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タイトル：**International Workshop on Islam and Cultural Diversity in Southeast Asia** (共同研究課題「東南アジアにおけるイスラームと文化多様性に関する学際的研究 (第三期)」平成 29 年度第 2 回研究会)

日時：2017 年 9 月 24 日 (日) 14:30~20:00

場所：Le Meridien Kota Kinabalu (Malaysia)

使用言語：英語

内容

コタキナバル・リエゾンオフィス (KKLO) および共同研究課題「東南アジアにおけるイスラームと文化多様性に関する学際的研究 (第三期)」主催による国際ワークショップが 9 月 24 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 3 編の報告がなされ、Omar Farouk (広島市立大学) がコメンテーターをつとめ、その後全体討論が行われた。東南アジアのイスラームの中の多様性、そしてイスラームとその他の宗教の間のダイナミックな関わりについて、歴史的過程と最新の状況を踏まえつつ、活発な議論が交わされた。また代表の富沢、副代表の床呂から挨拶と研究課題に関する趣旨説明、第二期の研究プロジェクトの成果公開の準備の進捗状況、および今後の研究会の予定等について説明が行われた。3 編の報告要旨は以下の通りである。

【報告要旨】

報告 1

Converts and death: Muslim–Buddhist relations in a southern Thai village

Ryoko Nishii (ILCAA)

In many villages on the west coast in southern Thailand, Muslims and Buddhists live side by side. One thing that sharply differentiates people who follow these religions is their attitude and behavior towards corpses. The touching of those who are dead or dying seems of critical significance in local Muslim–Buddhist relations. Indeed, religious converts in the villages often cite religious rules surrounding death as a reason for conversion; in particular, who the religious rules allow to “touch [torng]” a deceased person. How people behave when faced with the imminent death of those dear to them is critically linked to the dynamics of their personal relationships with that individual.

In his seminal work on anthropology at death, Robert Hertz emphasized the

importance of the body at the point of death. He argued that the critical nature of the death transformation revealed the deepest ideals of villagers, which were also immanent in the ordinary course of living. The evolving relationships between dead and living matched the transformative process of decomposition (Hertz, 1907). Here we can see that the dead–dying transition affects the world of the living. Hertz only discussed the body after life in terms of the ritualistic process.

This presentation will describe how the materiality of the body at the point of death affects surviving relatives. I will examine how relationships that are demonstrated in daily life motivate a person's decisions with regard to death. This perspective will clarify the actual dynamics inherent in Muslim–Buddhist co-existence in the southern Thailand village that I studied.

報告 2

Force and Discourse: Justifying and Performing Violence towards Ahmadiyah in Indonesia

Ahmad Najib Burhani (Indonesian Institute of Sciences (LIPI)/ ISEAS – Yusof Ishak Institute/ ILCAA Joint Researcher)

Besides providing new blood for the existing militia groups like the Front Pembela Islam (FPI – Front for the Defense of Islam), the controversy over Ahmadiyah has also prompted the emergence of a number of religious militias in almost all districts in Indonesia. Their main activities are to attack Ahmadiyah offices and homes, seal off or burn down Ahmadiyah mosques, halt any religious activities of the Ahmadis, and rally demanding the dissolution of Ahmadiyah. Instead of feeling guilty, the actors of this faith-based violence often felt that they just fulfilled a good deed. This paper intends to address this issue by answering the following questions: What is the theological justification for becoming religious militia and, subsequently, for attacking Ahmadiyah? Why do they appoint themselves to be 'religious police' on theological matters, not just on matters of morality and behavior? How do they cope with the conflict between divine law that 'commands' them to attack Ahmadiyah and human/state law that forbids them to do so? This paper argues that religion-motivated violence is different from other violence done by regular thugs or gangsters. Committing violence to religious groups deemed heretics like Ahmadiyah is believed to be part of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* (commanding right and forbidding wrong). Furthermore, because of the belief that state/human law is hierarchically lower than divine law, attacking

Ahmadiyah is a transgression of human law for the sake of upholding divine view.

報告 3

‘Islamisation of Malaysia’ or ‘Modernisation of Islam in Malaysia’: Conflict and Coexistence, an exploratory reflection based on the case of Al-Arqam

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

This brief exploratory paper aims to achieve two major tasks: first, conceptual and second empirical, and subsequently weave these two into a mutually inclusive analysis on what seems to be opposing phenomena or trends that is taking place among Malaysians and in particular Malaysian Muslims by revisiting the now defunct Al-Arqam. The discussion also takes into consideration the macro situation in Malaysia relating to the two phenomena. Examples of cases around the globe are useful to give the present narrative and analysis an informed comparative perspective. It is also the intention of this paper is to expose the epistemological, ontological and methodological flaw of such a rendition of Islamisation, with research-based evidence, and how necessary it is to also take note of the ‘mental construct’ that comes with Islamisation, that is ‘modernisation’ that, in turn, has to be located with the complexities of ‘conflict and consensus.’