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関係を開発する中で、歴史的過程と現状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’ruf wa al-nahy`
an al-munkar (commanding right and forbidding wrong). Furthermore, because of the
belief that state/human law is hierarchically lower than that 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·Arqm
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·Arqm. 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.’