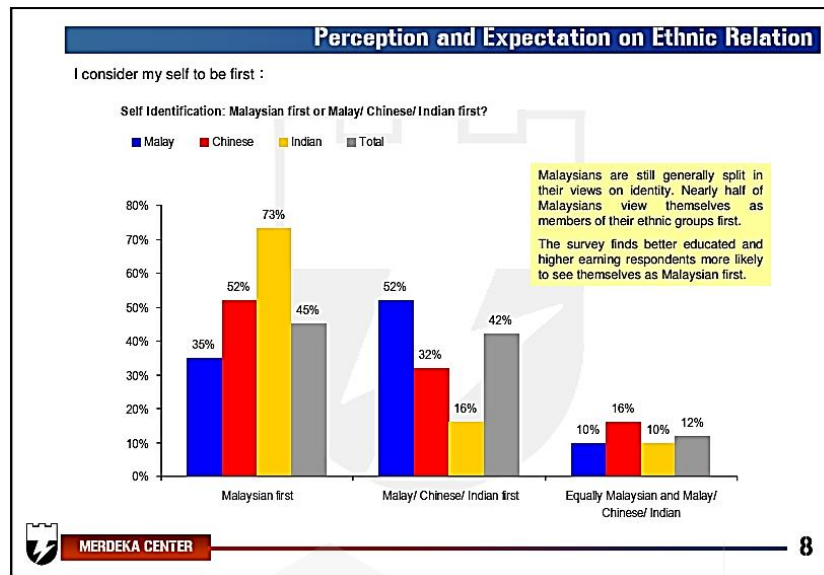


Figure 4.0: Perception and Expectation on Ethnic Relation

Figure 4.0 presents Malaysian's perception and expectation on ethnic relation. From the survey, 52% of Malays identify themselves with the Malay first, a percentage that tops others and only 36% are proud to be Malaysian first. These are reasons why the project of nation-building is "work-in-progress"<sup>489</sup> or "still an elusive notion and will continue to be negotiated"<sup>490</sup> in many aspects of life. Since ASYRAAF aims at safeguarding its noble prophetic lineage is strong, there seems lack of consideration to recognise social integrity among non-Arab Muslims. KEMUDI's strife for Malay-Arab Muslim concerns on the survival of Malay supremacy alone. Both organisations have the capacity to inculcate better social integration and harmony if they acknowledge the existence and contribution of other ethnic Muslims if not all non-Muslim ethnics.

<sup>489</sup> Shamsul A.B., *Kesepaduan Dalam Kepelbagaian: Perpaduan Di Malaysia Sebagai Work-in-Progress* (Bangi: UKM, 2011), <[https://www.academia.edu/43269094/MELAYU\\_MALAYSIA\\_DAN\\_KERUMITANNYA\\_WAWA\\_NCARA\\_BERSAMA\\_SHAMSUL\\_AMRI\\_BAHARUDDIN](https://www.academia.edu/43269094/MELAYU_MALAYSIA_DAN_KERUMITANNYA_WAWA_NCARA_BERSAMA_SHAMSUL_AMRI_BAHARUDDIN)>, (accessed 27 October 2020).

<sup>490</sup> Yaapar Md. Salleh, "Negotiating Identity in Malaysia: Multi-Cultural Society, Islam, Theatre and Tourism," *Asian Journal of Social Science* 33, no. 3 (2005): 473–85.

#### 4.4.2.2 A challenge to *rahmatan-lil-alamin*

As far as religious integrity is concerned, ASYRAAF and KEMUDI promotes inner dimension of religiosity but deeper analyses of their missions entail a challenge to Islam as *rahmatan-lil-alamin* (mercy to the worlds).<sup>491</sup> This is as far as *Īhsān* (beatification of Islam), the highest level of faith is concerned. In this regard, *rahmatan-lil-alamin* promotes “love, unity, and tolerance”<sup>492</sup> and are the aspiration of Malaysian Islamic administration as agreed by scholarly consensus discussion.<sup>493</sup> The policy is relevant and will continue to be relevant even with different government.<sup>494</sup>

During the initial formation of Malaysia, the government policy which is founded on mutual social contract, historical facts and cultural dominance identifies religion (Islam) and ethnicity (Malayness) to the sole advantageous of the Malays. In fact, this is the way how Malaysian populace thinks and government policy functions; “ethnic first, then Malaysian”<sup>495</sup> at least, until the idea of Malaysian nation-building was introduced in 1991. It is due to mention that in the late 70’s<sup>496</sup> or early 80’s, Islamic revivalism movement has earlier replaced ethnicity with religious (read: Islamic) identity.<sup>497</sup> The attitude is confirmed in a survey in 2015 that reports an increase of Malay identifying themselves as Muslim first to 60% as compared to 54% a decade ago while identification based on Malay ethnicity fell to 6% from 11% and Malays are the

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<sup>491</sup> The change of government after the 14th General Election has brought about racial and religious issues which necessitates the policy of *Rahmatan lil ‘Alamin* as slogan to inclusive multicultural society. This study partly agrees with Khairul Azhar Meerangani, Adam Badhrulhisham, and Taufiq A. Rashid on applying *rahmatan-lil-alamin* in compliance with the Federal Constitution as far as the Islamic creed (*aqīdah, imān*) is concerned. However, Islam is not *Īmān* alone, there are also Islam and *Īhsān* as mentioned in Hadith Jibrā’īl. Khairul Azhar Meerangani, Adam Badhrulhisham, and Taufiq A. Rashid, “Pemaknaan Konsep Rahmatan Lil ‘Alamin Menurut Perlembagaan Persekutuan,” *Kanun: Jurnal Undang-Undang Malaysia* 32, no. 1 (January 30, 2020): 29–50, [https://doi.org/10.37052/kanun.32\(1\)no2](https://doi.org/10.37052/kanun.32(1)no2), 34.

<sup>492</sup> Mujahid Yusof, “Gagasan Pentadbiran Islam Di Era Malaysia Baharu” (Perhimpunan Agensi-Agensi di bawah YB Menteri di Jabatan Perdana Menteri (Hal Ehwal Agama): Auditorium JAKIM, 2019), 30.

<sup>493</sup> Muda Ali, “Pegawai Tugas Khas Mujahid Jawab Dakwaan ‘Rahmatan Lil Alamin’ Salah Konsep,” *Malaysia Dateline*, October 8, 2019, <<https://malysiadateline.com/pegawai-tugas-khas-mujahid-jawab-dakwaan-rahmatan-lil-alamini-salah-konsep/>>, (accessed 9 January 2021).

<sup>494</sup> *Malaysia Gazette* Wartawan, “Bertaqwalah Dengan Jawatan Anda, Pesan Mujahid Kepada Zulkifli,” *Malaysia Gazette*, March 9, 2020, <<https://malysiazgazette.com/2020/03/09/bertaqwalah-dengan-jawatan-anda-pesan-mujahid-kepada-zulkifli/>>, (accessed 9 January 2021).

<sup>495</sup> Nagata, “What Is a Malay? Situational Selection of Ethnic Identity in a Plural Society.” 347.

<sup>496</sup> Mohamad Abu Bakar, “Islamic Revivalism and the Political Process in Malaysia,” *Source: Asian Survey* 21, no. 10 (1981): 1040–59.

<sup>497</sup> Barr and Govindasamy, “The Islamisation of Malaysia: Religious Nationalism in the Service of Ethnonationalism.”

only ethnic whose majority chooses religion as their first identity.<sup>498</sup> This should come as no surprise given the fact that being a Muslim and Malay is somehow one identity.

ASYRAAF's discrete dual Arab-Malay identity puts them in a religious and ethnical comfort, following its nature of constitutional compliance. Therefore, it is winning in both ways while their patriotism is highly praised. KEMUDI treats Malay Muslim discreet identity as a sole national ideology following the trend of Islamic resurgence. While ethnic narrative alone is a powerful political ideology in the post traditional world,<sup>499</sup> coercing it manipulatively with religion fortifies identity immunity. Yet, the irony is religion welcomes race but not vice versa. Moreover, religion is the area where people easily react to provocation and take offence.<sup>500</sup> The Malay uses religion to justify Malay supremacy and political authority. Supremacy of a particular ethnic is acceptable means to achieve social cohesion, equity and an embodiment of national civic but ethno-religious nationalism tarnishes the image of religion in general and Islam, in particular.

In fact, religious nationalism widens ethnic gaps for intolerance towards those outside the identity<sup>501</sup> especially when some concepts like equality, marital status, brotherhood etc. are comprehended differently from national *fatwā* (legal opinion by a Mufti or Islamic scholar).<sup>502</sup> In this way, it challenges Islamic concept of *rahmatan-lil-alam*. This need to be properly addressed because Islam is the official religion of National Federation where Muslims should respect and follow national religious rulings. Although ASYRAAF's Arab-Malay and KEMUDI's Malay-Arab Muslim identity is driven by the assumed awareness to safeguard religion sanctioned as divine duty, ironically, their missions are impossible to escape personal socio-political ends that may disregard others outside their circle.

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<sup>498</sup> Ibrahim Suffian, Executive Director of Merdeka Centre for Opinion Research. Reported by Teo, Cheng Wee. "More Malays Say They Are Muslim First: Malaysian Poll." *The Straits Times*. August 12, 2015. <<https://www.straitstimes.com/asia/se-asia/more-malays-say-they-are-muslim-first-malaysian-poll>>, (accessed 10 January 2021).

<sup>499</sup> Siniša Malešević, *Identity as Ideology: Understanding Ethnicity and Nationalism, Identity as Ideology: Understanding Ethnicity and Nationalism* (Palgrave Macmillan, 2006), 228. <<https://doi.org/10.1057/9780230625648>>, (accessed 9 January 2021).

<sup>500</sup> K.J. Ratnam, *Identity, Nationhood and State-Building in Malaysia* (Petaling Jaya: SIRD, 2019), 29-33, 126.

<sup>501</sup> Barr and Govindasamy, "The Islamisation of Malaysia: Religious Nationalism in the Service of Ethnonationalism."

<sup>502</sup> Refer to footnote 415.

## 4.5 CONCLUSION

Concisely, by analysing strategies and tactics of ASYRAAF and KEMUDI, it is evident that ethnic and religion plays important role in their Muslim identity formation. It follows that such ethno-religious identity influences the way they relate to other Malaysian Muslims and the implications are measured through political, social and religious integrity. Ironically, the rigid identity could be the hurdle to accommodate other Muslims from non-Malay, non-Arab ethnic. Identifying the dual discrete Arab-Malay Muslim identity among the ASYRAAF proves that there is a hesitancy of total assimilation due to responsibility to maintain certain noble genealogical expectations and duties. It is a regret when their mission excludes other “non-Arab” (read: non-*ahl al-bayt*) Muslim due to feasibly, ethnocentrism. As far as KEMUDI’s dual discreet identity of Malay-Arab Muslim is concerned, total assimilation with the Arab is highly recognised and revered although Malayness is reputable. However, one may wonder whether its missions will perpetuate further ethnic division among Malaysian multi-racial Muslims if extremism takes over moderation.

## CHAPTER FIVE

### CONCLUSION

#### 5.0 INTRODUCTION

Muslim identity is, in ideal sense, dictated by the Qur'ānic and Prophetic examples. However, its application is widely interpreted by diverse evolution of socio-cultural phenomena in Muslim society all around the world. The Malay world in specific, had been the melting pot of Muslim Diasporas from Arabia, Southern and Southwestern Asia. The immigration process had left tremendous effect on the composition of ethnicity as well as formation of thought, spirituality and civilisation of the locals and vice versa. In a way, it gives birth to an ethno-religious identity, inseparable due to their symbiotic survival necessity: religiously, socially and politically. In Malaysia, the Malay Muslim identity is acknowledged in the Federal Constitution which may compel the Arabs to adopt Malay race as their official identification. As far as the Arab Muslim identity is concerned, the study of their identity evolves from simply highlighting “the Arab” regardless of their geographical origin, to exclusively signifying “the Saiyids” [sic] or to recognising the Ḥaḍrami Arab’s explicit influence on Muslim identity in this region. These are no doubt, among great contributions made by scholars such as John Arther Elwell Morley (1949), Robert Bertram Sergeant (1957), Wazir Jahan Karim (2009) and Sumit K. Mandal (2018), just to name a few.

This paper attempts to continue the legacy through the analyses of two organisations: ASYRAAF and KEMUDI. The findings confirm the earlier proposition of the Arab identity being supreme in religious realm though it interplays with being a Malay, privileged in the Federal Constitution. However, the identity is not just Arab per se. These organisations have missions to promote a kind of identity proved by adoption of primarily *ahl al-bayt* “ness” in their Strategies and Tactics; an identity formerly observed as merely “Arab” or simply “*Sayyid*” (Lord or Master). It follows that their pursuance of such identity has some dark and bright implications to other Malaysian Muslims.

## 5.1 REFLECTIVE SUMMARY

A special recap of Figure 1.0 (Organisational Elements) is necessary to get a better picture of the whole discussion before the analysis of their implications can be properly discussed.

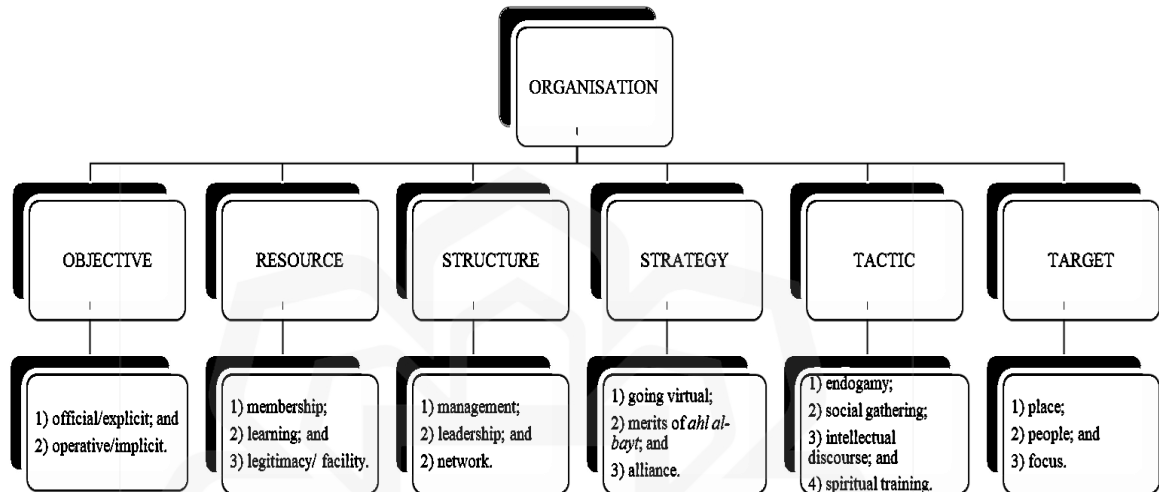


Figure 1.0: Organisational Elements

It is due to mention that those organisational elements capture the first and second Research Objectives of this paper. The first objective (henceforth RO1) is to comparatively identify organisational objective, resource and structure of ASYRAAF and KEMUDI, preceded by investigation of their origins. The second objective (henceforth RO2) comparatively analyses the strategies, tactics, and targets of both organisations and their compatibility in pursuing Muslim identity. The third Research Objective (henceforth RO3) benefits from previous analyses of organisational elements to ascertain ASYRAAF's and KEMUDI's preference of Muslim identity variants; an option between total assimilation with the Malay Muslim and maintenance of Arab Muslim identity and how those identities leave some implications to Malaysian Muslims. The followings outline the three Research Objectives.

### 5.1.1 RO1: origin, objective, resource and structure

ASYRAAF is established in 2003, following the concern to ward off the crisis of modern identity among Muslims especially of the Hadrami Arabs' origin. Although *Persatuan al-Amin* (est. 1978) promotes similar spirit of maintaining strong kinship through welfare and moral training among members, it caters only the Eastern Peninsula of Malaysia. The boundary diminishes its relevance overtime. As such, ASYRAAF offers to be more engaging and all-inclusive.

ASYRAAF's official or explicit objective is to unite the Muslims (Arab or *ahl al-bayt* and non-Arab) in Malaysia to have true Islamic consciousness. Its operative or implicit objective cultivates the awareness of preserving the rights of the Prophet's family among other Muslims. It is this spirit that allows the organisation to run by solely collection of membership fees and personal donations as the main financial resource. Its two-type membership: ordinary (Prophet's family or *ahl al-bayt*) and allied (non-*ahl al-bayt*) reflects the existing dichotomy in status. Nonetheless, as far as learning Resources are concerned, ASYRAAF establishes public learning institutions such as *Ribath al-Asyraf* and *Akademi Huffaz As-Syariff* [sic] to revive the teaching and learning tradition once championed by their Arab Ḥadrami forefathers. Another resource is utilising virtual facilities such as Facebook, Website, Instagram and YouTube as effective, convenient and on-trend social media communication. The facilities are practical to keep active members and silent supporters alike, on track of the organisational activities. Likewise, the organisation's bottom-up management structure and democratic leadership that spans to all its state branches echoes a strong *esprit de corps* among members. It is reflected in every person's respected sense of importance as belonging to the family of the Prophet's (S.A.W.), who was an Arab. Therefore, it is a norm that decision makings follow consensus while labour and funding for activities are of voluntary basis.

As much as ASYRAAF is established to preserve Arab Muslim's (read: Arab *ahl al-bayt*) noble identity, KEMUDI, established and registered in 2013 is motivated by the Malay Muslim's clash of identity and the need to restore it.

KEMUDI official objective explicitly espouses the Malay Muslim identity privileged in the Federal Constitution. However, KEMUDI operative objective

implicitly promotes Malay-Arab Muslim identity in a way Malayness is gallant because of the inherent Arabic descend from mixed marriages with Prophet Ibrahim's (S.A.W.) and Prophet Muhammad's (S.A.W.) descendants. The genealogical relation intensifies the racial and ideological ties between the Malays and Islam. The Malays are metaphorically the body and Islam constitutes their soul. KEMUDI believes that the public is unaware of potential threats of modernity such as capitalism, democracy and pluralism, that undermine the Malay Muslim identity. Thus, KEMUDI's establishment is to serve the purpose of providing the Malays, proper guidance and direction. As far as human resource is concerned, KEMUDI never opens application for membership. Recruitment of new members are solely based on selection, mostly of familial basis. Perhaps, this answers why it is difficult for KEMUDI to have branches at state levels. However, in similar with ASYRAAF, KEMUDI relies on the influence of education as another resource for delegating its missions. Therefore, the establishment of Watan Academy or *Akademi Watan* Malaysia, KEMUDI's own online training programme and its allied one, *Pondok Model Nusantara al-Isyraq* (PMNI) is necessary. They are perceived as the most effective platforms and probably best options to revive the true Islamicity in Nusantara. As a self-funded organisation, financial resource such as donations are highly welcomed. Following current trend, KEMUDI conveniently utilises social media facilities for instance Facebook, WhatsApp (private), YouTube and Instagram to connect with followers and public alike. Interestingly, KEMUDI adopts a top-down management structure where its charismatic leader autocratically plans and set the strong and systematic activities and programmes.

It follows that, ASYRAAF's and KEMUDI's pursuit of Muslim identity are better understood by further analysing the strategies and tactics of each organisation as well as determining their exquisite targets therein. In fact, these are the main points of RO2 and serves the crux of this paper.

### **5.1.2 RO2: strategy, tactic and target**

In general, strategies adopted by ASYRAAF and KEMUDI reflect the ideas of their organisational objectives executed by their tactics. In essence, their strategies are similar but varies in tactics. ASYRAAF and KEMUDI, adopt going virtual as a Strategy, using

social media platforms such as Facebook, Website, Instagram, WhatsApp and YouTube. ASYRAAF uses these communication facilities as strategies to effectively convey its organisational mission. These platforms advertise and/or organise online religious and social activities which target either public or private (only for the Prophet's family; the Sayyids or *ahl al-bayt*). The differentiation strategy in this study, merits of *ahl al-bayt* is seen partly to safeguard the noble identity of *ahl al-bayt*, to abide by the *status quo*, for they carry the responsibility as the guardians and preachers of Islam. ASYRAAF targets its member and others to be conscientious of the *ahl al-bayt*'s rights and privileges because it is part of the Islamic belief. In doing so, ASYRAAF seeks cooperation from strategic alliances such as JPN and *Maktab Dhabitul Ansab Albatul Malaysia* where registration of the title *Sayyid/Syed* and/or *Sharifah/Syarifah* needs to fulfill certain requirements. Tactically, to safeguard the sanctity of the Arab's (read: *ahl al-bayt*'s) decorous familial duty, endogamous is practiced through the Islamic concept of *kafā'ah* (suitability in marriage) in genealogy.

ASYRAAF also depends on social gatherings such as tactics. For instance, Family Days which are usually incorporated in every AGMs. In this regard, there are also visits by targeted *ahl al-bayt* scholars from other countries such as Singapore, Indonesia and Haḍramawt. Intellectual discourse is another tactic where seminars, talks, and workshops are organised. Based on the nature of intellectual discourse, some are held consistently but the others are occasional. Mass litanies in the form of *ratib*, *mawlid* and *haul* are another tactic of spiritual training serves to invigorate weary souls, apart from rejuvenating the Arab Haḍrami (read: Islamic) identity and culture. It is fair to mention that not all activities and programmes are open to the public. Some are private and exclusively for ASYRAAF families especially those related to *ahl al-bayt*'s merits and genealogy. ASYRAAF targets not only local Arab's (read: *ahl al-bayt*'s) creole family in Malaysia. It is no doubt that ASYRAAF's motivation to do *da'wah* by way of intellectual discourse and spiritual training are their expression of divine religious responsibilities inspired by once again, a focus of strong *ahl al-bayt*'s *esprit de corps*.

Again, ASYRAAF and KEMUDI interprets differentiation strategy to promote merits of *ahl al-bayt*, venerating the *status quo* of Prophet's family; recognising them as Muslim preachers and saviours in this region. KEMUDI's potent tactics do not involve recruitment of members based on strict genealogical factors. This is only true for ASYRAAF. Although ASYRAAF welcomes the public to join them, their

membership status follows certain genealogical categories. Not only that, ASYRAAF's concern of its Arab-Malay's *ahl al-bayt* Muslim identity entails its supports on endogamy under the rule of *kafā'ah*. It is justified as upholding religious duties, for instance regulation of the prohibition of *zakāh* in the family apart from safeguarding the blood sanctity.

KEMUDI on the contrary focuses on Malay-Arab's *ahl al-bayt* Muslim identity. It is a dignified identity among the Malay royals, aristocrats and some laymen born from intermarriages with descendants of the Prophet (S.A.W.). KEMUDI asserts that being conscientiousness of such a hybrid identity is justified because of the faith in the coming of al-Mahdī in Islam. There is a possibility that al-Mahdi, the awaited *ahl al-bayt* saviour of mankind, could be someone from the East or at least his supporters are people of the East. As mentioned before, KEMUDI uses 'going virtual' Strategy(s) using social media platforms to disseminate its ethno-religious identity and ideology. In fact, KEMUDI strategic alliances are Malay Islamic NGOs like AMIN, *Gabungan Mi'Raj*, MAMPIR, *Al-Isyraq*, and HIKMAH who have empathy with KEMUDI's missions. They participate in KEMUDI's social gathering as far as KEMUDI's tactics are concerned. Social gathering for KEMUDI comes in the forms of travelogues and visits to historical places. The missions are also tactically manifested in intellectual discourse such as serial talks and seminars. Annual mass litanies such as *mawlid*, *haul*, *dhikr*, *tahlil*, are another example of tactics where spiritual training is the concern.

One key difference from ASYRAAF is that, although KEMUDI reveres noble genealogy, its programs are designed to be as inclusive as possible, allowing participation from the public regardless of status. The attitude is in tandem with KEMUDI's targeted focus of nurturing a *Malay mustafawiyah* (chosen Malay) society, in a targeted place of Malay Archipelago. It is by far, very effective in grabbing the attention of Malay Muslims partly because KEMUDI vies to champion the concept of Malay dignitary and Islamic ideal.

Briefly, ASYRAAF and KEMUDI strive to regain their lost identity, decent and upright, due to detrimental effects of modernity and colonialism that have altogether hampered their social, ethical and religious appreciation. In other words, their identity upholds both racial and ideological principles. Their organisational Objectives,

Strategies Tactics and Targets shed lights to determining their variants of Muslim identity and how those identities affect other Malaysian Muslims.

### **5.1.3 RO3: variants of Muslim identity and its implications to Malaysians.**

#### *Variants of Muslim Identity*

Based on findings in RO2, it is reasonable to contend that ASYRAAF adopts a dual discrete identity of Arab-Malay Muslim. The Arab-Malay's maxim of "*buka pintu saya Melayu, ighlaqi al-bab ana Arab*" best explains the state of their discrete characteristics. It explains lack of total assimilation justified by the reason to maintain the Arab's (read: *ahl al-bayt*'s) noble legacy that comes with certain expectations and responsibilities. However, some level of structured assimilations with the locals are expected. Earlier, majority of the Arab family enjoys religious privileges through their elite Arabness (*ahl al-bayt*) and political ties with the Malay royal courts. At present, ASYRAAF is concerned to safeguard the rights of *ahl al-bayt* by encouraging members to adopt the rule of *kafā'ah* mostly applicable to ASYRAAF's female members. The female members should honour the responsibility to sustain *ahl al-bayt*'s titles, reputations and prohibition of zakāh among them as outlined by the Islamic jurisprudence. *Ahl al-bayt* in Malaysia, among others keeps title of *Sayyid* (or *Syed*) for males and *Syarifah* (or *Sharifah*) for females apart from other titles such as *Engku*, *Tuan*, *Wan*, *Tunku* and *Meor*.

KEMUDI's dual discreet identity of Malay-Arab Muslim recognises total assimilation with the Arab but discreetly maintains the supremacy of Malayness with Arabic or Prophetic (read: *ahl al-bayt*) descent. The Malays are privileged due to their Arab lineage, precisely, the relatedness to the Prophet's house, the *ahl al-bayt*. In fact, KEMUDI calls for the Malays to value their role as saviours to *ahl al-bayt* whose champion will be al-Mahdī. The Malays also welcome multi-faceted and multi-dimensional assimilation with the Arabs because of their respect to the sacred religion of Islam. It is also regarded as a saving grace, especially when it involves prophetic heredity. Therefore, it separates Malayness from any other racial ancestry. In this way, the identity may justify the Malays taking pride in their Malay preeminence notion and the Malay royals having significant titles while some Malays keeping honorific titles

before their names, signifying certain noble lineage. Some examples of the titles are *Wan, Nik, Long, Meor* and *Tun*.

#### *Implications of the Identities to Malaysian Muslims*

As seen before, ethnic and religion plays important role in ASYRAAF's and KEMUDI's Muslim identity formation. In fact, ethno-religious identity has shaped ways on how these organisations relate to other non-Malay Muslims. This comes as no surprise. In social or political situation, Malaysians, Muslims or not, identified themselves by race following British's policy and the rise of nationalism before independence. Intense racism continues after independence, driven by economic imbalances, leading to racial riot on 13<sup>th</sup> May 1969. The National Economic Policy (NEP) was introduced in 1971 and is continued by National Development Policy (NDP) in 1991 to manage racial equity issues apart from preserving the Malay's privileges and rights as 'son of the soil'. The irony is the issue has never been completely resolved. Examining the impact of ethno-religious identities on Malaysian Muslims through the political, social, and religious perspectives of the National Integrity Plan (NIP) may reveal their potential strengths and weaknesses.

#### *Implication for Political Integrity: strength*

As far as political integrity is concerned, the situational Arab-Malay Muslim identity among the ASYRAAF and KEMUDI's dual discreet identity of Malay-Arab Muslim supports Malay Islamic supremacy provided in Articles 153 of the Federal Constitution. This is their strength that enhances the on-going politically imbued race-based nationalism. ASYRAAF's situational Arab identity is proved by their willingness to conditionally embrace and accommodate Malayness. The non-absoluteness of one identity is not something uncommon as some studies have suggested. There are elements of interdependence with other ethnic groups as well as benefits to gain certain rights eligible to different identities. It is fair to state that ASYRAAF situational identity points to the "rather learned or constructed" theory of Malay Malayness proposed by Shamsul in 2001. Although KEMUDI strives for absoluteness of Malay Muslim identity, it believes in the discreet dual identity of Malay-Arab hybrid. The situational Arab-Malay identity of ASYRAAF and the extrinsic absoluteness of KEMUDI's Malay Muslim identity is promoted in parallel with the second and third National Principles (*Rukun Negara*); loyalty to the King and Country and Supremacy of the Constitution.

In this way, both ASYRAAF and KEMUDI continue to aspire to the ongoing race-based nationalism, intensified by elements of religiosity.

*Implication for Social Integrity: weakness*

In terms of social integrity as the core of national unity, it gives the impression that ASYRAAF and KEMUDI have less concern in the project of nation-building, notably developing a national identity of *Bangsa Malaysia* as the core sense of nationhood. This is a regret and perhaps the weakness of both organisations. For record, the national identity of *Bangsa Malaysia* was officially introduced in 1991 within the Vision 2020. It is the public policy that proposed methods to nurture the spirit of nationalism through among others, symbols and rituals such as national anthem and flag as well as celebration of National Day. However, the Public Opinion Poll on Ethnic Relations: Experience, Perception & Expectations in 2006 shows that among the Malays, a percentage of 52 per cent prefers their ethnic identity over national identity which sums up to only 36 per cent. The finding justifies the delays in the processes of nation-building. ASYRAAF's commitment to safeguard its prophetic lineage seems to be missing a sense of social integrity among non-Arab Muslims. KEMUDI in theory welcomes other non-Malay Muslim together in their mission. However, in practice, it implies that KEMUDI champions the survival of Malay Muslim hegemony alone. It could just as well be true that KEMUDI's mission is not appealing to non-Malay Muslims. However, both organisations, have their own motives and justifications. The potential of both organizations to promote national integration and foster harmony within and among communities is exceptional if they welcome the presence and support of other Muslims, regardless of ethnicity.

*Implication for Religious Integrity: weakness*

ASYRAAF and KEMUDI's type of ethnic identity are imbued with religious immunity especially by its spiritual dimension. However, as far as religious integrity is concerned, their missions tend to pose threat to Islamic concept of *rahmatan-lil-alamin* (mercy to the worlds) as far as the concept of *Īhsān* (beatification of Islam) is concerned. *Rahmatan-lil-alamin* is the aspiration of Malaysian Islamic administration that promotes love, unity, and tolerance. Although ASYRAAF's discrete Arab-Malay Muslim identity seems to incline to in-group favouritism, their spirit of national patriotism at times is highly praised. In the case of KEMUDI, Malay-Arab Muslim identity discreet character is promulgated as ideal ideology. It is relatively well accepted

following the trend of Islamic resurgence. Again, it is fair to emphasise that having religion as an identity indicator alongside ethnicity is a phenomenon of question. The immunity provided by religion to ethnicity may render possibility the former falling prey to both intentional and unintentional manipulations. Religion (Islam) knows no ethnic boundaries; it is confusing when ethnicity (e.g. Malay) manipulates religion to justify Malay dignitary and possibly political authority. The spirit of the Federal Constitution in dictating supremacy of a particular ethnicity is only means to achieve certain social recognition, cohesion, equity and an embodiment of national civic. The extreme neo-appreciation of ethno-religious nationalism may have questionable effect on Islam, if not other religion. ASYRAAF and KEMUDI's choice of Muslim identity is undoubtedly driven by an ardent desire to safeguard religion. However, their missions may be influenced by personal or socio-political interests, potentially neglecting the well-being of Muslims outside their circle. Therefore, it may challenge the Islamic concept of *rahmatan-lil-alamin* (mercy to all the worlds).

## 5.2 LIMITATIONS

This study does not include comparison with the Shiite institution like Ahl al-Bayt World Assembly (ABWA). ABWA was established by the Islamic Republic of Iran with a mission of networking diplomacy targeting non-Iranian Shi'ah and Sunni sympathisers worldwide. In fact, ABWA's sixth strategies in Malaysia focuses on training intellectuals and their Malay translated publications spread Shiism including matters of *ahl al-bayt*.<sup>503</sup> Thriving on *ahl al-bayt* identity is the core of Shiite's political leadership and state agenda. Although ASYRAAF and KEMUDI are very adamant on their stand of anti-Shiism, there are possibilities that members may fall prey to ABWA as Sunni sympathisers following the sentiments of *ahl al-bayt*. Despite having interesting facts to compare with ASYRAAF and KEMUDI, ABWA is considered a political party and data collection of its organisational elements especially through interviews are beyond the grasp of this study.

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<sup>503</sup> Wahabuddin Ra'ees and Abdol Moghset Bani Kamal, "The Islamic Republic of Iran's Networking Diplomacy: The Role of Ahl-Ul-Bayt World Assembly (ABWA)," *Intellectual Discourse* 25, no. Special Issue (2017): 589–614, <https://journals.iium.edu.my/intdiscourse/index.php/islam/article/view/1062/728>.

### 5.3 FUTURE RESEARCH

There are a few areas that this study proposes for future research.

- i. the ideology of Prophet's (S.A.W.) genealogy in Malay Muslim society.
- ii. analysis of Hadith(s) on the concept of *ahl al-bayt*.
- iii. al-Mahdī among the Malays.

As far as Prophet's (S.A.W.) genealogy is concerned, it is observed that notions on his pedigree influences formation of "communal and national identities in Muslim societies" in terms of "generation, preservation and manipulation of genealogical knowledge."<sup>504</sup> This is related to the "customs of nobility,"<sup>505</sup> especially in the case of *ahl al-bayt* which is evident but scarcely discussed among the Sunni. In the Malaysian context, nobility in genealogy related to the Prophet (S.A.W.) is fairly acknowledged in political, social and religious endeavors but little or no research deals with its compliance or relevance to Islamic teachings in details.

In the study of Hadith, perhaps there should be efforts to analyse the authenticity of Hadith(s) related to the concept of *ahl al-bayt*. One such effort is done by Ismail Nasution in 2016 entitled *Takhrij Hadis-Hadis tentang Keutamaan Keluarga Nabi Muhammad SAW: Studi Kritik Sanad dan Matan Hadis dalam kitab Ihya al-Mait Fi Fadail Ahl al-Bait Karya al-Hafiz Jalal ad-Din as-Suyuti W 911 H/ 1505 H*. However, only 5 out of 60 Hadith(s) in the book are analysed whereby one Hadith is authentic; both in transmission and text (Hadith No. 6), one Hadith has weak transmitters but authentic text (Hadith No. 12), 2 Hadiths (No. 16 and 44) are weak in both chain of transmitters and text and finally Hadith No. 60 has fabricated (*maudhu'*) chain of transmitters although the text is authentic.

The study needs to be continued as far as their authenticity and corresponding to the Qur'ānic and Prophetic values are concerned. It follows that the idea of al-Mahdī is also taken from Hadith related to *ahl al-bayt*. It is observed that there is growing interest in the personality of al-Mahdī in Malaysia among individuals and organisations.

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<sup>504</sup> S.B. Savant and Helena de Felipe, "Introduction," in *Genealogy and Knowledge in Muslim Societies: Understanding the Past*, ed. S.B. Savant and Helena de Felipe (Edinburgh: Edinburgh University Press, 2014), 1–10, 1.

<sup>505</sup> Raffaele Mauriello, "Genealogical Prestige and Marriage Strategy among the Ahl Al-Bayt: The Case of the Al-Sadr Family in Recent Times," in *Genealogy and Knowledge in Muslim Societies: Understanding the Past*, ed. S.B. Savant and Helena de Felipe (Edinburgh: Edinburgh University Press, 2014), 131–48, 131.

Thus, studies of such phenomenon help to understand current socio-religious reality in Malaysia.

#### 5.4 CONCLUSION

Since the intrinsic nature of Muslim identity belongs to Divine secret, its extrinsic nature becomes the subject of debate among scholars. While consensus hold that the ideal Muslim identity is dictated by the Qur'an and Sunnah, diverse socio-cultural and political factors affect their real-life interpretations and appreciations among the Muslim society. In Malaysia, Muslim identity is blended with ethnicity, making the Malay Muslim identity as acknowledged in the Federal Constitution. This ethno-religious identity ensures the survival of Malay dignitary and perhaps supremacy as far as peoples, politics and religions are concerned. Thus, for Arab-Malay Muslims, identification to the Malay race is an act of resilient to sustain communal survival whilst for Malay-Arab Muslims, ties of kinship with the Arabs lifted one's status religiously. The organisational approach of analysing the Strategies of ASYRAAF, representing the Arab-Malay Muslim community and KEMUDI signifying the Malay-Arab Muslim one, reveal a type of Muslim identity which revered the *ahl al-bayt* notion. The identity has been intensified and manipulated through endogamy in ASYRAAF and Mahdism in KEMUDI. Obviously, those types of identity come with political, social and religious implications to Malaysian Muslims. Indeed, analysing the Strategies and Tactics of those organisations open rooms for further study and reflection and perhaps, it is necessary to avoid sparks of fanaticism and radicalism.

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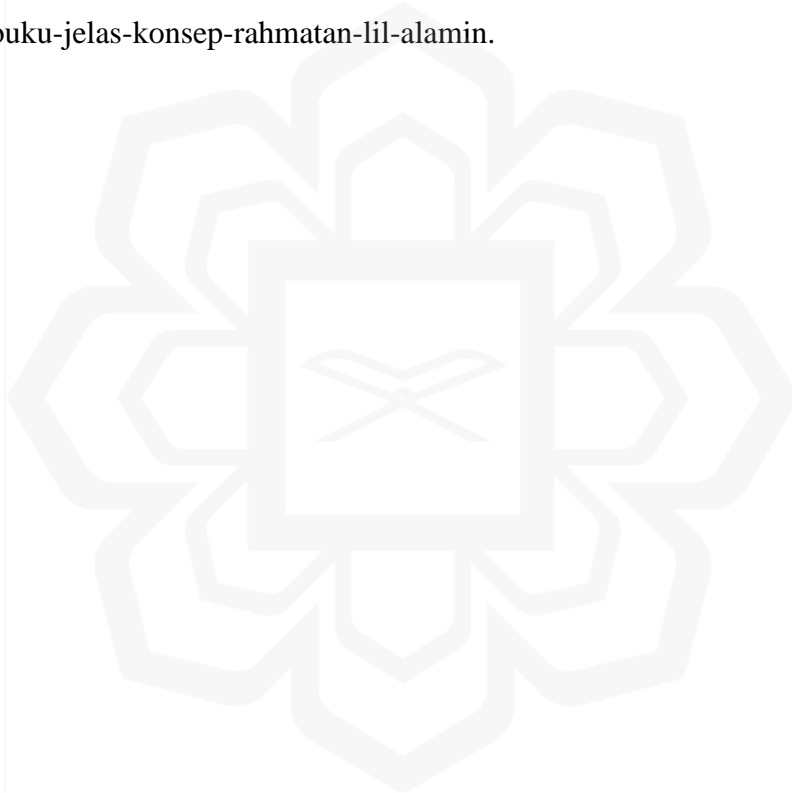
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## APPENDIX 1.0: INTERVIEW QUESTIONS FOR ASYRAAF

### SOALAN UMUM TEMUBUAL BERSAMA ASYRAAF MALAYSIA

**Strategi ASYRAAF ke arah mencapai identiti Muslim dan implikasinya pada masyarakat Malaysia: satu pendekatan organisasi.**

*(Strategies of ASYRAAF in pursuing Muslim identity and its implication to Malaysians: an organisational approach).*

#### BAHAGIAN A:

Taaruf/Latar Belakang Ringkas

- Ahli Jawatankuasa Persatuan Kebajikan Ba-Alawi Malaysia @ PEKABA (2003-2005)
- Ahli Jawatankuasa Persatuan Kebajikan Asyraaf Malaysia @ ASYRAAF Malaysia (2019- )

#### BAHAGIAN B:

Maklumat Organisasi

1. Dari manakah datangnya cetusan idea untuk menubuhkan PERSATUAN KEBAJIKAN BA-ALAWI MALAYSIA (PEKABA) @ ASYRAAF dan mengapakah hanya pada era millennium?
2. Alamat terkini?
3. Bagaimanakah ASYRAAF menjana sumber kewangan atau aset selain yuran keahlian dan menguruskannya?
4. Berapakah anggaran ahli ASYRAAF bagi tahun 2020?
5. Apakah rasional keahlian biasa dan bersekutu dan mengapakah keahlian perlukan sokongan ahli yang aktif?
6. Apakah negeri-negeri yang ada cawangan ASYRAAF? Sedikit maklumat organisasi.
7. Maklumat tentang Pengajian Ribath al-Asyraaf, satu institusi di bawah kelolaan ASYRAAF dan Akademi Huffaz As-Syariff di Mesir. (idea penubuhan, modal penubuhan, pemilikan tanah/ bangunan madrasah)
8. Bagaimanakah ASYRAAF menggunakan media Sosial (Facebook, Website, Instagram dan WhatsApp) sebagai platform komunikasi dan kegiatan sesama ahli ASYRAAF?
9. Sejauh manakah kerjasama ASYRAAF dengan beberapa agensi atau NGO seperti Istana Perlis, Jabatan Pendaftaran Negara (JPN), Dhabitul Ansab Albatul Malaysia, Majlis Ta'lim Darul Murtadza, SnSc Club, Amanah Hawi Al Khairat (HAK) Malaysia dan Pertubuhan Syed/Syarifah Al-Asyraaf Dunia?
10. Bagaimanakah ASYRAAF melihat identiti Muslim. Adakah sebagai Arab Muslim, Arab-Melayu Muslim atau Melayu Muslim atau Melayu-Arab Muslim?
11. Bagaimanakah pandangan ASYRAAF tentang *ahl al-bayt*?
12. Bagaimanakah pandangan ASYRAAF tentang al-Mahdi?
13. Bagaimanakah pendirian ASYRAAF tentang *kafa'ah* terutamanya berkaitan “nasab” dalam perkahwinan?
14. Maklumat-maklumat berbangkit yang berkaitan.

## APPENDIX 1.1: INTERVIEW QUESTIONS FOR KEMUDI

### SOALAN UMUM TEMUBUAL BERSAMA KEMUDI

**Strategi KEMUDI ke arah mencapai identiti Muslim dan implikasinya pada masyarakat Malaysia: satu pendekatan organisasi.**

*(Strategies of KEMUDI in pursuing Muslim identity and its implication to Malaysians: an organisational approach).*

#### **BAHAGIAN A:**

Taaruf/Latar Belakang Ringkas

- Ahli Jawatankuasa Pertubuhan Kesedaran Melayu dan Islam

#### **BAHAGIAN B:**

Maklumat Organisasi

1. Dari manakah datangnya cetusan idea untuk menubuhkan KEMUDI dan mengapakah hanya pada era millennium?
2. Alamat terkini (jika ada).
3. Maklumat berkaitan AJK tertinggi: pemilihan, mesyuarat Agong dan sebagainya
4. Maklumat berkaitan keahlian KEMUDI: cara keahlian, jumlah ahli dan sebagainya
5. Bagaimanakah KEMUDI menjana sumber kewangan dan menguruskannya?
6. Platform komunikasi selain Facebook: Apa dan bagaimana.
7. Maklumat Pertubuhan Kebajikan al-Isyraq Nusantara: kaitan dengan KEMUDI, idea penubuhan, misi dan visi, modal dan sebagainya.
8. Kerjasama dengan organisasi lain: Gabungan Mi'raj, AMIN, KUN, HIKMAH, PERTAMA, WATAN atau mana-mana yang berkaitan.
9. Aktiviti KEMUDI seperti ceramah, seminar dan bengkel, Zikir Perdana dan Rehlah: Apakah penanda aras kejayaan ideologi KEMUDI daripada segi politik, sosial dan agama?
10. Pandangan KEMUDI tentang identiti yang diwakili organisasi: Arab-Melayu Muslim atau Melayu Muslim atau Melayu-Arab Muslim?
11. Pandangan KEMUDI tentang *ahl al-bayt*: konsep yang digunapakai, pengiktirafan nasab dan kaitan dengan orang Melayu.
12. Pandangan KEMUDI tentang konsep al-Mahdi: kaitan dengan orang Melayu.
13. Maklumat-maklumat berbangkit yang berkaitan.

## APPENDIX 2.0: SUPPORTING DOCUMENTS AND IMAGES FOR CHAPTER 2

### ■ jam 'iyyah

*"Pekaba bukan bertujuan membanggakan keturunan atau meniup semangat perkauman, tetapi untuk menghidupkan kembali warisan kebajikan Alawiyyin kita yang tercicir dalam arus kemodenan ini untuk membuat kebajikan semula."*



### Persatuan Kebajikan Asyraaf Malaysia

# Menghidupkan Warisan Alawiyyin

**D**i mana pun berada, sebuah jamaah perlu organisasi, sebagaimana dilakukan para habib di Indonesia, dengan membentuk Rabithah Alawiyah Indonesia. Begitu juga di negeri jiran Malaysia. Para sayyid – mereka menuliskannya dengan ejaan Inggris *syed* – membentuk suatu organisasi yang diberi nama Persatuan Kebajikan Asyraaf Malaysia. Organisasi ini bermula dari beberapa ide para sayyid, terutama Syed Mohd Shaiful Jamalullail dan Syed Padzil Barakbah pada tahun 2002.

Kedua sayyid tersebut menghadap Tuan-ku Pemangku Raja Perlis DYMM Tuanku Syed Faizuddin Ibni Syed Sirajuddin Jamalullail di Pejabat BUMITA Kangar untuk membentuk organisasi Persatuan Syed-Syed Se-Malaysia. Setelah berbincang selama dua jam, Syed Faizuddin bersedia menjadi penasihat organisasi yang akan dibentuk tersebut.

Kesedian Pemangku Raja Perlis ini telah menjadi pembicaraan ramai di kalangan sayyid, sehingga menumbuhkan semangat mereka untuk membentuk Persatuan Kebajikan Ba-Alawi Malaysia pada 2 Januari 2003.

Persatuan dibentuk di rumah Syed Mohammad Syed Sheikh As-Saggaf, dihadiri tujuh orang. Pada malam itu telah disepakati oleh jamaah melantik pengurus seperti berikut: Prof. Madya Syed Omar Saggaf (presiden), Tuan Syed Padzil Barakbah (naib/wakil presiden), Tuan Syed Mohd Shaiful Jamalullail (setiausaha/sekretaris), Tuan Syed Azri Al-Haddad (penolong S/U), Tuan Syed Yusof Al-Aidid (bendahari), Tuan Syed Mohammad Al-Saggaf (AJK). Tuan Syed Abu Bakar dari Pulau Pinang menjadi pemerhati pada malam Jum'at.

Shaiful Jamalullail diamanahkan menyiapkan Perlembagaan (Undang-undang Tubuh

APPENDIX 2.1

PPMP. (PERTUBUHAN 3)  
PPP/P. 772/03 (2)  
8/03



MALAYSIA

AKTA PERTUBUHAN 1966  
PERATURAN-PERATURAN PERTUBUHAN 1984

BORANG 3  
(Peraturan 5)

SIJIL PENDAFTARAN

Adalah dengan ini diperakui bahawa.....

**PERSATUAN KEBAJIKAN BA-ALAWI MALAYSIA;**

**No. 49B, Jalan Raja, 02600 Arau, Perlis.**

telah pada hari ini didaftarkan sebagai suatu pertubuhan di bawah seksyen 7  
Akta Pertubuhan 1966 dan bahawa nombor pendaftarannya ialah.....

**1101**

Diperbuat dengan ditandatangani oleh saya pada ..... 08 .....haribulan  
Julai 03.  
.....20.....



( DATO' DAHRI BIN IBRAHIM )

Pendaftar Pertubuhan,  
Malaysia

## APPENDIX 2.2

PPM-021-10-10052013



**MALAYSIA**

*AKTA PERTUBUHAN 1966*  
PERATURAN-PERATURAN PERTUBUHAN 1984

BORANG 3  
(Peraturan 5)

**SIJIL PENDAFTARAN**

*Adalah diperakui bahawa*  
**PERTUBUHAN KESEDARAN MELAYU DAN ISLAM**  
**NO 3, JALAN ELEKTRON U16/93, DENAI ALAM,**  
**40160 SIEAH ALAM**  
**SELANGOR**

*hari ini didaftarkan sebagai suatu pertubuhan di bawah Seksyen 7*  
*Akta Pertubuhan 1966 dan bahawa nombor pendaftarannya ialah*

**PPM-021-10-10052013**

*Diperbuat dengan ditandatangani oleh saya pada*  
**10 hari bulan Mei 2013**



**(DATUK ABDUL RAHMAN BIN OTHMAN)**  
*Pendaftar Pertubuhan,*  
*Malaysia*

### APPENDIX 2.3



*Maksud Logo Persatuan Kebajikan ASYRAAF Malaysia (via seif jamalullail)*

*BENTUK: logo Asyraf berimejkan seperti orang yang memakai serban. terdapat dua lingkaran iaitu, bujur dia atas dan bujur di bawah. Ia bermaksud golongan tua (bujur) diatas menunjuk ajar yang muda dibawahnya (bulat). Ini menunjukkan juga akhlak yang tua disanjung(hormati) dan yg muda dinaungi (sayangi).*

*Bintang Bucu 14: seperti banyaknya qabilah asyraaf dan negeri2 di Malaysia.*

*Bulan Sabit Hijau dan Biru Bercantum: menunjukkan ISLAM DAN PERPADUAN tak akan terpisah. Tulisan Khat Arab (Asyraaf): mereka adalah keturunan arab Quraish dan asyraaf yg mulia. Tulisan Rumi diatas: mereka adalah sebahagian melayu dan pemimpin*

*WARNA: Hijau di atas adalah ISLAM DIJUNJUNG, Kuning ialah RAJA yg MENJUNJUNG AGAMA, Biru merupakan PERPADUAN antara para saadah, Merah bermaksud BERANI menegakkan yg HAQ, Hitam ialah IKHLAS berjuang bukan utk pujian.*

The above posting, in spelling and case wise is as originally shared by Sharifah Nazhirah ar-Rifa'i on November 13, 2013, via facebook platform.

<https://www.facebook.com/photo?fbid=681667638524985&set=g.251594834958636>

The symbolisation in ASYRAAF's logo:

The overall image of the logo symbolises man wearing a turban with upper and lower wraps. The upper part and is oval shaped, represents senior/old faction who are expected to be respected and their guidance in ethical values should have showered love upon the younger ones; symbolises as lower and round.

The 14-pointed star represents tribes in ASYRAAF's family residing in Malaysian states.

The connected green and blue crescent anticipate that Islam and unity shall never be separated. The Arabic script of ASYRAAF signifies the member as descendants of Arab Quraysh and from the nobility of the Prophet. The Rumi (Roman) script indicates the members are part of the Malays and are leaders. The use of the colour Green also means Islam is upheld. Yellow represents the King who uphold Islam, Blue is unity among the members, Red is bravery and Black is sincerity as emphasis to ward off member's will to be praised.

## APPENDIX 2.4

# Peluang dalam ilmu agama

Pondok Maahad Tahfiz Asyraaf mampu beri manfaat kepada ahli, penduduk



Sebahagian daripada keluarga Syed dan Syarifah yang hadir ke Perhimpunan Keluarga Ahul-Bait di Muzium Negeri Terengganu.

RUBIAH OMAR

**KUALA TERENGGANU** - Persatuan Kebajikan Asyraaf Terengganu akan membina sebuah pondok Maahad Tahfiz Asyraaf di kampung Bukit Kolang, Mak Lagam, Kemaman yang dijangka membabitkan peruntukan berjumlah RM250,000.

Yang Dipertua Persatuan

Kebajikan Asyraaf Malaysia baha-gian Terengganu, Datuk Sayed Abu Bakar Sayed Abdullah berkata, pondok Maahad Tahfiz Asyraaf ini dibina bertujuan memberi peluang sama ada kepada ahli mahupun bukan ahli mendalami ilmu agama dengan mengikuti modul daripada Yaman.

"Insya-Allah, pondok yang lebih berkonsepkan keterbukaan ini akan

mula dibina bila-bila masa sahaja memandangkan majlis pecah tanah sudah dilaksanakan sebelum ini.

"Kini, kami dalam proses mengumpul dana dan sejour semuanya selesai, kerja pembinaan pondok akan dijalankan," katanya kepada Sinar Harian ketika ditemui sempena Perhimpunan Keluarga Ahul-Bait anjuran Persatuan Kebajikan Asyraaf Terengganu di pe-

karangan Muzium Negeri Terengganu.

Menurut Sayed Abu Bakar, dalam usaha membantu menjana ekonomi ahli, persatuan turut mengambil inisiatif akan menubuhkan sebuah Koperasi Keluarga Asyraaf.

"Melalui koperasi ini, setiap ahli yang berminat berpeluang menjana pendapatan terutama dalam bidang perniagaan yang mampu memberi

keuntungan kepada mereka dan ini adalah antara bukti manfaat yang mampu diberikan persatuan kepada ahlinya," katanya.

Sementara itu, Syed Abu Bakar berkata, persatuan yang ditubuhkan bertujuan mengumpul semua ahli keluarga keturunan Syed dan Syarifah di negeri ini bagi merapatkan hubungan silaturahim. Ia kini mempunyai seramai 300 keahlan.

Newspaper Cutting (2011) on the early establishment of Pondok Maahad Tahfiz Asyraaf, later on known as Ribath al-Asyraaf

<<https://www.facebook.com/photo?fbid=108211572608144&set=pb.100002579064961.-2207520000>>.

## APPENDIX 2.5 (a)



The first ASYRAAF (PEKABA) state branch (Terengganu)

<<https://www.facebook.com/photo?fbid=108211572608144&set=pb.100002579064961.-2207520000>>.

**APPENDIX 2.5 (b)**



The ASYRAAF (PEKABA) 1<sup>st</sup> AGM in 2006

<<https://www.facebook.com/photo?fbid=108201445942490&set=pb.100002579064961.-2207520000>>.

**APPENDIX 2.6 (a)**



Asyraaf Malaysia bersama Penaung DYMM Raja Muda Perlis uploaded via Facebook  
Asyraaf M'sia (private), on 13<sup>th</sup> July 2011

<<https://www.facebook.com/photo?fbid=108202695942365&set=pb.100002579064961.-2207520000>>.

**APPENDIX 2.6 (b)**



A visit to Rabithah Alawiyyah in Jakarta, uploaded via Facebook Asyraf M'sia (private), on 13<sup>th</sup> July 2011  
<<https://www.facebook.com/photo/?fbid=108202362609065&set=pb.100002579064961.-2207520000>>.

**APPENDIX 2.6 (c)**



A Visit to Naqabatul Asyraf Al-Qubro Jakarta, uploaded via Facebook Asyraf M'sia (private), on 13<sup>th</sup> July 2011  
<<https://www.facebook.com/photo?fbid=108202212609080&set=pb.100002579064961.-2207520000>>.

**APPENDIX 2.6 (d)**



A Visit to Al-Wehdah Singapore uploaded via Facebook Asyraaf M'sia (private), on  
13<sup>th</sup> July 2011  
<[https://www.facebook.com/photo?fbid=108201945942440&set=pb.1000025790649  
61.-2207520000](https://www.facebook.com/photo?fbid=108201945942440&set=pb.100002579064961.-2207520000)>.

**APPENDIX 3.0: SUPPORTING DOCUMENTS AND IMAGES FOR  
CHAPTER 3**

Table 2.0: ASYRAAF on Social Gathering

<b>DATE/VENUE</b>	<b>TITLE</b>	<b>PRESENTER/ ORGANISER</b>
17 <sup>th</sup> December 2004	A ceremony to officiate the establishment of <i>Persatuan Kebajikan Ba'Alawi Malaysia</i> (Terengganu branch)	ASYRAAF (Terengganu)
17 <sup>th</sup> June 2006 Cheras KL	Majlis Silaturrahim ASYRAAF Malaysia 2006 Maintaining Ties of Kinship ( <i>Silat al-Rahim</i> ) Programme.	ASYRAAF
(?) 2009 Balai Rasmi YTM Tunku Besar Tampin, Negeri Sembilan	The 5 <sup>th</sup> ASYRAAF AGM	ASYRAAF
Uploaded via Facebook Asyraaf M'sia on 13 <sup>th</sup> July 2011	A Visit to Naqabatul Asyrof Al-Qubro Jakarta  A Visit to Al-Wehdah Singapore	ASYRAAF represented by Syed Mohd Shaiful Jamalullail
10 <sup>th</sup> September 2011	ASYRAAF AGM, Eid Celebration and Grand Mawlid	ASYRAAF
15 <sup>th</sup> September 2012 Terengganu State Museum, Terengganu	Eid Celebration 1433H for <i>ahl al-bayt</i> Family	ASYRAAF and Persatuan al-Amin Terengganu
9 <sup>th</sup> August 2014 Terengganu State Museum, Terengganu	Eid celebration 1435H and <i>Mahabbah</i> Meeting for <i>ahl al-bayt</i> (al-Saadah Bani al-'Alawi)	ASYRAAF and <i>Persatuan al-Amin</i> Terengganu
8 <sup>th</sup> August 2015 Maahad Tahfidz Darul Ulum al- Islamiah	The 11 <sup>th</sup> ASYRAAF AGM and <i>Mahabbah Aidilfitri Ahlulbait</i> 1436H	ASYRAAF and ASYRAAF (Pahang)

Kemaman, Terengganu		
31 <sup>st</sup> March-2 <sup>nd</sup> April 2016	Meeting and familial chat with <i>ahl al-bayt</i> in Banda Aceh. Syed Farid Jamalullail, Syed Burhan Al Aydrus dan Syed Khuwailid Al Aydrus < <a href="https://www.instagram.com/p/BDyJeoHDvHT/">https://www.instagram.com/p/BDyJeoHDvHT/</a> > Visit to the tombstone of Tengku di Anjong (Sayyid Abu Bakar bin Hussin BilFaqih in Aceh < <a href="https://www.instagram.com/p/BDyJsXYjvH1/">https://www.instagram.com/p/BDyJsXYjvH1/</a> >	
17 <sup>th</sup> May 2016 Tepian Putra Mosque, Kuantan  Fatimah Zahra Mosque, Indera Sempurna, Kuantan	A Visit by Habib Muhammad bin Soleh al-Attas (Principal of Syari'ah and Qur'an leaning Institute, Rubah al-Fatah, Huraidah, Yemen.	
20 <sup>th</sup> May 2016 Arau, Perlis	ASYRAAF's Audit Session by Registration of Society Malaysia (ROS). < <a href="https://www.instagram.com/p/BFwVdjbJvMM/">https://www.instagram.com/p/BFwVdjbJvMM/</a> >	
29 <sup>th</sup> June 2016 MUIP, Pekan, Pahang	Official visit and discussion with The Mufti of Pahang	ASYRAAF, ASYRAAF (Pahang)
29 <sup>th</sup> July 2016	Eid Celebration 1437H and Maintaining Ties of Kinship through donations for single mothers, orphans, the poor and needy	ASYRAAF (Pahang), Majlis Ta'lim Pahang, Radzi & Abdullah Co. and al-Haddad Marketing Sdn Bhd
30 <sup>th</sup> July 2016 Arau, Perlis.	The 12 <sup>th</sup> ASYRAAF AGM and <i>Eid al-Fitri</i> Celebration 1437H	ASYRAAF and ASYRAAF (Perlis)

8 <sup>th</sup> August 2016 <i>Dewan Terbuka Kompleks Seri Iman</i> (MAIDAM), Terengganu Daruliman	<i>Mahabbah Aidilfitri Ahlulbait</i> Terengganu 1437H	ASYRAAF (Terengganu) and <i>Persatuan al-Amin</i>
15 <sup>th</sup> July 2017 <i>Dewan Terbuka Kompleks Seri Iman</i> (MAIDAM), Terengganu Daruliman	<i>Mahabbah Aidilfitri Ahlulbait</i> Terengganu 1438H	ASYRAAF (Terengganu)
23 <sup>rd</sup> June 2018 <i>Dewan Terbuka Kompleks Seri Iman</i> (MAIDAM), Terengganu Daruliman	The 11 <sup>th</sup> ASYRAAF (Terengganu) AGM & <i>Mahabbah Aidilfitri</i> <i>Ahlulbait</i> Terengganu 1439H	
26 <sup>th</sup> October 2019 Pusat Pengajian Ribath al- Asyraaf	The 15 <sup>th</sup> ASYRAAF AGM and Donation Programme to the poor and needy among the ASYRAAF	ASYRAAF VIP: Habib Abdullah bin Abdul Qadir al- Habsyi (Chairperson, <i>Majlis Muwasolah</i> <i>bayna Ulama'I</i> <i>Muslimin</i> <i>Malaysia</i> )

Table 2.1: ASYRAAF on Intellectual Discourse

<b>DATE/VENUE</b>	<b>TITLE/ NATURE</b>	<b>PRESENTER/ ORGANISER</b>
26 <sup>th</sup> December 2012 Auditorium, Al- Bukhary International University, Alor Setar, Kedah	One-day Seminar on <i>Alawiyyin</i> Genealogy Private programme	Kedah Naqobatul Asyraaf

29 <sup>th</sup> November 2014  <i>Surau</i> Tok Ku Syed Saggaf, Gong Kapas Village.	Tausiyah Muslimat <i>ahlul bait</i> . Private programme	ASYRAAF (Terengganu)
27 <sup>th</sup> December 2014 <i>Surau</i> Tok Ku Syed Saggaf, Gong Kapas Village.	2 <sup>nd</sup> Seminar on <i>Kafā'ah</i> and Genealogy Private programme < <a href="https://asyraafmalaysia.com/2015/05/">https://asyraafmalaysia.com/2015/05/</a> >	ASYRAAF & ASYRAAF (Terengganu)
21 <sup>st</sup> November 2015 Darul Murtadha Centre, Taman Keramat Permai Kuala Lumpur until at present	Majlis Ta'lim al-Qurba  <i>al-Tazkirah al-Mustafa li-awlad al-mustafa wa ghayrihim mimman ijtabāhu Allahu waṣ tafa</i>  Private programme	SnSc and ASYRAAF  Habib Ali zainal Abidin al-Hamid
12 <sup>th</sup> December 2015 <i>Surau</i> Tok Ku Syed Saggaf, Gong Kapas Village.	Religious talk ( <i>Tawsiyah</i> ) for (Sadah) family  Private programme	ASYRAAF (Terengganu) & SnSc
24 <sup>th</sup> September 2016 Dewan Imam Abdullah al-Haddad Kuantan, Pahang	Seminar on Genealogy, <i>Kafā'ah</i> dan "Who are Ahlul Bayt [sic]?"	ASYRAAF (Pahang and Trengganu),
29 <sup>th</sup> March 2019 The abode of Syed Husain al-Jufry, Senawang, Negeri Sembilan.	<i>Mawlid</i> and Religious Talk for Sadah Title: <i>Kemuliaan Abadi yang Terlupakan</i> (The Forgotten Eternal Glory)	Presenter: Mahdi al-Hayed

Table 2.2: ASYRAAF on Spiritual Training

DATE/VENUE	TITLE	PRESENTER/ ORGANISER
21 <sup>st</sup> September 2012 Masjid Baitul Aman, Jalan Damai, Ampang	<i>Haul</i> Imam Abdullah bin Alawi al-Haddad Theme: <i>al-Muqarabah</i> Presenter: Al-Habib Abu Bakar al-Adni bin Ali al-Masyhur (Hadramawt)	HAK
22 <sup>nd</sup> September 2012 Masjid Negeri Shah Alam	Al-Habib Abdullah bin Abdul Qadir al-Khered (Saudi Arabia) Al-Habib Saleh bin Muhammad al-Jufri (Indonesia)	
23 <sup>rd</sup> September 2012 Masjid al-Falah, USJ 9, Subang Jaya	Open to public	
30 <sup>th</sup> January 2013  Kampung Kuala Tekal Mosque, Temerloh, Pahang.	<i>Hidayah Nur Mawlid</i> Programme Presenter: Al Habib Mahdi bin Abu Bakar Al Hamid and	ASYRAAF
28 <sup>th</sup> September 2013 Masjid Darul Salam, Kampung Matang Batu 10	<i>Haul</i> Imam Abdullah al-Haddad (Yassin, <i>Raḥīb</i> al-Haddad, Manaqib al-Haddad and religious talk). Presenter: Al-Habib Seggaf bin Hasan Baharun (Indonesia)	ASYRAAF, Masjid Darul Salam Co-organiser:
13 <sup>th</sup> September 2014 Masjid al- Qurawiyyin, University Institute Technology Mara (UiTM) Kota Samarahan	<i>Haul</i> al-Imam al-Habib Abdullah bin Alawi al-Haddad. (Yassin, <i>Raḥīb</i> al-Haddad, Manaqib al-Haddad and religious talk). Presenter: Habib Seqqaf bin Hasan Baharun (Head of <i>Ma'had Darul Lughah wa al-Da'wah</i> )	ASYRAAF (Sarawak) & UiTM Kota Samarahan.
5 <sup>th</sup> September 2015	<i>Haul</i> Imam Abdullah al-Haddad	ASYRAAF (Sarawak) &

Al-Taqwa Mosque, Kampung Pinang Jawa.	( <i>Raṭīb</i> al-Haddad, Manaqib al-Haddad, Qasidah and religious talk). Presenter: Habib Muhammad bin Ahmad al Fad'aq & Ustaz Muhadir bin Hj Joll	<i>Persatuan Ta'lim Darul Hana.</i>
	Open to public	
14 <sup>th</sup> -15 <sup>th</sup> February 2016 Teregganu	<i>Program Jejak Waris</i> YB Dato' Seri Wan Junaidi Al-Yahya.  < <a href="https://www.flickr.com/photos/151099522@N02/albums/72157670049873798">https://www.flickr.com/photos/151099522@N02/albums/72157670049873798</a> >	ASYRAAF
7 <sup>th</sup> February 2015 Tokku Paloh Mosque, Kampng Paloh, Kuala Terengganu.	<i>Haul</i> of Tok Ku Paloh (1) In commemoration of Terengganu Significant Scholar, Sayyid 'Abd Al-Rahmān al-Aydrus.	ASYRAAF, <i>Persatuan al-Amin &amp; Madrasah Darul Muhajirin, Kuala Terengganu.</i>
	Open to public	
3 <sup>rd</sup> September 2016 Tokku Paloh Mosque, Kampng Paloh and Tokku Tuan Besar Mosque, Kuala Terengganu	<i>Haul</i> Tok Ku Paloh (2) Presenters: Syed Suhaimi bin Syed hassan Abd Hadi al-Aydrus Habib Dr Abd Hamid al-Mahdaly Dr Engku Ibrahim bin Engku Wok Alaydrus Sheikh Abu Zaki bin Yusuf Habib Hasyim bin Faris al-Kaf Habib Naquib bin Abu Bakar Salim Habib Soleh bin Ahmad al-Aydrus Habib Ali Zaenal Abidin al-Hamid Habib Muhammad bin Abdullah al-Aydrus	ASYRAAF, Persatuan al-Amin, Madrasah Darul Muhajirin, Kuala Terengganu.
	Open to public	
24 <sup>th</sup> August 2017  Tokku Paloh Mosque, Kampng Paloh and Tokku Tuan Besar Mosque, Kuala Terengganu	<i>Haul</i> Tok Ku Paloh (3)  Presenters: Habib Soleh bin Ahmad al-Aydrus (Indonesia) Habib Taufiq bin Abd Qadir al-Saqqaf (Indonesia)	ASYRAAF, <i>Persatuan al-Amin &amp; Madrasah Darul Muhajirin, Kuala Terengganu.</i>

	<p>Habib Soleh bin Muhammad al-Aydrus (Indonesia)  Habib Abdullah bin Abd Qadir alHabsyi (Yaman)  Habib Dr Abd Hamid bin Muhammad al-Mahdaly (Brunei)  Shaykh Abd Razak al-Misri  Shaykh Abu Zaki bin Yusuf (Singapore)  Engku Ahmad Fadzil bin Engku Ali Alaydrus (Malaysia)  Zulkiflie bin Ismail (Malaysia)</p> <p>Open to public</p>	
<p>17<sup>th</sup> August 2018  Tokku Tuan Besar Mosque, Kuala Terengganu</p> <p>18<sup>th</sup> August 2018  Tokku Paloh Mosque, Kampng Paloh</p>	<p><i>Haul Tok Ku Tuan Besar and Tok Ku Paloh (4)</i>  <i>(Tahlil, Manaqib, Qasidah, Ratib al-Aydrus, religious talk: Laws and Opinion of ahl al-Sunnah wa al-Jama'ah, The Personage of Tok Ku Tuan Besar and Tok Ku Paloh)</i></p> <p>Open to public</p>	<p>ASYRAAF, <i>Persatuan al-Amin &amp; Madrasah Darul Muhajirin, Kuala Terengganu.</i></p>
<p>13<sup>th</sup> -14<sup>th</sup> September 2019  Tokku Tuan Besar Mosque, Kuala Terengganu</p>	<p><i>Haul Tok Ku Tuan Besar and Tok Ku Paloh (4)</i>  <i>(Tahlil, Manaqib, Qasidah, Ratib al-Aydrus, religious talk</i>  Presenters:  Syed Abdul Qadir al-Jufri (Malaysia)  Assoc. Prof Syed Hadzrullathfi Bin Syed Omar  Prof Dr Habib Abd Hamid al-Mahdaly (Brunei)  Habib Soleh bin Ahmad al-Aydrus (Indonesia)  Habib Ali Zaenal Abidin al-Hamid (Malaysia)  Habib Muhammad bin Abdullah al-Aydrus (Yemen)  Habib Taufiq bin Abd Qadir al-Saqqaf (Indonesia)  Habib Soleh bin Muhammad al-Aydrus (Indonesia)  Habib Abdullah bin Abd Qadir alHabsyi (Yemen)  Shaykh Abu Zaki bin Yusuf (Singapore)</p>	<p>ASYRAAF, <i>Persatuan al-Amin &amp; Madrasah Darul Muhajirin, Kuala Terengganu.</i></p>

	Shaykh Ahmad Fahmi Zamzam al-Banjari (Indonesia) Engku Ahmad Fadzil bin Engku Ali Alaydrus (Malaysia)	
	Open to public	
5 <sup>th</sup> September 2019  Surau al-Taqwa Taman Daya, Johor Bahru., Johor	<i>Raṭīb</i> al-Attas and Asma' al-Husna Presenter: Alhabib Umar Bin Ahmad Alattas Sohib  Open to public	
Temin, Jerantut, Pahang.	Monthly Programme with Habib Nael BenTaher and Habib Nazir Benyahya	ASYRAAF (Pahang)
Kg. Pantai Ali, Terengganu.	President of ASYRAAF (Terengganu) went down-to-earth to galangal farm from farming project by Asyraaf Family Cooperative Private Limited	ASYRAAF (Terengganu)

Table 2.3: KEMUDI on Social Gathering and Intellectual Discourse

DATE/VENUE	TITLE	PRESENTER
5 <sup>th</sup> -6 <sup>th</sup> March 2014  Politeknik Sultan Ibrahim, Pasir Gudang, Johor	Workshop on History of Islam.  The working papers include: - <i>Asabiyyah</i> (racism) and the Malay struggle: an Islamic perspective. - The way of (knowing) the Malay. - The essence of Malay Knowledge. ( <i>Intipati Ilmu Melayu</i> ) - Prophet's <i>ahl al-bayt</i> in Malay's kingship - The legacy of creed among <i>ahl al-Sunnah wa al-Jamaah</i> in the Malay Archipelago - The Malays and their dynamic stability -	-(Tun) Suzana (Tun) Othman -Ustaz Ahmad Shadan al-Hadrami -Ustaz Iqbal Zain al-Jauhari
18 <sup>th</sup> -19 <sup>th</sup> October 2016 Birmingham  20 <sup>th</sup> -22 <sup>nd</sup> October 2016	<i>Rehlah</i> (Travel) and <i>Da'wah</i> (Preaching) in United Kingdom  Tawhid, Love and Legacy: The Quest for Hidden Great Treasure	-(Tun) Suzana (Tun) Othman -Ustaz Iqbal Zain al-Jauhari

Cardiff Dar ul Isra  23 <sup>rd</sup> -24 <sup>th</sup> October 2016 Glasgow  25 <sup>th</sup> -26 <sup>th</sup> October 2016 London		
24-26 <sup>th</sup> November 2017 Wilayah Persekutuan Mosque, Kuala Lumpur.	<i>Karnival Muslim Niaga</i> (Muslim Commerce Carnival) 2017 <sup>506</sup>  The programme includes lectures on ethics and dealings in Islamic Business, shari'ah compliance recreational and entertainment activities for families, children and teenagers. It aims to promote and support Muslim products as part of nurturing Islamic identity of prophetic personality.	KEMUDI's Muslim Media & Marketing Company in cooperation with <i>Jabatan Agama Islam Wilayah Persekutuan (JAWI)</i> and Wilayah Persekutuan Mosque, Kuala Lumpur.
January 2017	<i>Sidang Usul Warisan Melayu Mustafawi</i> It is a monthly discourse on Malay tradition and history deeply rooted in the Qur'an and Prophetic tradition and was vividly found in the old Malay civilisation. There is a plan to incorporate discourse with the reading of theological book entitled "Allah, Syariat, Hakikat"	-(Tun) Suzana (Tun) Othman -Ustaz Ahmad Shadan al-Hadrami -Ustaz Iqbal Zain al- Jauhari
15 <sup>th</sup> April 2017 Auditorium JAKIM Putrajaya	<i>Muzakarah Tiga Tiang Seri Melayu</i> (Discussion on three Malay pillars). They are: • follow the understanding <i>ahl al- Sunnah wa al-Jamaah</i> and reject Wahabism, Shiism, Liberalism, Secularism, Hizbut Tahrir and others not in accordance with the creed. • Revere and safeguard the Malay kingship as the custodian of	-(Tun) Suzana (Tun) Othman -Ustaz Ahmad Shadan al-Hadrami -Ustaz Iqbal Zain al- Jauhari

<sup>506</sup> Pertubuhan Kesedaran Melayu & Islam (KEMUDI), "Karnival Muslim Niaga 2017," Facebook, 2017, <<https://www.facebook.com/kemudiresmi/photos/assalamualaikum-wr-wbkhthollu-alan-nabiysyarikat-muslim-media-marketing-dengan-k/936040196543878/>>.

	<p>national sovereignty. People's loyalty is expected since the Kings plays vital role in sustaining the essence of national identity of highly civilised and esteemed culture. Moreover, the Kings are also the custodians of religious affairs and the constitution.</p> <ul style="list-style-type: none"> <li>• Refine and restore the legacy of national identity inclusive of good behaviour and morality.</li> </ul> <p>Co-organisers: AMIN In cooperation with <i>Pejabat Pegawai Khas KPI</i> of the Minister in the Prime Minister's Department, Datuk Seri Jamil Khir Baharom</p> <p>The objective is to unravel "Bangsa Malaysia" concept based on the Malay identity who respects Islam as the official religion, are loyal to Malay Kings as the custodian of national sovereignty, speak Malay, practice Malay customs, are committed to being Malaysian people and descendants of that generations.</p>	
<p>25<sup>th</sup> February 2017 Darussakinah, Denai Alam, Shah Alam.</p>	<p><i>Sidang Usul Warisan Melayu Mustafawi</i> (Session on the (true) Heritage of the Chosen Malay) The talks impart Malay history, tradition and civilisation having Qur'ānic and Prophetic origin. It aims at motivating Malay youngsters to pursue the identity of their Malay forefathers, the legacy of customs with religious awareness.</p>	<p>-(Tun) Suzana (Tun) Othman</p>
<p>April 2014- February 2015 Darul Muhibbin, Kuala Lumpur.</p>	<p>KEMUDI Monthly Talks (2014-2015) The content is based on KEMUDI's 10 pillars.</p>	<p>-(Tun) Suzana (Tun) Othman</p>
<p>28<sup>th</sup> November- 5<sup>th</sup> December 2017 Kaherah, Egypt</p>	<p><i>Wacana Ilmu</i> (Knowledge Discourse) in Egypt</p>	<p>-KEMUDI in cooperation with Malaysian Student and Community in Egypt.</p>

24 <sup>th</sup> September 2019 <i>Maahad Islamiah wa Tarbiatul Banat</i> in Selayang, Selangor	<i>Jelajah Miftahul Malayu</i> (Miftahul Malayu Book Tour)  This is a free programme which targets <i>madrrasah</i> 's, <i>maahad</i> 's and <i>pondok</i> 's students. The content emphasises the history of Islamisation in the Malay World, its leading scholars and its impact on Malay's "Islamic" culture and civilisation. It aims to revive the students' Malay Islamic identity which should be based on <i>Tawhid</i> (oneness of Allah) and <i>Tasawwuf</i> (Sufism).	-(Tun) Suzana (Tun) Othman
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Table 2.4: KEMUDI on Spiritual Training

DATE/VENUE	TITLE	PRESENTER
30 <sup>th</sup> August 2017 Mosque of Sultan Salahuddin Abdul Aziz Shah	<i>Tahlil Perdana</i> 2017. This years' theme is appreciation of national warriors, to love your nations and being patriotic as taught by the Prophet (S.A.W.)	
12 <sup>th</sup> Rabi'ul Awwal annually 2017-Riyadh Restu, Selangor Darul Ehsan 2018-	<i>Maulid Agung Alam Melayu</i> (Grand Mawlid of the Malay World) It is the annual celebration of Prophet's birthday in the Malay's traditional settings (Malay's attire and <i>qasidah</i> )	<i>Ra'ib</i> Alami in cooperation with KEMUDI
24 <sup>th</sup> -30 <sup>th</sup> July 2017	International <i>Haflah Zikir Perdana</i> 2017. <sup>507</sup> The theme was Islam is Peace. It's a continuation of the annual <i>Zikir Perdana</i> programme beginning in 2015 and continued to 2016. <sup>508</sup> In 2017, KEMUDI was responsible for World Sama' Fest and Simposium Tarekat Tasawuf Nusantara. Other components of the programme were	Pertubuhan Tarekat Muktabar Malaysia (PERTAMA) in cooperation with KEMUDI

<sup>507</sup> Pertubuhan Tarekat Muktabar Malaysia (PERTAMA), "Haflah Zikir Perdana Sedunia 2017," YouTube, 2017, <[https://www.youtube.com/watch?v=qMVinmNX-08&feature=youtu.be&fbclid=IwAR0Mo0\\_94bcjkgK1to2s8Okdr0tS-JzCxUnCSttR6X-DOCeIMfAMLbGxe8w](https://www.youtube.com/watch?v=qMVinmNX-08&feature=youtu.be&fbclid=IwAR0Mo0_94bcjkgK1to2s8Okdr0tS-JzCxUnCSttR6X-DOCeIMfAMLbGxe8w)>.

<sup>508</sup> Pertubuhan Tarekat Muktabar Malaysia (PERTAMA), "Zikir Perdana Sedunia 2016," Youtube, 2016, <<https://www.youtube.com/watch?v=MedhOfI82po>>.

	<i>Marhaban</i> , International Scholars Conference, Asnaf Food Truck and Grand Mass Dhikr ( <i>Zikir Perdana</i> )	
5 <sup>th</sup> January 2020 8.00-10.30 pm  C22 Taman Rekreasi MARDI, Seri Kembangan, Serdang.  February	Monthly <i>Taman Zikir Damai</i> (Garden of Peaceful Litanies) Malaysia It is open to the public as an initiative to provide Malaysian Muslims with spiritual input through public litanies ( <i>dhikr</i> ) and private divine confession ( <i>munajat</i> ), held part of human innate nature to arrive at Divine love of Allah and His Prophet (S.A.W.) as the very basis of religion. The expected serenity of such a culture will eventually spread peace and love among all mankind, Muslim or not. Its most essential content is <i>Qasidah</i> , <i>Nazam Nafi Isbat</i> and <i>Munajat</i>	KEMUDI in cooperation with selected individuals and bodies. For instance, <i>al-Fadhil Ustaz Iqbal Zain al-Jauhari</i> and Kumpulan Anak warisan Kaseh.

# Pertahan Syed, Sharifah

KUANTAN - Persatuan Kobajikan Syed dan Sharifah Malaysia (Asyraaf) menegaskan status keturunan itu, tidak boleh digunakan sesuka hati oleh ibu bapa kepada anak masing-masing, sekiranya mereka bukan daripada salasilah keturunan tersebut.

Perkara itu dibangkitkan perwakilan Asyraaf Terengganu dalam mesyuarat agung Persatuan itu di sini semalam, apabila mendapati ada ibu bapa meletakkan gelaran Syed atau Sharifah pada nama anak, sedangkan bapa kanak-kanak tersebut bukan dari keturunan tersebut.

Pada masa sama, ada juga meletakkan gelaran itu pada anak angkat yang didapati bukan daripada keturunan tersebut.

Presidennya, Profesor Madya Syed Omar Syed Mohamad As-Sagoff berkata, dalam Islam, setiap anak dilahirkan perlu bernasab bapa.

Menurutnya, perkara itu bukan hanya berlaku dalam Islam, sebaliknya agama lain juga mempraktikkan perkara sama bagi menjaga salasilah keturunan masing-masing.

"Perkara ini tidak boleh berlaku kerana bukan sahaja membawa kekeliruan dalam menentukan salasilah keturunan, malah terpesong dari

pada syariat Islam," katanya ketika ditemui selepas hadir ke mesyuarat agung persatuan itu di Akademi Latihan FELDA, Bukit Goh, kelmarin.

Syed Omar berkata, Asyraaf akan menyerahkan memorandum kepada Jabatan Pendaftaran Negara (JPN) supaya meneliti pendaftaran kelahiran kanak-kanak yang menggunakan status keturunan itu supaya gelaran Syed dan Sharifah hanya dibenarkan kepada mereka yang layak berdasarkan keturunan bapa.

"Ini bukan kesilapan JPN, sebaliknya ketidaktahuan segelintir ibu bapa terhadap perkara tersebut," katanya.

Beliau berkata, Asyraaf akan gunakan saluran betul bagi menyelesaikan kekeliruan itu, termasuk mengadakan perbincangan dengan JPN.

"Jika mereka bersetuju untuk berbincang, kita amat alu-alukan sebelum menyerahkan memorandum bantahan," katanya.

Menurutnya, perkara itu bukan untuk mengagung-agungkan keturunan tersebut, sebaliknya menjaga keturunan seperti disyariatkan Islam.



Syed Omar (baris depan: tiga, kanan) bersama ahli jawatan kuasa Asyraaf dan sebahagian ahlinya bergambar selepas mesyuarat agung persatuan itu, di sini, kelmarin.

Kira-kira 200 ahli hadir dari seluruh negara, sebulat suara bersetuju supaya satu langkah diambil untuk mengakhiri perkara itu daripada terus berlaku.

Mengulas bertubung mesyuarat agung kali ke-8 itu, Syed Omar berpusing hati dengan kehadiran perwakilan dan ahlinya.

"Tujuan perubahan persatuan ini lebih kepada mengumpul dan merapatkan silaturahim dari kalangan keluarga berketurunan Syed dan

Sharifah.

"Setakat ini, terdapat kira-kira 1,000 ahli berdaftar di seluruh negara, sama ada melalui Persatuan Asyraaf kebangsaan mahupun cawangan di beberapa negeri," katanya.

Beliau berkata, pihaknya akan mengerjakan beberapa usaha untuk menambah bilangan ahli, selain memperkembangkan program. Di mana kita berada di situ ada keluarga'.

"Tujuannya, selain merapat silaturahim, setiap ahli dari kalangan ke-

turunan ini boleh saling membantu antara satu sama lain atas dasar kebajikan bersama.

"Maknanya jika seseorang ahli pergi ke sesuatu tempat, mereka boleh mencari keluarga sama ada untuk berkunjung atau meminta bantuan," katanya.

Menurutnya, semua senarai dan butiran ahli akan dimasukkan ke dalam pangkalan data untuk rujukan semua dan akan dikemas kini dari masa ke semasa.

Source: Adminasyraaf2014. "Keratan Akhbar." *Laman Web Rasmi Asyraaf Malaysia* (blog), April 5, 2016. <https://asyraafmalaysia.com/2016/04/05/keratan-akhbar/#jp-carousel-375>


It was reported in SinarHarian on September 12, 2011, page 11. This was a report covered during ASYRAAF's AGM on September 10, 2011, in Bukit Goh Kuantan, Pahang

## APPENDIX 3.2 (a)



Image 3.1: Publicity of Itrotunaa

## APPENDIX 3.2 (b)



Persatuan Kebajikan Asyraaf Malaysia Pusat  
dan  
Persatuan Kebajikan Asyraaf Malaysia Cawangan Terengganu

**TENTATIF SEMINAR NASAB, KAFAAH DAN RINGKEL**  
27 DISEMBER 2014

WAKTU	TEMA/KAHARIRAN
9.00 Pagi	Pendaftaran Peserta
9.30 "	Doa diiringi oleh YM Syed Mohd. Fadhil bin Syed Omar
9.35 "	Perselamatan Surau Ahlul Bait diiringi oleh YM Syed Husain bin Syed Mohd. Al Bait
9.45 "	Ucapan Aluan : YM Datu' YDP Asyraf Malaysia Caw. Terengganu
10.00 "	Seminar Nasab : YM Syed Mohd. Fadhil bin Syed Omar dan YM Engku Hassan bin Engku Wok Zin
11.30 "	Ringkel Nasab : YM Syed Mohd. Fadhil bin Syed Omar, YM Engku Hassan bin Engku Wok Zin dan Jawatankuasa Seminar dan Ringkel
12.30 Tgh	Makan Tengahan : dan Soto Zebra bejaya
2.00 Pagi	Persandingan mengawal "Kafaah"
4.00 Petang	<b>BERSURAU</b>



*Seminar Nasab & Kafaah Ahlul Bait Siri 2 conducted at Surau (Musolla) Tok Ku Syed Saggaf Al-Aydrus on 27th December 2014. A one-day talk given by Syed Mohd Fadhil bin Syed Omar Al-Aydrus, uploaded via *Laman Web Rasmi Persatuan Kebajikan Asyraaf Malaysia* on 11<sup>th</sup> May 2011  
<<https://asyraafmalaysia.com/2015/05/>>.*

### APPENDIX 3.3 (a)



Newspaper cutting: *Haul Tok Ku Paloh and Tok Ku Tuan Besar*  
Source: Sekretariat Haul Tokku Paloh. "Dua Ulama Besar Terengganu dikenang."  
Facebook, December 15, 2018.

<<https://www.facebook.com/stokkupaloh1/photos/a.360451240745210/788062457984084>>.

### APPENDIX 3.4 (a)

#### 3. KEMUDI MEMBINA JARINGAN 2014-2015



## APPENDIX 3.4 (b)



On the left:

*Kursus Pertama Formula Haramain: Menterjemah Peradaban Melayu*, uploaded via Akademi Watan Facebook on 14<sup>th</sup> August 2021.

<<https://www.facebook.com/akademiWaTan/photos/pcb.120495083595921/120494993595930>>.

On the right:

*Taqwim Kursus 1* uploaded via Akademi Watan Facebook on 14<sup>th</sup> August 2021.

<<https://www.facebook.com/akademiWaTan/photos/pcb.120495083595921/120495046929258>>.

## APPENDIX 4.0: SUPPORTING DOCUMENTS AND IMAGES FOR CHAPTER 4

The earliest census on Malaya was carried out in 1871 on the Straits Settlements population of Singapore, Malacca and Penang. From this record it shows that the total number of Arabs was 1122.<sup>20</sup> Many of them were concentrated in Singapore with 465 people followed by Penang 354 and Malacca 303. Out of 1122, 605 were males and the rest 517 were females. The Singapore Chronicle record shows that in 1830, the number of Arab population was 28 out of the total population of the island 20,243.<sup>21</sup> Based on the Earl's account, the number of Arab population in Singapore in 1833 was 96. All of them were males.<sup>22</sup> Further census was conducted in 1881 in the Straits Settlements saw the increase of Arab population in the three states. In ten years time their number had increased to 1637 with additional 515. However, the 1891 census showed a decrease with 1468 souls. The number slightly decreased in comparison with the 1881 census from every state. (Refer to Table 1.)

Whilst in the Federated Malay States, the 1891 census showed that their number was 427 with Pahang the mostly populated with 329 followed by Selangor with 27, Negeri Sembilan 20 and Perak 51 respectively. The 1901 census carried out in Federated Malay States showed the growth of the Arab population from the previous ten years with 574 in 1901. In the states of Negeri Sembilan, Selangor and Perak, the number of increment was quite small compared to Pahang that saw a significant rise from 329 in 1891 to 447 in 1901.

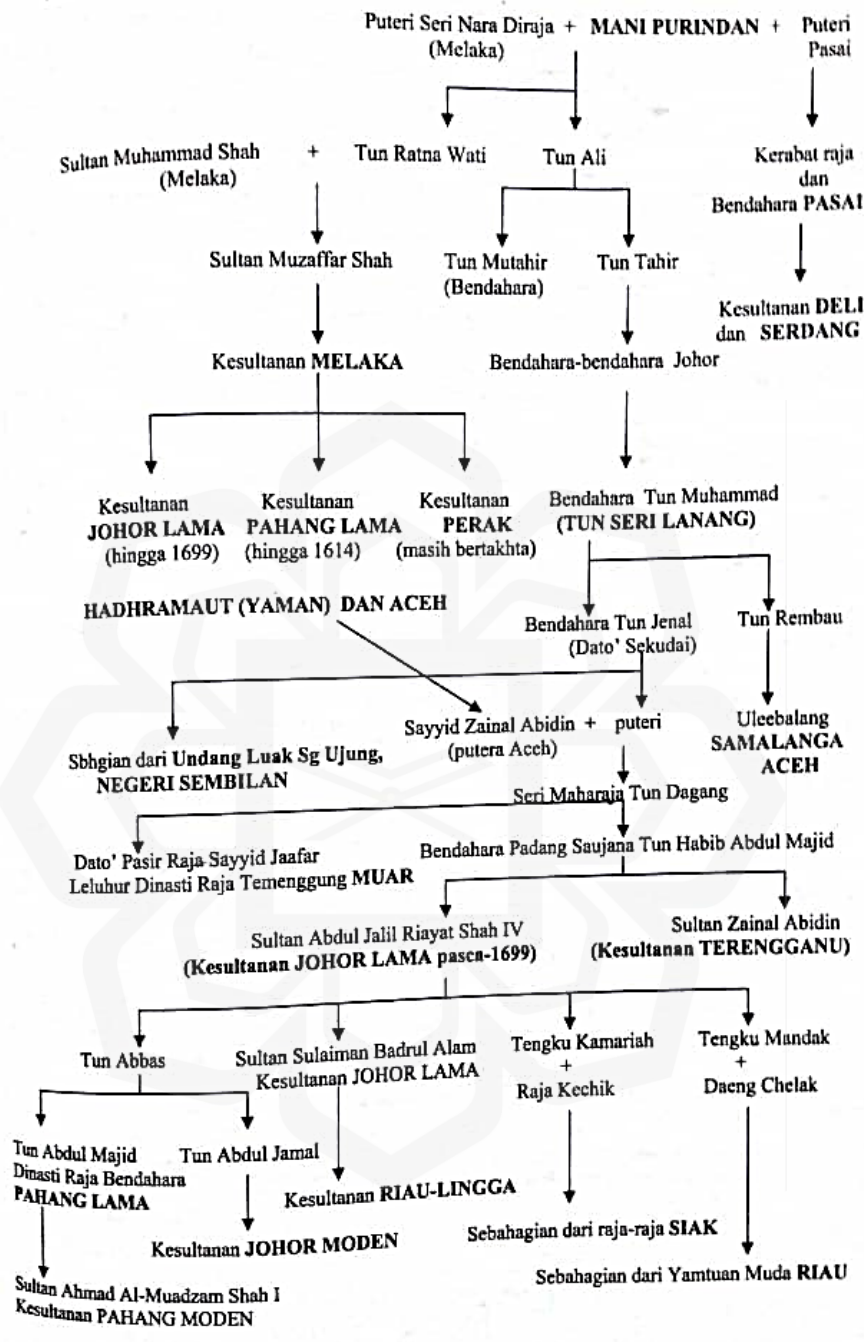
**Table 1: Censuses of Arab Population in Straits Settlements  
(Singapore, Malacca and Penang)**

Year	States/ Number of Arabs		
	Singapore	Malacca	Penang
1871	465	303	354
1881	836	220	574
1891	806	95	567
1901	919	45	542
1911	1237	135	702
1921	1282	56	520
1931	1939	88	605

Source: Straits Settlements: Report on the Census of the Straits Settlements, taken on the 5<sup>th</sup> April 1891, by E.M. Merewether, Eso, Singapore: Printed at the Government Printing Office, 1892.

## APPENDIX 4.1

### MANI PURINDAN: Leluhur Penguasa Kerajaan SeNusantara



Genealogy of Mani Puridam from Suzana Othman, and Muzaffar Mohamad. *Ahlul-Bait (Keluarga) Rasulullah SAW & Kesultanan Melayu*. Batu Caves: Crescent News (KL), 2009, 195.

APPENDIX 4.2

السلامة والسلامة والسلامة  
Jemputan  
**MALAM CINTA RASUL**  
Bersama  
Habib Ali Zaenal Abidin Bin Abu Bakar Al-Hamid  
Habib Syech Bin Abdul Qadir Assegar  
**24 APRIL 2014 (KHAMIS) MULAI 8.00 MALAM**  
PADANG MPK 1 (DEPAN MASJID NEGERI)  
Ditajaikan Berjamaah PUSAH

MAJLIS MAULID AKBAR  
1434H  
26 JANUARI 2013  
4 PM - 9 PM  
MASJID SUETAN SALAHUDDIN ABDUL AZIZ SHAH, SHAH ALAM  
MASJID NEGERI  
Sebarang pertanyaan boleh menghubungi:  
ABDUL KHAIRUDDIN 0122110000 0172317793  
M. HAZRAT 0122110000  
M. PAMUNG 0172317793  
www.abdulqadir.com.my  
ANJURAN: SEKALIHATI MAJLIS MAULID AKBAR 1434H

MAULID AKBAR  
**PERARAKAN MAULIDUL RASUL**  
SERTA PERARAKAN YANG PERTAMA DALAM SEJARAH GARUT MURTASZA  
1 FEBRUARI 2013 | 08.00 | MASJID NEGERI 8 JALAN "CINTA" KEMAMPA, PERAK, GW

21 RABULAWAL 1434H | 01.02.2013 JUMAAT  
www.abdulqadir.com  
*habibi rasulullah*  
**MAULID AKBAR**  
1999 • Maulid Nabi di Jeddah, Selatemp, Kuala Lumpur  
MUSA • 12.00pm | OPS • 11.00am, 0172317793

**MALAM UNISZA BERSELAWAT**  
Bersama KEMBARA MAHABBAH AL-MUSTOFA  
TAUSIYAH PERDANA MAULIDUR RASUL:  
AL-HABIB ZAED BIN ABDUL RAHMAN AL-YAHYA  
ULAMA KOTA TARIM, YAMAN  
24 JANUARI 2013 / 12 RABUL AWVAL 1434H  
MASJID UNISZA, MASA: 6 PTG - 10 MLM  
MAKANAN DISEDIKAN  
MUSLIMIN & MUSLIMAT DIJEMPUT HADIR

GRAND MAULID  
AL HADITH, THE FOUNDATION OF ISLAM, THE HISTORY OF ISLAM  
AL HADITH, THE FOUNDATION OF ISLAM, THE HISTORY OF ISLAM  
**Mahabbah night**  
MONDAY 4  
LUM COMBAK'S MOSQUE  
8.30PM - 11.00PM

Jemputan Khas Ke  
**MESYUARAT AGUNG**  
PERSATUAN KEBAJIKAN ASYRAAF MALAYSIA  
KALI KE - 15  
PENTAUSIAH & PERASMIAN OLEH:  
**HABIB ABDULLAH BIN ABD QADIR AL-HABSY**  
PENGERUSI MAJLIS MUKASOLAH BINA ULAMA' MUSLIMIN MALAYSIA  
**26 OKT 2013 | SABTU**  
9.00 PG - 2.00 PTG  
PUSAT PENGAJIAN ISLAM RIBAT AL ASYRAAF  
LOT 1942 KG BUKIT BESAR, MUKIM BANGGOL,  
CHUKAL, KEMAMAN, TERENGGANU  
Pendaftaran: 019 913 2952  
012 364 2923

Islam Rahmatan Lil Alamin  
**PROGRAM REHLAH**  
AL-'ALLAMAH AL HABIB UMAR BEN HAFIDZ  
MALAYSIA 2018  
KELILIAN SUKSES KHAS  
MUSLIMIN & MUSLIMAT  
MALIS MAULID AKBAR  
MALIS FORUM PERDANA  
MALIS MAULID AKBAR

### APPENDIX 4.3



Syed Abdullah bin Syed Osman Jamalullail (standing third from the right), the then *Yang DiPertua* (Patron), *Persatuan Keluarga Jamalullail Perak* elaborates on Facebook post of closed group GROUP TUAN SYED dan SHARIFAH:

*Sebelum diadakan mesyuarat dgn Ketua Pengarah JPN, memang berlaku Syed malam Jumaat terutama India Muslim Penang letakkan nama pangkal Syed sebab pegawai2 JPN tidak begitu faham tetapi setelah saya sendiri memberikan penerangan baharulah Pegawai2 JPN yang hadir semasa mesyuarat itu maklum dan jamin tidak lagi memberikan sewenangnyanya nama berpangkalkan Syed kepada India Muslim yang lahir pada malam Jumaat tetapi apabila saya minta supaya mereka yang lahir malam jumaat sebelum ini ditarik balik nama pangkal Syed pihak JPN kata tidak boleh kerana yang terlepas tidak boleh ditarik balik. Oleh yang demikian apabila hendak bermenentukan Syed periksa dahulu kabilahnya seperti Jamalullail, Al-Attas, Al-Jufri dan sebagainya atau minta tengok salasilahnya juga. Untuk makluman juga pangkal nama Wan di Serawak adalah berketurunan Syed dan diiktirafkan oleh JPN kerana di Serawak ada yang pusat menjaga salasilah keturunan yang sah sebagai rujukan dan kini mereka juga boleh letakkan nama pangkal Syed setelah mendapat pengesahan dari pusat penjaga salasilah Serawak. Sebelum ini ada juga mereka yang tiada nama pangkal Syed minta surat sokongan dari persatuan Jamalullail Perak melalui saya sebagai YDP (Yang Di-Pertuan Agong) dahulu tetapi apabila dikemukakan kepada JPN ditolak kerana tiada bukti kukuh. Bukan mudah untuk dapatkan nama pangkal Syed, oleh itu jangan mudah buang nama Syed kerana bila hendak claim balik tidak lagi dilayan.*

Personal Communication Syed Abdullah Syed Osman, Facebook posting December 8, 2020,

[https://www.facebook.com/groups/314838877469/?multi\\_permaLinks=10157619334812470&notif\\_id=1607171839318621&notif\\_t=group\\_highlights&ref=notif](https://www.facebook.com/groups/314838877469/?multi_permaLinks=10157619334812470&notif_id=1607171839318621&notif_t=group_highlights&ref=notif).

Source: Grup Tuan Syed dan Sharifah. "Isu gelaran Tun, Syed, Meor pada pangkal nama selesai." Facebook (private), December 8, 2020

<<https://www.facebook.com/groups/314838877469/posts/10157619334812470/>>.

## APPENDIX 4.4 (a)

<p style="text-align: center;"><b>KENYATAAN MEDIA</b> <b>PERSATUAN KETURUNAN MEGAT TERAWIS MALAYSIA</b> Dan <b>PERSATUAN KELUARGA JAMALULLAIL PERAK</b> Mewakili <b>Waris dan Kerabat Diraja serta Aristokrat Melayu Negeri Perak</b> Khamis, 5 Januari 2012 Putrajaya</p> <p><b>PENGUNAAN NAMA-GELAR 'MEGAT', 'PUTERI', 'TUN' dan 'MEOR'</b></p> <p>Pada hari ini satu mesyuarat telah diadakan di antara Persatuan Keturunan Megat Terawis Malaysia dan Persatuan Keluarga Jamalullail Perak mewakili Waris dan Kerabat Diraja serta Aristokrat Melayu Negeri Perak dengan Ketua Pengarah Jabatan Pendaftaran Negara (JPN) di Ibu Pejabat, Jabatan Pendaftaran Negara, Putrajaya. Turut hadir di dalam mesyuarat berkenaan adalah pegawai-pegawai kanan JPN yang berkaitan dengan pendaftaran nama individu.</p> <p>Mesyuarat tersebut bertujuan untuk menyampaikan MEMORANDUM tuntutan hak penggunaan nama-gelar 'Megat', 'Puteri', 'Tun' dan 'Meor' bagi keturunan wanita daripada keluarga kami. Untuk makluman, mengikut adat istiadat Melayu khususnya di negeri Perak, penggunaan nama-gelar ini telah diamalkan sejak turun-temurun lagi. Bagi kes yang biasa, seseorang yang bernama-gelar akan mewaris nama-gelar tersebut melalui bapanya. Namun, sekiranya seorang wanita bergelar berkahwin dengan orang yang tidak bernama-gelar, penggunaan nama-gelar 'Megat', 'Puteri', 'Tun' dan 'Meor' digunakan sebagai tanda mengenali pasti yang individu tersebut berketurunan dari satu keluarga diraja.</p> <p>Memandangkan dewasa ini ramai yang tidak memahami syarat penggunaan nama-gelar tersebut, berikut adalah kriteria penggunaannya:</p> <p>Memandangkan dewasa ini ramai yang tidak memahami syarat penggunaan nama-gelar tersebut, berikut adalah kriteria penggunaannya:</p> <p><b>MEGAT dan PUTERI</b> 1) Bapa bernama-gelar MEGAT; ATAU 2) Ibu bernama-gelar RAJA / TENGGU / TUNKU</p> <p><b>TUN</b> 1) Bapa bernama-gelar TUN; ATAU 2) Ibu bernama-gelar PUTERI</p> <p><b>MEOR</b> 1) Bapa bernama-gelar MEOR; ATAU 2) Ibu bernama-gelar SHARIFAH (keturunan SYED)</p> <p>Kebelakangan ini, pihak JPN telah menafikan hak penggunaan nama-gelar yang tersebut di atas atas alasan hanya keturunan bapa sahaja yang layak diwarisi. Gelaran daripada warisan ibu tidak dibenarkan. Kami menganggap tindakan ini sebagai satu penghinaan kepada kerabat diraja negeri Perak dan secara amnya satu penghinaan kepada adat istiadat Melayu yang diwarisi sejak turun-temurun lagi. Kami juga berpendapat bahawa adalah tidak wajar hak penggunaan nama-gelar ini dinafikan sedangkan orang lain yang tidak berkaitan langsung dibenarkan pula menggunakan nama-gelar tersebut.</p> <p>Mesyuarat dengan Ketua Pengarah JPN pada hari ini membincangkan tuntutan kami agar dapat menggunakan nama-gelar tersebut di kalangan ahli keluarga kami. Sebagai menunjukkan komitmen kami untuk membantu JPN dalam menjalankan tugas mereka dengan lebih baik bagi perkara yang melibatkan penggunaan nama-gelar ini, kami telah sebulat suara membuat cadangan berikut:</p> <th data-bbox="831 331 1385 1420"><p>1) Kesemua nama-gelar di atas dijadikan nama khas yang tidak boleh digunakan oleh mana-mana individu MELAINKAN mereka mengemukakan DUA dokumen daripada wakil sah keluarga berkenaan. Dokumen tersebut adalah:</p><p>a. Surat Pengesahan Waris Keturunan b. Salasilah 'customised' bagi pemohon</p><p>2) Kesemua Wakil/Pakar Rujuk Salasilah serta spesimen tandatangan mereka akan dikemukakan kepada pihak JPN bagi tujuan pemantauan.</p><p>3) Kebenaran ini hanya diguna-pakai bagi kelahiran baru sahaja. Bagi waris keturunan yang sah dari kalangan orang dewasa pula, ia tertakluk kepada budi bicara JPN kerana pendaftaran asal mereka dengan tidak menggunakan nama-gelar tersebut dianggap sebagai penafian hak secara suka rela.</p><p>4) Sebarang kemusykilan tentang penggunaan nama-gelar perlu dirujuk kepada kerabat yang berkenaan.</p><p>5) Kami juga akan membantu pihak JPN untuk memberi penerangan kepada masyarakat khususnya para pegawai dan kakitangan JPN di pelbagai peringkat tentang kaedah penggunaan nama-gelar ini</p><p>Tuntutan ini dikemukakan secara kolektif oleh:</p><p><b>Waris keturunan Sultan Muzaffar Shah I, Perak</b> <b>Sultan Perak yang pertama dan 'forefather' kepada kerabat diraja Perak</b></p><p><b>Waris keturunan Megat Terawis</b> <b>Bendahara Perak yang pertama dan 'forefather' kepada kerabat Megat di Perak</b></p><p><b>Waris keturunan Syed Hussin Al-Faradz</b> <b>Penasihat Perundangan negeri Perak dan 'forefather' kepada kerabat Syed di Perak</b></p><p>Nota:</p><p>Di bawah adalah:</p><p>Salinan Memorandum kepada JPN <a href="http://dl.dropbox.com/u/19064666/MEMORANDUM%20bersama%20kpd%20JPN.pdf">http://dl.dropbox.com/u/19064666/MEMORANDUM%20bersama%20kpd%20JPN.pdf</a></p><p>Salasilah keturunan Sultan Muzaffar Shah I, Perak <a href="http://dl.dropbox.com/u/19064666/royalPerak1.pdf">http://dl.dropbox.com/u/19064666/royalPerak1.pdf</a></p><p>Salasilah keturunan Orang Kaya Bendahara Megat Terawis, Perak <a href="http://dl.dropbox.com/u/19064666/megatTerawis1.pdf">http://dl.dropbox.com/u/19064666/megatTerawis1.pdf</a></p><p>Salasilah keturunan Syed Hussin Al-Faradz, Perak <a href="http://dl.dropbox.com/u/19064666/syedPerak1.pdf">http://dl.dropbox.com/u/19064666/syedPerak1.pdf</a></p><p>Untuk sebarang pertanyaan, boleh hubungi saya sebagai Penyelaras Jawatan Kuasa Kerja antara 3 kerabat ini di talian 017-9696430 atau melalui email megat.xiv@gmail.com</p><p>Sekian, terima kasih.</p><p><b>MEGAT ISKANDAR BIN MEGAT ZAHARUDDIN</b> Setiausaha Agung Persatuan Keturunan Megat Terawis Malaysia</p></th>	<p>1) Kesemua nama-gelar di atas dijadikan nama khas yang tidak boleh digunakan oleh mana-mana individu MELAINKAN mereka mengemukakan DUA dokumen daripada wakil sah keluarga berkenaan. 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Source: Tun Faisal Ismail Aziz. "Tuntutan penggunaan gelaran 'Tun', 'Meor' bagi waris keturunan 'Megat', 'Syed'." *tun faisal dot com* (blog), January 6, 2012.

<<http://tunfaisal.blogspot.com/2012/01/waris-keturunan-megat-syed-boleh-guna.html>>.

## APPENDIX 4.4 (b)

List of patronymics registered with ASYRAAF. Source: WhatsApp message with Head of ASYRAAF genealogical bureau, Syed Mohd Fadhl bin Syed Omar al-Aydrus on 16<sup>th</sup> March 2022

1. Al Aidid (Penang, Sarawak)
2. Al Attas (Johor, Kedah, Pahang, Perak, Terengganu, Sarawak.....)
3. Al Aydarus (Kedah, Johor, Terengganu, Sarawak, Perak, Pahang, Sabah, Selangor, Melaka....)
4. Al Baity Al Saggaf (Pahang, Negeri Sembilan)

5. Al Balkhi al Kazimi@al Musawi (Johor)
6. Al Barr (Johor, KL)
7. Al Bu Futaim (Johor, Kedah, Penang)
8. Al Bukhari Al Kazimi (Kedah, Johor, Terengganu)
9. Al Darwish Al Hasani Terengganu, Pahang)
10. Al Habshi (Johor, Pahang, Penang, Melaka, Perak, Sarawak, Selangor....)
11. Al Haddad (Kedah, Perlis, Terengganu, Johor, Perak, Penang, Sarawak)
12. Al Hadi (Penang, KL, Pahang)
13. Al Hamid (Ben Sheikh Abu Bakar) (Terengganu, Pahang)
14. Al Hinduan (Pahang, Johor, Sabah)
15. Al Jufri (Johor, Pahang, Negeri Sembilan, Melaka, Sarawak, Perlis....)
16. Al Junaid (Penang)
17. Al Kaff (Kedah, Terengganu, Johor, Kelantan, Sabah.)
18. Al Khired (Kelantan, Terengganu, Pahang, Johor, Sabah)
19. Al Mahdali (Kedah)
20. Al Marzaq (Terengganu)
21. Al Masyhoor (Batu Pahat, Penang)
22. Al Mufaddhal Al Hasani (Penang)
23. Al Muhdhar (Kelantan, Johor, Kedah)
24. Al Musayyakh (Pahang)
25. Al Qaadiri@Al Jailani Al Hasani (Negeri Sembilan, Penang, Sarawak)
26. Al Qadri (Perlis, Kedah, Terengganu, Johor, Melaka)
27. Al Qudsi (Johor)
28. Al Saggaf (Johor, Terengganu, Kelantan, Kedah, Perlis, Selangor)
29. Al Saqran Al Saggaf (Sarawak)
30. Al Sarie Jamalullail (Johor, Sarawak)
31. Al Sofi Al Jufri (Kedah, Pahang)
32. Al Sofi Al Saggaf (Perlis, Sabah)
33. Al Syatrie (Kedah, Perlis, KL)
34. Al Wafa (Perak)
35. Al Wahat Al Saggaf (Selangor)
36. Al Zahir Ben Syihab (Melaka, Kedah)
37. Al Zawawi Al Hasani (Terengganu, KL)
38. AnNahaari al Musawi@al Kazimi (Johor)
39. ArRifaie al Musawi@al Kazimi (Sabah)
40. Ba Faqeh Al Aidid (Terengganu, Kedah)
41. Banahsan Al Saggaf (Sarawak, Johor)
42. Barakbah (Johor, Kedah, Terengganu, Sarawak)
43. Ben Agil Al Saggaf (Melaka, Kelantan, Selangor)
44. Ben Hafez (Ben Sheikh Abu Bakar) (Kuala Lumpur)
45. Ben Sahil Jamalullail (Perlis)
46. Ben Sumait (Melaka, Kelantan, KL)
47. Ben Syihab (Kedah, Johor, Terengganu)
48. Ben Tohir (Perlis)
49. Ben Yahya (Terengganu, Kelantan, Pahang, Johor, Negeri Sembilan, Kedah, Perak, Perlis, Sarawak, Sabah)
50. Bil Faqeh@ Bal Faqeh (Penang)
51. Fad' aq (Kelantan, Kedah)

- 52. Hamiduddin al Hasani (Sabah)
- 53. Jamalullail Perak (Perak)
- 54. Jamalullail (Perlis)
- 55. Mawla Kheilah (Johor)
- 56. Syihab Banahsan al Saggaf (Johor)
- 57. Al Farqaz Al Saggaf (Kelantan, Johor, Selangor, KL)

## APPENDIX 4.5

 <p style="text-align: center;"><b>PROFIL KEMUDI</b> PERTUBUHAN KESEDARAN MELAYU DAN ISLAM</p> <p style="text-align: center;">1/24</p>	<h3>TOPIK</h3>																			
	<table border="0" style="width: 100%;"> <tr><td>1. Sijil Pendaftaran</td><td style="text-align: right;">3</td></tr> <tr><td>2. Visi dan Misi</td><td style="text-align: right;">3</td></tr> <tr><td>3. AJK Pertubuhan</td><td style="text-align: right;">4</td></tr> <tr><td>4. AJK Seri Kemudi</td><td style="text-align: right;">4</td></tr> <tr><td>5. Program &amp; Aktiviti</td><td style="text-align: right;">5</td></tr> <tr><td>6. Modul '10 Tonggak Melayu Bersendi Kitabullah'</td><td style="text-align: right;">11</td></tr> <tr><td>7. MOU Kemudi &amp; IAIN Sultan Maulana Hasanuddin, Banten</td><td style="text-align: right;">19</td></tr> <tr><td>8. Cadangan Aktiviti KEMUDI 2018</td><td style="text-align: right;">20</td></tr> <tr><td>9. Buku-buku karangan Puan Pengerusi</td><td style="text-align: right;">22</td></tr> <tr><td>10. Sumbangan/Derma untuk KEMUDI</td><td style="text-align: right;">23</td></tr> </table>	1. Sijil Pendaftaran	3	2. Visi dan Misi	3	3. AJK Pertubuhan	4	4. AJK Seri Kemudi	4	5. Program & Aktiviti	5	6. Modul '10 Tonggak Melayu Bersendi Kitabullah'	11	7. MOU Kemudi & IAIN Sultan Maulana Hasanuddin, Banten	19	8. Cadangan Aktiviti KEMUDI 2018	20	9. Buku-buku karangan Puan Pengerusi	22	10. Sumbangan/Derma untuk KEMUDI
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