THE STRUGGLE OF ISLAMIC TEACHING AND LOCAL VALUES IN JAPAN

Prof. Dr. Ishomuddin[1]—Dr. Vina Salviana DS.[2]—Tonny Dian Effendy, MA[3]
Prof. Dr. Norio Suzuki[4,] Prof. Dr. Aiko Kashimura[5]

[1]Department of Sociology, University of Muhammadiyah Malang
[2]Department of Sociology, University of Muhammadiyah Malang
[3]Department of International Relations, University of Muhammadiyah Malang
[4]Department of Political Philosophy, Aichi University, Nagoya Japan
[5] Department of Sociology, Psychoanalysis, Aichi University, Nagoya Japan

ABSTRACT: *This research aims to focus some studies was done by researhers in Sociology, Culture and politics, sociology of Islamic society and women studies. To strengthen and focus on previous study, this research will create relation construction "local and religious value on the women empowerment in Japananese family. For the first year of the three years, research has focused on tracking the arrival of Islam in Japan and the struggle of Islam with local values. This is qualitative research and data collection done by observation, documentation, and indepth interview. The analysis done by qualitative descriptive and the result of the observation that needs for deep understanding to find the meaning given by subject of the research by indepth interview. This process is going from one informant to others as snow ball method until the information is relative fix. In other hand, to implement the principles and conceptualization technique based on data, for describe the shape of social-culture relations in pattern or to understand the meaning behind the shape of relaty, this process following the characteristic of qualitative research that it will be vice versa, cyclus and unlinear. The result of this research are: Until the mid-1980s the Muslim population in Japan is relatively small. These conditions attract foreign Muslim workers so that it can be said that the Muslim population in Japan today is foreign-born; they came from Indonesia, Pakistan, Bangladesh and Iran that make up the largest subgroup. Islam as a religion and value also accepted to be existand grow in Japan. But in this context, it relates with accepting to the foreign Muslim in Japan. Foreigner Muslim are accepted to live, work and study in Japanese society. But, accepting here does not mean adopting.*

KEYWORDS: Islam, Japanese Muslim, Local Values

INTRODUCTION

Islam is a social-political power in Southeast Asia. Islam is a official religion of the state in Brunei Darussalam Kingdom; official religion in Malaysia; a religion of 90% Indonesian, the fifth most populated country in the world; a faith of minorities group in Japan, Viet Nam, Philipines, Thailand, Cambodia and Singapore. From the population point of veiewm almost 200 milions peoples in all of Southeast Asia is Muslim. From this fact, Islam has been spread in out of Islam territorial in Southwest Africa until South Asia, which most populated Muslim. But, in every country, Muslim face some specific problem that distinguish them from other. In general, it is caused by the influence of social, culture, economy and politics condition in every country.

Thus, the general purpose on this study is to give contribution for solution on the problems faced by Muslim minority, especially for Muslim in Japan and majority in Indonesia. To gain this purpose, both researcher from Indonesia and Japan, based on their experiences, try to share this purpose and support each other. Based on that condition, this research need to collaborate with counterpart in the country where the research will conduct. From this method, the result of this research can be responsible and used for literature review and sources of data in both countries.

LITERATURE REVIEW

Syncretism Religion and Culture in Japan

According to Some literature, religion in Japan is a wonderful mish-mash of ideas of Shinto and Buddhism. Such conditions are not as religious in other Asian countries as well as in the West. Religion in Japan is unique within the table because it is rarely a conversation in the community, so is not a doctrine. Japanese religion is a moral code, a way of life, almost indistinguishable from social values, culture and traditions of Japan. Japanese religion is a private affair and family affairs. The state does not take care of the problem of religion; no prayers or religious symbols in formal ceremonies, such as official meetings conducted by the State or the community and the school graduation ceremony. Religion is rarely discussed in day life, because most Japanese do not worship regularly or claiming his actions as a form of implementation of the religion. However, most people turn to religious rituals in the birth, marriage and death, and take part in spiritual matsuri (festival or) throughout the year.

According Teeuwen cited by Khan (2014), said that if the major religions in Japan was likened to a tree, then the Shinto is roots. As has been said by the researchers during this time that Shinto is the native religion of Japan and as old as the State of itself. As stated by Naokazu (1966) the roots and origins of the Japanese people is the final part of the Stone Age, when Japan first began to inhabit the islands of Japan. Najeebullah (2013) said that the ancient Japanese *Yamato* clan originally believed Shinto religion only as a tribe, but, as they grow in number, started to deploy it as a means to build and strengthen their administration. Since ancient times, Shinto has been influenced by the influx of various religions to Japan from the surrounding area. And it is known that the arrival of Buddhism to Japan in the 6th century have a significant impact on Shinto doctrine. To distinguish themselves from the term Shinto Buddhism created. As a result, most Japanese (85 percent) to practice cultural mix of Shinto and Buddhism.

Globally, about 3 million people recognize themselves as Shinto religion and ritual Shinto although still widely practiced throughout Japan, only a fraction of Japan to identify exclusively with it. Nevertheless, Shinto beliefs and practices are firmly embedded in the Japanese civilization and continue to remain an integral part of Japanese culture today.

Japanese society is identified as the Shinto religion when in fact it is typical for the Japanese tradition. In general, the Japanese religious forms was largely characterized by syncretism-meaning that people identify themselves adherents of more than one religion, and the least is a combination of two or more. Many Japanese in carrying out the teaching of religion by incorporating Shinto, Christian and Buddhist. In practice, as a child, one was brought to a

Shinto shrine, and as an adult; a second wedding chapel to attend Christian and Buddhist funerals (Ama, 2005; vii). Two religions is most often associated Shinto and Buddism, and most Japanese do such claims either compliance or not. The difference between the two religions by Kevin Doak is that Buddhism focuses on the issue of death and burial issues as an explicit doctrine related to the issue of life after death, while Shinto is more a celebration of life and rites of passage: "They still can call Buddhist monks for funerals and Shinto officials bless major life events ".

Religion in Japan is a form of a mixture of tradition that comes from the beginning of Shinto and Buddhist teachings as opposed to a set of beliefs and certain doctrines practiced every day. From the past until today in Japan, people performing rituals and festivals ranging from the 'visit the grave warnings, to the New Year visits to shrines and temples. Buying habits amulets and other lucky charms, visiting fortune tellers and belief in miracles are all considered commonplace in Japanese society (Reader and Tanabe, 1998; 5). The ability to easily navigate between religious belief precludes the need to commit to any particular faith, strengthen the concept of 'mushukyo' by literally means' lack of religious belief ".

The result is reduced to the role of religion and institutionalized in the everyday lives of a large percentage of Japanese people today. Data show that about 52 percent of Japan's population identify themselves as non-religious, 41 percent as the Buddha. And those who feel bound by Shinto and Christians are only 3 percent, according to a 2012 poll by the Pew Research Centre. However, the Pew Research showing Shinto followers at 3 percent of the population, however, disputed by scholars of Japanese culture which says that an estimated 80 per cent (if not more) Shinto practice in their daily life together with Buddhism and sometimes even Christian. They attribute the low number to the fact that many do not consider Shinto religion category. Shinto as the non-religious have been written by Japanese intellectuals, coming back to the 1800s when the Euro-American concept of religion was first popularized in Japan.

To this day the majority of people in Japan see themselves as followers of Shinto and non-religious at the same time, and only a few actually reject the value of religious or atheist. Even among them said that they are non-religious, however, about 75 percent of them feel that the attitude of religious importance (Ama, 2005: 1). Because the Japanese people in general, do not think of themselves as religious believers, many Western assume correctly that they are atheists. Even religion plays a greater role among the people of Japan than it appears at first glance to observe.

The dominant religious culture in Japan is paganism (Shinto). Paganism as a religion historical phenomenon precedes the notion of 'religion,' as we think today. The nature of the unbelievers refuse to believe in something, but they believe in everything (Doak). Shinto or paganism has a natural orientation to the divine in daily life to permeate the lives of the Japanese people. For example, before eating habits of Japanese people (often puts his hand) by saying '*itadakimaru*', which literally means 'to receive', the long sentence reads "I receive this food of the divine with gratitude".

Shinto is a culture that is the oldest in Japan, Buddhism entered Japan from China and Korea in the 6th century, and spread rapidly across the country. Buddhism was brought to Japan is *Mahayana*-wider communion along with its many sects side and philosophical systems. Japanese people, who are vulnerable to neutralize the extremes and extravagances, quickly

adapting various stages of Buddha to meet religious needs. The result is a very different branch of Buddhism that differ from one type of continent, according to what was said by Anesaki (1930; 8).

Beginning of Christianity in Japan

According to statistical data, 71.4 percent of the Japanese population, religiously follow the ways that apply in the practice of Buddhism (The World Factbook 2013). Religion has a great influence over the centuries for Japanese culture and evolves continuously become a major influence in the religious life of Japanese society today. According to information, St. Francis Xavier, SJ. when he landed in Kagoshima in 1949, introduced the Christian, and then gaining influence and practiced by 3 percent of the Japan population (Doak, 2011; 1).

Since the arrival of Xavier and the Jesuit misionaris, thousands of Japanese converted to Roman Catholicism. However, when the religious wars of the post-reform period were reached Japan, Shogun Tokugawa expel Catholics and Protestants and restricts some non-religious activities. Many Christians Japanese and foreign Catholics were persecuted and martyred. Historically, it was not until 1873 the Western powers were able to exert considerable influence to prevent Japan from persecute on religious grounds. But history changed, in 1889 the freedom of religion guaranteed by Article 28 of the Meiji Constitution ... and many influential Japanese people became Christians. Freedom of religion applies remained in Japan since then, even at the height of World War II.

Beginning of Islam in Japan

New religions in Japan developing and emerging including the Islamic religion a place in this country. Islam developed up to a total of about 70.000 to 100.000 followers. If seen variations of the genre, there are approximately 15,000 Baha'is, and it is the smaller number of Hindus, Sikhs and Jews. In recorded history in 1853, one of the contacts are correctly recorded first Portuguese ships sail from Malacca to Japan in 1555, which carries passengers who teaches Islam arrival in Japan (Lach, 1965; 518). In the late 1870s, a history of the life of Prophet Muhammad was translated into Japanese and the defendant to assist the spread of Islam to the people of Japan.

However, despite the initial contact and others occurred over the years, the Muslim population in Japan is relatively small until the mid-1980s, prompting a huge wave of foreign Muslim workers. In a 2008 report issued from Asia Policy showed that 80 to 90 percent of the Muslim population in Japan are foreign born; among others, Indonesia, Pakistan, Bangladesh and Iran that make up the largest subgroup (Nakhleh, 2008; 71). According Nakhleh (2008; 92), though, there are anywhere from 6.000 to 10.000 Muslim ethnic Japanese, Japanese society face unique challenges to the Muslim minority, whether they were born overseas or ethnic Japanese. Christians, Islam is not compatible with syncretism prevalent among the majority of its members.

While the new phenomenon of Muslim population growth has been significant in Japan and interesting to note that according to Shaykh Muhammad Ahmad Mazhar, the author of an article published in June 1964 issue of *Review of Religion*, the main language of Japan can be traced to Arabic, with precision and certainty. In an article titled *Arabic is the Mother of All Languages*, Japanese can be traced to Arabic. A writer, Mazhar, has traced there are about

2,000 Japanese words into Arabic and of 600 words connected with the roots of the Qur'an (Mazhar, 1964).

Japan's relations with the Islamic religion rooted in history and the number of Muslims in Japan continuously increasing. Muslim leaders hope that influences the lives and cultures of Islam in Japanese society will also grow. Leader of the Ahmadiyya Muslim Community, the fifth Khalifa, Mirza Masroor Ahmad, in his visit to Japan, said that the Japanese people have a great decency and human sympathy and already adhere to the teachings of Islam do good wishes that the beauty of Islam will be shown to the people of Japan. This shows that the indirect and occurs substantive meeting with the Shinto teachings of Islam despite the Japanese people's behavior is not said to be the behavior of Muslims.

RESEARCH METHOD

This research is field research and focus on the paradigm that synthesize both macro and micro paradigm (*macro-micro link*). As in Sociology, those paradigm shows that reality developed in the relational process between agent and structure. Agent in this research is the Muslim family and the structure is the culture values in Japanese society. In the data collection method, we will use a common methods in qualitative research as Denzin dan Lincoln (2009), like: Partisipative Observation, Indepth Interview, Docummentation *Focus Group Discussion* (FGD).

The Data that have been compilled by the observation, interview and documentation then analyzed with some steps as reduction, display, verification and conclusion (Miles dan Huberman,1992).

RESEARCH RESULT

Islam in Japanese Society: Accepted but not to Adopted

Japanese society have strong tradition value embedded on their daily life. This tradition and value are relatively open to outsider. Islam as a religion and value also accepted to be existand grow in Japan. But in this context, it relates with accepting to the foreign Muslim in Japan. Foreigner Muslim are accepted to live, work and study in Japanese society. But, accepting here does not mean adopting. The strong relations between Japanese and their tradition and culture is means as an identity. So when a Japanese leave their culture, tradition or outbreaks the values, it will impact on his Japanese identity. This condition creates distortion and gives impact on the acceptance of the society and his roles inside. Islam is accepted to live and grow but does not mean easy to adopt by Japanese. Japanese society have a kind like a "firewalls", is Japanese identity, that very important. Does it means Japanese tradition and culture are incompatible with Islamic value? We don't know, but We think, the problem is not on compatible or not, but more to be identity conflict. So when Islamic value does not disturb the Japanese identity it will be more compatible.

Muslim in Japan: Foreign Muslim, Foreign "Japan-born" Muslim, Foreign "Japan Citizen-Born" Muslim, and Japanese Muslim

We try to divide Muslim in Japan into four groups. First is foreign Muslim, a Muslim who comes and lives in Japan for such time for works or study. Usually they come from Muslim countries in Middle East or Southeast Asia. Second, is foreign "Japan-born" Muslim, those who born in Japan from foreign Muslim family. When the foreign Muslim comes to Japan with their family, there is a possibility that there will come their generation who born, live and grow in Japan. Going to Japanese school and touched by Japanese culture. Third, is Japanese citizen Muslim. This category actually related with the second category, but the differences between them is their condition as Japanese citizen. For foreigner who living in Japan for many years, perhaps they are become Japanese citizen, or the children who born from mix marriage between Japanese and foreigner as well. Fourth, is Japanese Muslim, a Japanese who convert to Islam and becomes Muslim. Experiences of those groups are different each other in the context of the relations between Japanese tradition or value with Islam. For the first group, the problems are relatively clear because the clear differences on their identity face to Japanese tradition and culture. But for three other groups, it is interesting. For example on their child problem at school as they are Muslims. For the second group, although their child study and use Japanese language, but the child understand that they are different with other students. Although they are born in Japan and touched by Japanese culture, but at home they are not Japanese. So they can not be include as Japanese. Their family, who origin not Japanese transform the value and identity that different than Japanese, so their experience will be like the first group. It may also happens in the third group if, their value at home is more dominated by other tradition. Of course, the third group is Japanese because of their nationality, but it does not means that they are fully Japanese. Or in the other word, they are Japanese as official or Japanese nationality as Japanese citizen. If in the third group children at the school, their friends may ask them "Why do you do this or that?", but in the third or fourth group, the friends will aske them "Why do you as Japanese do this or that?". In the third group, family teaching is very important to teach who they are. As our impression on the field research in Nagoya and Tokyo, it is different problems faced by Turkish and Pakistani (Ahmadiyah) children at school. Of course in our opinion, they are relatively no problem at school because they begin with different identity. We think their friends also know that they are "different" with them from beginning. But for Japanese Muslim the problem is complicated. Yes we agree with the difference condition like Tokyo as big city and more cosmopolitan society which more tolerate with differences, compare with Nagoya, but we think, identity is also another important factor.

Outsider Within and Insider-Without

Position as Muslim for Japanese Muslim and Japanese people is like "outsider within and insider-without" phenomena. Those phenomena is related with identity. In the context of outsider within, from Japanese people perspective, may think that Japanese Muslim is like something different with them (outsider) but living inside them (within). Then, insider without, from Japanese Muslim perspective, views that they are as part of Japanese people (insider) but feel different because they are Muslim (without). They are Japanese culturally and ethnicity, but their believe is different with common Japanese people.

Japanese Muslim or Muslim Japanese

We are also interesting on the context of Japanese Muslim identity. Human identity will always grows and never end. It is possible for double and triple identity in one man. In this context, then how to identify their identity? Are they as Japanese Muslim or Muslim Japanese? According to English structure, Japanese Muslim is a Muslim with Japan ethnicity, and Muslim Japanese means a Japanese with Islam as his/her religion. Which one is correct? We think it is not about correctness but depend on our perspective to view their identity. However, We think that it also interesting to thing about hybrid identity in the Japanese Muslim where there are no such kind of dichotomy above and no problem whether they are Japanese or Muslim, then creating new hybrid identity?

International Politics Factor

How Japanese people perceipt Islam and Muslim recent days is more influenced by external factors like international politics/event and US foreign policy. In the history of Japan, Japanese have relations with Muslim people from hundreds years ago, but post 9/11 tragedy, the US foreign policy toward Islam and then adopted by mass media in Japan, is influencing what Japanese people think about Islam and Muslim. Another international event also influence like the oil crises in 1970s in the context of Japan-Turkey relations which was influence the Turkish Muslim community in Japan.

CONCLUSION

Until the mid-1980s the Muslim population in Japan is relatively small. These conditions attract foreign Muslim workers so that it can be said that the Muslim population in Japan today is foreign-born; they came from Indonesia, Pakistan, Bangladesh and Iran that make up the largest subgroup. Islam as a religion and value also accepted to be existand grow in Japan. But in this context, it relates with accepting to the foreign Muslim in Japan. Foreigner Muslim are accepted to live, work and study in Japanese society. But, accepting here does not mean adopting.

According to the research, there are four typologies of Muslims in Japan. First is foreign Muslim, a Muslim who comes and lives in Japan for such time for works or study. Second, is foreign "Japan-born" Muslim, those who born in Japan from foreign Muslim family. When the foreign Muslim comes to Japan with their family, there is a possibility that there will come their generation who born, live and grow in Japan. Going to Japanese school and touched by Japanese culture. Third, is Japanese citizen Muslim. This category actually related with the second category, but the differences between them is their condition as Japanese citizen. For foreigner who living in Japan for many years, perhaps they are become Japanese citizen, or the children who born from mix marriage between Japanese and foreigner as well. Fourth, is Japanese Muslim, a Japanese who convert to Islam and becomes Muslim. Experiences of those groups are different each other in the context of the relations between Japanese tradition or value with Islam.

REFERENCES

Ahmad, Tazeen, "Religious Trends in Japan – Non-Religious in a Religious Culture", *The Review of Religions*, Vol. 109 ISSUE FOUR, April 2014.

Anesaki, Masaharu. (1930). *History of Japanese Religion: With Special Reference to the Social and Moral Life of the Nation*. London, Kegan Paul, Trench, Trubner & Co. Ltd.

Ama, Toshimaro. (2005). *Why are the Japanese Non-Religious*. Lanham, University Press of America, Inc.

Doak, Kevin. (2011). *Xavier's Legacies. Catholicism in Modern Japanese Culture*. Vancouver, UBC Press.

Effendi, Tonny Dian. (2012). "ASEAN Moslem Community as Track-9 on Multitrack Diplomacy for the Conflict Resolution in South East Asia Region", *Proceeding* for International Conference on ASEAN's Moslem Community, Post Graduate Program, University of Muhammadiyah Malang.

Farouk, Omar. (1993), "Muslim Asia Tenggara dari Sejarah Menuju Kebangkitan Islam" dalam Saiful Mujani (ed.), *Pembangunan dan Kebangkitan Islam di Asia tenggara*, Jakarta, LP3ES.

Ishomuddin. (2013), *Ahmadiyya Tradition: Mubahalah Strategy Evidentiary Truth* , Yogyakarta Aditya Media, Publishing.

Josephson, Jason. (2012). *The Invention of Religion in Japan*, Chicago, The Chicago University Press.

Kashimura, Aiko & Yukihaku. (2006). *Gender and Social Theory*. Aichi University Japan.

Lach, Donald. (1965). *Asia in the Making of Europe*, Vol. I: The Century of Discovery, Book2. Chicago, The University of Chicago Press.

Nakhleh, Emile, Keiko Sakurai, Michael Penn, "Islam in Japan: A Cause for Concern?", *The National Bureu of Asian Research*, 71, January 2008.

Najeebullah, Ayaz. "Introduction to Japan's Major Religions," *Alfazl Daily*, 14 March 2013.

Naokazu, Miyaji "What is Shinto?," *Contemporary Religions in Japan* 7, no. 1 (1966).

Reader, Ian and George Tanabe. (1998). *Practically Religious*, Honolulu, University of Hawai Press.

Suzuki, Norio. (1998) *What Islam Means to the Japanese*. Tokyo, Chikuma Shobo.

Sheikh Mazhar. "Arabic is the Mother of All Language—japanese Traced to Arabic", *The Review of Religions*, June 1964.

Soedarwo, Vina Salviana Darvina. (2013), *Political Ideology Meaning and Patriarchal Ideology of Female Politicians in Indonesia*, Proceeding for The 4th International Conference on Sustainable Future for Human Security, Kyoto University, Kyoto- Japan, 19-21 Oktober.

Teeuwen, Mark and Bernhard Scheid, "Tracing Shinto in the History of Kami Worship," *Japanese Journal of Religious Studies* 29, no. 3/4 (2002).

"The Global Religious Landscape: A Report on the Size and Distribution of the World's Major Religious Groups as of 2010," *Pew Research Center* (2012), 40.