

-----  
当報告の内容は、それぞれの著者の著作物です。

Copyrighted materials of the authors.  
-----

AA 研共課題「東南アジアにおけるイスラーム主義と社会・文化要因の相互作用に関する学際的研究(2)ーマイクロとマクロの視点から」

2023 年度第 2 回研究会（通算第 2 回目）

日時：2023 年 8 月 22 日（火）14:00-17:30

場所：LE MERIDIEN HOTEL KOTA KINABALU

概要：2023 年 8 月 22 日（火）に上記課題の 2023 年度の第 2 回の研究会をコタキナバルのホテル会場において、AA 研の基幹研究人類学班と KKLO（コタキナバル・リエゾンオフィス）の共催によって国際ワークショップとして実施した。

当日は、まず BRIN の Aji SOFANUDIN 氏ならびに Muhammad Nur PRABOWO SETYABUDI 氏がインドネシアにおけるイスラームをめぐる統治に関して POLITICS OF RELIGIOUS GOVERNANCE IN INDONESIA; FROM POLITICS HARMONY TO MODERATION と題して報告した。なお同報告は当日欠席の Ahmad Najib BURHANI 氏（BRIN）との共同研究の成果である。

次に Borneo Institute for Indigenous Studies の Jacqueline PUGH-KITINGAN 氏による、サバにおける二つの民族集団（ムスリムと非ムスリム）のコロナ・パンデミックへの儀礼的対応に関して BELIEFS AND RITUAL RESPONSES TO COVID-19 IN SABAH と題して報告を実施した。最後に慶應義塾大学の錦田愛子氏がパレスチナを中心とする中東でのイスラーム主義に関して ISLAMIC GLOBALISM AND LOCALISM: ITS INTERACTION IN PALESTINE と題して報告を実施した。

以上 3 つの各報告に続き Omar FAROUK 氏（広島市立大学）によるコメントと、参加者全員による質疑応答が実施され、東南アジアと中東におけるイスラームと政治・社会の関係、民族性の問題などをめぐって議論が行われた。

各報告の概要は下記の通りである。

POLITICS OF RELIGIOUS GOVERNANCE IN INDONESIA; FROM POLITICS HARMONY TO MODERATION

By Ahmad Najib BURHANI, Aji SOFANUDIN, Muhammad Nur PRABOWO SETYABUDI (BRIN)

Despite the fact that Indonesia is not a religious state, religious issues in Indonesia are not only a private matter but also the public domain. Indonesia is a country with the largest Muslim population in the world. Indonesia is known as a friendly and generous country as well as considered a very tolerance for various religious understandings. The Indonesian government has issued various regulations related to religious governance such as registration of marriages, religious education, religious philanthropy, pilgrimage, halal products, etc. This paper aims to describe the history of religious governance in Indonesia since independence (1945) until today. This study highlights how each regime or administration (president) manages religious life? What are the governance policies of religious life? How is the current government implementing the religious moderation, especially related to Wasathiyah Islamic discourse which is the icon of the latest governance of religious life. Since the 2024 national election is approaching, how are the relations between religion and politics in Indonesia so far. Policies on the governance of religious life in Indonesia have changed in line with the change of regime. In general, religious governance keep increasing every year, from minimalist religious services to maximalism. Judging from the variety of services, it is increasing both in quantity and quality. The governance of religious life has shifted from the issue of religious harmony to religious moderation. Despite changes in policy in each period, all government regimes always consider with high regard the role and position of religion in the state.

#### BELIEFS AND RITUAL RESPONSES TO COVID-19 IN SABAH:EXAMPLES FROM THE KIMARAGANG OF KOTA MARUDU AND THE SAMA DILAUT OF SEMPORNA

By Jacqueline PUGH-KITINGAN (Borneo Institute for Indigenous Studies)

The COVID-19 pandemic affected practically all communities across Sabah. In addition to adhering to successive government Movement Control Orders, people from different cultures and belief systems responded in various ways to alleviate the effects of the pandemic. This presentation discusses two contrasting examples—the traditional rituals of the Kimaragang Dusun of Kota Marudu District, and those of the Sama Dilaut of Semporna District. While most Kimaragang are Christians and some are Muslim, there are still those who follow the traditional religion that is organised by the bobolayan or priestesses. As in most indigenous Dusunic societies, the bobolayan attribute the cause of the pandemic to human wrongdoing whereby the Creator withdraws his protection from human societies, leaving them open to attacks by evil spirits. The Monogit Pomogunan ritual series to alleviate this involves sogit or

blood sacrifices as atonement. The Sama Dilaut community of Kampung Bangau-Bangau in Semporna, is a contrasting example. Formerly, they followed their traditional Sama religion, but over the past decade or so, most have become Muslims. Yet, many attribute the cause of the pandemic to the curse of ancestors and nature spirits. During the pandemic, they utilised a traditional sea bathing ritual Amandi Tulak Bala for cleansing, whereby they syncretised traditional and Islamic practices to prevent or remove the curse of the disease. These examples illustrate how during times of crisis such as pandemics, people will resort to traditional ritual practices to mitigate perceived punishments from the spiritual world. They also provide insights into the differing worldviews and traditional cosmologies of people from the land and those from the sea.

## ISLAMIC GLOBALISM AND LOCALISM: ITS INTERACTION IN PALESTINE

By Aiko NISHIKIDA (Keio University)

Development of the transnational network of Islam radicalism deriving from the Middle East has attracted world-wide attention in the 21st century. The first preeminent event of it was the September 11 attacks which happened in 2001 in the US. The attack horrified the people by its well-prepared plot and trans-border aggression targeting the center of the United States of America (hereafter called the US). It was also significant in the point that the persecution was planned as a revenge to the military development by the US and former Soviet Union in the Middle East. The further challenge by the transnational network of radicalism was posed by the Islamic State. It was also organized as a result of the attack on Iraq by the US since 2003. First it was established as a local organization under the name of “Islamic State of Iraq and Syria” then developed to be an international organization. The areas of the activities also expanded outside of the Middle East and it established global network all over the world.

At the same time there are many local Islamic organizations such as Hamas and Hizbullah whose scope of activities are basically limited in the area of their concern in the Middle East. The purpose of Hamas is the liberation of Palestine from occupation by Israel and the direction has not changes since its establishment during the 1st Intifada (popular uprising). Islamic Jihad, another Islamic organization which precedes Hamas also keeps the same local stance. The military and political party Hizbullah has also developed its activities in local context in Lebanon being justified its possession of arms for its limited military operation against Israeli occupation. This paper calls these types of organizations as “Local Islam” in comparison to the well-focused Global Islam movement.

Among Islamic movements, what differentiates the Global Islam and Local Islam under

the contemporary politics? Do they have totally different character or there are several overlaps or cooperation during their activities? How is the relationship between them and are there any changes of it according to the political situation? These questions will be clarified in this paper.

(以上終わり)