
Title	Reinstating Malay manuscripts as cultural heritage through locating personal manuscripts collections and re-discovering the art of manuscript recital of the Malay community in Singapore: Final report
Author(s)	Sa'eda Buang and Kartini Anwar

Copyright © 2020 National Heritage Board, Singapore

Sa'eda Buang & Kartini Anwar. (2020). *Reinstating Malay manuscripts as cultural heritage through locating personal manuscripts collections and re-discovering the art of manuscript recital of the Malay community in Singapore: Final report*. National Heritage Board, Singapore.

Heritage Research Grant – 2018

Final Report

IRB-2019-01-005-02

Reinstating Malay manuscripts as cultural heritage through locating personal manuscripts collections and re-discovering the art of manuscript recital of the Malay community in Singapore

Dr. Sa'eda Buang (Principal Investigator)
National Institute of Education – Nanyang Technological University

Dr. Kartini Anwar (Co-Principal Investigator)
National Institute of Education – Nanyang Technological University

Table of Contents

1	Research Background	3
2	Research Objectives	4
3	Brief Literature Review	4
4	Methodology	5
	- Types of Artefacts	7
	- Sampling Data	7
	- Data Analysis	9
	- Challenges of Covid-19	9
5	Research Limitations	9
6	Results and Discussions	9
	- Research Question 1 and Findings	9
	- Research Question 2 and Findings	12
7	Conclusion	14
	References	15
	Appendix 1 Research Poster	18
	Appendix 2 Research Information Sheet & Consent Form	19
	Appendix 3 Interview Question (Malay version)	25
	Interview Question (English version)	26
	Appendix 4 Photographs of Selected Manuscripts	28
	Appendix 5 List of Manuscripts of Participants	31

Acknowledgement

Our sincere gratitude to National Heritage Board that has generously funded this research project. We also wish to extend our appreciation to National Institute of Education-Nanyang Technological University for supporting this research project. A special mention to our research participants who have warmly welcomed us into their homes and shared with us their manuscripts and invaluable stories. To our Research Assistants and informants, thank you for your assistance.

1. RESEARCH BACKGROUND

The Malay community, with its culture and traditions, has been an integral part of Singapore narratives. As the nation grows and further strengthens its identity as one inclusive people, the need to know, understand and appreciate each community's heritage and traditions, in this case the Malay manuscripts and the art of manuscript reading/recital, become increasingly important. This research project not only will add value to the present pool of resources on Malay culture and traditions but it will close the information gap that exists in between the spectrum of such resources and knowledge.

The "Malay manuscripts" in this research project refers to written works on *hikayat* (legend), *syair* (poem), *kitab* (book), *kanun* (law), *salasilah* (geneology), and other aspects of life and Malay civilization, copied from oral tradition. The Malay manuscripts are mostly written in *Jawi*, an adapted Arabic script with five additional non-Arabic letters to suit the tongue of the Malays, prior to the advent of printing in Malacca and Singapore in 1817. As *Jawi* was brought to the Malay Archipelago with the coming of Islam in the 10th century, it is believed that Malay manuscripts have been produced since then or much earlier in the 7th century (Fatimi 1963:69; al-Attas, 1969: 11). The production of Malay manuscripts was thriving in Singapore particularly when printing machine was brought to Singapore in 1817 and Singapore became the centre of Malay literary scene in the 19th century

and until the middle of 20th century. Many families kept Malay manuscripts, particularly those handwritten, as family heirloom to be read for leisure and handed down from generation to generation. To investigate whether such practice is continually observed until today is the focus of this research.

The reading of manuscripts was frequently done as communal activities by individuals with the special talent in storytelling, singing and/or playing musical instrument (Mustafa Mohd Isa 1984). For instance, a *syair* (a poem with many stanzas that tell a complete story) was usually recited in a variety of popular melodies such as "Selendang Delima" or *bangsawan* (opera), "Dandan Setia" and "Narasi" to attract and maintain the attention of listeners (Zurinah Hassan 2009). To uncover whether the art of manuscript reading is known and practiced by the contemporary Malay community is another aim of this research.

To ensure that the data on Malay manuscripts, its collection practices and the art of manuscript recital or reading amongst the urban Malay community of today is timely collected is the main rationale of this proposed research project. Specifically, It is to close the gap between the available data of the early 20th century Singapore and the contemporary nation-state. With the number of *Jawi* literate getting smaller and swift urbanization process that necessitates the community to move from more spacious *kampung* residences to smaller size flats or apartments and therefore reduction or loss of space for personal manuscript

collections, this research project is therefore necessary.

2. RESEARCH OBJECTIVES

This research project has two primary objectives; namely, a) to collect data on *Jawi* manuscripts kept personally at homes by families and individuals, and b) to gather information on the special skills required for the reading and/or recital of manuscripts known by the community.

In order to achieve the two research objectives mentioned above, the following research questions are posited.

1. Do the Malays in Singapore still keep Malay manuscripts in their homes?
 - i. Why do they keep the manuscripts?
 - ii. What are the information and physical details of the manuscripts that they keep?
 - a. Title, name of author, name of scribe, publisher, place of publishing, year of publishing, printer (if relevant)
 - b. Physical description of the manuscript, including watermark, illumination details
 - c. The content of the manuscripts
2. Do the Malays in urban Singapore practice the art of reading/reciting Malay manuscripts?
 - i. How do they read/recite the manuscripts?

- ii. What melody and special techniques do they use in reading/reciting the manuscripts?

3. BRIEF LITERATURE REVIEW

For centuries, the Malay language had been the means of communication within a certain ethnic group, a vehicle of trade, culture and religious communication among the linguistically varied population of the Archipelago (Al-Attas, 1972, Asmah Haji Omar, 1991). *Jawi*, a modified Arabic script has a special place in Islamic writings of the Malay people. It became prominent with the spread of Islam and serves as the gateway to understanding the Quran and religious concepts. As early as the 15th century, *Jawi* script was used as a medium of expression such as in royal correspondences, decrees, legal digests and literary works written in Malay (which previously existed and spread orally). Malay had also emerged as lingua franca and widely understood by port merchants in Malacca.

Jawi was not only used among the ruling class, nobility, religious scholars but also by the common people through literacy. The expansionist policy of colonial powers and the interest in scholarly study of Malay literature in the early 19th century had contributed to the systemization and cataloging Malay manuscripts and further development of literary research (Braginsky, 2004). The extensive collection of Malay manuscripts written in *Jawi* scripts shows the richness and depth of the Malay civilization and its

literary tradition. The *Jawi* written texts took on a more sophisticated form and this highlights the development of literacy among its people.

The advent of printing culture in the late 19th century give rise to the production of Malay texts. According to Proudfoot (1993), the *Jawi* books of *syair* verse that constitute popular literature was the staple of the commercial printers. Print technology also facilitated the construction of colonial knowledge about the Malay community. A diverse offering of genres and reading materials grew rapidly as consumption increases. Malay newspapers and magazines printed in *Jawi* became the indicator of literacy among its people and influencers of social and political thoughts. It offered contents related to religion and current affairs.

In the early 20th century, these materials also include film reviews, political satire, eroticas as well as advertisements that sought to influence the lifestyles of local community through the introduction of new or foreign products. The upsurge in consumption of such materials provides insights into the development of Malay modernity and identity.

Towards the end of the 20th century, *Jawi* scripts gradually lost its significance as Roman scripts has started gaining prominence in the promotion of Malay language and identity. As a result, *Jawi* literacy is reduced from the larger sphere of communal socialization to the sphere of limited audience - for personal consumption and collection.

According to Hirman (2016: 81), the total number of *Jawi* manuscripts published in the Malay Archipelago,

including Singapore, from 1800 to 1999 that are kept at the National Library of Singapore is 515. Earlier, Azhar and Nor-Afidah (2007) listed 164 *hikayat* and *syair* that are collected and housed in the National Library. This research project has uncovered manuscripts that are not available in the library. Such findings will definitely be useful additions to our library collection, which can later be referred to by researchers and general readers.

Jawi script bears testimony as a medium to promote Islamic teachings, a vehicle to promote Malay language and culture enhancement. It has played an important role in shaping the identity and cultural heritage of the Malay community in Singapore. It is therefore imperative to embark on research project that would explore and re-discover personal *Jawi* manuscript collection. It also forms a collective effort to preserve our appreciation of Malay language and the community's social prominence in modern Singapore.

4. METHODOLOGY

This research project employs qualitative approach of cultural ethnography, with a purposive sampling plan. The partial ethnography or "ethnographic perspective" (Green & Bloome 1997: 183) approach is used in this study. Partial ethnography is viewed as a more focused approach than full ethnography; the former studies particular aspects of everyday life such as examining the role of Malay manuscripts in supporting the inculcation of Malay cultural traditions such as in collecting the manuscripts and maintaining the art of manuscript recital.

Purposive sampling is designed to extract important, relevant and directed information from a particular group of subjects with certain field knowledge or characteristics to answer the purpose of a study (Cohen, Manion & Morrison, 2007). In the case of this research project, a group of subjects with the knowledge of Malay manuscripts and the art of manuscript recital was selected. The reading of *Jawi* manuscript requires individuals with *Jawi* literacy. Therefore, the research participants might primarily be graduates of a Malay school or *madrrasah*, and therefore 48 years old and above. This age category is determined by taking into account the year Malay schools were closed in Singapore, viz. 1986, that the subjects could have been 16 years old upon reaching secondary 4 in 1986, and plus the 32 years gap between 1986 and 2018. Both male and female subjects are included. The prerequisites of research respondents are therefore ethnic Malay, 21 years old and above and own or keep manuscripts as personal collection. The ability to read *Jawi* is not a prerequisite. However, more often than not and as has been discovered from this research, manuscript owners are most likely able to read *Jawi* (See Table 5).

A total of 100 respondents is the target of this research in order to ensure data collected is sufficiently representative of the Malay community at large. To begin, the sampling was recruited from weekly evening religious classes held at mosques frequently attended by congregation of the said age group. With the permission of the mosques committee and the religious

teachers of classes visited, the researchers held a short 15-minute briefing about the research project before or after a religious class was held in a mosque. During the briefing, the researchers distributed research posters that include information of the research and contact information of researchers. A sample of the research poster is appended as Appendix 1.

Social media has also been utilised to secure research participants. A Facebook account was created for this purpose. However, Facebook medium has been less popular and in the context of this research, it was not able to attract enough research participants.

Before embarking on data gathering, the proposal of this research project and relevant documents including interview questions were submitted to the Nanyang Technological University-Institutional Review Board (NTU-IRB) for review and approval.

Prior to the interviews, the participants were informed about the objective of the research, purpose and the procedures of the interview, and were asked to sign the relevant consent forms to indicate their agreement to participate and have the interviews recorded. The participants were also notified of the option to withdraw anytime throughout the interview process, in compliance with the research ethics guidelines of the NTU-Institutional Review Board. Relevant participants were also requested to sign the consent form indicating their agreement to be audio or video recorded for their *syair* recital. A token of S\$5.00 NTUC voucher was disbursed to compensate for their time and

effort. A copy of the information sheet and consent form for the research is appended as Appendix 2.

In gathering data, various research instruments are used. The research instruments include semi-structured interviews with the respondents and audio-recorded artefacts such as the respondents' reading and recitation of Malay manuscripts.

In total, there are 25 interview questions that can be divided into three parts, viz., the introductory, key and ending questions. Introductory questions include basic questions such as the participants' age, educational background, their type of residence, and proficiency in reading *Jawi*. Key questions are further divided into 2 parts, viz. the participants' direct experience with manuscripts (13 questions), and the participants' knowledge of manuscripts and *syair* reading by the Malay community in Singapore then and now (six questions). Two ending questions mark the end of the research interview. Ending question was question that provided opportunities for the participants to provide extra information that had not been elicited by the key interview questions or thoughts that had not initially occurred to them. The ending question is also used to gather recommendation from the participants for new research respondents. A copy of the interview question is appended as Appendix 3.

Other data gathering tools include audio-recording, taking fieldnotes and photographs of the Malay manuscripts

kept in the homes or dedicated places of the participants. Sample of photographs of the manuscripts kept at home is appended as Appendix 4.

Types of Artefacts

Two types of artefacts are collected in this study, viz. the *Jawi* manuscripts and research participants' reading/recitation of the manuscripts. Information and physical details of the manuscripts are noted.

For annotation of each manuscript, permission of the participants was sought to allow the manuscripts to be borrowed for 3 months for annotation to be done. Extra care was taken to ensure that the manuscripts are handled carefully and properly. The researchers and Assistant Researchers had undergone a professional training in proper handling of manuscripts. The researchers also accessed research participants' reading/recital (audio recording of reading and/or recitation) to search for melody, rhythm and technique they used in reading/reciting the manuscripts.

Sampling data

The following sampling data (Table 1 to 5) depicts the participants' gender breakdown, type of residence, educational level, proficiency level in reading *Jawi* and place/source of *Jawi* training.

Gender	No. of participants
Male	46
Female	55

Table 1. Participants by Gender. N: 100

Age group	No. of participants
20-29	4
30-39	10
40-49	10
50-59	22
60-69	25
70-79	27
80-89	2

Table 2: Participants by Age Group. N: 100

Based on Table 2, those above the age of 50 forms the bulk of the total number of participants, viz. 76 percent.

Type of Housing	No. of participants
Rented Flat	1
HDB 1-Room	2
HDB 3-Room	15
HDB 4-Room	34
HDB 5-Room	20
HDB Exec Apt	10
HDB Maisonette	4
Pte Apt/ Exec Condo	4
Landed Property	10

Table 3. Participants by Type of Housing. N: 100.

Based on the above Table 3, respondents living in HDB 3-room, HDB 4-room and HDB-5 room forms the majority of the research participants, viz., 69 percent.

Educational Levels	No. of participants
Primary (Malay/English/Madrasah)	9
Secondary (Malay/Madrasah/ Technical)	12
O Levels/ N Levels	10
A Levels	12
Diploma	18
Degree	24
Masters	13
PhD	2
	100

Table 4. Participants by Educational Levels. N: 100

<i>Jawi</i> reading proficiency	No. of participants
Fluent	85
Less fluent	14
Unable to read	1

Table 5. *Jawi* Reading Proficiency of Participants. N: 100.

From the 99 research participants who are proficient to read *Jawi* (see Table 5 above), the following Table 6 reflects the place and source of training they received in reading and writing *Jawi*.

Places in learning <i>Jawi</i>
Malay vernacular school/ Madrasah
Weekend religious classes, religious centres
Home learning & parents supervision
Self-study

Table 6. Place and Source of *Jawi* Training of Participants. N: 99.

Data analysis

The data sources for this project comprises of the following:

- Transcribed interviews
- Fieldnotes
- Research participants' artefacts

Data analysis has been a developmental process that started with data collection. In tune with the cultural and sociological data gathered, this research project analyses data through interpretation of oral descriptions and recitations, and/or logical analysis of information to discover themes, specific classifications, similarities, and differences.

Challenges of Covid-19

Towards the end of March 2020, Covid-19 virus pandemic increasingly enveloped the whole globe including Singapore. Due to the tremendous negative impacts of the virus on health and life, a Circuit-Breaker (CB) measure was enforced by the state to reduce drastically physical interactions and induce social distancing. Methodology protocol of this research project was affected. Face-to-face interview was prohibited and to be replaced by online forms of communication such as online conferencing, telephone interviews and email interviews. As the data collection protocol of this research has changed, a new application involving new interview methods had to be made to the NTU IRB Research Ethic Committee. The new IRB application also included an extension of the end of research project date as more time was needed to inform the participants of the new interview protocol and brief them of the safety of the methodology. In

addition, before the grant of the new IRB application, all data collection processed must ceased.

5. RESEARCH LIMITATIONS

As the number of individuals who are *Jawi* literate is diminishing, it has posed a challenge for this research project to employ research assistants who can read *Jawi* manuscripts well. This challenge has been amplified because Malay manuscripts in *Jawi* used classical version of *Jawi* spelling and terminologies that are no longer or rarely used. However, these challenges were overcome as the researchers are experts in the fields of *Jawi* orthography and Malay manuscripts. Another challenge was in getting collectors to allow their manuscripts to be borrowed by the researchers for 3 months. For such collectors, the duration of borrowing was shortened, and/or the researchers took photographs of the manuscripts and its pages for annotation.

6. RESULTS AND DISCUSSION

In this section, initial research results are presented in three parts to discuss the three research questions. Data for the three research questions were accrued from relevant interview questions.

Research Question 1 and Findings

First research question posits 1) Do the Malays in Singapore still keep Malay manuscripts in their homes?

The answer to the above research question is in the affirmative. All respondents have kept Malay manuscripts in their homes despite some of them

having to live in relatively smaller units, viz. 3 percent in rented flat and HDB 1-Room, 15 percent in HDB 3-Room and 34 percent in HDB 4-room units (see Table 2). Due to lack of space, the participants keep their manuscript collection in boxes in their bedroom and/or the kitchen.

Research Question 1 (i) and Findings

While Table 1 conclusively proves that the Malays in Singapore still keep manuscripts in their homes and therefore has met Research Objective 1, this research probes further to find out reasons for their action. Subset to Research Question One are two questions whose answers will shed light on the participants' rationale(s) for keeping the manuscripts although their living spaces are shrinking. The first subset Questions is i) why do they keep the manuscripts? The participants offered the following rationale(s) (see Table 7 below) for continually conserving their manuscripts despite their shrinking home sizes and life-style changes due to urbanization. Most of them used to live in more spacious *kampung* houses but have been willing to bring along their manuscripts when they had to move out to flats with smaller area sizes when Singapore underwent rapid urbanization process in the 70s. This data is accrued from Interview Question: 9) Why do you still keep the manuscripts until now?

Responses	Age group			
	20s – 40s	50s – 60s	70s – 80s	Total
As cultural heritage/historical & Aesthetic value	6	13	7	26 [21.8%]
Sentimental value – a gift, family heirloom, special memory	7	16	6	29 [24.4%]
Content value (knowledge still relevant, useful, for reference)	15	18	19	52 [43.7%]
Pragmatism (for performances, source of income)	1	2	3	6 [5.0%]
Interest as collector (hobby)	2	3	1	6 [5.0%]

Table 7. Reasons for conserving manuscripts. N: 100.

Based on Table 7 above, the participants paid particular attention to the content value (43.7 percent), sentimental value (24.4 percent) and, cultural and historical heritage values (21.8 percent) of the manuscripts. This finding corresponds with Table 8 below that reflects the participants' responses on Interview Question 22) Should manuscripts be kept and the art of manuscript/*syair* recitation be preserved by the Malay community? The participants were allowed to give more than one response for interview Question 22.

Rationales	No. of responses	%
Cultural Heritage (<i>pusaka/warisan/ budaya/ tamadun/ khazanah/ history/ sejarah</i>)	86	51.2
Preservation of <i>Jawi</i>	29	17.3
Identity (<i>jati diri/ pride / kebanggaan</i>)	22	13.1
Intellectual Tradition (content / moral values)	18	10.7
Religion and religious heritage	9	5.4
Sentimental value	4	2.3
	168	

Table 8. Participants' rationales for the preservation of manuscript and *syair*/manuscript recitation by Malay community. N: 168.

However, while content value of the manuscripts was a strong reason for keeping manuscripts as the participants' own personal collection, Table 8 depicts cultural heritage as a primary reason for the manuscripts to be kept at communal level by majority of the responses (51.2 percent). Similarly, while sentimental value has been recognised as a valid personal reason by 24.4 percent of respondents (Table 7), it has not been seen as a critical reason at societal level. Only 2.3 percent responses reflect this sentiment (see Table 8). An interesting finding of this research is that the community has strong emotional and cultural association with *Jawi* scripts.

Research Question 1 (ii) and Findings

This part discusses Research Question 1 (ii) What are the information and physical details of the manuscripts that they (the

participants) keep? Information here refers to the content of the manuscripts.

From the participants, this research has accumulated 264 manuscript titles, with repeat titles, owned by them. The list of titles kept as personal collection is appended as Appendix 5. Out of 264 titles, most titles collected or kept are on religion (67.4 percent) and literature (24.4 percent) as reflected in Table 9 below.

Types	No.	%
On religion	178	67.4
Literature	59	24.4
Language	9	3.4
General Affairs	6	2.3
Books on education	5	1.9
Genealogy	3	1.1
Entertainment	2	0.8
Recipe	1	0.4
Journal	1	0.4
Total	264	

Table 9. Types of manuscripts kept by participants. N: 264

Books on Religion by Content	No.	%
Tasawuf (Sufism)	56	26.8
Fiqh (jurisprudence)	43	20.6
Tauhid (foundation of belief)	32	15.3
Ibadah (rituals)	27	13.0
Quran	12	5.7
Prayers (devotions)	12	5.7
Hadith (traditions of the Prophet)	8	3.8
Doa (Incantations)	6	2.9
Akhlak (Character development)	5	2.4
Mysticism	4	1.9
History	4	1.9
	209	

Table 10. Books on religion by content owned by participants. N: 209

Table 10 above depicts most popular content types of books on religion owned by the participants. Contents relating to *tasawuf* or Sufism (26.6 percent) and *fiqh* or jurisprudence (20.6 percent) make up the most number of types of religious books kept by the respondents. Sufism is a body of knowledge complimentary to faith and jurisprudence. It is the way to know and be near the Creator (Kamus Dewan online, 2017). A note when reading Table 9 and Table 10: although the number of books on religion owned by the respondents (Table 9) is 178, however, content of a book can be made of more than one type. For example, one religious book may deal on faith and jurisprudence. Therefore, Table 10 indicates 209 content types of books on religion kept by the participants. This research has scrutinised each book and captured dominant content type(s) of any particular title.

Title	No. of owners
Kitab Perukunan	16
Hidayat us-Salikin Hidayat us-Salikin	9
Aqidah ul-Najin	7
Qisas ul-Anbiya	6
Kitab Manakib Sheikh Abdul Qadir Jailani	6
Bidayat ul-Hidayah Bidayat ul-Hidayah	5
Hikayat Abdullah	5

Table 11. Most popular titles owned by participants.

Based on Table 11, except *Hikayat Abdullah*, most popular titles owned by the participants are *kitab kuning* collection. *Kitab Kuning* (yellow kitab) are a collection of adapted religious books in Arabic, translated and copied by traditional Malay scholars of 17th and 18th century such as Sheikh Daud al-Fatani,

Zainal Abidin bin Muhammad al-Fattani and others. They are still being used in religious classes in Singapore and South East Asia.

Research Question 2 and Findings

This part discusses the findings of Research Question 2 on whether the Malays in urban Singapore practice the art of reading/reciting Malay manuscripts. This research has solicited the participants' perception on this question and their perceptions are reflected on Table 12 below.

Participants' perception	No. of participants
Yes, then and now	11
No longer practiced and only in the past (70's and earlier)	44
No longer practiced, but there is an emerging trend now	13
Not sure	24
No response	8

Table 12. Participants' perception on *syair*/manuscript recitation practice by urban Malay community

Based on the participants' perception as reflected in Table 12, most of them (57 percent) believed that *syair* and/or manuscript recital has no longer being practiced by the contemporary Malay community. The percentage is higher if the figure from 'not sure' responses is added. However, based on the responses this research has extracted on the participants' own practices, ability and knowledge on *syair* and/or hikayat

recitation, 77 percent of respondents affirmed that at least they were in the know of and could recognise *syair* melody (see Table 13 below). Some participants were able to hum at least a *syair* tune.

Responses on <i>syair</i> /hikayat recitation	Percentage of responses
Know of / can recognise <i>syair</i> tune	77
No knowledge of <i>syair</i> and its tune	20
No response	3

Table 13. Participants' knowledge of *syair*/hikayat recitation

This research has also been able to extract information from the participants on various *syair* melodies practiced in Singapore. Ten *syair* melodies have been identified being practiced in Singapore and the most popular is “Selindang Delima” melody (see Table 14 below).

Melody	No. of respondents
Irama Selendang Delima (Most popular in Singapore)	10
Irama Narasi	6
Irama Siti Zubaidah	3
Irama Tambang Begawan	2
Irama Perang	3
Irama Dodoi	3
Irama Batu Belah	2
Irama Hiasan	2
Irama Senandung	2
Irama Burung	1

Table 14. *Syair* melodies practiced in Singapore.

Based on Table 14, ten participants indicated of their knowledge of “Selindang Delima” melody. At least one participant

knew and practiced “Irama Burung” melody. Only ten respondents, from as young as 30 years old to the golden age of 89 years old, were willing to demonstrate their *syair* recitation. The following Table 15 reflects the gender, age of respondents and the *syair* melodies that they were able to recite. Six respondents aged 70 years old and above were willing and have the skills to do *syair* recitation. However, the younger respondents are skillful in reciting six and more *syair* melodies. They have shared with researchers of their experiences in learning the craft professionally.

Gender	Age	<i>Syair</i> Melody	Total
F	73	Irama Selendang Delima	1
M	35	Irama Selendang Delima Irama Narasi Irama Siti Zubaidah Irama Tambang Begawan Irama Perang Irama Dodoi Irama Batu Belah Irama Hiasan Irama Senandung	9
F	30	Irama Selendang Delima Irama Narasi Irama Siti Zubaidah Irama Tambang Begawan Irama Perang Irama Dodoi Irama Batu Belah Irama Hiasan Irama Senandung	9
F	70	Irama Selendang Delima	1
F	73	Irama Narasi (yang dirakam)	1
F	47	Irama Narasi (yang dirakam)	1
M	89	Irama Selendang Delima	1

M	71	Irama Narasi (Menderas) Irama Selendang Delima	2
F		Irama Selendang Delima Irama Narasi Irama Siti Zubaidah (belum mahir) Irama Perang Irama Burung Irama Dodoi	6
M	73	Irama Selendang Delima	1

Table 15. Participants' knowledge of *syair* recitation. N: 10.

An interesting finding of this research is that *syair* recitation was not only performed during weddings, formal or informal performances or for family events, but in Singapore context, also in religious classes. Some respondents shared that they have attended religious classes that used manuscripts such as *Kitab Kuning* (a collection of religious books translated and compiled by traditional Malay scholars of 17th and 18th century) including *syair* of religious content. When teaching using *syair* texts, the religious teachers would recite in using one of the *syair* melodies. The students have been even instructed to recite in chorus with the teacher by using a *syair* melody.

Another interesting finding is that *syair* might have also been recited during mystical-medicinal occurrences. A 72-year-old respondent shared his personal experience that took place in 1950's. He had the opportunity to accompany his mother and a Peranakan woman to a shrine in a temple in Jalan Ulu Siglap, near Jalan Jamal. He witnessed a Baba shaman/priest used a *syair* melody when giving consultation to the Peranakan woman, his patient.

Note: After securing the written approval of the participants, this research has audio and video recorded their *syair* recitation. The audio and video recordings will be submitted to NHB in different folders for NHB's reference.

7. CONCLUSION

Based on data collected by this research mainly through interviews, the research is conclusive in its responses to Research Question 1 and 2. The conclusions are as follows.

This research concludes that the Malays in Singapore still keep Malay manuscripts in their homes as their personal collection. Despite shrinking house sizes in Singapore, the Malays have been and are still collecting copies of Malay manuscripts as personal collection primarily to preserve cultural and religious heritage which they considered as part of their identity. *Jawi* and *Jawi* manuscript are also considered as part of their identity, cultural history and intellectual tradition.

In relation to Research Objective One, this research observes that there is an emergence of and conscious effort by individuals and groups of learners to read and preserve *Jawi* manuscripts, particularly of religious tracts, *Kitab Kuning*.

Another conclusion of this research is that the urban Malays in Singapore do practice the art of reading or reciting Malay manuscripts, particularly *syair*. This research also observes that there has been an emergence of younger section of the

community to preserve and promote the art of *syair* recital. Ten *syair* melodies have been identified as being practiced in Singapore.

As a final summation, this research has conclusively achieved its two research objectives.

REFERENCES

Abdullah bin Abdul Kadir Munshi (1939). *Hikayat Abdullah*. Singapore: Malaya Publishing House.

al-Attas, S.M.N. (1969). *The Correct Date of the Terengganu Inscription*. Kuala Lumpur: National Museum Malaysia.

al-Attas, S.M.N. (1972). *Islam dan Sejarah Kebudayaan Melayu*. Kuala Lumpur: Universiti Kebangsaan Malaysia.

Amat Juhari Moain (1996). *Perancangan bahasa: Sejarah Aksara Jawi*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Asmah Haji Omar (1991). *Bahasa Melayu abad ke-16; Satu analisis berdasarkan teks Melayu Aqa'id al-Nasafi*. Kuala Lumpur Dewan Bahasa dan Pustaka.

Azhar Ibrahim Alwee & Nor-Afidah Abd Rahman (2007). *Aksara: the Passage of Malay Scripts – a select bibliography*. Singapore: National Library Board.

Braginsky, V. (2004). *The Heritage of Traditional Malay Literature*. Leiden: KITLV Press.

Chelliah, D.D. (1960). *A History of Educational Policy of the Straits Settlements*. Kuala Lumpur: The Government Press.

Cohen, L., Manion, L., & Morrison, K. (2007) *Research methods in education* (6th ed.). London: Routledge.

Ding, C.M. (1994). Raja Aishah Sulaiman dan Imej Pengarangnya, *Jebat*, vol. 22, 111-136.

Fatimi, S.Q. (1963). *Islam comes to Malaysia*. Kuala Lumpur: Malaysian Sociological Research Institute.

Green, J. L. & Bloome, D. (1997). Ethnography and ethnographers of and in education: a situated perspective. In Flood, J.; Heath, S. B.; Lapp, D. (Ed.). *Handbook for literacy educators: research in the community and visual arts*. New York: Macmillan

Hirman Mohamed Khamis (2016). Pelestarian Tulisan *Jawi* di Singapura. Universiti Putera Malaysia. Unpublished PhD thesis.

Kartini Anwar (2017). *Pemikiran dan Gaya Mengarang Raja Ali Haji*. Kuala Lumpur: Dewan Bahasa & Pustaka.

Marsden, W. (1814). *Grammar of the Malayan Language*. London: White, Cochrane & Co.

Mohd. Said bin Haji Sulaiman (2002). *Buku Katan Kamus Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Munsi Muhammad Ibrahim (1895). *Kitab Pemimin Johor*. Johor: s.n.

Mustafa Mohd Isa (1984). *Penglipur Lara Melayu*. Petaling Jaya: Fajar Bakti Sdn. Bhd.

National Library Board, Singapore (2007). *Aksara: the Passage of Malay Scripts Exhibition*, <http://exhibitions.nlb.gov.sg/aksara/web/AKSARA-Interactives.html>, accessed on 1 May 2007.

Perpustakaan Negara Malaysia (2012). *The legacy of Malay manuscripts*. Kuala Lumpur: National Library of Malaysia.

Raja Ali Haji (2005). *Bustan al-Katibin*. Kuala Lumpur: Yayasan Karyawan.

Raja Haji Muhammad Tahir (1928). *Renchana Melayu*. Singapore: al-Ahmadiyah Press.

Rosnani Suni (2004). Pendidikan Sastera Melayu di Singapura. Nanyang Technological University, National Institute of Education. Unpublished MA thesis.

Sa'eda Buang (2018). Hikayat Badrul Muiin. In *Tales of the Malay World Manuscripts and Early Books*. Singapore: National Library Board.

Sa'eda Buang (2010). Muslim Education and Globalization: the Re-(de)positioning of Languages and Curriculum Content in Southeast Asia, in Vaish, V. (Ed) (2010). *Globalization of Language and Culture in Asia – the Impact of Globalization Processes on Language*. London: Continuum.

Sa'eda Buang (2009). The Evolution of Madrasah School System in Singapore: With Special Emphasis on its Curriculum Development. Nanyang Technological University, National Institute of Education. Unpublished PhD thesis.

Winstedt, R.O. (1952). *Malay Grammar*. Oxford: Clarendon Press.

Zainal Abidin Ahmad (Za'ba) (2009). *Rahsia Ejaan Jawi*. Ditransliterasi dan diperkenalkan oleh Asmah Haji Omar.

Kuala Lumpur: Dewan Bahasa dan Pustaka.

Zurinah Hassan (2009). Interpretasi, <http://zurinahhassan.blogspot.sg/2009/05/variati-lagu-syair-melayu.html>, accessed on 13 Jan 2018.

Sample of Research Poster



IRB reference number: IRB-2019-01-005

We are currently looking for Malay participants/respondents for a research project conducted by National Institute of Education-Nanyang Technological University, entitled:

“Reinstating Malay manuscripts as cultural heritage through locating personal manuscripts collections and re-discovering the art of manuscript recital of the Malay community in Singapore”

If you are above 21 years old and have or keep Malay manuscripts and/or rare books in Jawi as personal collection, we need you for our interview.

Please contact:

**Principal Investigator, Dr Sa’eda Buang - telephone no. 67903522,
saeda.buang@nie.edu.sg**

Co-Investigator, Dr Kartini Anwar - telephone no. 67903528, kartini.anwar@nie.edu.sg

**Research Assistant, Mr. Fauzan Arif bin Roslee - telephone no. 67903507,
arif.fauzan@nie.edu.sg.**

NTU-Institutional Review Board Tel: 65922495, Email: irb@ntu.edu.sg

Thank you for your cooperation.

Sample of Research Information Sheet and Consent Form

Study Information sheet

Name of PI: Dr Sa'eda Buang

Institution and contact details: National Institute of Education/Nanyang Technological University & saeda.buang@nie.edu.sg, Office Tel.: 67903522

IRB reference number: [IRB-2019-01-005](#)

Title of Study: Reinstating Malay manuscripts as cultural heritage through locating personal manuscripts collections and re-discovering the art of manuscript recital of the Malay community in Singapore.

Objective: This research project has two primary objectives; namely, a) to collect data on *Jawi* manuscripts kept personally at homes by families and individuals, and b) to gather information on the special skills required for the reading and/or recital of manuscripts known by the Malay community. A total of 100 respondents will be participating in this research study.

Procedures: This research study requires the participants to be interviewed. Prior to the interview, the participants will be informed of the research project objectives, the interview procedure, the participants's rights to refuse or withdraw, and that they are welcome to ask questions about the research at any time of the interview. With the permission of the participants, all interviews will be tape-recorded for transcription purposes and are expected to vary in length from 30 minutes to an hour. The interviews will be conducted in Malay language and/or English, depending on the participants' preferences. The participants will be interviewed in one single session, except if further clarification is necessary. During the interview, the participants may also be requested to demonstrate their reading and recitation of the Malay manuscripts that they hold in their home library. The participants' recitation/reading of the manuscripts will also be audio-taped. For the purpose of annotation of the manuscripts, permission of the participants will be sought to allow the manuscripts to be borrowed for 3 months for annotation to be done. Extra care will be taken to ensure that the manuscripts are handled carefully and properly. At the end of the loan period, the manuscripts will be returned to the participants. Photographs of the Malay manuscripts kept in the homes or dedicated places of the respondents will also be taken with the participants' permission. Each manuscript annotation will be sent to its relevant participant after the completion of this research study.

Right to Refuse or Withdraw: Participation in this research project is voluntary. Before the study begins, participants will be fully informed of what they will be asked to do and be allowed to ask any questions at any time that they might have about the study. Participants may refuse to participate or discontinue participation at any time of the interview or point of research without penalty.

Risks and Discomforts: This research project will impose no risk/harm to the participants. The NTU-Institutional Review Board (IRB) of Nanyang Technological University has reviewed the studies and determined that there are no anticipated risks, beyond those encountered in daily life, associated with participating in these studies. All interviews will be conducted at a safe and secure environment such as the homes or familiar premises of the participants.

Benefits: The participants will gain benefits from this research. Additional knowledge about the manuscripts that they hold in their home library such as classification and annotations of manuscripts will be provided by the researchers to the participants/owners of the manuscripts.

Compensation: The participants will receive no financial reimbursements for the interviews or loan of manuscripts. However, a shopping voucher worth \$5.00 as a token of appreciation will be issued to each participant at the end of interview.

Anonymous and Confidential Data Collection: To protect the confidentiality of participants, responses will be kept strictly confidential. Names and details of participants will not be disclosed. Selected anonymised examples will be used for teaching purposes. In the event of publication of this research, no personally identifying information will be disclosed.

Confidentiality of records: All data collected will strictly be used for the purpose of this research project and its publication only. Data collected, either in written, or audio format, will not be used for other purposes without the consent of the participants. The research team will have access to the records as well as university administrators if any questions arise. The data will be kept for not less than 10 years after the completion of research for the purposes of secondary data analysis, publication and teaching (anonymized items). Data not associated with a publication will be stored in the PI's office for 10 years after the project completion. Data associated with publication will be stored in the LIBRIS data verse for 10 years post publication. After the stipulated period, the data will be destroyed using confidential waste disposal techniques, as recommended by NTU.

Personal Data: By signing the Consent Form attached, you (*or your legally acceptable representative, if relevant*) are authorizing (i) collection, access to, use and storage of your "Personal Data", and (ii) disclosure to, and use and storage by, authorised service providers and relevant third parties, whether located in Singapore or overseas, for the purposes of the study.

"**Personal Data**" means data about you which makes you identifiable: (i) from such data; or (ii) from that data and other information which an organisation has or likely to have access.

Research arising in the future, based on this "Personal Data", will be subject to review by the relevant institutional review board.

Data collected are the property of **National Institute of Education** and **Nanyang Technological University**. In the event of any publication regarding this study, your identity will remain confidential.

Who to contact with questions: This research has been reviewed by and received ethical clearance from the NTU-Institutional Review Board, Nanyang Technological University, Singapore 639798. If you have any worries or queries about the research, please write to Dr

Sa'eda Buang, saeda.buang@nie.edu.sg, or call office telephone no. 67903522, Dr Kartini Anwar, kartini.anwar@nie.edu.sg, office telephone no. 67903528 or Mr. Fauzan Arif bin Roslee, arif.fauzan@nie.edu.sg, office telephone no. 62196076.

Should you have questions on participants' rights in the study, please contact:

NTU-Institutional Review Board
Research Integrity and Ethics Office
50 Nanyang Avenue, North Spine
NS4-05-92A
Singapore 639798
Email: irb@ntu.edu.sg

Consent Form

I have read, discussed and understand the information and procedures in the study information sheet attached to this consent form. My questions concerning the study have been answered to my satisfaction, and I acknowledge that I am participating in this study of my own free will. I understand that I may refuse to participate or stop participating at any time.

Consent to participate in the research

- Yes, I agree to participate in this research.
- No, I do not agree to participate in this research.

Name of Participant

Signature

Date

Translated version for reference

Lembaran Maklumat Kajian

Nama Penyelidik Utama: Dr Sa'eda Buang

Nama Institusi /Kontak: Institut Pendidikan Nasional/Universiti Teknologi Nanyang/ saeda.buang@nie.edu.sg, Tel. Pejabat: 67903522.

Nombor Rujukan IRB: [IRB-2019-01-005](#)

Tajuk Kajian: Meletakkan kembali manuskrip Melayu sebagai warisan budaya melalui koleksi manuskrip peribadi dan menemukan semula seni melisankan manuskrip dalam kalangan masyarakat Melayu di Singapura.

Objektif: Projek kajian ini mempunyai dua objektif utama iaitu; (a) untuk mengumpul data manuskrip *Jawi* yang disimpan secara peribadi di rumah oleh keluarga dan individu, dan (b) untuk mengumpul maklumat tentang kemahiran khusus yang diperlukan untuk membaca/melisankan manuskrip sebagaimana yang diketahui oleh masyarakat Melayu. Sebanyak 100 orang responden akan menyertai kajian ini.

Prosidur: Kajian ini memerlukan sesi wawancara dengan peserta. Sebelum wawancara dijalankan, peserta akan dimaklumkan tentang projek kajian, objektif kajian dan prosidur wawancara, hak peserta untuk menolak atau menarik diri. Peserta juga boleh bertanya apa-apa kemusykilan mengenai kajian ini pada bila-bila masa semasa sesi wawancara. Dengan persetujuan para peserta, semua wawancara akan direkodkan secara audio untuk tujuan transkripsi dan sesi ini dijangka mengambil masa selama 30 minit hingga sejam. Wawancara akan dijalankan dalam bahasa Melayu dan / atau Bahasa Inggeris, bergantung kepada keselesaan peserta. Peserta akan diwawancara dalam satu sesi sahaja, kecuali jika penjelasan lanjut diperlukan. Semasa wawancara, para peserta akan diminta untuk menunjukkan cara mereka membaca atau melisankan manuskrip Melayu yang mereka miliki. Gaya bacaan atau melisankan manuskrip ini juga akan dirakam secara audio. Persetujuan para peserta akan didapatkan untuk membenarkan manuskrip tersebut dipinjamkan selama 3 bulan untuk tugas-tugas anotasi. Manuskrip akan digunakan dan dijaga sebaik mungkin selama tempoh pinjaman dan dikembalikan semula kepada peserta pada akhir tempoh tersebut. Beberapa gambar yang menunjukkan tempat simpanan manuskrip di dalam rumah peserta juga akan dipetik setelah mendapatkan persetujuan daripada peserta. Selepas kajian ini selesai dilakukan, peserta akan diberikan anotasi manuskrip untuk setiap manuskrip yang mereka pinjamkan.

Hak untuk menolak atau menarik diri: Penyertaan dalam projek kajian ini ialah secara sukarela. Sebelum kajian bermula, para peserta akan dimaklumkan sepenuhnya mengenai apa yang mereka harus lakukan. Peserta juga dibenarkan untuk mengajukan sebarang pertanyaan yang berkaitan dengan kajian ini pada bila-bila masa. Peserta boleh memilih untuk teruskan atau menghentikan penyertaan pada bila-bila masa semasa wawancara sedang berlangsung tanpa dikenakan sebarang penalti.

Risiko dan Ketidakselesaan: Projek penyelidikan ini tidak akan menimbulkan sebarang risiko / bahaya kepada para peserta. Lembaga Penilai Institusi di Universiti Teknologi Nanyang (NTU-IRB) telah meneliti kajian ini dan menentukan bahawa tidak ada risiko yang akan timbul berbangkit daripada penyertaan peserta dalam kajian ini. Semua wawancara

akan dijalankan dalam persekitaran yang selamat seperti di rumah atau premis yang selesa kepada peserta.

Faedah: Daripada kajian ini, peserta akan memperolehi pengetahuan tambahan tentang manuskrip yang mereka miliki seperti penjenisan dan anotasi manuskrip yang akan disediakan oleh penyelidik.

Pampasan: Para peserta tidak akan menerima sebarang pembayaran atau pampasan berbentuk wang untuk wawancara atau pinjaman manuskrip. Bagaimanapun, baucer bernilai \$5.00 diberikan kepada setiap peserta yang diwawancara sebagai tanda penghargaan.

Pengumpulan Data dan Kerahsiaan: Untuk melindungi kerahsiaan para peserta, segala maklumat yang dikumpulkan daripada wawancara akan disimpan secara rahsia. Nama dan butiran peserta tidak akan didedahkan. Contoh-contoh pilihan yang bersifat anonim akan digunakan untuk tujuan pengajaran. Dalam hal penerbitan, maklumat peribadi tentang peserta tidak akan didedahkan.

Kerahsiaan rekod: Semua data yang dikumpul akan digunakan hanya untuk tujuan projek penyelidikan ini dan penerbitannya sahaja. Data yang dikumpul, sama ada dalam format bertulis atau audio, tidak akan digunakan untuk tujuan lain tanpa persetujuan peserta. Hanya penyelidik yang mempunyai akses kepada semua data yang dikumpulkan. Data ini akan disimpan selama tidak kurang daripada 10 tahun selepas selesai penyelidikan untuk tujuan analisis data sekunder, penerbitan dan pengajaran (item anonim). Data yang tidak berkaitan dengan penerbitan akan disimpan dalam pejabat Penyelidik Utama selama 10 tahun selepas tamatnya projek kajian ini. Data berkaitan penerbitan akan disimpan di perpustakaan (LIBRIS) *dataverse* selama 10 tahun pascapenerbitan. Selepas tarikh yang ditentukan, semua data akan dihapuskan melalui teknik penghapusan data rahsia yang disarankan oleh NTU.

Data peribadi:

Dengan menandatangani Borang Persetujuan yang dilampirkan, anda (atau wakil anda yang sah) mengizinkan (i) pengumpulan, akses, penggunaan dan penyimpanan "Data Peribadi" anda, dan (ii) penggunaan dan penyimpanan oleh pihak penyelidik yang diberi kuasa serta pihak ketiga yang berkaitan, sama ada di Singapura atau di luar negara, untuk tujuan kajian.

"**Data Peribadi**" bermaksud data mengenai anda yang membolehkan anda dikenal pasti: (i) daripada data tersebut; atau (ii) daripada data dan maklumat lain yang mana organisasi mungkin mempunyai akses.

Penyelidikan yang timbul pada masa hadapan yang berdasarkan "Data Peribadi" ini, adalah tertakluk kepada lembaga semakan institusi yang berkaitan.

Data yang dikumpul adalah milik **National Institute of Education** dan **Nanyang Technological University**. Sekiranya terdapat sebarang penerbitan mengenai kajian ini, identiti anda tetap dirahsiakan.

Sekiranya ada soalan, sila hubungi: Kajian ini telah disemak dan diberikan kebenaran etika oleh Lembaga Penilai Institusi (NTU-IRB), Universiti Teknologi Nanyang, Singapura 639798. Jika anda mempunyai sebarang kebimbangan atau pertanyaan tentang

penyelidikan ini, sila hubungi Dr Sa'eda Buang, saeda.buang@nie.edu.sg / telefon pejabat: 67903522, Dr Kartini Anwar, kartini.anwar@nie.edu.sg / telefon pejabat: 67903528 atau Fauzan Arif bin Roslee, arif.fauzan@nie.edu.sg / telefon pejabat: 62196076.

Sekiranya anda mempunyai soalan mengenai hak peserta/responden dalam kajian ini, sila hubungi:

NTU-Institutional Review Board
Research Integrity and Ethics Office
50 Nanyang Avenue, North Spine
NS4-05-92A
Singapore 639798
Email: irb@ntu.edu.sg

Borang Persetujuan

Saya telah membaca, membincangkan dan memahami maklumat dan prosedur dalam lembaran maklumat kajian yang dilampirkan pada borang persetujuan ini. Saya berpuas hati dengan jawapan kepada soalan-soalan yang saya ajukan mengenai kajian ini. Saya akur bahawa penyertaan saya dalam kajian ini ialah berdasarkan kehendak saya sendiri. Saya faham yang saya boleh menarik diri dan enggan menyertai kajian ini pada bila-bila masa.

Persetujuan untuk mengambil bahagian dalam penyelidikan

- Ya, saya bersetuju untuk mengambil bahagian dalam penyelidikan ini.
- Tidak, saya tidak bersetuju untuk mengambil bahagian dalam penyelidikan ini.

Nama Peserta

Tandatangan

Tarikh

Interview Questions (Malay)

SOALAN LATAR

bahagian pengenalan

- 1) berapakah umur Tuan/Puan pada tahun ini?
- 2) Apakah kelulusan tertinggi Tuan/Puan?
- 3) Rumah yang Tuan/Puan tinggal sekarang jenis berapa bilik?
- 4) Tuan/Puan boleh membaca *Jawi*?
 - Di mana Tuan/Puan/Cik belajar *Jawi*?
 - Bila Tuan/Puan belajar *Jawi*?

Soalan-soalan tentang responden dan manuskrip

Di bahagian ini, saya / kami ingin mengetahui lebih lanjut mengenai pengalaman Tuan/Puan yang berkaitan dengan manuskrip Melayu.

- 5) Apakah manuskrip/ salinan manuskrip/buku lama yang ada dalam simpanan Tuan/Puan? (tajuk & jenis – hikayat, syair, kitab-kitab kuning, salasilah, undang-undang lama, dll)
- 6) Berapa banyak manuskrip/buku lama yang ada dalam simpanan Tuan/Puan?
- 7) Bagaimanakah Tuan/Puan dapatkan manuskrip/buku-buku lama ini dan bila?
- 8) Mengapakah Tuan/Puan sedia menerima manuskrip/buku-buku lama tersebut? (sekiranya manuskrip didapati daripada seseorang).
- 9) Mengapakah sehingga kini Tuan/Puan masih menyimpan manuskrip/buku-buku lama ini?
- 10) Apakah perasaan ahli keluarga Tuan/Puan terhadap amalan Tuan/Puan menyimpan manuskrip ini?
- 11) Apakah yang akan Tuan/Puan lakukan kepada manuskrip/buku lama yang ada ini pada masa hadapan?
- 12) Bilakah Tuan/Puan membaca manuskrip/buku ini atau bilakah kali terakhir Tuan/Puan baca manuskrip ini?
- 13) Pernahkan Tuan/Puan membacakan/menceritakan kandungan manuskrip/buku ini kepada seseorang? Mengapa? Dalam situasi yang bagaimana? Sekiranya tidak, mengapa?
- 14) Adakah Tuan/Puan kenal/cam alunan syair? Bolehkah Tuan/Puan namakan sebarang alunan Syair? Sudikah Tuan/Puan dendangkan/bacaan syair kepada kami?
- 15) Pernahkan ahli keluarga Tuan/Puan membacakan manuskrip kepada Tuan/Puan? Sekiranya 'ya', siapa yang membacakan? Masih ingatkah tajuk dan jenis manuskrip yang dibacakan? Bilakah bacaan tersebut dilakukan?
- 16) Adakah manuskrip yang dibacakan itu ada dalam simpanan Tuan/Puan? Jika 'tiada', mengapa? Apa yang berlaku pada manuskrip tersebut?
- 17) Sekiranya manuskrip tersebut sudah dibuang, apakah perasaan Tuan/Puan terhadap perkara tersebut?

Pengalaman responden dengan amalan membaca manuskrip secara sosial

- 18) Berdasarkan pengalaman atau pengetahuan Tuan/Puan, tahukah Tuan/Puan akan amalan orang Melayu di Singapura membaca hikayat atau mendendangkan syair dahulu dan sekarang?
- 19) Pernahkah Tuan/Puan dengar akan pembacaan tersebut? Bila, di mana dan siapakah yang membacanya?
- 20) Pada pandangan Tuan/Puan, adakah masyarakat bandar di Singapura masih mengamalkan bacaan manuskrip Melayu? Bagaimana Tuan/Puan tahu akan hal ini?
- 21) Sekiranya 'tidak', mengapakah amalan sedemikian tidak dilakukan lagi?

- 22) Haruskah amalan menyimpan dan membaca manuskrip/hikayat/syair diteruskan dan dipertahankan di Singapura dan mengapa?
- 23) Apakah saranan Tuan/Puan untuk menggalakkan masyarakat Melayu menyimpan dan membaca manuskrip?

Soalan Penutup

- 24) Adakah Tuan/Puan tahu ahli keluarga/jiran/teman yang menyimpan dan/atau membaca manuskrip? Bolehkah saya dapatkan nama dan nombor kontak mereka?
- 25) Ada apa-apa lagi yang Tuan/Puan ingin tambah?

Terima kasih atas kesudian Tuan/Puan meluangkan waktu.

Interview Questions (English version)

Question 1: May I know how old are you this year?

Question 2: What is your highest qualification?

Question 3: How many rooms are there in the house that you are living now?

Question 4: Are you able to read *Jawi*? Where did you learn *Jawi*? When did you learn *Jawi*?

Question 5: What are the manuscripts that are in your keepsake? (Title & type – hikayat, syair, kitab-kitab kuning, genealogy, law)

Question 6: How many manuscripts do you have in your keepsake?

Question 7: How did you get these manuscripts and when?

Question 8: Why are you willing to receive these manuscripts? (If the manuscript was received from someone).

Question 9: Why do you still keep these manuscripts (value / legacy / function)? What are the feelings of your family members towards you practice of keeping these manuscripts? (Do your family support you or this practice is a problem for them? Can you explain a little bit more?)

Question 10: What will you do to the manuscripts in the future?

Question 11: What are the contents of these manuscripts? Can you explain it a bit?

Question 12: When was the last time you read these manuscripts?

Question 13: Have you ever read this manuscript to someone? If 'yes', can you please explain it further? Why did you do that? If not, why?

Question 14: Can you recognise any Syair melody? Can you name any syair melody? Could you demonstrate to us syair recital?

Question 15: Have any of your family members read the manuscripts to you? If 'yes', who read it to you? Do you still remember the title and the type of manuscripts that were read to you? When did the reading happen?

Question 16: Do you still have the said manuscripts in your possession? If not, why? What happened to that manuscript?

Question 17: If the manuscripts are thrown away, what are your feelings towards that?

Question 18: Based on your experience and knowledge, do you know the practice of reading hikayat and reciting the syair among the Malay community in the past and present?

Question 19: Have you personally ever heard of the reading/recitation? When, where and who read it?

Question 20: In your opinion, does the urban Malay community in Singapore still practise reading the Malay manuscripts?

Question 21: If 'no', why does such practice come to a stop?

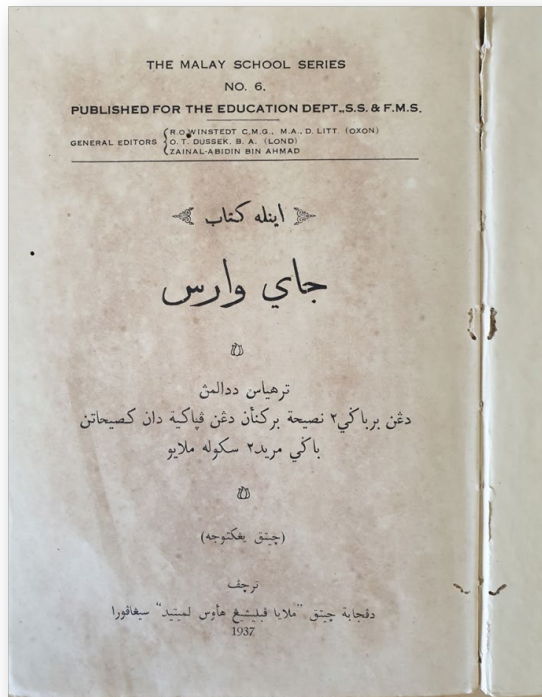
Question 22: Should the practice of keeping and reading manuscripts be continued and sustained in Singapore and why? (If the practice is still exist, despite its insignificant number, should this practice be sustained?)

Question 23: What is/are your suggestion(s) to encourage the Malay community to keep and read manuscripts?

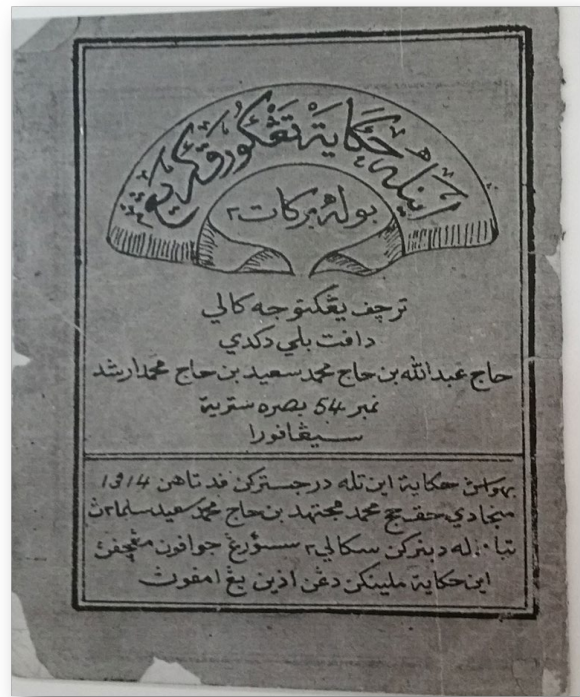
Question 24: Do you know any family members/neighbours/friends who keep and/or read manuscripts? May I have their names and contact numbers?

Question 25: Any other points that you would like to add?

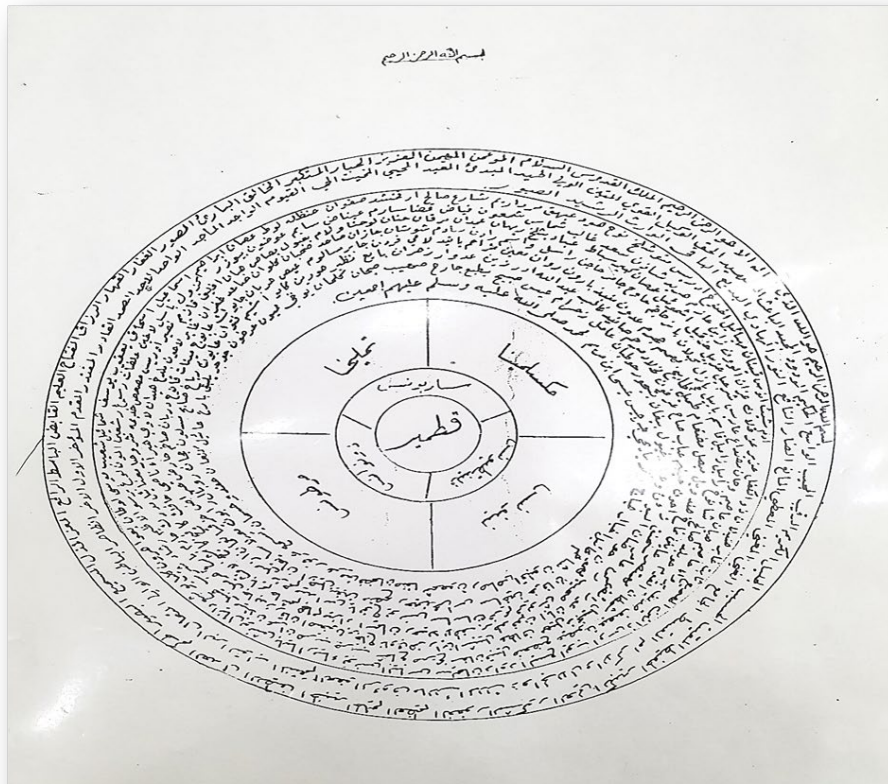
Photographs of selected manuscripts kept at home by research participants



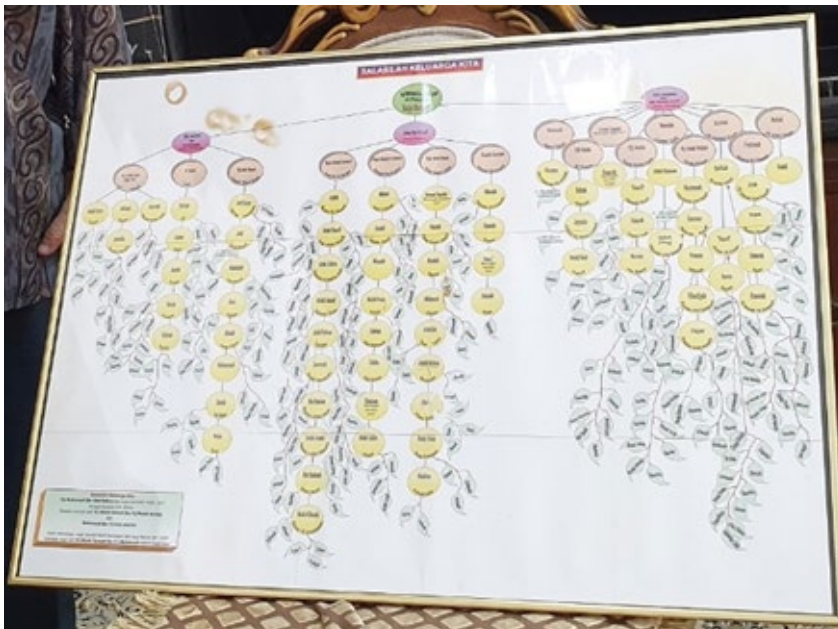
Jaya Waras (1937), Singapore: Malaya Printing House



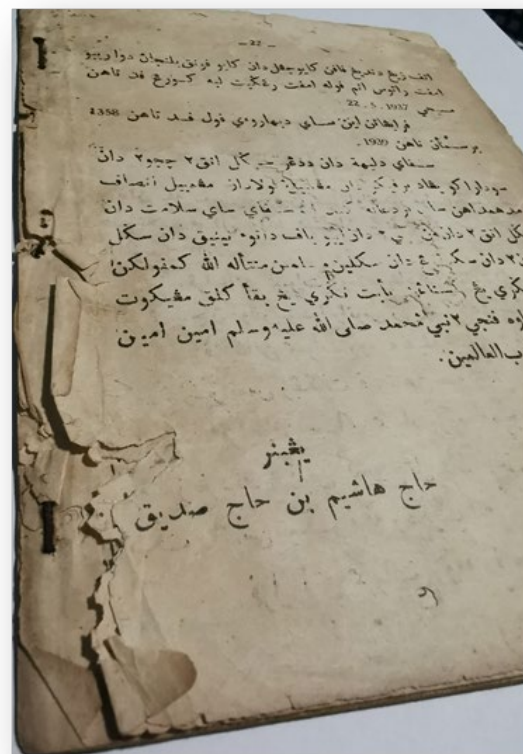
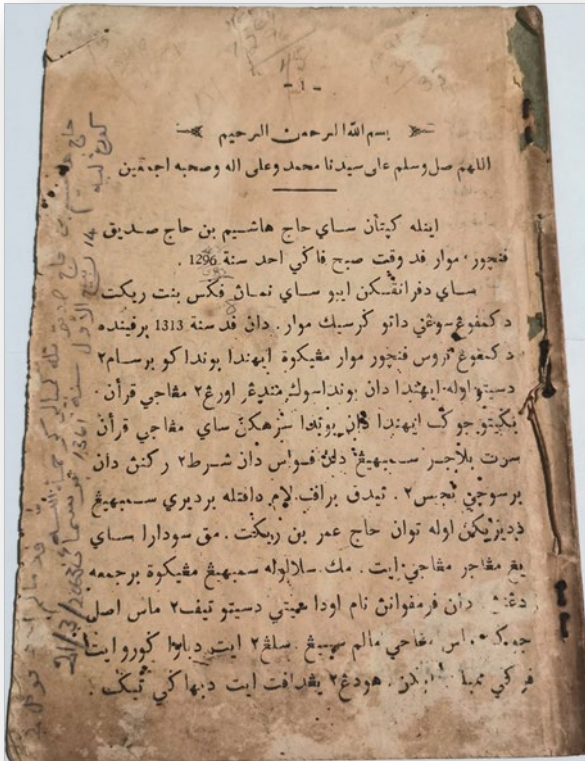
Inilah Hikayat Tengkorak Kering Boleh Berkata-kata (1897, 7th Ed), Singapore: Haji Abdullah bin Haji Muhammad Said bin Haji Muhammad Arshad



MS Family Wafa' (Special incantations for family protection), 19th C. Handwritten.



MS Family Tree (early 20th C). Handwritten.



Autobiography by respondent's great grandfather (Haji Hashim bin Haji Sadik), 1939. Self-published.

List of manuscripts (titles) kept as participants' personal collection

No	Book Title	Date of Writing/ Publication	Publisher/Country	Author	Theme	NLB Catalogue
1	[Personal Notebook in <i>Jawi</i>] (Blue)	Not Available	Personal Collection		Others (Manuscript)	No
2	50 Perumpamaan Melayu	1958	Raja M Yusoff Ahmad	Raja M Yusoff Ahmad	Language	Yes
3	Abdul Muluk: Bahawa Inilah Syair Yang Bernama Abdul Muluk		Haji Muhammad Amin	Bihtiman?	Literature (Syair)	No
4	Al-Adab Nabawi	early 1900s (1982 Ed)	Dār Al Ma'rifa	Muhammad Abdul Aziz Al-Khuli	Religion	No
5	Al-Durr al-Nafis	Not Available	Percetakan al-Mu'arif Sendirian Berhad	Muhammad Nafis bin Idris al-Banjari	Religion	Yes
6	Al-Jauhar al-Mauhub wa Munabbihat al-Qulub	Not Available	Maktabah wa Matba'ah Dar al-Mu'arif Pulau Pinang, Malaysia	Ali bin Abdul Rahman al-Kelantani	Religion	No
7	Al-Jauhar al-Mauhub wa Munabbihat al-Qulub	Not available	Penang: Matba'ah Darul Ma'rif	Sheikh Ali b Abdul Rahman	Religion	No
8	Al-Jauhar al-Mauhub wa Munabbihat al-Qulub (Permata pemberian yang indah dan menjaga segala hati yang lalai)	Early 1900s (Not Available)	Maktabah wa Matba'ah Dar al-Mu'arif / Pulau Pinang, Malaysia	Ali bin Abdul Rahman al-Kelantani	Religion	No
9	Al-Khulashatul Wafiyah	Not Available	Pustaka Nasional	Muhammad Uthaman Al-Isshaqi (translated from Arabic to Malay version by Muhammad Hassan Asy'ari bin Mustaffa al-Bakri)	Religion	No
10	Al-Yawaqit wal Jawahir	Not Available	Al-Haramain	Muhammad Ali bin Abdul Rasyid bin Abdullah al-Jawi	Religion	No
11	Alyawaqit Waljawahir Fi Uqubah Ahlul Kabair	19th C	Not available	Sheikh Muhamad Ali Abdul Rashid Al-Jawi	Religion	No
12	Aqidah al-Najin	Not Available	Maktabah wa Matba'ah Darul Mu'arif / Pulau Pinang, Malaysia	Zainal Abidin bin Muhammad al-Fathani	Religion	Yes
13	Aqidah al-Najin [<i>Jawi</i>]	Not Available	Not Available	Not Available	Religion	Yes
14	Aqidah ul-Najin (incomplete)	Bought 28-04-1950	Mesir: Matba'ah Mustafa al-Bani	Zainal Abidin b Muhammad Fatani	Religion	Yes

Reinstating Malay manuscripts

			Halabi wa Awladah			
15	Aqidah ul-Najin (missing pages)	1934 (1353H)	Mesir: Matba'ah Mustafa al-Bani Halabi wa Awladah	Zainal Abidin b Muhammad Fatani	Religion	Yes
16	Aqidatul Awam	Not Available	Not Available	Not Available	Religion	NO
17	Aqidatun Najin	Not Available	Not Available	Not Available	Religion	Yes
18	Aqidatun Najin	Not Available	Penang: Maktabah wa Matba'ah Darul Mu'arif	Syeikh Hasan Zainal Abidin	Religion	Yes
19	Bad-u Khalqi al-Samawat wal Ardh	1638 (2018 Ed)	Khazanah Fathaniyah / Selangor Darul Ehsan, Malaysia	Nuruddin Muhammad bin Ali bin Husanji al-Raniri	Religion	No
20	Baghyat ul-Tullab li-Murid Ma'rifat al-Ahkam bi-l-Sawab	1827 (1980 Ed)	Matba'ah Daruttiba'ati Misriyyati Kubra [Penang: Matba'ah Dar ul-Ma'rif]	Sheikh Daud b Abdullah bin Idris Fatani	Religion	Yes
21	Bahrul Madzi	1940	Malaysia: Pustaka Darussalam	Sheikh Muhammad Idris bin Abdul Rauf Al-Marbawi	Religion	Yes
22	Bahrul Madzi (10 volumes)	1940	Malaysia: Pustaka Darussalam	Sheikh Muhammad Idris bin Abdul Rauf Al-Marbawi	Religion	Yes
23	Bidayat ul-Hidayah	Bought 22-07-1955	Penang: Matba'ah Darul Ma'rif	Sy Mohd Zain Fatani b Alfaqih Jalaluddin Aceh (translator) from Ummul Barahin	Religion	Yes
24	Bidayatul Hidayah	Not Available	Not Available	Not Available	Religion	Yes
25	Bidayatul Hidayah (Pink)	Not Available	Not Available	Muhammad Zain ibn al-Faqih Jalaluddin	Religion	Yes
26	Bidayatul Hidayah (Yellow)	Not Available	Percetakan al-Mu'arif Sendirian Berhad	Muhammad Zain ibn al-Faqih Jalaluddin	Religion	No
27	Aqidatul Awam	Not Available	Not Available	Syeikh Daud Al-Fattani	Religion	No
28	Catitan Perjalanan Hidup Haji Taib bin Mohd Said	Not Available	Not Available	Haji Taib bin Mohd Said	Journal	NO
29	Hikayat Cendawan Putih	1920-1940 (1997 Ed)	Not Available	Not Available	Literature	Yes
30	Cerita Jenaka	1947 (1957 Ed)	Malaya Publishing House	Not Available	Literature	Yes
31	Chahaya Baharu (Jawi)	1958	Pustaka Melayu	Harun Aminurrashid	Education	Yes
32	Chahaya Baharu Buku	1958	Pustaka Melayu	Harun	Education	

Reinstating Malay manuscripts

	ke-4 (<i>Jawi</i>)			Aminurrashid		Yes
33	Chahaya Baharu Buku Pertama (<i>Jawi</i>)	1958	Pustaka Melayu	Harun Aminurrashid	Education	Yes
34	Dayangku Fatimah	1958	Geliga Limited	Harun Aminurrashid	Literature	Yes
35	Dhomma serta Madkhal	Not Available	Maktabah wa Matba'ah Dar al-Mu'arif / Pulau Pinang, Malaysia	Mustafa Al-Saqa; translated by Ahmad Fadil Al-Ulama'	Language	No
36	Di bawah Lindungan Kaabah	1952	Qalam	Hamka	Literature	Yes
37	Falsafah Ajaran Muhammad	1961	Not Available	Yakub Ilyas	Religion	No
38	Faridatul Faraid fi Ilm 'Aqid	19th C (2011 Ed)	Not Available	Sheikh Ahmad al-Fatani, Ibrahim bin Abu Bakar (compiler).	Religion	Yes
39	Fiqeh Islam (<i>Jawi</i>)	1954	Jakarta: Widjaya	H Sulaiman Rasjid	Religion	No
40	Gadis Sipu	1949	MIBS	Khalidah Adibah Amin	Literature	Yes
41	Gugusan Kata Inggeris Melayu	1938	Matba'ah Al-Ahmadiyah	Major Haji Mohd Said bin Haji Sulaiman	Language/Malay English Dictionary in <i>Jawi</i> script	No
42	Hadith Empat Puluh [<i>Jawi</i>]	1981	Not Available	Imam Nawawi; Muhammad Fauzi bin Haji Awang	Religion	Yes
43	Hiboran (weekly no. 164-176) (<i>Jawi</i>)	07-10-1950 to 29-12-1950	The Royal Press	Not Available	Literature	Yes
44	Hidayah al-Azkiya' ila Tariq al-Awliya' [<i>Jawi</i>]	1960 (1380 H)	Not Available	Shaykh Zain al-Din ibn al-Shaykh 'Ali ibn al-Shaykh Ahmad al-Mi'bari	Religion	No
45	Hidayah al-Sibyan	Not Available	Sulaiman Press / Pulau Pinang, Malaysia	Abdullah Husain Nasir bin Muhammad Taib al-Mas'udi al-Banjari	Religion	Yes
46	Hidayat us-Salikin (Melayu)	Not Available	Not Available	Not Available	Religion	Yes
47	Hidayat us-Salikin (Melayu)		Matba'ah Sulaiman Mar'ie	Imam Ghazali	Religion	Yes
48	Hidayat us-Salikin (Melayu) (<i>Jawi</i>)	1963	Matba'ah Sulaiman Mar'ie	Imam Ghazali	Religion	Yes
49	Hidayat us-Salikin (Melayu) (<i>Jawi</i>)	1963	Matba'ah Sulaiman Mar'ie	Imam Ghazali	Religion	Yes
50	Hidayat us-Sibyan wa Ma'rifatul Islami wal iman	Not available	Percetakan Ma'arif sdn bhd	Abu Abdullah Husin Nasir b Muhammad Talib	Religion	Yes
51	Hidayatul Mubtadi'in	Not	Not Available	Burhanuddin Abul Hasan Ali bin Abu	Religion	Yes

Reinstating Malay manuscripts

		Available		Bakar Al-Marghinani		
52	Hidayatul Mustafid pada Hukum Hakam Ilmu Tajwid (Terjemahan)	1954 (1373 H)	The United Press / Pulau Pinang, Malaysia	Al-Syeikh Ali Bin Abdullah Baladram, Ibn Al-Rawi	Religion	No
53	Hidayatus Salikin	Not Available	Not Available	Not Available	Religion	Yes
54	Hidayatus Salikin	Not Available	Not Available	Not Available	Religion	Yes
55	Hikayat Abdullah	Not available	Not Available	Not Available	Literature	Yes
56	Hikayat Abdullah	1849 (1953 Ed)	Malaya Publishing House	Not Available	Literature	Yes
57	Hikayat Abdullah	1939	Malaya Publishing House	Abdul Kadir Munsyi	Literature	Yes
58	Hikayat Abdullah bin Abdul Kadir, Munshi	1849 (1949 Ed)	Malaya Publishing House Limited / Singapore	Abdullah Bin Abdul Kadir, Munshi	Literature	Yes
59	Hikayat Ali Hanafiah	1805 (1934 Ed)	Bombay: Matbu'a Muhammadi,	Not Available	Literature	Yes; British Library
60	Hikayat Amir Hamzah	1865 (1936 Ed)	Jawi Press	Raja Ahmad bin Cik (contributor), Aliman Mahmud (compiler),	Literature	Yes
61	Hikayat Anak Dara Ghasan atau Hind dengan Hamad (penggal 4) (Jawi)	1926 (1964 Ed)	Pustaka Abadi	Syed Sheikh b Ahmad Al-Hadi	Literature	Yes
62	Hikayat Awang Sulong Merah Muda (Edisi Bahru)	1907 (1972 Ed)	Not Available	Not Available	Literature	Yes
63	Hikayat Awang Sulong Merah Muda (Edisi Bahru)	1958	Malaya Publishing House	Not Available	Literature	Yes
64	Hikayat Faridah Hanum	1925 (1928 Ed)	Not Available	Syed Sheikh Al-Hadi	Literature	Yes
65	Hikayat Hang Tuah	1908 (1974 Ed)	KL: Utusan Melayu	Abu Hassan Sham	Literature	Yes
66	Hikayat Hang Tuah	Not Available	Not Available	Not Available	Literature	Yes
67	Hikayat Indera Bangsawan Adanya	Early 1900s	Maktabah wa Matba'ah Sulayman Mar'i		Literature	Yes
68	Hikayat Jumujumah atau Tengkorak Kering	Unknown, 19th C	Sulaiman Mar'ie	Copied by Imam Abdus Salam	Literature/ Religion	Yes
69	Hikayat Malim Deman (Edisi Baru)	1957 (1967 Ed)	Not Available	Not Available	Literature	Yes
70	Hikayat Malim Dewa (Edisi Baharu)	1973	Not Available	Pawang Ana	Literature	Yes

Reinstating Malay manuscripts

71	Hikayat Nur Muhammad dan Nabi Bercukur dan Nabi Wafat Adanya	Not Available	Maktabah Wa Matba'ah Dar al-Maarif / Pulau Pinang, Malaysia	Unknown	Religion	Yes
72	Hikayat Panji Semirang	1973	Not Available	Not Available	Literature	Yes
73	Hikayat Seri Rama	1900 (1964 Ed)	Malaysia Publishing House	Shellabear; Muhammad Wahi bin Long (transliterator)	Literature	Yes
74	Hikayat Tengkorak Kering Yang Boleh Berkata-kata	1897 (1314H)	Hj Abdullah b Hj Mohd Said b Hj Mohd Arsyad	Not Available	Literature/religion	Yes
75	Hukum Puasa [<i>Jawi</i>]	1958 (1337 H)	Not Available	Not Available	Religion	No
76	Ibadat Rasulullah [<i>Jawi</i>]	1957 (1377 H)	Not Available	Not Available	Religion	No
77	Ini Kitab yang bernama Aqidat un-Najin (<i>Jawi</i>)	Not Available	Penang: Matba'ah Darul Ma'rif	Sheikh Zainal Abidin b Muhammad al-Fatani	Religion	Yes
78	Inilah Hikayat Darma Ta'siah Adanya	Unknown, 19th C	Maktabah wa Matba'ah Sulaiman Mar'ie	Not Available	Literature/Religion	Yes
79	Inilah Hikayat Nur Muhammad dan Nabi Bercukur dan Nabi Wafat Adanya	Unknown, 19th C	Matba'ah Sulaiman Mar'ie	al-Fadhil al-Adab Syekh Ibrahim Masri	Literature/Religion	Yes; British Library
80	Inilah Hikayat Qamarul Zaman	Unknown, 19th C (1982)	National Library	Abdul Rahman Jabugis (translator)	Literature	Yes
81	Inilah Kitab Masalah Seribu, dari Soal Abdullah bin Salam kepada Rasulullah SAW	1900	Penang: Sulaiman Mar'ie	Not Available	Religion	Yes
82	Inilah Kitab tanwirul Qulub fi Isqata Attadbir ul-Uyub (Penerangkan hati-hati yang pada menggugurkan tadbir yang keji-keji)	1924 (1343H)	Mesir: Matba'ah Mustafa al-Bani Halabi wa Awladah	Syeikh Uthman b Syahabuddin Pontianak	Religion	No
83	Inilah Kitab yang Bernama Bidayat ul-Mubtadi wa Andatul Maulad	1924 (1343H)	Mesir: Matba'ah Mustafa al-Bani Halabi wa Awladah	Unknown; multiple authors/translators	Religion	Yes
84	Inilah Kitab yang Bernama Idhahul Bab Li Muridul Nikah	Not Available	Not Available	Shaikh Daud Ibn 'Abdullah Al-Fathoni	Religion	No
85	Inilah Kitab yang Bernama Kumpulan Ringkas pada Orang yang Pantas	1907 (1999 Ed)	Khazanah Fathaniyah / Selangor Darul Ehsan, Malaysia	Raja Haji Ali ibn Raja Muhammad Yusuf Riau (Raja Haji Ali Kelana)	Religion	Yes

Reinstating Malay manuscripts

86	Inilah Kitab yang Dinamakan Tanbihul Ghafilin (Ilmu Hadith)	18th C	Not Available	Imam Abu Laits as-Samarqandi	Religion	No; British Library
87	Inilah Syair Fihrasat Nabi	between 1930 and 1950	Bombay: Maktabah Muhamamadi	Ali Baha'i Sharaf'ali (compiler)	Literature/Religion	Yes
88	Jaya Waras	1918 / 1937	Malaya Publishing House Ltd / Singapore	Unknown	Education	Yes
89	Jong Batu (<i>Jawi</i>)	1958	Geliga Limited	Harun Aminurrashid	Literature	Yes
90	Kamus Melayu	1948	Penang: Maktabah Hj Abdullah	Hj Abdullah	Language	Yes
91	Kasyful Asrar [Unveiling of Secrets]	1925	Maktabah Mathba'ah Ahmadiah wa Al-	Asy-Syeikh Muhammad Shaleh bin 'Abdullah Mengkabauw	Religion	No
92	Kasyful Ghaibiyah	Not Available	Matba'ah al-Ma'arif / Pulau Pinang, Malaysia	Zainal Abidin bin Muhammad al-Fattani	Religion	No
93	Kasyful Ghummah	Not Available	Al-Haramain	Daud bin Abdullah al-Fattani	Religion	No
94	Kembali Kepada Al-Quran	1956	Not Available		Religion	Yes
95	Kertas Kerja Pengajaran Sunnah (untuk kelas Ustaz Yaacob Elias)	1950s	Not Available	Ustaz Yacob Elias	Religion	No
96	Kisah Pelayaran Abdullah	1964	Kuala Lumpur : Oxford University Press	Abdullah bin Munshi, Kassim Ahmad (contributor)	Literature	Yes
97	Kisah-kisah - mengandungi cerita-cerita pendek (<i>Jawi</i>) (Monthly, 3 series)	Sep, Oct & Nov 1956	Haji Abdullah b Ali at Royal Press	Harun Aminurrashid	Literature	No
98	Kitab Ad-Durr Al-Thamin	1845	Penang: Maktabah wa Matbaah dar a-Muarif,	Sheikh Daud bin Abdullah al-Fatani	Religion	Yes
99	Kitab Al-Jawahir	1845 (1940 Ed)	Sulaiman Mar'ie	Sheikh Daud bin Abdullah al-Fatani	Religion	No
100	Kitab Bahasa Jawa - Pupuh Sinom Serat Kabar Kiyamat (NOT on loan)	1854	Not Available	Not Available	Religion	
101	Kitab Bulughul Maram [Attainment of the objective according to evidence of the ordinances	15th C (1962 Ed)	Maktabah Sulaiman Mar'ie	al-Hafidh ibn Hajar al-Asqalani	Religion	No
102	Kitab Darus Samin	1840s (Unavailable)	Maktabah Sulaiman Mar'ie	Sheikh Daud al-Fatani	Religion	No

Reinstating Malay manuscripts

103	Kitab Furu ul-Masail	1929	Matba'ah Sulaiman Mar'ie	Sheikh Daud b Abdullah Fatani (translator)	Religion	
104	Kitab Hidayat ul-Salikin	1963	Maktabah Sulaiman Mar'ie	Abdul Samad Falembani	Religion	
105	Kitab Hidayat ul-Salikin	1963	Maktabah Sulaiman Mar'ie	Abdus Samad Falembani	Religion	
106	Kitab Hikam: Jalan Kalbu Para Perindu Allah SWT	16th C (Not Available)	Maktabah wa Matba'ah Dar al-Mu'arif / Pulau Pinang, Malaysia	Tajuddin bin 'Athallah al-Sakandari; translated by anonymous author(s)	Religion	Yes
107	Kitab Jawahir Mauhub (<i>Jawi</i>)	1845 (1940 Ed)	Sulaiman Mar'ie	Sheikh Daud bin Abdullah al-Fatani	Religion	No
108	Kitab Kifayat ul-Ghulam	1858 (copy)	Surabaya: Al-Haramain	Sheikh Ismail Khalidi Minang	Religion	Yes
109	Kitab Kifayatul Ghulam	1858 (copy)	Surabaya: Al-Haramain	Sheikh Ismail Al-Minangkabawi		Yes
110	Kitab Manakib Sheikh Abdul Qadir Jailani	1980s	Not available	Not available	Religion	No
111	Kitab Manakib Syeikh Abdul Qadir Jailani	Not Available	Not Available	Muhammad Hassan Asy'ari bin Mustaffa al-Bakri (parallel translation in Malay from original Arabic text)	Religion	No
112	Kitab Manakib Syeikh Abdul Qadir Jailani	Not Available	Not Available	Muhammad Hassan Asy'ari bin Mustaffa al-Bakri (parallel translation in Malay from original Arabic text)	Religion	No
113	Kitab Manakib Syeikh Abdul Qadir Jailani	Not Available	Not Available	Muhammad Hassan Asy'ari bin Mustaffa al-Bakri (parallel translation in Malay from original Arabic text)	Religion	No
114	Kitab Manakib Syeikh Abdul Qadir Jailani	Not Available	Not Available	Muhammad Hassan Asy'ari bin Mustaffa al-Bakri (parallel translation in Malay from original Arabic text)	Religion	No
115	Kitab Manakib Syeikh Abdul Qadir Jailani	Not Available	Not Available	Muhammad Hassan Asy'ari bin Mustaffa al-Bakri (parallel translation in Malay from original Arabic text)	Religion	No
116	Kitab Manhaj al-Islam	Not available	Matba'ah Ma'arif Darul	Sheikh Muhammad Zainuddin b Muhammad Badwi	Religion	No

Reinstating Malay manuscripts

				as-Sambawi		
117	Kitab Matlaal Badrain	Not Available	Not Available	Muhammad b Ismail Daud Fatani	Religion	Yes
118	Kitab Matla'al Badrain wa Majma'al Jarain	Not Available	Nahdi Trading	Abdul Faqir Fani Muhammad bin Ismail Daud Fatani	Religion	Yes
119	Kitab Mazmumah/Ma'rifatul Rahman	1934?	Not Available	Not Available	Religion	No
120	Kitab Pati Rahsia	Not Available	Malaysia: Koleksi Kitab Melayu	Hj Nik Mahmud b Ismail	Religion	No
121	Kitab Penawar Hati (<i>Jawi</i>)	1958 (2017 ed)	Kelantan: Jabal Marqi Sdn Bhd	Sheikh Abd Kadir AlMutalib almandili	Religion	No
122	Kitab Penawar Hati (rumi)	1958 (2017 ed)	Not Available	Sheikh Abd Kadir Almandili (author), Abd Ghani Jabbar Maraqi (translator)	Religion	No
123	Kitab Perhimpunan Ibadah	Bought 23-04-1954	Matba'ah Darul-Taba'ah Masiriyyah	Abu Bakar Pilus Pahang (compiler)	Religion	Yes
124	Kitab Permulaan (Bahagian yang Keempat Juzuk yang Pertama) [<i>Jawi</i>]	1935	Not Available	Not Available	Religion	No
125	Kitab Perukunan	Not Available	Maktabah wa Matba'ah Sulaiman Mar'ie / Singapore	Abdul Rashid Banjar	Religion	Yes
126	Kitab Perukunan	Not Available	Sulaiman Mar'i / Singapore	Jamaluddin Bin Al-Sheikh Muhammad Arshad Al-Banjari	Religion	Yes
127	Kitab Perukunan	Not Available	Not Available	Not Available	Religion	Yes
128	Kitab Perukunan	Not Available	Maktabah Sulaiman Mar'ie	Abdul Rashid Banjar	Religion	Yes
129	Kitab Perukunan	Not Available	Maktabah Sulaiman Mar'ie / Singapore	Abdul Rashid Banjar	Religion	Yes
130	Kitab Perukunan	Not Available	Not Available	Not Available	Religion	Yes
131	Kitab Perukunan Besar	Not Available	Matba'ah Ahl Sunnah wal Jamaah al-Ma'ruf	Hj Abdul rashid Banjar & Muhammad Arshad Banjar	Religion	Yes
132	Kitab Perukunan Besar (an extension)	Not Available	Matba'ah Ahl Sunnah wal Jamaah al-Ma'ruf	Hj Abdul rashid Banjar & Muhammad Arshad Banjar	Religion	Yes
133	Kitab Primbon	Not Available	Not Available	Not Available	Religion	Yes
134	Kitab Safinat un-Najah (<i>Jawi</i>)	Not Available	Not Available	Salim bin Sumair	Religion	Yes

Reinstating Malay manuscripts

135	Kitab Salam ul-Mubtadi pada Bicara Usuluddin	Not Available	Not Available	Daud Abdullah al-Pattani.	Religion	Yes
136	Kitab Syarah Bagi Matan Jauharah al-Tauhid	1875 (Not Available)	Maktabah wa Matba'ah Dar al-Mu'arif / Pulau Pinang, Malaysia	Ibrahim al-Liqani; translated by anonymous author	Religion	No
137	Kitab Usuluddin: i'tikad ahli sunnah wal jamaah	Not Available	Sulaiman Mar'ie	Muhammad Mokhtar bin 'Atarid	Religion	Yes
138	Kitab Zadul Muta'alim	1958	Penang: Maktabah Hj Abdullah Noordin	Not Available	Religion	Yes
139	Kitab Zadul Muta'alim	1958	Penang: Maktabah Hj Abdullah	Not Available	Religion	Yes
140	Kitab Zadul Muta'alim (Bekalan Pelajar) (Jawi)	1958	Penang: Maktabah Haji Abdullah b Muhammad Nuruddin Rawi	Ibn Aqil	Religion	Yes
141	Lenggang Kangkung (Jawi)	Not available		Not Available	Literature	Yes
142	Majalah Dian (Jawi)	1960s	Kota Bharu: Syarikat Dian	Not Available	General affairs	Yes
143	Majalah Filem	Not Available	Not Available	Not Available	Journal - films, entertainment	Yes
144	Majalah Mastika	From 1947	Utusan Melayu Press	Not Available	Journal - literary	Yes
145	Majalah Mastika	1950s	Utusan Melayu	Yusof Ishak et al	Literature	Yes
146	Malay for beginners (in Jawi and roman scripts)	1956	Malaysia: The United	H Shamsuddi M	Language	No
147	Manhaj al-Abidin	Bought 31-10-1947	Matba'ah Darul Haya' Kitabul Arabiyah	Al-Ghazali, translated by Sheikh Daud b Abdullah Fatani	Religion	Yes
148	Manuskrip Akidah dan Tasawuf tanpa tajuk dan pengarang	Not Available	Not Available	Not Available	Religion	No
149	Matla al-Badrain	Not Available	Not Available	Not Available	Religion	Yes
150	Matla' al-Badrain wa Majma' al-Bahrain	Not Available	Maktabah wa Matba'ah Muhammad al-Nahdi wa Auladuh	Muhammad Bin Ismail Daud Al-Fathani	Religion	Yes
151	Matla' al-Badrain wa Majma' al-Bahrain	Not Available	Al-Maktab Al-Tijariy Al-Sharqiy / Singapore	Muhammad Bin Ismail Daud Al-Fathani	Religion	Yes
152	Matla' al-Badrain wa Majma' al-Bahrain (incomplete)	1930s?	Maktabah Wamatba'ah Sulaiman Mar'ie	Abd Faqir Ghani Mohd b Ismail Darul Fatani	Religion	Yes
153	Matla'al Badrain Wa Majma'ul Bahrain		Nahdi Trading	Abdul Faqir Fani Muhammad bin Ismail Daud Fatani	Religion	Yes

Reinstating Malay manuscripts

154	Matla'al Badrain Wa Majma'ul Bahrain	Not Available	Not Available	Muhammad b Ismail Daud Fatani	Religion	Yes
155	Matla'al Badrain	Not Available	Not Available	Syeikh Daud Al-Fattani	Religion	Yes
156	Matn al-Ajrumiyah	Not Available	Maktabah wa Matba'ah Sulaiman Mar'i / Singapore - Penang - Kota Bahru	Al-Sheikh Al-Sinhaji	Language	No
157	Memilih Kata Hati	1958	Geliga Limited	Harun Aminurrashid	Literature	Yes
158	Miftah al-Murid fil 'Ilm al-Tauhid	Not Available	Matba'ah Bin Halabi / Pattani, Thailand	Zainal Abidin bin Muhammad al-Fathani	Religion	Yes
159	Munyah al-Musalli	Not Available	Maktabah wa Matba'ah Dar al-Mu'arif / Pulau Pinang, Malaysia	Daud bin Abdullah al-Fattani	Religion	Yes
160	Muqaddam - Surah Yassin	1959	Haji Rijal Abdullah	Haji Rijal Abdullah Al Azhari	Religion	No
161	Nabi Muhammad SAW (Jawi)	Not Available	Not Available	Abdul Razak Naufal	Religion	No
162	Orkid Puteri Rimba (Jawi)	1951	Melayu Raya	Jimi Asmara	Literature	Yes
163	Pandji Islam	01-12-1937, no. 33-34	Medan: Syarikat Tapanoeli	Not Available	Islamic affairs/ General affairs	No
164	Pandji Islam	15-11-1937, no. 32, thn 4	Medan: Syarikat Tapanoeli	Not Available	Islamic affairs/ General affairs	No
165	Panglima Awang (Jawi)	1959	Pustaka Melayu	Harun Aminurrashid	Literature	Yes
166	Pasukan Islam di Tanah Gallia	1958	Jakarta: Balai Pustaka	Djardi Zaidan	Religion	No
167	Pedoman Shalat	1951		Ash Shiddieqy, M. Hasbi,	Religion	Yes
168	Pelajaran Fiqh Al-Mu'in Al-Mubin 1 [Jawi]	1953	Penang: Persama Press	Ust. Abdul Hamid Halim	Religion	No
169	Pelajaran Fiqh Al-Mu'in Al-Mubin 2 [Jawi]	1957 (1376 H)	Not Available	Not Available	Religion	No
170	Pelajaran Tasawuf Darjah 4 (Jawi)	Not Available	Not Available	Not Available	Religion	NO
171	Pelita Bahasa Melayu Penggal 111	1957	Perak: Pejabat Karang Mengarang	Za'ba	Language	Yes
172	Pelita Penuntut	1646 (1957 Ed)	Matba'ah Ibn Halabi / Pattani, Thailand	Al-Syeikh Al-Zarnouji; translated by Muhammad Syafi'i Bin Abdullah Bin Muhammad Bin Ahmad Rangkul Langgih Fathani	Education	No
173	Pemandu Kebahagiaan Risalah		Narathiwat: Ma'had	Al-Ghazali; Hj	Religion	

	Tiga Sekawan Dhiya us-Salah Menuju kesempurnaan Ibadah solat (<i>Jawi</i>)		Nurul Islam	Ya'kob Sabri b Daud		No
174	Pemandu Kebahagiaan Risalah Tiga Sekawan Nurul Hidayah Menuju ke Ma'rifatullah (<i>Jawi</i>)	Not Available	Narathiwat: Ma'had Nurul Islam	Al-Ghazali; Hj Ya'kob Sabri b Daud	Religion	No
175	Penawar Bagi Hati (<i>Jawi</i>)	1976 (1396 H)	Not Available	Not Available	Religion	Yes
176	Penawar Bagi Hati (<i>Jawi</i>)	1958 (1964 Ed)	Thailand: Sahabat Press	Sheikh Abdul Kader b Abdul Mutallib al-Mandili	Religion	Yes
177	Penawar Bagi Hati (Rumi)	Not Available	Not Available	Not Available	Religion	Yes
178	Penawar Hati	1958 (2017 ed)	Kelantan: Jabal Marqi Sdn Bhd	ikh Abd Kadir AlMutalib almandili	Religion	Yes
179	Kitab Pendahuluan Faraid (<i>Jawi</i>)	Not Available	Not Available	Umar Bin Hj Yusuf	Religion	Yes
180	Pengajaran Shalat: Teori dan Praktik bagi Shalat dan Dalil-Dalilnya	1930	Not Available	Not Available	Religion	Yes
181	Perhimpunan Ibadat	Not Available	Mansur Sulaiman Mar'i, Matba'ah Dar Al-Tiba'ah Al-Misriyyah / Singapore	Abu Bakar Pilus Pahang	Religion	Yes
182	Perhimpunan Ibadat [<i>Jawi</i>]	Not Available		Abu Bakar Pilus Pahang	Religion	Yes
183	Perkataan-perkataan Seerti	1958	Malaysia: Sinaran Brothers	Mansur b Sanusi	Language	
184	Permulaan Ibadah (Darjah 1)	1950 (1963 ed)	Lembaga Pejabat Agama Johor	Lembaga Pejabat Agama Johor	Religion (school text)	Yes
185	Permulaan Tauhid	1951 / 1955	Matba'ah al-Ahmadiyah / Singappre	Johor Dept of Religious Education	Religion	Yes
186	Perukunan Melayu	Not Available	Matba'ah Sulaiman Mar'ie	Hj Abdul Rashid Banjar dan Sheikh Mohd Arshad Banjar	Religion	Yes
187	Perukunan Sembahyang	Not Available	Matba'ah Sulaiman Mar'ie	Hj Abdul Rashid Banjar dan Sheikh Mohd Arshad Banjar	Religion	Yes
188	Perukunan Sembahyang Melayu	Not Available	Sulaiman Mar'i / Singapore	Abdul Rashid Banjar	Religion	Yes
189	Perukunan Sembahyang Melayu	Not Available	Matba'ah Sulaiman Mar'ie	Not Available	Religion	Yes
190	Perukunan Sembahyang Melayu	Not Available	Maktabah al-Matba'ah Sulaiman	Not Available	Religion	Yes

Reinstating Malay manuscripts

			Mar'ie			
191	Perukunan Sembahyang Melayu [Jawi]	Not Available	Not Available	Not Available	Religion	Yes
192	Petua Bahasa Melayu	1953	Malaysia: Sinaran Brothers	Mansur b Sanusi	Language	Yes
193	Puisi Lama	1954 (1971 Ed)	Petaling Jaya: Zaman Baru	S. Takdir (Sutan Takdir) Alisjahbana	Literature	Yes
194	Qisas ul-Anbiya'	Bought 08-04-1963	Not Available	Abū Ishāq Ibrāhīm bin Mansūr bin Khalaf (Persian), Hj Asy'ari Khalidi (translator)	Religion	No
195	Qisas ul-Anbiya' (romanised version)	Not Available	Handwritten copy by Maimon for her grandson	Not Available	Religion	No
196	Qisas ul-Anbiya'	1954 (1373 H)	Sulaiman Mar'i	Abū Ishāq Ibrāhīm bin Mansūr bin Khalaf (Persian), Hj Asy'ari Khalidi (translator)	Religion	No
197	Qisas ul-Anbiya'	1954 (1373 H)	Sulaiman Mar'ie	Abū Ishāq Ibrāhīm bin Mansūr bin Khalaf (Persian), Hj Asy'ari Khalidi (translator)	Religion	No
198	Qisas ul-Anbiya' (Melayu) (Jawi)	Not Available	Penang: Matba'ah Darul Ma'rif		Religion	No
199	Qisasul Anbiya	Not Available	Penang: Matba'ah Darul Ma'rif	Al-Haj Azhari Al-Khalidi	Religion	No
200	Radin Emas (Jawi)	Not available	Not Available	Not Available	Literature	No
201	Rahsia Peribadi	Bought 18-5-1958	Perak: Hj Abd Aziz b Rauf	Hj Muslim Baskari	Religion	No
202	Recipe book	1950s	own collection	Jamaliah Md Rais	Recipe book	No
203	Ringkasan Hukum Faraid [Jawi]	Not Available	Not Available	Not Available	Religion	No
204	Risalah al-Tauhid	1952	Al-Ahmadiyah Press / Johor Bahru	Abdul Ghani Yahya, Umar Yusuf	Religion	Yes
205	Risalah Tauhid	1952	Ahmadiyah Press (15 edition)	Abdul Ghani Yahya, Umar Yusuf	Religion	Yes
206	Risalah Tauhid	1952	Ahmadiyah Press (15 edition)	Not Available	Religion	Yes
207	Risalah Tauhid (Jawi)	1952	Al-Ahmadiyah Press / Johor Bahru	Abdul Ghani Yahya, Umar Yusuf	Religion	Yes
208	Riwayat Hidup Keluarga Haji Hashim b Hj Sadik (Jawi)	1939	Pancor, Muar. Self published	Hj Hashim b Hj Sadik	Geneology/ autobiography	No
209	Riwayat Rasul-rasul Utama	1956	Indonesia: Saiful	H Abubakar j Supomo	Religion	

Reinstating Malay manuscripts

210	Sabil al-Muhtadin	Not Available	Maktabah Sulaiman Mar'ie / Singapore	Sheikh Muhammad Arsyad bin Abdullah al-Banjari	Religion	Yes
211	Sabilul Muhtadin	1779 (Not available)	Not Available	Syekh Muhammad Arsyad al-Banjari.	Religion	Yes
212	Sabilul Muhtadin li Al-Tafaqquh fi Umur Al-Din (Juzu' Awal)	Not Available	Pustaka Nasional	Imam Muhammad b Idris, translated by Sheikh Muhammad Arshad b Abdullah al-Banjari	Religion	Yes
213	Safinatun Najah	Not Available	Not Available	Salim bin Sumair	Religion	Yes
214	Salasilah awal keluarga by Haji Sanusi	Not Available	Personal Collection	Haji Sanusi	Geneology	No
215	Salasilah keluarga (20th century - 1950s)		Own collection	Not Available	Geneology	No
216	Sejarah Melayu	1957 (to the <i>Jawi</i> original edition 1896)	Malaya Publishing House	Not Available	Literature	Yes
217	Sejarah Pahlawan-pahlawan Islam: Abu Bakr Al-Siddiq [<i>Jawi</i>]	1953 (1372 H)	Jasa Publication	Not Available	Religion	No
218	Serpihan-Serpihan Mutiara di Alam Minangkabau	1991	Self-Published	Mahmud Dt. Bandaro Sati	Literature (Manuscript)	No
219	Sha'er Lahmudin Menjual Ibu Bapanya	1966	Penerbitan Kebangsaan	Mahmud Ahmad	Literature	Yes
220	Singapura Di-Langgar Todak	1963			Literature	Yes
221	Sirus Salikin (juz 1-3)	1780 (? Ed)	Jakarta: Haramain	sheikh Abdus Somad al Falimbani	Religion	Yes
222	Siyarus Salikin (from Ihya ulumiddin)	Not Available	Pustaka Nasional	Alghazali, Syeikh Abdus Samad al-Falembani (translator)		Yes
223	Siyarus Salikin (from Ihya ulumiddin)	Not Available	Pustaka Nasional	Imam Ghazali, translated by Sheikh Abdul Samad al-Falembani	Religion	Yes
224	Sullam al-Mubtadi	Not Available	Matba'ah al-Ma'arif / Pulau Pinang, Malaysia	Daud bin Abdullah al-Fattani	Religion	Yes
225	Sullamut at-Taufiq dan Safinatun Najah	1825 (? Ed)	Surabaya: Penerbit Amelia	Abdullah bin Husain bin Thohir Ba'alawi At-Tarimi Al-Hadhromi (Abdullah Ba'alawi)	Religion	Yes

Reinstating Malay manuscripts

226	Syair Merpati, Syair Ma'rifat, Syair Nasihat (copy)	17th C	Not available	Sheikh Abdul Rauf al-Fansuri	Literature (Syair)	No
227	Syair Anak Miskin: Karangan Baharu (Bihtiman) [Jawi]	Not Available	Maktabah wa Matbaah Sulaiman Mar'ie	Bihtiman?	Literature (Syair)	Yes
228	Syair Bidasari	1750/1814 (Not Available)	Unknown	Unknown.	Literature (Syair)	Yes
229	Syair Dandan Setia [Jawi]	1954	Singapura : Sulaiman Mar'ie,		Literature (Syair)	Yes
230	Syair Nazam Tajwid al-Quran	1927 (2006 Ed)	Khazanah Fathaniyah / Selangor Darul Ehsan, Malaysia	Raja Muhammad Said ibn Raja Haji Muhammad Tahir Riau	Religion/ Literature (Syair)	British Library
231	Syair Qiamat [Jawi]	1932	Bi-ihitimām 'Alī' bhā'ī Sharaf'alī ay & Co.	Syekh Abdurrahman Siddiq bin Muhammad 'Afif	Religion/ Literature (Syair)	Yes
232	Syair Siti Zubaidah	1920s (1994 ed)	Matba'ah al-Muhammadiyah al-Islamiah	Abdul Rahman Al-Ahmadi	Literature (Syair)	Yes; British Library
233	Syair Siti Zubaidah Perang Cina	1920s (1994 ed)	Matba'ah al-Muhammadiyah al-Islamiah	Abdul Rahman Al-Ahmadi	Literature (Syair)	Yes
234	Syair Tantantangan Singapura (Abad ke sembilan belas)	Poems of 19th C (1994)	Kuala Lumpur : Dewan Bahasa dan Pustaka, Kementerian Pendidikan, Malaysia	Tuan Simi; collected by Muhammad Haji Salleh	Literature (Syair)	Yes
235	Syair Yatim Mustafa Adanya	1934	Maktabah wa Mathba'ah Sulaiman Mar'i,	Bihtiman?	Literature (Syair)	Yes
236	Syair/Kitab Tajul Muluk	1924	Muhammad Idris number 21 Haji Lane		Literature (Syair)	Yes; British Library
237	Syarah Kitab Hikam	1874	Haji Muhammad Siraj Singapura; Mustafa al-Babi al-Halabi	Ibnu Athaillah as-Sakandari; Kiai Sholeh Darat Semarang (translator/compiler)	Religion	No
238	Tafsir Al-Quran Al-Hakim Bahasa Melayu Penggal 2 [Jawi]	1959 (1379 H)	Not Available	Not Available	Religion	No
239	Tafsir Al-Quran ul-Adzim, juzu' awal	Not Available	Penang: Matba'ah Darul Ma'rif	Not Available	Religion	No
240	Tafsir al-Rawi (Juzuk Amma Bahagian 1) [Jawi]	1950 (1970 Ed)	Persama Press	Ibn Al-Rawi (Compiler)	Religion	No
241	Tafsir Baidhawi (Jawi)	Not Available	Pustaka Nasional	Qadi Nasaruddin Abi Sa'id, translated	Religion	No

Reinstating Malay manuscripts

				by Abdul Rauf b Ali Fansuri al- <i>Jawi</i>		
242	Tafsir Yassin	Not Available	Not Available	Ust Muhammad To ha Suhaimi Al-Singhafuri	Religion	No
243	Taif al-Isyarat (usul fiqh)	1547 (954H); Bought 25-07-1955	Matba'ah Darul Taba'ah ul- Not Available Masiriyyah	Syeikh Syariduffin Yahya	Religion	No
244	Taj al-'Arus	Not Available	Percetakan Almuarif Sdn. Bhd. / Pulau Pinang, Malaysia	Al-Sheikh Uthman Al-Pontiani Ibn Haji Shihabuddin Al-Banjari	Religion	No
245	Taj al-Mulk al-Murassa'	Not Available	Maktabah wa Matba'ah Dar al-Mu'arif / Pulau Pinang, Malaysia	Unknown	Religion	Yes
246	Taj ul-Urus	1939	Mesir: Matba'ah Mustafa al-Bani Halabi wa Awladah	Sheikh Tajuddin b Ata u'llah Iskandari (Mesir); syeikh Uthman al-Pontiani b Hj Syhabuddin al-Banjari (translator)	Religion	No
247	Tangga Kanak-kanak bagi Ilmu Nahu (<i>Jawi</i>)	1953	Penang: Persama Press	Hafiz Yahya, Mahyuddin Abdullah	Religion	NO
248	Tauhid Al-Khaliq	1951	Al-Ahmadiyah Press	Syed Abi Bakar bin Taha Alkaff	Religion	NO
249	Terjemah dan Syarah Kitab Usuluddin	1892 (1309 H)	Matba'ah al-Amiriah / Bulaq, Egypt	Ismail bin Abdullah al-Khalidi Al-Naqsyabandi	Religion	No
250	Tjeritera-tjeritera Pendek Enid Blyton	1949	Jakarta: Noordhoff-Kolff N.V.	Pramono (translator)	Literature	NO
251	Tuhfah al-Raghibin	Not Available	Maktabah wa Matba'ah Muhammad Al-Nahdi wa Auladuh / Singapore - Jeddah	Possibly Syeikh Muhammad Arsyad Al-Banjari	Religion	No
252	Tun Sri Lanang	1959	Pustaka Melayu	Shaharom Husain	Literature	Yes
253	Tuntunan Hidup	1950	Indonesia: Saiful	Djarnawi Hadikusuma	Religion	Yes
254	Usul Fiqh	1959	Not Available	Not Available	Religion	Yes
255	Utusan Melayu (few editions)		Not Available	Not Available	Newspapers	Yes
256	Wafa oleh Hj Mohd Arshad (1900-1985)	Written since 1940s	Personal Collection	Not Available	Wafa	No
257	Wak Cantuk (<i>Jawi</i>)	1958	Geliga Limited	Harun Aminurrashid	Literature	Yes
258	Warta Ahad (<i>Jawi</i>)	6-Oct-35	Warta Malaya Press	Not Available	General affairs/news	Yes
259	Warta Ahad (<i>Jawi</i>)	20-Oct-35	Warta Malaya Press	Not Available	General	Yes

Reinstating Malay manuscripts

					affairs/news	
260	Warta Jabatan Agama Johor: Bilangan 229, 242 & 293	Not Available	Johor: Jabatan Agama Johor	Not Available	Religion/ general affairs	Yes
261	Zadul Muta'allim	1958	Penang: H. Abdullah bin M. Noordin ArRawi,	Ibnu 'Aqil	Religion	Yes
262	Zadul Muta'allim (Bekalan Pelajar) (Jawi)	1958	Penang: Maktabah Haji Abdullah b Muhammad Nuruddin Rawi	Ibn Aqil	Religion	Yes
263	Zadul Muta'allim Bekalan Pelajar	1958	H. Abdullah B. M. Noordin Arrawi / Pulau Pinang	Ibn Aqil	Religion	Yes
264	Zadul Muta'allim Bekalan Pelajar	1958	H. Abdullah B. M. Noordin Arrawi / Pulau Pinang	Ibn Aqil	Religion	Yes