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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)」第5回研究会)

日時：2018年8月5日(日) 14:30~20:00

場所：Gaya Room, 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8月5日にコタキナバルにて行われた。参加者は13名であった。ワークショップは、副代表の床呂郁哉 (AA 研) の挨拶と研究課題に関する趣旨説明に始まり、3編の報告が続いた。東南アジアのイスラームの歴史的経緯から最新の現象について、ジェンダー、法、植民地政策といった視点からの議論がなされた。その後、Shamsul A. B. (Universiti Kebangsaan Malaysia/ ILCAA Joint Researcher) がコメンテーターをつとめ、全体討論が行われた。参加者からも、それぞれの専門分野の立場から、多様な批評や助言がなされた。また最後に、代表の富沢から、全体のまとめ、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

Moderate and Tolerant Discourse in Indonesian Islam and Beyond

Okamoto Masaaki (Kyoto University)

Any scholar working on Indonesian society and politics often hears and writes that Islam in Indonesia is moderate and tolerant, or the majority of Muslim in Indonesia upholds moderate and tolerant Islam. This discourse partly comes from the fact that the two largest Islamic social organizations, Nahdlatul Ulama (NU) and Muhammadiyah are supporting the Indonesian state ideology of Pancasila, which recognizes six religions including Islam as official religions and they are rejecting the establishment of Islamic State. Recently, especially after the start of democratization in late 1990s in Indonesia, however, there is a new view that Indonesian Islam is at the

conservative turn (van Bruinessen 2013) or Indonesian Islam is becoming more and more radical. This view is partly because of the support of some Islamic segments to the ISIS and the significant rise of Hizbut Tahrir Indonesia (HTI) among the young intellectuals and also a series of suicidal terrorist attacks.

Facing this new challenge of rise of Islamist ideology, the above two largest Islamic social organizations have launched new terms to describe their own identities. NU started to disseminate the term “Islam Nusantara” while Muhammadiyah, “Islam Berkemajuan”. These new terms and ideas are the transformed and refurbished expressions of these two organizations and re-claim the Indonesian moderate and tolerant Islam. The paper aims to analyze the rise of these new expressions and their limits, and finally shows a further intellectual and theological trial to recognize the sexual diversity in Islamic context.

報告 2

"The Origins of Islam and Diversity in the Malay Society: Conceptualising Islamic Laws in Selected Malay Legal Text"

A. Rahman Tang Abdullah (Universiti Malaysia Sabah)

This paper is based on the premise that diversity is a process of the formation of the tradition derived from the mixture of different cultures in a particular society in the past. Culturally, this past diversity can be seen in the adaptation of Malay custom to Islam known as syncretism in the traditional Malay culture during pre-colonial era. In legal perspective, such diversity is reflected by the term Sharia-compliance which refers to the incorporation of Adat or Malay customs into all sharia-based matters on the condition that it is recognized as permissible by the jurists and scholars based on the principle of al-Qiyas (Analogical deductions). Moreover, such diversity can also be traced in the Conceptualization of Islamic Laws in the traditional Malay society derived from the Malay legal Text. Basically, the Malay legal text clearly shows that the conceptualization of a particular meaning of law was not strictly understood in a single particular context. It clearly shows that the diversity was reflected in the Malay customs that prevailed in the practice of Islamic laws to be applied to customarily laws. Under this circumstance, the laws are divided into three different types i.e., the laws of Allah, the rational law as stated by the forefathers based on their knowledge and the lettered laws, of which the commoners are ordered to understand the meaning and to hold by the oath as no law makers should go against the oath, and all three laws are

used by the judges who are tasked to lay down the customary laws. The aspect of Islamic law is treated as the main subject here because from the Muslims views, law is regarded as an integral part of the religion of Islam together with theology revealed in al-Qur'an and al-Hadith.

報告 3

The Muslims between Two Empires: John Finley and His Colonial Experiments in the Southern Philippines.

Nobutaka SUZUKI (University of Tsukuba)

When the Democrat-led U.S. government was installed in 1920, American colonial policy against the Philippines as a colony was changed. Prior to its change, the mission, called Wood-Forbes Mission, was dispatched there to investigate the state of affairs over the Philippines. The aim of its mission was to determine whether the Philippines should be retained as the colony within American empire or would be granted an independence status. Facing such a strong-willed and resolute obligation to decide the colony's future, U.S. empire has long faced an unescapable dilemma to settle two bifurcated political regimes within a single colony from the very early U.S. occupation.

U.S. government justified Philippine colonial rule as its aim was not to oppress and exploit, but to provide political tutelage to make the Philippines a full-fledged self-government. Nevertheless, the Muslim as the ruled by U.S. empire, preferred the continuity of U.S. rule, instead of their integration into Christian Filipino as the majority. If it represented a symbolic expression of the ruled "white love," indicating the lasting U.S. control, does it mean that they are exactly the same as the Christian Filipino because both were empowered and/or invigorated by the U.S. exceptionally liberal colonial policy?

Many military men and civilians, directly and/or indirectly have involved in U.S. colonial rule over the Philippines. What was common among them is that unlike those of other Western countries, they considered American colonialization as "exceptional." John Finley, a U.S. Army officer, has committed to Muslim affairs of the southern Philippines in the early 20th century, is no exception. Upon the establishment of the Moro Province, he served as a district governor of Zamboanga between 1904 and 1912. He is known as a popular U.S. military man local Muslim leaders trusted and at the same time, who energetically engaged in putting industrial education, such as the

Moro Exchange, into practice to realize capitalistic modern cash economy. Meanwhile, he also attempted to propagate Islamic faith in accordance with Koran by inviting Islamic missionary from Constantinople to reform spiritually the Muslims. By so doing, he realized American colonial aim to civilize “savage” Muslim in unprecedented manner.

This study, focusing on two major and unique colonial projects John Finley respectively initiated toward the Muslims in the southern Philippines, analyzes his aims, motives, and visions behind his attempt. Particularly, by carefully examining two contrastive cases, the Moro Exchange and the Ottoman Empire’s missionary, it will seek to explore how Finley had conceived each idea to solve imminent Muslim issues.