CHAPTER 8: CONCLUSION

The Hadhrami Arabs were among the Arab nations who lived in the diaspora, migrated abroad, away from their homeland in Hadhramaut, looking for a better life and income overseas. Trade became one of the factors that brought the Arabs to travel overseas; to foreign lands that passed through the Indian Ocean and even further eastward to the Malay World, conquered the South China Sea to the east, and reached China. This trade contact had begun in the immemorial time before the Hijrah era, and once Islam started to take root in the Arabian Peninsula, the process of Islamization was quickly and widely spread to the east and to the west through the hard work of the Muslims dā’ie. This missionary work was also continued by the Muslim traders along with their trade activities. The Hadhrami Arabs were among the Arabs who traded in the east, and some of them sojourned in the Malay Archipelago. Through contacts with the locals, the Hadhrami Arabs built colonies that had been found in several countries in the Malay world or maritime Southeast Asia, such as in the Dutch East Indies (Indonesia), Philippines, Malaya, Borneo, and Sulu.

In Malaya, most of the Hadhrami Arabs originated from Hadhramaut, Yemen, who claimed to be the descendants of the Prophet Muhammad. This claim enabled them to enjoy special status and privilege in the Malay community as the Malays also looked upon them with respect and deference, and even regarded them equally to their rulers and dignitaries. The mass migration of the Hadhrami Arabs to Malaya occurred in the 19th century. The economic development and the political stability in Malaya encouraged the influx of foreign traders and merchants from the east and the west to trade in the country. The introduction of the steamship in the 19th century facilitated the Hadhrami Arabs travel to the east. When Singapore was opened as a free trade port by Stamford Raffles in 1819, it managed to attract more traders to settle and trade in the island where the Hadhrami Arabs were among the merchants who were reported to
actively trade in the inter-island ventures in the Malay World. This period also witnessed the expansion of the British colonial rule in Malaya. Singapore was selected as the base for the East India Company to oversee the operation of its long-distance trade between China and India.

The Arab population in Malaya consisted of the Arabians who came from different countries in the Arab World, such as the Saudi Arabia (Hijaz), Egypt, and Yemen. The Hadhrami Arabs from Hadhramaut in Yemen were among the Arabs who had migrated to the Malay World and Malaya in particular. Initially, their mission to this part of the world was merely of trade motive, and later, was occupied with the missionary works when they embraced Islam. Since the Hadhrami Arab immigrants to Malaya were mostly male, many of them were married to the local women and had their own families in Malaya. The Hadhrami Arabs assimilated themselves well in the Malay community and society at large. They were the Sayyid or the Sadah group, who claimed to be the descendants of the Prophet Muhammad through his grandson, Hussein. Through this claim, they earned a reputable status in the society as the descendant of the holy Prophet Muhammad and were looked upon with respect and deference by fellow Malay Muslims. They also managed to secure good positions and social status in the Malay society.

The Hadhrami Arabs played a significant role in the establishment of Islam in the Malay community in Malaya, whereby the early migrated Hadhrami Arabs were reported to be among the religious scholars in Islam. Many of them were learned men and had credibility in Islam. The Hadhrami Arab religious scholars were common figures in the Malay society, and they played a significant role in deepening the religious understanding of the Malays. The Hadhrami scholars were also involved in the administration of religion and its affairs in the Malay states. Names like Sayyid Muhammad bin Zainal Abidin Al-Idrus (1795-1878), Sayyid Abdul Rahman bin Sayyid...
Muhammad al-Idrus (1817 –1917), and Sayyid Alwi Tahir Al-Haddad (1884-1962) were among the Hadhrami Arab religious scholars who were involved in the administration of religion in the 19th and 20th century in Malaya. Sayyid Muhammad and Sayyid Abdul Rahman al-Idrus were among other Hadhrami Arab religious scholars who were not only active in religion and its affairs, but also were appointed as Syaikh al-‘Ulama’ and chief minister to Sultan Baginda Omar, and a member of the State Council Meeting during the rule of Sultan Zainal Abidin III respectively.

Education was another aspect that received the attention of the Hadhrami Arabs in Malaya. At the early stage, the process of learning started at mosques that also turned it into a learning centre. The ‘ulama’ or religious teachers were commonly known as Tuan Sayyid or Tokku, who gave lectures and talks at the mosques, surau or sometimes to the crowds at majlis ilmu, spreading knowledge and the teaching of Islam. The culture of knowledge was improved with the establishment of modern schools, known as madrasah or sekolah arab in the early 20th century through the effort of several Hadhrami Arab scholars, together with young reformists that is known as Kaum Muda. Sayyid Syaikh Al-Hadi, Sayyid Hassan al-Attas, and Sayyid Mohammad al-Saqqaf were among the Hadhrami Arabs who were concerned about the importance of education. They, together with the conscious Malays, started to build madrasah to meet the demands of the Muslim children to get proper education and knowledge about Islam. However, this effort was not as easy as it was planned when the first madrasah built in Singapore in 1908, known as Madrasah Al-Iqbal, did not receive a positive response from parents, as well as the people from Singapore. This was because the people did not appreciate the importance of knowledge as they were rigid and close-minded towards new knowledge that caused them to reject the ideas brought by Sayyid Syaikh Al-Hadi.
However, the establishment of *madrasah* in Malaya in the early decades of the 20\textsuperscript{th} century was pioneered by the conscious Hadhrami Arabs towards the need of Muslim *ummah*. The wealthy Hadhrami Arabs used their money to establish *madrasah* whereby they were also responsible for the management and maintenance of the *madrasah*. Apart from that, they also established *waqf* or endowment funds, from which income was collected to pay for the maintenance of the *madrasah*, as well as to provide salary for the teachers. The establishment of education institution became part of their aspiration to continue with the legacy of knowledge spreading Islam to fellow Muslims, which became easier when the students were capable of understanding the Arabic texts well, thus made them better authorities in religion.

The Hadhrami Arabs also used their wealth to maintain the *madrasah* and its management. The *madrasah* managed to produce qualified religious scholars and political figures. The *madrasah* system of education contributed to the development of a systematic and structured system of education, in which it succeeded to produce future intellectuals, reformists, and nationalists. The young generation of Hadhrami Arab is also known as *Peranakan* Arab, together with the Malays, struggled petitioning for independence. The Muslim reformists or *Kaum Muda*, consisted of the Malays and the Hadhrami Arabs, played a significant role in *madrasah* education and it left a great impact on the religious understanding of the Muslim society in Malaya. Most importantly, *madrasah* managed to change the people’s perception and awareness towards the importance of education.

Apart from that, the Hadhrami Arabs were also involved in politics in Malaya. They played a vital role in the Malay states’ politics, such as being appointed to important positions as the ruler of a state, minister, *penghulu*, and district officer. The claim being the descendants of the Prophet Muhammad SAW made the Hadhrami Arabs of the sayyid group widely accepted by the Malays, as well as by the ruling class.
and the Malay royal courts. In fact, it was an honour for the Malays, particularly the ruling class, to take the Hadhrami Arabs as sons in law, particularly to establish a connection with the descendants of the holy Prophet Muhammad. The Hadhrami Arabs also adapted well to the Malay customs, cultures, and way of life.

The Hadhrami Arabs’ political influence prevailed in almost every state in Malaya, such as in Terengganu, Kedah, and Perlis. The Hadhrami Arabs also had a close connection with the Malay ruling class and chiefs, from which through good contact and marital bond, they gained trust and support from the royals and dignitaries. This connection verified the claim that the genealogies of the Malay rulers had direct contacts and Arab blood through mixed marriages, such as in the state of Johor (1699 – 1877), Perlis, Pahang, and Terengganu. For example, the Sayyid Jamalullail descendants ruled Perlis since in the 19th century until today. The period before and after the British intervention in Malaya witnessed the involvement of the Hadhrami Arabs in the Malay states’ administration and politics. The Hadhrami Arabs also managed to establish themselves as rulers or had a connection with the ruling classes in several places, for instance, in Perlis, Malaya, Siak, Kampar, Jambi in Sumatra, and Pontianak and Kubu in Borneo.

The involvement of the Hadhrami Arabs in Malaya was not only confined to religion, education, administration and politics, but they also played a significant role in the economic development of Malaya. Through trade contact, the Hadhrami Arabs travelled to foreign countries to meet the demands of social and economic needs. The hardship living in their own country made the Hadhrami Arabs work hard to earn a better living in the foreign countries. Many of them became successful entrepreneurs, merchants, and traders conducting trans-oceanic trade, as well as inter island trades in the Malay world, such as trades in spices, grains, textiles, and timber. Some of them were involved in agriculture and plantation commercially, for instance, the al-Saqqaf
family worked on the famous *Kukob Estate* in Johor and the al-Attas family worked on the *Teluk Ketapang Estate* in Pahang. They were also involved in the shipping industry conducting inter island trades, as well as providing shipping services to potential *hajj* to Hijaz. Sayyid al-Massim and the al-Saqqaf families were among the Hadhrami Arabs who were actively involved in the shipping industry as they were also reported to employ English captains to run their steamships.

Although the Hadhrami Arabs were minorities in Malaya, they managed to flourish in the economic sectors in the country and became successful businessmen like the Chinese. The stories of their success in Malaya attracted their fellow-countrymen to migrate to the country. The establishment of companies, such as Al-Attas and Co., Al-Sagoff and Co., and Al-Kaff and Co., showed that many of them were successful traders and entrepreneurs. It was through business and trade that made the Hadhrami Arabs prospered in Malaya. The wealth accumulated through their business activities were also used to rebuild their homeland in Hadhramaut. Remittances were sent to their homes annually to feed their families and relatives, as well as to fulfil their obligation as Muslims, whereas some were divided among the poor, as well as to build schools, mosques, and life necessities and amenities in Hadhramaut. The Hadhrami Arabs were known as among the wealthiest individuals in Singapore in the early decades of the 1920s to 1930s, where they were reported to own vast properties in the island, such as in the forms of houses, shop lots, and lands. The wealthy Hadhrami Arabs also contributed to the social works, and charity, for instance, by establishing religious schools or *madrasah* in Malaya, burial grounds, orphanage houses, and mosques for the use of the Muslim community in Malaya.

Publication had been another sector that saw the active involvement of the Hadhrami Arabs in the industry; publishing newspapers and magazines. In the beginning, the involvement of the Hadhrami Arabs in this industry was inspired by the
development of the publishing industry from Egypt, as well as the political development in the country that encouraged several Hadhrami Arab figures to produce their own newspapers, such as Saudara, al-Ikhwan, and Jasa. They even had their own publishing and printing companies such as al-Attas Press, The Jelutong Press and Warta Malaya Press Ltd. Al-Imam was the first reformist journal produced by the conscious Hadhrami Arabs together with the Malays, who were influenced and exposed to the political development in Egypt. The emergence of al-Imam was also a response to the religious, political, social, and economic situation of the Malays in Malaya.

The years from 1920s to 1930s were the periods that witnessed the growth of Malay journalism in Malaya. More newspapers and magazines were published in the country as a result of the political and social awareness among the people, in particular among the Malay intelligentsias and the Peranakan Arabs descents who received education in West Asia. Through the reformist newspapers and magazines published by the Hadhrami Arabs, the ideas of reform and pan Islamism spread among the Malays in Malaya. The reformist ideas spread by these newspapers played an important role in shaping the early development of Malay political consciousness in Malaya.

The political development that occurred in Egypt, highlighted by the local newspapers, provided the Malays to some extent with the political awareness and exposed them with the politics in the Muslim World. The Hadhrami Arabs' involvement in politics in Malaya, however, caused the British administration to be suspicious, and they established a special branch to monitor the former's movement and activities in the country. Although the Hadhrami Arab leaders had shown their unequivocal support and loyalty to the British, the latter took a careful approach in dealing with the Hadhrami Arabs. This period also witnessed the seeds of the spirit of Malay nationalism in the country that was driven by the Islamic reform movement from the West Asia, especially
in Egypt. *Kaum Muda* or the young reformist group used these newspapers and magazines as a medium to propagate the idea of reform in the society.

Most of the reformist newspapers and magazines published by the Hadhrami Arabs displayed news from overseas, as well as the local. These reformist newspapers also urged the British government to consider the involvement of the Malays in the administration of the country. However, they were less vocal in criticizing the government as it would affect their newspapers being banned by the government. The moderate approach taken by the Hadhrami Arabs’ publishing house in criticizing the British administration in Malaya enabled their newspapers to last longer, for example the *Saudara* newspaper that continued to publish until 1941 compared to *al-Imam* (1906-1909) and *al-Ikhwan* (1926-1931). Sayyid Al-Hadi learnt from his past experiences, and thus, adopted a moderate approach, was less vocal in criticizing the government, and tried not to touch on the issues of the Malay rulers and aristocrats had saved the newspaper *Saudara*. Newspapers like *Saudara* (1928-1941) and *Warta Malaya* (1930-1942) lasted more than ten years, and had been less anti-colonial compared to *Al-Ikhwan* and *Al-Imam*.

The Hadhrami Arabs played a considerable role in Malaya. Despite being a minority, several of them had a considerable influence in religion, economic, political, as well as administrative aspects in Malaya. However, the Hadhrami Arabs’ involvement in the administration of the Malay states was perceived by the British as a threat to its economic and political interests in Malaya. Considering such an influence possessed by the Hadhrami Arabs in Malaya, the British took a subtle approach in dealing with the Hadhrami Arabs, such as having good terms with the elite group of Hadhrami sayyids. The British, it seemed afraid that the Hadhrami Arabs would use their political and religious influence to encourage the sultans and the rest of the Malays against the British administration in the country. On the other hand, the Hadhrami Arabs
also maintained a good link and close ties with the British officials in Malaya in order to secure their business interests, as well as political benefits in Malaya.

Thus, in order to avoid such a suspicion on the British side, the Hadhrami Arabs showed their loyalty to the British administration in Malaya through the pledge of loyalty shown by the Muslims, particularly after the event of mutiny that took place in Singapore. Nevertheless, the British still doubted the Hadhrami Arabs’ loyalty as there were anti-British among them. The close relationship built between the British and the Hadhrami Arab elites benefitted the British to monitor the Hadhrami Arabs. For instance, Sayyid Aqil who worked for the British as a spy was paid to check on his fellow Hadhrami Arabs’ activities and movements in Malaya. It was also through the help of several Hadhrami Arabs, the British managed to influence and change the people’s perception, particularly the Hadhrami Arab leaders who were once strong supporters of the Ottoman Caliphate of the Turks’ domination and their involvement in the First World War.

However, instead of showing their sympathy towards the Turks who lost in the war, the Malay Sultans voiced their undivided loyalty and support towards the British. The British, through the consent of the Malay Sultans, introduced enactments prohibiting the spread of religious activities in Malaya, particularly related to the idea of reforms and Pan Islam. The British administration in Malaya also banned any news report from overseas regarding the Turkey’s involvement in the confrontation. That was the reason why the Malays were less motivated and showed less support towards the Turks when they lost in the First World War.

Apart from that, the British administration in Malaya was always alerts on any political parties or movements that took place in Malaya. They had their eyes and ears everywhere to check on the Malay political activities. The effort of the Young reformist or Kaum Muda to spread the idea of reform and pan Islam in Malaya that was pioneered
by *Islah* figures, such as Syaikh Tahir Jalaluddin, Haji Abbas Taha, and Sayyid Syaikh Al-Hadi, did not receive responsive feedback from the Malays because there were enactments introduced by the British that prohibited such activities in the Malay states. Moreover, the British had closely monitored the *Kaum Muda* activities in Malaya, whereby they established a special branch to monitor their political movements. The British also took advantage of the conflicts between the *Kaum Muda* and *Kaum Tua* or traditional ‘*ulama*’ to create tension in the Malay community on the issues related to religious practices and *adat*. In fact, it was the British who masterminded the conflict as they supported the Malay rulers and the traditional ‘*ulama*’.

Towards the end of the 19th and early 20th century, the role of the Hadhrami Arabs in the Malay states administration started to decline as the British colonial had started consolidating their control in Malaya. The concept of centralized government, introduced by the British, with the appointment of residents to assist Malay Sultans was not only to control the Malay rulers’ authority, but also to minimize and block the Hadhrami Arabs’ participation in the Malay states administration and politics because the British was worried that the Hadhrami Arabs, particularly the *sadah*, would manipulate their influence over the Malays to gain support against the British administration in the country. However, from 1930s to 1960s, there was an increased political awareness among the Malays and the Hadhrami Arabs in Malaya.

The period during the Japanese occupation in Malaya was a vacuum phase of the British influence that witnessed the political alert and awareness of the Malays and *Peranakan* Arabs, who were conscious about their fate in the political affairs in their own country. Inspired by the Japanese policy resounding anti-Western colonialism in Malaya, the Malays then started to get involved in politics, among which, was rallying protests opposing the British proposal of Malayan Union Scheme in 1946. This period also witnessed an increased number of Hadhrami Arabs joining politics in Malaya.
Names like Sayyid Alwi b. Sayyid Shaykh Al-Hadi, Sayyid Jaafar Albar, and Sayyid Ibrahim Omar Al-Saqqaf were among the Hadhrami Arabs in Singapore who were involved in the politics of Malaya. The Hadhrami Arabs started to realize the need for their participation in the politics of Malaya to protect their rights, social, and political status in British Singapore through the establishment of Singapore United Malays National Organization (SUMNO).

The 20th century was a challenging period for the diaspora of Hadhrami Arabs in Malaya. Many changes occurred during this time, particularly after the Second World War, that involved aspect of the politics of the host country, as well as in the homeland, Hadhramaut. This situation was not so badly felt by the Hadhrami Arabs who settled down in the Malay states compared to those who resided in Singapore. The period also witnessed the decline of the Hadhrami Arabs in Malaya that was most notable in the aspect of economy as they were no longer the dominant entrepreneurs and traders in the country and also in the Malay world, like they used to be in the 19th and early 20th century.

The inability to compete with the European companies caused many of the Hadhrami Arabs to close down their businesses. In addition, the Government policies introduced in Singapore in the effort of making the republic a developing country left a long-term impact on the Hadhrami Arab community in the country. Many of the Hadhrami Arabs lost their source of income when the government introduced the Rent Control Act in 1947, as many of the Hadhrami Arabs were dependent on the income from the rental of their properties and the trust funds or waqfs. Besides, the transfer of waqf trust funds from being managed by the trustees to be under the supervision of the Singapore Islamic Council caused the Hadhrami Arabs to lose their authority over the waqf revenues, which also indirectly disassociated the Hadhrami Arabs’ reputation as generous and philanthropic in charitable works. Apart from that, the Peranakan Arabs
also experienced crisis of identity; either to adopt Malay or Arab as their race. Moreover, the young generation of the *Peranakan* Arabs were exposed to the western culture and way of life, and many of them were unable to converse in Arabic. The conscious Hadhrami Arabs quickly found solutions to the problem by establishing an Arabic language centre to teach the young generation the Arabic language, as well as to revive, preserve, and instill in them the Hadhrami Arab identity, culture, and heritage.

Even though the Hadhrami Arabs played an important role in bringing about social changes in the Malay society, the attitude of several Hadhrami Arabs who kept to themselves and enjoyed the elitist lifestyles and exclusiveness of being the honoured descent of the Prophet Muhammad created a social gap between the Malays and the Hadhrami Arabs in Malaya. The attitude of several Hadhrami Arabs who abandoned the cause of the Malays for their own interests, created a feeling of distrust among the Malays, who all those times, looked upon all the Arabs, particularly the *Sadah*, with respect and deference as they were the descent of the Prophet Muhammad. However, this respect started to wane as the people were more concerned about their personal interests compared to their fellow brethren.

Besides, there were complaints by the Malays that were published in the daily newspapers, such as *Majlis* and *Utusan Zaman*, that criticized the *Peranakan* Arab community who claimed to be ‘Malay’ and they were given priority and privileges in getting jobs in the government sector, religious department, and also priority for scholarships. After they had realized and were aware of their situation, the Malays were determined to improve their lives through hard work and not to rely on the Hadhrami arabs. They took the initiative by establishing their own organization that looked after the Malays’ affairs in Singapore, known as Singapore Malays Association or *Kesatuan Melayu Singapura* (KMS) in 1926. Being influenced by the news and articles reported in the newspapers, the Malays started to distant themselves from the Hadhrami Arabs.
In 1939, the newspaper *Utusan Melayu* was finally published through the effort of conscious Malays who wanted to have their voices and interests heard. *Utusan Melayu* was purely owned, published, financed, and edited by the Malays, unlike the previous newspapers that were mostly owned, financed, and edited by the Arabs. The Malays wanted to have own newspapers that could represent them as a Malay nation, and not by foreigners like the Arabs. They felt that the actions of several Hadhrami Arabs had betrayed their trust as the Hadhrami Arabs were hoped to bring changes and helped the Malays to improve their lives.

Nevertheless, the Malays should not have generalized that all the Hadhrami Arabs were irresponsible. Due to the attitudes of several Hadhrami Arabs who prioritized their personal interests over their fellow Muslims, had caused the image and honour of the Hadhrami Arabs as the descend of the Prophet Muhammad tarnished. Despite the Malays' negative perception towards the Hadhrami Arabs that had created an unpleasant atmosphere and hatred among them, the Malays should not forget the sacrifice of the early Hadhrami Arabs who contributed to the Islamization of the Malays in Malaya. They also had played a considerable role in ensuring that Islam is preserved as the religion of the country. It was through the efforts and contributions of the early Hadhrami Arabs and religious scholars that enabled the Malays in deepening their religious knowledge and understanding Islam. It was also through the efforts and contributions of the early Hadhrami Arab religious scholars that the Islamization of the Malays occurred in peace. Their lasting contributions in Malaya were prevailed through the religious institutions and the establishment of *madrasah* that managed to produce Muslim scholars and intelligentsia who among others strived for the country's independence in the subsequent years.

It is hoped that through the research done, this qualitative study using library research method collecting data from primary and secondary sources from the archives,
consisted of files, documents, newspapers, government gazettes, published and unpublished manuscripts would benefited the public and researchers to study the historical background of the Hadhrami Arabs in Malaya and how the Hadhrami Arabs as a group of minority from Arabian Peninsula managed to integrate themselves in the Malay society. In the meantime, to explore the roles and contributions made by the Hadhrami Arabs in religion, education, economics, publication, politics and administration of Malaya from 1819 until 1969; to identify the British response towards the role played by the Arabs in economy, politics, publication, religion and education in Malaya; and to analyze factors that led to the decline of the Hadhrami Arab descents in Malaya after the Second World War.

Today, the term Hadhrami Arabs or Peranakan Arab is rarely heard. Most of the Hadhrami Arabs and their young generations are naturally adopt and adapt to the local cultures and way of life. Gradually, many of the Peranakan Arabs have become Malays. Moreover, it was Islam that unites the people, whereby through the process of acculturation and integration added with a strong bond of mutual understanding enables the community living in peace and harmony. Although the Hadhrami Arabs or the Peranakan Arab are less prominent and no longer dominant in the religious, economic and political aspects of the Malays, however, they still contribute to the society through their engagement in the religious activities that are mostly associated with the Malays and not as a distinct ethnic group.

Further studies should be conducted to study how the Hadhrami Arabs or the Peranakan Arab today managed to adapt to the challenging world and integrate into the Malay community, live in a multiracial society in Malaysia while at the same time struggling to preserve and maintain their identity as Arabs. Today, many of the Peranakan Arab of Sayyid descents have become Malays through mixed marriages with the locals. A thorough study is needed to trace the descent of the Hadhrami Arabs in
Malaysia after 1969 until today. This would include identifying their number and distribution in the country. It is also helpful to study the period when Yemen was under the Communist regime to see the migration flow as well as contact between the Hadhrami Sayyids in the motherland and those in the diaspora.

The contributions of the Hadhrami Sayyids in religion and madrasah education are very meaningful whereby it benefits the Muslim *ummah* in the country. Therefore, it is important for future research to study the involvement of the Hadhrami Sayyids in madrasah education and religion as well as its *dakwah* in today's context in Malaysia. In addition, further studies should also be carried out to explore if the Hadhrami Sayyids are still involved and operating hajj activities in Malaysia where they once became the broker *haji* or the *hajj* brokers and agents in Malaysia.

In addition, further studies should also be conducted in the economic aspect of the country to see if the Hadhrami Sayyids are still active in the economic activities of the country after the Second World War. They were once among the richest and the most influential Arabs in Malaysia and were owners of land properties in Malaysia and Singapore. It is important to see if the Hadhrami Arabs of Sayyid descent or their young generation of *Peranakan* Arab still contributing to the economic growth of the country until today. Apart from that, further study should also be conducted to see the involvement of the Hadhrami Arabs in the publishing industry that once pioneered by the early generations of Hadhramis in Malaysia. Through publications the idea of reform and pan-Islam were disseminated to the public from which the society in particular the Malays were exposed to the idea of nationalism. Therefore, further research and discussion should be carried out to see if the Hadhrami Arabs still control the publishing industry in the country after the Second World War until today.

The Hadhrami Arabs’ involvement in the aspect of the administration of the country must not be overlooked and it must be studied in greater depth since many of
them serve in the civil service today. In fact, they also hold important administrative positions and at the same time engaged directly in politics. The period after the Second World War had witnessed a number of Hadhrami Arabs who seriously involved in politics in order to maintain and preserve their rights as citizens of Malaysia and Singapore.

Further research could also be conducted to find out how the Hadhrami Arabs bring themselves during the Second World War and after the war ended. This is because due to the impact of the war, the economic activities of the country were declined that also resulted in the decline of the Hadhrami Arabs domination in the economy of Malaya. In addition to that, the policies introduced by Singapore in the effort of developing the country had also resulted in the decline of the Hadhrami Arabs in following years economically, politically, and socially.