



THE ROLE OF THE RUSHDIAH CLUB
IN THE CULTURAL TRANSFORMATION OF
MALAY SOCIETIES DURING THE LATE 19TH
TO EARLY 20TH CENTURY

BY

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ABSTRACT

This study traces the enigmatic literati-publisher of Riau-Lingga Sultanate, Rushdiah Club, and their roles in cultural transformation of Malay Societies. Starting with a discussion on the socio-political background, the rapid growth of Islam and writing culture in the end of 19th century Riau Lingga, this study also follows the developments of Rushdiah Club's writing and printing activities in the ensuing century, the expansion of their printing practices to Singapore and Penang. The presses under their concern were Maṭba'at al-Aḥmadiyyah and Maṭba'at al-Riyawwiyah in Riau-Lingga and Maṭba'at al-Aḥmadiyyah (well known as Ahmadiyah Press) and al-Imam Printing Company Ltd in Singapore and Jelutong Press in Penang. A total of 198 titles printed materials on various subjects were obtained from those presses. By evaluating the categories, content, and characteristics of the works, we find that the printed works from those presses relatively conservative in nature. The majority of printed material came under Islamic topics, in particular propagating Islamic reformism. It is difficult to tell if this was a great number or not, but it is obvious that these printed literatures, fostered literacy and education, created silent reading habit, and generated new writing forms. Indeed, Rushdiah Club's printing activities of course were not the only one avenue towards the modernization of Malay societies. However, in retrospect, Rushdiah Club absolutely implicitly challenged the colonial authority; made vocal appeals for national revival, better development and unity among Malays and Muslims; advocated social reform; and captured the Malay language in their linguistic flow, increasingly turning it out to be standardized as a new language i.e., the Indonesian language; and hence transformed the cultural life of the Malay societies.

خلاصة البحث

تحاول هذه الدراسة اقتفاء أثر أعمال الكتاب المفقودين من سلطنة ريبو من فرقة **Rushdiah Club** ودورها في التقدم الثقافي في مجتمعات الملايو. تبدأ الدراسة بالمناقشة حول الخلفية الاجتماعية والسياسية وانتشار الإسلام السريع ونشأة التدوين في نهاية القرن التاسع عشر بريبو **Lingga**. هذه الدراسة أيضا ترصد تطور فرقة **Rushdiah Club** من ناحية أنشطتها التدوينية والطباعية في القرن الذي يليه. وتوسع أنشطة طباعتها ووصولها سنغافورة وبنانج. ودور الطباعة التي كانت تحت إشرافهم هي: المطبعة الأحمدية والمطبعة الريوية والمطبعة الأحمدية الأخرى المعروفة بـ (أحمدية بريس) وشركة مطبعة الإمام بسنغافورة ومطبعة جيلوتنج بينانج. وعدد الموضوعات التي تمت طباعتها كانت 198 موضوعاً في مجالات مختلفة. وبالنظر إلى النوعيات والمحتوى والخصوصيات من الأعمال نعلم أن هذه الكتب المطبوعة تقليدية في الطبيعة، ومعظم مضمونها تأتي في إطار الموضوعات الإسلامية، خصوصاً الدعوة إلى الإصلاح الإسلامية. ومن الصعب الحكم على أن عدد المطبوعات كان كثيراً أم لا. لكنه واضح أن هذه المطبوعات ساهمت في نشر معرفة القراءة، والكتابة، والتعليم، وتعويد الناس على القراءة كما أنها أنشأت نموذجاً جديداً في مجال الكتابة. وفي الواقع فإن أنشطة الطباعة لفرقة **Rushdiah Club** لم تكن هي الوسيلة الوحيدة تجاه تحديث المجتمع الملايو، فإذا ذكرنا الماضي نجد أن هذه الفرقة كانت من ضمن الفرق التي تحددت السلطة الاستعمارية، وهم يدعون إلى النهضة الوطنية والتقدم والوحدة بين الملايويين والمسلمين، دعت هذه الفرقة إلى الإصلاح الاجتماعي وجعل اللغة الملايوية إحدى اللغات المعتمدة عندهم. حتى اعتبرت لغة جديدة، وتطور الأمر مثل اللغة الإندونيسية وبالتالي ساهمت في تقدم الحياة الثقافية للمجتمع الملايو.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Human Sciences (History and Civilization).

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DECLARATION

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

Wiwin Oktasari

Signature

Date

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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Date

*Dedicated in sincere gratitude to
My Father (Almarhum) and Mother
Who instilled in me the importance of education
And to all Malay Muslim scholars
Whose dedication and sincerity towards knowledge
Have been the source of my inspiration.*

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LIST OF ABBREVIATIONS

ca.	(circa): about, approximately
e. g	(exempligratia); for example
ed./eds.	edition/editions; editor, edited by
et al.	(et alia): and others
etc	(et cetera): and so forth
Ibid.	(ibidem): in the same place
n. d	no date
n. p	no place: no publisher
no./no.s	number/numbers
P.Bm.P.B.D	Pakatan Bahasa Melayu Persuratan Buku-buku Diraja
PBUH	Peace Be Upon Him
R	Raja
RAH	Raja Ali Haji
trans.	translator/translated by
YTM	Yang Dipertuan Muda
vol/vols.	volume/volumes

TRANSLITERATION TABLE

Arabic Transliteration Scheme

(According to IIUM Thesis Manual)

Consonant

Arabic term	Transliteration	Arabic term	Transliteration	Arabic term	Transliteration
ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	ʿ	ي	y
ذ	dh	غ	gh		
ر	r	ف	f		

Vowel

Arabic term	Transliteration	Arabic term	Transliteration
ـَ	a	ا + ـَ	ā
ـِ	i	ي + ـِ	ī
ـُ	u	و + ـُ	ū
ـِـي	ay	او	aw

CHAPTER ONE

INTRODUCTION

1.0 BACKGROUND OF STUDY

Riau is a province of Indonesia, located near the center of Sumatra Island along the Straits of Malacca and Singapore. Riau became part of the Malacca Sultanate until 1511 and then came under the rule of the Riau-Johor Sultanate which was established in 1528. The name Riau became famous when Raja Kecik moved the center of Riau-Johor Sultanate from Johor to Ulu Riau (Bintan and its surrounding islands) in 1719. Before 1824, Riau was one of the four areas which came under the Riau-Johor Sultanate's authority.¹ Then the Anglo-Dutch Treaty of 1824 separated this Malay Kingdom, placed Riau and Lingga under Dutch authority, while Johor and Pahang under British domination. With this separation, Riau-Lingga Sultanate was born, soon created its own history, and transformed into a great center of Malay-Islamic civilization in Nusantara.

The history of the Malay society in Riau shows that Riau played a leading role as the vanguard of tradition and culture in Indonesia through the development of writing. Riau produced many prominent writers in various fields: religion, art, medicine, literature, language, law and history. The most celebrated writer was Raja Ali Haji² (1808-1873), a Penyengat royalty, a distinguished Muslim scholar and a

¹ The other three areas were Lingga, Johor and Pahang.

² Raja Ali Haji (1808-1873) is of Bugis descent, grandson of Raja Haji Fisabilillah. He was a productive writer and Islamic scholar at Penyengat Island. His magnum opus is *Tuhfat al-Nafis*, the records and chronicles of events, especially those of the 19th century, that occurred in several Malay states. He also wrote the famous poem *Gurindam Duabelas*. Raja Ali Haji's work *Kitab Pengetahuan Bahasa*, was printed in Singapura in 1925 and had been recognized in the Congress of Sumpah Pemuda 1928 as manual for the national language of Indonesia.

productive writer. He built a literary tradition which was continued by members of the Rushdiah Club, an intellectual organization in Riau-Lingga. Raja Ali Kelana, Raja Khalid Hitam, Sayyid Shaykh al-Hādī, and Abu Muhammad Adnan, some members of this organization, were famous for their literary works. Furthermore, in its later development, Rushdiah Club was not only actively involved in writing but also in printing activities. In fact, many of their works have reached us in the printed form rather than in manuscript.

Along with the establishment of Dutch rule in 1619, printing in Netherlands East Indies came into existence. Batavia, for a long time, was the most important center of printing not only in Netherlands East Indies but also in the Malay archipelago. Many missionaries set up their presses in Batavia with the main intention to indoctrinate Western and Christian values. While on the other hand, the Dutch colonial administrators used printing in the systematization and dissemination of colonial knowledge through school textbooks and newspaper. This innovation had a great impact on indigenous communities in the Netherlands East Indies,³ particularly on the Riau aristocracy. However, the establishment of Singapore as a British colony in the beginning of the 19th century also coincided with its emergence as a new center for Malay printing. Consequently, because of the proximity, Riau-Lingga Sultanate made Singapore rather than Batavia as the orientation and model of operation in its printing practices.

Like the colonial administrators and Christian missionaries, the printing press was also employed by the Malay people, social reformers, indigenous leaders, pioneering nationalists and intellectuals like members of the Rushdiah Club. Rushdiah

³ Three locations were noted in the Malay archipelago where the indigenous printers had been using lithographic presses prior to the emergence of Muslim printers in Singapore. They were Palembang, Surabaya and the Island of Penyengat. See, Jan van der Putten, "Printing in Riau: two steps toward modernity," *Bijdragen*, vol. 153, (1997): 718.

Club found the printing press most helpful in accommodating the political and religious interests of the Malay people. In its development, their printing activities promoted literacy, national revival and social reform of the Malay societies. From the religious dimension, Rushdiah Club members were aware that the print culture can help to shape the specific Islamic identity and thought of Malay people. They used printing press to participate in the discussions about the reformist movement in the Muslim world as well. They financially supported the publications of the reformist magazine *al-Imam* and printed Islamic books.

After the abolishment of the Sultanate, the Rushdiah Club members continued with their writing and printing activities. Most of their texts were published by the Al-Ahmadiyah Press in Singapore which was financed by Syarikat Ahmadiyah, a business corporation belonging to Rushdiah Club members. Their texts also were printed and published by presses belonging to some of their members like al-Imam Printing Press in Singapore and Jelutong Press in Penang.

1.1 STATEMENT OF THE PROBLEM

This study examines the printing and publishing practices of the literati-publisher of Riau-Lingga, Rushdiah Club, in the last decades of 19th and early 20th centuries and their impact as agents of change in the Malay society and as a reaction to colonialism. The year 1890 is chosen as a departure point because it corresponds with the alleged formation⁴ of the Rushdiah Club. It signifies the emergence of an intellectual group which played a political role, the first of its kind in Riau or perhaps in Indonesia long

⁴ It is not clear when Rushdiah Club was exactly established. This will be discussed later in chapter three.

before a prominent organization such as Budi Utomo⁵ was established. Thus this research will analyze the historical development of the printing practice undertaken by Rushdiah Club and its impacts on the sphere of culture, religion, and politics.

The objectives of the research are as follows:

1. To discuss the roles of the Rushdiah Club, particularly its contribution to the Malay societies by flourishing the writing and printing culture.
2. To examine the impact of print culture to the education quality and literacy level of the Malay people.
3. To analyze how Rushdiah Club utilized printing for the construction of Islamic thought and culture, as the members joined intellectual debates over the issue of Islamic reformism.
4. To critically examine how printing activities were used as a non-violent option for resistance against the colonial government.

This study will also trace the impact of Rushdiah Club's printing activities on the Malay societies with special emphasis on the Dutch East Indies (especially Riau), the Malay Peninsula and the Straits Settlements. This is because this study will discuss the printed works which were only printed and published by the printing presses under the auspices of Rushdiah Club members. Specifically, the presses were Maṭba'at al-Aḥmadiyyah and Maṭba'at al-Riyawwiyah in Riau-Lingga and Maṭba'at al-Aḥmadiyyah (well known as Ahmadiyah Press) and al-Imam Printing Company Ltd in Singapore and Jelutong Press in Penang. Therefore the 'Malay societies' in this study specifically refer to the Malay audiences who lived in the aforementioned areas to which those printed works were mainly produced, distributed and directed.

⁵ Budi Utomo claimed itself as the first native political society in Indonesia. It was the first Indonesian nationalist organization. It was founded on May 20, 1908, a day now designated by the Indonesian government as the Day of National Awakening.

By looking at the ways in which the literati-publisher of Riau, Rushdiah Club, dealt with the print medium, this study will demonstrate the social meanings of the print in its interplay with manuscript in changing cultural, religious and political situations.

In order to systematically study the Rushdiah Club, this research poses the following questions:

1. How did Rushdiah Club fulfill its objectives in flourishing the writing and print culture in the Malay societies?
2. What impact did print culture have on the development of education, language, literacy and the practice of writing and reading in the Malay societies?
3. How did the printing practice of the Rushdiah Club help to shape the specific pattern of religiosity among Malay societies?
4. How did printing play a significant role as the best strategy and tactic of resistance under the rule of the iniquitous colonialist policies, especially with the inefficacy of war, when Rushdiah Club faced unlimited military power of the colonial authority?

1.2 SIGNIFICANCE OF THE STUDY

Print empowers ways of communicating an idea. In fact, in many ways, according to Amanda Griscom, it could produce democratization of an individual's expression, which sometime can be uncontrollable and even anarchic.⁶ For instance, how the periodical press and political pamphlets gave birth to the English Civil War (1642–

⁶ Amanda Griscom, "Introduction: Print media," In *Trends of anarchy and hierarchy: Comparing the cultural repercussions of print and digital media.* 2000. <<http://cyberartsweb.org/cpace/infotech/asg/ag3.html>> (accessed 9 January, 2012).

1651) and the French Revolution 1789–1799. If printing has cataclysmic effects on the society⁷, why has it been ignored in mainstream scholarship? Existing studies about printing press and its impact on the Malay world are very limited. It is surprisingly marginalized in the mainstream scholarship despite the fact that history actually bears witness that printing played an important role and influenced society in the past.⁸

Therefore, by conducting this research, we could examine the ways in which print technology brought about change in Malay indigenous communities and how print literacy was nurtured to produce ‘local’ national consciousnesses. Therefore, by studying the impact of printing activity as agent of transformation, this research will bridge that gap and enrich our understanding in this neglected subject.

There is no major study which provides a comprehensive and detailed information about the Rushdiah Club. This intellectual organization in Riau has not been studied adequately in comparison to intellectual organizations like the Royal Asiatic Society or the Royal Batavian Society. At present, information about the Rushdiah Club is scattered and dispersed in various literatures, which are urgently in need of proper compilation and a thorough analysis.

It is hoped that this research may assist in preventing the obliteration of Malay literature and the decline of research traditions on Malay history. It would be able to provide a background for any future research, specifically on history of printing press and its impact on the Malay societies. In doing so, it also could complement our understanding of the other dimensions of studies on Dutch colonialism in Riau which has often been discussed from a political perspective.

⁷ Elizabeth L. Eisenstein, *The printing revolution in early modern Europe*, (Cambridge: Cambridge University Press, 1993), 3.

⁸ Ibid.

1.3 LITERATURE REVIEW

As a matter of expediency, the existing literature on what has been published on this topic by prominent scholars could be categorized into four thematic groups. The first group deals with the Rushdiah Club and its members' biographies, activities and ideas. The abolition of the Riau-Lingga Sultanate, the dismissal of its nobles and their migration to Singapore, made the study about Rushdiah Club problematic. There is an opinion which says that their major works had been demolished. An independent research by UNRI⁹ about Rushdiah Club had been the main reference of many authors writing about Riau-Lingga. Unfortunately it cannot be traced anymore because of the lack of preservatory awareness by the authority.

Timothy P. Barnard's, Abu Hassan Sham's and Barbara Watson Andaya's works have made meaningful contributions to this important subject. In those articles, the authors presented a clear picture of Rushdiah Club. Those articles might be considered as a great starting point in understanding Rushdiah Club. For instance, Barnard's paper¹⁰ serves as an introductory overview into the attitudes of the Bugis, the roles of Islam and literature in the Riau society. Barnard analyzes *Taman Penghiburan* by using its transliteration made by UU. Hamidy.¹¹ *Taman Penghiburan* is a general announcement of 'Īd al-Fitr celebrations managed by Rushdiah Club. It also provides a list of Rushdiah Club members and the hierarchical structure of the organization. This article, however, does not provide any important information about

⁹ Muchtar Lutfi, et al. *Rusydiah Club, Hasil Suatu Penelitian*, (Pekanbaru: UNRI, 1976). The head of Research Institute at Universitas Riau (UNRI) said that the report years before 1980s has been thrown away. While this research report is not available in many libraries in Riau, many prominent writers in Pekanbaru who previously used it as reference, cannot find it in their private library as well.

¹⁰ Timothy P. Barnard, "Taman Penghiburan; Entertainment and the Riau elite in the Late 19th century", *Journal of the Malaysian Branch of the Royal Asiatic Society*, vol. 67, no. 2 (1994): 17-46.

¹¹ UU. Hamidy, "Taman Penghiburan (transliterasi)" in *Naskah Melayu Kuno Daerah Riau*, edited by UU. Hamidy (Pekanbaru: The Toyota Foundation, 1985), 136-143.

Rushdiah Club participation in printing and publishing practices and its impact in the Malay world.

Abu Hassan Sham's work¹² provides a useful account of Rushdiah Club, a description of the member's role in political, cultural, economic and social fields. It does not give a fuller description since the article is merely a two-page account. In her article¹³, Barbara Watson Andaya successfully explains the political role of some Rushdiah Club members. She describes the figures involved in the search for anti-Dutch allies by Riau rulers. She further elucidates Riau political background of the 19th century, Riau's position in the Muslim world, the growth of Japanese power and the spread of Pan-Asian awareness, Muslim press response to Japan's rise (mostly a description about *al-Imam*), and the diplomacy strategy played by Raja Khalid Hitam and Raja Ali Kelana in restoring the Riau-Lingga Sultanate. Her article, however, does not give information about Rushdiah Club's endeavours when they utilized the printing press in transforming the political circumstances in Riau.

Also, a general account on Malay writers entitled *Teks dan Pengarang di Riau*¹⁴ by UU. Hamidy explains the appreciation of Riau-Lingga Sultanate for Islam, and the cultural and literary developments. It also describes some figures of Rushdiah Club and their literary works. Although it does mention the printing presses in Riau, this book does not illustrate the stages of transition from scribing to printing and the impacts of the introduction of printing on the Riau-Lingga Sultanate.

¹² Abu Hassan Sham, "Kelab Rusydiah: Sebuah Perkumpulan Cendikiawan Melayu Riau", *Dewan Masyarakat*, 17 June, 1979, 36-38.

¹³ Barbara Watson Andaya, "From Rūm to Tokyo: The Search for anticolonial allies by the rulers of Riau, 1899-1914," *Indonesia*, vol. 24, (1977): 123-156.

¹⁴ UU Hamidy, *Teks dan pengarang di Riau*, (Batam: Cindai Wangi Publishing House, 2003).

Another work on Malay writers can be found in Wan Mohd. Shaghir Abdullah's work.¹⁵ This book is a collection of prominent Malay figures and some Rushdiah Club members. It details useful information about the education, activities, and writings of Raja Ali Kelana as a diplomat, *'ulamā'* and the crown prince of Riau-Lingga Sultanate. It also discusses Sayyid Shaykh al-Hādī as a reformist and contributing author of *al-Imam*; Raja Muhammad Tahir as the judge of Riau-Lingga and *'ulamā' falakiyyah*; and Raja Umar Hasan as the manager of Ahmadiyah Press. Unfortunately this book is only a short biography on only those four members of Rushdiah Club. Furthermore, it does not demonstrate the significance of printing as an important tool which facilitated Rushdiah Club's mission and activities.

Scholars such as Ding Choo Ming¹⁶ and Abdul Kadir Ibrahim¹⁷ made great efforts in writing the biography of Raja Aisyah Sulaiman, a productive member of Rushdiah Club. Unfortunately, both of their works mainly explain the life and thoughts of Raja Aisyah Sulaiman by focusing more on her writing career in the literary world, and giving a critical analysis of her poetry. Other works deal with the biography of Sayyid Shaykh al-Hādī (hereafter, al-Hādī) like books written by Ibrahim ibn Abu Bakar¹⁸ and Zainon Ahmad¹⁹. Both of these books lack descriptions of al-Hādī's involvement in the printing world, despite him being one of the directors

¹⁵ Wan Mohd. Shaghir Abdullah, *Koleksi Ulama Nusantara (Artikel Bersiri Akhbar Utusan Malaysia) tahun 2004 vol.1*, (Kuala Lumpur: Khazanah Fathaniyah, 2009).

¹⁶ Ding Choo Ming, *Raja Aisyah Sulaiman: Pengarang Ulung wanita melayu*, (Bangi: Penerbit Universiti Kebangsaan Malaysia, 1999); Ding Choo Ming, *Raja Aisyah Sulaiman: Penulis bangsawan yang terakhir dari Riau-Lingga pada abad yang ke-19, kertas kerja seminar antarabangsa Kesusasteraan Melayu II*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991).

¹⁷ Abdul Kadir Ibrahim dkk, *Aisyah Sulaiman Riau: Pengarang dan Pejuang Perempuan*, (Pekanbaru: UNRI Press dan Pemko Tanjung Pinang, 2004).

¹⁸ Ibrahim bin Abu Bakar, *Islamic modernism in Malaya: The life and thought of Sayyid Syaikh al-Hadi (1867-1934)*, (Kuala Lumpur: University Malaya Press, 1994).

¹⁹ Zainon Ahmad, *The life times and thought of Sayyid Syaikh Ahmad al-Hadi*, (Kuala Lumpur: Jabatan Sejarah University Malaya, 1979).

of al-Imam Printing Company Limited. These books only show al-Hādī as an important *al-Iman* editor by explaining his contributions.

All works mentioned above are in the first category of literature review as they are similar in their agenda. Unfortunately they only provide a very general idea about Rushdiah Club members, demonstrating briefly their main thoughts and their writings but only some parts are critically analysed from the artistic and literary approach. They ignored Rushdiah Club's participation in the print culture which contributed to the cultural, religious and political transformation of the Malay world.

The second group reviews general works on the environment in which Rushdiah Club evolved (Riau-Lingga, Johor and Singapore). Relatively rich, the literature produced by Malay and Western scholars in this field presents a comprehensive picture of the environment. A precise work of Hasan Junus, *Pulau Penyengat Indera Sakti*,²⁰ demonstrates the history of Penyengat Island as the base of Bugis rulers in Riau-Lingga Sultanate. He begins by illustrating the establishment of Penyengat Island in 1804 to its present condition. This book describes the palace, mosque, libraries and offices and also gives some information about Rushdiah Club. Although this book is useful, it is more suitable as a guide book for tourism. It does not describe Penyengat Island as an important centre of Malay literature where printing presses had played important functions and influenced its inhabitants.

Another work about Penyengat Island is an article written by Virginia Matheson²¹. It discusses the historical development of politics and the genealogy of Penyengat descendants. It provides information on current historical remains and its unique role as an Islamic centre. She further explains the Islamic life of Penyengat

²⁰ Hasan Junus, *Pulau Penyengat Indera Sakti*, (Pekanbaru: Yayasan Membaca, 1992).

²¹ Virginia Matheson Hooker, "Pulau Penyengat: Nineteenth century Islamic centre of Riau", *Archipel*, vol. 37, (1989): 153-172.

people and the key to understanding the social circumstances of 19th century Penyengat. Nevertheless, she puts away the political, religious and cultural transformation in which printing got involved in Penyengat Island. It also does not describe further about Rusdhiah Club as intellectual movement which upgraded literacy among Penyengat inhabitants.

Another of Virginia Matheson's profound research is *Tuhfat al-Nafis Sejarah Melayu-Islam*²². It depicts the sequence of events, especially those of the 19th century that occurred in several Malay states. Some of the events recorded in the work are the founding of the state of Terengganu and the murder of Sultan Mahmud Shah II of Johor. Although in the introduction, the relationship between Raja Ali Haji (hereafter, RAH) and Rusdhiah Club is, briefly mentioned, the book still lacks information on printing as an agent of change in the Malay world.

Many works deserve our attention since their explanation on the culture, and development of art, language and literature of Riau and Malay society²³ could help us in understanding the environment where Rusdhiah Club was established. Yet, a major drawback is that no writer has opined that printing had a crucial power in progressing the art, language and literature of the Riau and Malay society. For instance, UU Hamidy's works²⁴ discuss the development of Malay language and literature in Riau and illustrate Riau as a centre of language and culture. They provide the information

²² Virginia Matheson Hooker, *Tuhfat al-Nafis Sejarah Melayu-Islam*, (Kuala Lumpur: Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia, 1991).

²³ M. Suwardi, *Dari Melayu ke Indonesia: Peranan kebudayaan Melayu dalam memperkokoh identitas dan jati diri bangsa*, (Yogyakarta: Pustaka Pelajar, 2008); Harun Mat Piah, *Kesusasteraan Melayu tradisional*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2006); J. B. Kristanto, *Seribu tahun nusantara*, (Jakarta: Penerbit Harian Kompas, 2000); Aswandi Syahri, *Cogan: Regalia kerajaan Johor-Riau-Lingga dan Pahang*, (Kepulauan Riau: Dinas pariwisata seni dan budaya, 2006); Koentjaraningrat et al, *Masyarakat Melayu dan budaya Melayu dalam perubahan*, (Yogyakarta: Balai Melayu Riau, 2007).

²⁴ UU Hamidy, *Bahasa Melayu dan Kreativitas Sastra di Riau*, (Pekanbaru: UNRI Press kerjasama dengan Yayasan Adikarya IKAPI dan the Ford Foundation, 2003); UU Hamidy, *Riau sebagai pusat bahasa dan kebudayaan Melayu*, (Pekanbaru: UNRI Press kerjasama dengan Yayasan Adikarya IKAPI dan the Ford Foundation, 2003); UU Hamidy, *Kedudukan kebudayaan Melayu di Riau*, (Pekanbaru: Bumi pustaka, 1982).