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タイトル: International Workshop on Islam and Cultural Diversity in Southeast Asia (共同研究課題「東南アジアのイスラームと文化多様性に関する学際的研究 (第二期)」平成 28 年度第 2 回研究会)

日時: 2016 年 8 月 28 日 (日) 14:00~20:00

場所: Gaya Room 1, Le Meridien Kota Kinabalu (Malaysia)

使用言語: 英語

コタキナバル・リエゾンオフィス (KKLO) および共同研究課題「東南アジアのイスラームと文化多様性に関する学際的研究 (第二期)」主催による国際ワークショップが 8 月 28 日にコタキナバルにて行われた。参加者は 15 名であった。ワークショップでは 4 編の報告がなされ、その後全体討論が行われた。4 編の報告要旨は以下のとおりである。討論では、前半 2 編の報告で扱われた東南アジア諸地域 (報告 1=大陸部、報告 2=島嶼部) におけるイスラームと文化多様性の関係について活発な議論が交わされたほか、後半 2 編の報告で具体的な事例を通して言及されたムスリムと非ムスリムの関係やムスリム内部の多様性についても議論がなされた。また代表者の富沢、副代表の床呂から今後の研究計画に関する説明が行われた。

【報告要旨】

報告 1

Islam and Multiculturalism across Mainland Southeast Asia

Omar Farouk (Universiti Sains Malaysia/ILCAA Joint Researcher)

The theme of Islam and Multiculturalism remains a neglected area of serious academic exploration. Although there have been attempts to examine the role of Islam and its relationship with multiculturalism the approach often tends to be political or ideological viewing Islam as ‘the separate other’, a faith prone to violence and radicalism. Especially in the post-9-11 era and the age of Islamophobia prejudices against Islam and the Muslims remain. Islam continues to be presented as a global threat and Muslim communities everywhere, even when they exist as minorities. The resurgence of Islam, manifested by its greater visibility dictated by a whole range of factors, is invariably perceived as a negative and threatening. There is still a reluctance to accept that both Islam and Multiculturalism have their respective strands

and the failure to appreciate this will be unhelpful distorting the realities before us. This paper is a modest attempt to observe the role of Islam in Mainland Southeast Asia as it is practiced by its followers and the dynamics of its relations with the different cultures, peoples, political systems and environments that it has countenanced. The paper begins with a description of the basic features of the Buddhist-majority countries of Mainland Southeast Asia and recapitulates the common misperceptions about the place of Islam in these countries. The paper argues that the uniqueness of each country affects the way multiculturalism has been conceptualized, negotiated and navigated not just by the Muslims but also their contextual counterparts. It suggests that more thorough empirical research needs to be done to help us understand the complex realities on the ground rather than be carried by normative perceptions which are often coloured by mutually reinforcing prejudices.

報告 2

From Diversity to Super-diversity in the Muslim world of Nusantara: A conceptual and empirical transformation

Shamsul A. B. (Universiti Kebangsaan Malaysia/ILCAA Joint Researcher)

In Southeast Asia, the societies have been historically conceptualized in terms of a continuum, moving from ‘plurality’ (pre-European) and ‘plural society’ (post-European). However, in postcolonial period, the conceptual framework came to be expanded and it moves from ‘plural society’ to ‘cultural diversity,’ that, in turn, led to the introduction of the famous phrase “unity in diversity” used by every country in Southeast Asia. However, the way they managed the “unity in diversity” in their post colonial existence have been informed by two further concepts, namely, ‘assimilation’ and ‘integration.’ All countries in the region adopted assimilationist principle only Malaysia adopted the integrationist one because of its historical-structural and demographic factors. With the onset of globalization, the demographics, social dynamics, ‘ethnoscape’ of the region has changed owing to internal and external factors. The ‘old diversity’ that emphasizes the migration and presence of ethnicity and social groups as main factors driving the diversity, has become more complicated and expanded by new forms of migration involving, for example, refugees, high-end labor force, international students, health tourism, Malaysia second-home, and many more. The new dynamics is conceptualized as ‘super-diversity,’ qualitatively and quantitatively rather different from the old diversity. A more detailed discussion on the transformation from diversity to super-diversity shall be discussed in the presentation.

報告 3

Balinese dance in multi-religious Jakarta — A study of Muslim learners and Hindu instructors

Yukako Yoshida (ILCAA, TUFS)

In Bali, dances are deeply embedded in Balinese Hindu beliefs and their ritual practice. Most Balinese people are Hindu, which makes them religious minorities in Jakarta as well as in Indonesia as a whole. In Jakarta, it is quite popular to learn Balinese dance, however, the majority of learners are Muslim.

With the focus on Balinese dance instructors and their Muslim students, this presentation explores how the meaning and aesthetic of Balinese dance are negotiated and reinterpreted in Jakarta. My aim is to shed light on the dynamic interaction between Muslim and Hindu in the realm of performing arts. Furthermore, I also analyze how a dancer's body and its social meaning affect such a process.

In the first section, I briefly introduce the religious and social context of Balinese dance in Bali and argue that such dance is an indispensable part of Balinese religious and social life.

In the second section, I describe how Balinese dance is taught and learned in Jakarta. There are many schools and troops in Jakarta that offer Balinese dance lessons and performances. Many of them are private, some belong to Hindu temples, and others belong to more public organizations. In this presentation, based mainly on my observation of two major groups, I point out that although the teaching methods in Jakarta are basically similar to those in Bali, there are a few differences.

In the third section, I discuss some of the issues that arise when Balinese dance is learned and performed by Muslims. The issues are: (1) The gesture of the Hindu prayer in the Pendet dance; (2) Revealing costumes and female bodies in Balinese dance; (3) Muslim dancers at a Hindu temple festival; and (4) Re-conceptualization of the Balinese Body.

The popularity of Balinese dance can be seen to be a result of the "Indonesianization of Balinese dance". However, by explaining and discussing the 4 issues listed above, I argue that this "Indonesianization" cannot be simply reduced to de-contextualization or "secularization". While teachers struggle to remove religious aspects from the dance, they also encourage Muslim students to take part in Hindu festivals. The differences between these religions, such as ethics regarding female bodies, become rather visible because of the dance lessons and performances. In Jakarta, Balinese dance forms a dynamic domain where Muslim and Hindu interact, negotiate, and rethink their ideas of dance and bodies.

報告 4

An alternative vision for Malayan decolonization from the perspective of Muslim intellectuals in Singapore

TSUBOI Yuji (Research Associate, ILCAA, TUFS)

This presentation reexamines the process of decolonization of Malaya focusing on *Qalam*, Malay monthly magazine published in Singapore during the 1950 and 60s, to show the perspective of Islamic intellectuals and their vision for the Malayan state.

Qalam often criticized UMNO, mainstream nationalists in Malaya, from their Islam-oriented perspective. Edrus, editor of *Qalam*, appealed for Muslims across political borders to gather their network into political movements. In the Nadrah issue in 1950, Edrus requested the government to protect legal jurisdiction for Muslims and then proposed to set up a new organization instead of UMNO representing Islam.

At the same time, *Qalam* had modernist perspective. After the Nardah riot, Edrus continued to criticize Western type nationalists, such as Dato Onn and Sukarno, for their secularism. Meanwhile, he proposed to improve the management of religious administration under the Malay Sultanate. His strategy was to promote institutionalizing Islam into the existing modern state-system.

Meanwhile, the decolonization of Malaya was accomplished by the initiative of nationalist leaders. *Qalam* showed their mixed feelings toward the Malayan independence. While celebrating independence, *Qalam* questioned whether they were free from the colonial rule, as the colonial rule had continued in the field of economy and culture. *Qalam* stressed responsibility of leaders to give warnings to Tunku Abdul Rahman.

Qalam and UMNO had apparently disputed, but both shared modernist value and tried to secure the status of Malay Muslims in the multiethnic Malayan state system. Their differences were the framework of institutionalization, either Malay ethnicity or Islam. While appealing for establishing Islamic state, *Qalam* was very pragmatic enough to put an alternative vision within the existing Malayan framework. Such kind of modernistic Islam would lead Islamization in Malaysia in the 1970s onwards.