

Islam in Shinto Local Value: The Substance of Islamic Culture and Social Values in Japanese Culture

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Abstract: Based on previous studies, noted that the Japanese have a culture that is similar to the culture of Indonesia. This may be caused by these two countries are geographically located in Asia. Only the State of Japan is a modern and secular state while Indonesia is a developing country and the religion. Based on some existing cultural similarities, the researchers wanted to see Japanese culture from the perspective of Islamic cultures. Thus, the purpose of this study was formulated as follows: describes the relationship between the core of Islamic culture and social values and culture and traditions are taught in Japanese society, universal values are taught in Japanese society so in tune with the values of Islam. By using a qualitative approach, this study want to get the data as the answer to both these objectives. This study prioritizes the data which is based on observation, indept-interview and documentation. The results showed the following conclusions: first, despite the same Japanese culture with the culture of Islam but there are differences in resources used for the cultivation of culture. Japanese culture rooted in Shinto and Shinto culture for the nation of Japan is not a religion but culture whereas Islamic culture rooted in the teachings of Islam. Second, the doctrine of the preservation of nature as in Islam, the third, the freedom of religion and faith. Tolerance and freedom of religion in Islam is also an important part of Islamic teachings.

Key words: Islam, Islamic culture, japanese culture, local values, social values

INTRODUCTION

This study is one part of a larger theme multiyear research conducted by the author entitled: "Local and Religious Values Relations on Women Empowerment in Indonesia and Japan". State the reason for choosing Japan as the research object because the development of Muslims in Japan showed a considerable increase relevant because the development of Muslims in Japan reason for choosing Japan as the research object. Japanese people is a modern nation and have high self-esteem. In general, Japanese people do not care about religion but in a life governed by the cultures and traditions are synonymous with religious teachings. These conditions are the special characteristics of Japanese society than the people in Indonesia who are using religion as a cultural resource. The most common differences between the people of Japan with Indonesia is that the people of Indonesia is obliged to choose one of the formal religions recognized by the government

whereas the Japanese people do not care about religion but subject to local or cultural traditions. Even the Japanese government does not take care of religion. Religion or belief rests entirely by citizens.

In the constitution of Japan, the government should not interfere in religious affairs. It is strictly forbidden to wear the state budget for matters related to religious affairs. In Article 20 says that all religious institutions should not be given the privilege of a state and should not carry out political forces, the country and so for the development or maintenance of the institution, must not conduct any particular religion and religious education. And in Article 89 says that state money should not be used for religious institutions.

According to the studies that have been done, there is about 70% of Japanese have a religion, especially, young Japanese are so no matter the religion (In 1996, students who believe in a particular religion is only 7.6%). Japanese people do not care about other people's religion or not and if he believes a particular religion, he usually

does not like to show off their own religion. Japanese people do not interfere other people's personal affairs and religious issues are considered as a private matter. Prime Minister once occupied by the Christians, his name is Masayoshi Ohira from 1978-1980. Indeed, the number of Christians only 1% of the Japanese population but did not become a problem and did not affect its policies. This sort of thing can not be said for the Japanese nation on religious tolerance is more accurately described as the indifference of the Japanese people to religion.

The religion of Islam includes the eastern and western ends of the world, including to the country of Japan. The number of Muslims in Japan is still relatively small but growing rapidly. Estimated to number around 110,000-120,000, including about 10,000 Muslims Japanese original. According to research conducted Hirofumi Tanada, professor of human sciences at Waseda University of Tokyo said there were 58 mosques in Japan in April 2009 and has recently established again, until the total of 60 mosques. In addition to the mosque, he said, there are more than 100 small mosques or places of prayer while scattered throughout the country. Tanada explained that Islam arrived in Japan in the early 1920's when hundreds of Muslim Turks emigrated from Russia after the Russian Revolution of 1917.

Culturally, though the Japanese people do not care about religion but in everyday life Japanese national character when seen from the perspective of Islam, showing very religious. Despite the presence of Islam has been a while in Japan but Muslim leaders in Japan has never stated that the character and behavior of Japan influenced by the culture or teachings of Islam. While the behavior of the Japanese in relation to social life even as many are similar to the behavior of Islamic teachings. The question is where did or based on whether the behavior is taught in Japanese people is that? Based on the background mentioned above, this study was aimed at describes the relationship between the core of Islamic culture and social values and culture and traditions are taught in Japanese society, universal values are taught in Japanese society so in tune with the values of Islam.

Literature review

The history of Shinto religion: In some literature says that the Shinto religion appear to start around 2500-3000 years ago in Japan. This religion has thirteen sects. Each of the 13 ancient sects has its own founder (Djamannuri, 2009). Followers totaled approximately 30 mln. people. The dominant amount of Japan's largest. Most are Buddhists. There are two major separation in the Shinto religion. The first is the thirteen ancient sects, almost the same everything. The second is the State

Shinto. This form is sinthesa of several sects and then finds its highest expression in worship of the Emperor and loyalty to the State and the family. Shinto (from the Chinese Shen and Tao which means "Way of Souls") is called Kami-no-michi in Japanese, Kami means many gods or natural life.

Shinto (literally means "the road or lane to god") is a religion that originated in Japan. From the time of the Meiji Restoration until the end of World War 2, the Emperor was forced by American soldiers to release the belief in things that are transcendental at that time. Shinto is the official religion in Japan (Smart). Shinto religion involving worship Kami which can be translated as gods, nature spirits or a spiritual presence. Partial of Kami are local and can be regarded as representing the spirit of the area but Kami more represent objects and the main natural processes such as Amaterasu, the sun goddess (Ellwood).

After World War 2, Shinto lost its status as the official religion, a portion of the Shinto teachings and activities that were previously considered essential in times of war, abandoned and no longer taught. Some of them stay afloat but has lost its religious connotations, for example omikujji (a kind of lottery to guess luck). Shinto became known in the Yayoi period (300 BC). There are also those who say that Shinto is an ancient Japanese religion that was born around 500 BC were originally from the amorphous mix of nature worship, fertility cults, divination techniques, hero worship and shamanism. In the 8th century AD, the Yamato Dynasty ruling in control of most areas of Japan. Divine origins were ascribed to the imperial family. Shinto is the official religion of Japan and so is Buddhism. Shinto is Japan's indigenous religion in the past and is still practiced today but made a lot of modifications, especially due to the influence of Buddhism and Confucianism (Reader and Tanabe, 1998). Shinto currently more celebrated within the framework of ritual and religious festivals (Kevin, 2011). Shinto shrine called Shrines whereas for Buddhism called Temple. Shinto has been revered and recognized by the Japanese for centuries before the arrival of Buddhism that goes through China and Korea in the sixth century. Even at the present time where the Holy Shinto religion are found in the Buddhist Temple. This is showing a remarkable integration where there are also many Shinto deities who entered as Buddhist deities and vice versa (Souyb, 1983).

The phenomenon is very similar to what happened in Indonesia, where there is unification of Confucianism, Taoism and Buddhism in one unit as in the temples of Confucianism. Shinto deities called Kami, also contained in the Gohonzon. As for some of the gods, supernatural beings, spirits, demons are revered in Shinto, among

others: Naga (creatures such as snakes), Dosojin, Ebisu (one of the gods of luck of Japan), the god Hachiman, Henge, Kappa, Kitsune (Spirit of the Wolf), Oinari (Ghost Wolf), Shishi (lion), Su-ling (Four Animals Patron), Tanuki (kind of god Dog), Tengu. At its core is the concept of Shinto worship of the gods, the souls of the ancestors, the souls of the animals, the patron god of the family, the soul of nature (five elements). Popular Dictionary of Shinto spell out the word Kami as follows: Kami can refer to the majesty, sanctity, spiritual and the wonders of nature or energy from somewhere and objects, unseen creatures from mythology local and kingdom, the spirits of nature and place, revered heroes, ancestors, rulers and statesman (William, 1956).

A theory called 'Honji-suijaku' was created to explain the relationship between Kami of Shinto and the buddhas and bodhisattvas of Buddhism. The term means "core fundamental essence and embodiment of incarnation" and is based on the teachings of the historical Buddha Tendai that half of the initial part of the Lotus Sutra is the embodiment of Buddha's incarnation of the Eternal than half of the latter part of the Lotus Sutra. Theory of 'Honji-suijaku' says that our actual embodiment of Shinto is temporarily out of Buddhas and Bodhisattvas. Basics of Buddhism in Japan, the relationship between Nichiren and Kami summarized as follows: "Nichiren faced with the same problem faced by all the leaders of Kamakura with regard to the role of the gods locals. As well as the founders of other movements, it identifies Kami itself with the state of Japan and carefully he realized the importance of the role of the gods and the trust of the population for the community, he wants to influence" (Smart).

To explain the role of the gods in his teachings, Nichiren uses the theory of 'Honji-suijaku' (the embodiment of the true nature). He considers every god Shinto starting from Sun Goddess is a 'suijaku' (embodiment) of the Eternal Shakyamuni of the Lotus Sutra and he also believed that the gods have an obligation to protect the followers of this sutra, also to punish their enemies. Faced with what he regarded as a strange disasters that occur throughout the country, Nichiren can only conclude that the gods have ignored the country and return to their place in heaven.

Theological differences of Shinto and Islam: The main objective of Shinto religion is to achieve immortality among spiritual beings, Kami. Kami understood by followers of Shinto as a supernatural power of holy living in or connected with the spirit world. Shinto religion is very animistic, like most eastern faith, believe that all living things have a Kami in essence. Human nature is the highest, because they have Kami in most

numerous. Safety is life in the spirit world with this sacred creatures, Kami, the path to achieving goals. In a theological level, there is a difference between the functions of the Shinto religion and Islam for its followers. Kami in the Shinto religion is power, instruments and at the same time the ultimate goal of human life. Meanwhile, in Islamic belief, Islam is a religion that serves as an instrument "liaison" to go on the ultimate goal that is God, God for Muslims.

In Shinto perspective, safety is achieved through compliance to all the restrictions and avoidance of people or objects that may cause impurity or evil. Worship performed and offerings brought to the temple for the god who is believed there are 800 mln in the universe. Humans do not have the highest God to be obeyed but only need to know how to adjust to Kami in various manifestations. Kami of someone still alive even though a person is dead and humans usually wants to be appreciated and remembered well by his descendants. Therefore, the fulfillment of the obligation is the most important element of Shinto.

Shinto religious rituals: Matsuri is a term in Japanese that means within the meaning of Shinto ritual dedicated to the Kami while the meaning of secularism means festival, a celebration or a holiday celebration. Matsuri is held in many places in Japan and are generally held in jinja or shrines although, there are also matsuri are held in churches and matsuri are not associated with religious institutions. In the Kyushu region, matsuri, held in the fall is called Kunchi.

Most matsuri is held with the intention to pray for the success of fish catches and the success of the harvest (rice, wheat, beans, barley, corn), success in business, healing and immunity to disease, safety from disasters and as a shape thanks after successfully completing a heavy duty. Matsuri is also held to celebrate the traditions associated with the change of seasons or pray for the spirits of famous personalities. Meaning ceremony performed and matsuri implementation time vary in accordance with its objectives of matsuri. Matsuri who have the same goals and intentions can have different meanings depending on the ritual area.

In organizing matsuri always be found procession or a procession Mikoshi, Dashi (Danjiri) and Yatai are all the names of the vehicle contains Kami or object of veneration. At matsuri also found Chigo (young children in the procession), Miko (girls executing ritual), Tekomai (men dressed ladies), Hayashi (typical music matsuri), dancers, participants and spectators who dress up and dress typical and the market shocked that sell a wide range of food and games.

Developments in sect religious Shinto: After the end of World War 2, the government did not limit the faith of its people. So, the sects that had joined in order to be recognized, this time separating himself. The sect was eventually named the Kyoha Shin Shinto (new Shinto sects). The total number Shinto Shin Kyoha can not be known with certainty. However, sects can be divided into five types.

Monotheistic group: This group believes that there is a god that is the source of all that exists in this world. Sect in this group did not do anything magical like fortune telling. Many sects which are combined with other Shinto. They say themselves as a universal religion.

Henotheistic group: This group believes in many gods and goddess of the Sun as a source of natural phenomena. According to them Japan is the happiest country because the descendants of the gods. The main purpose of this group is to encourage all religions and civilizations in the world united by worshipping the Sun Goddess.

Polytheistic Shinto group: This group believes that all gods are equal actually. But the gods who are in conditions of need when the position is more important than the other gods.

Messianic groups: According to the group, the gods lead men through revelations given to its founders as an intermediary toward the Sun Goddess. Sect in this group do not have a holy book because it was believed that the words of the founder is the guidance of the gods.

The group that influenced China: The group is highly influenced by Chinese culture. The group teaches that the sky is the source of all beings, both magical and real. There are five basic principles of this group is a virtue, justice, hospitality, knowledge and honesty.

MATERIALS AND METHODS

In theoretical-methodological, this study used a qualitative approach. Feature qualitative approach is more priority in terms of “process” rather than “results”. This is due to the relationships of the parts that are being studied would be much clearer if observed in the process. The principal characteristics of this approach are prioritizing the meaning, context and emic perspective, the research process more than the linear-shaped cycle in which the data collection and analysis take place simultaneously, prioritize depth than breadth of research coverage, observation and in-depth interviews are essentially in the process of data collection and the researcher himself is the main instrument.

In practice, this study done through field research. Characteristics of field research methods is that it is holistic-integrative, thick description and qualitative analysis in order to get a native’s point of view. This study describes a culture and the main purpose of this activity is to understand a way of life and behavior from the point of view of indigenous or local. The data obtained is in the form of primary and secondary data. Primary data were obtained using the instrument of interview guide prepared for informants that are relevant to the needs of the data that are muslim families, preachers and Islamic leaders and citizens who are not Muslim who was elected as an informant. This study was conducted in several cities in Japan include Osaka, Nagoya and Tokyo in early 2015.

Primary data is data collected through observation of life and behavior of the Japanese people in communicating and attitudes undertaken in everyday life either against each other or with other people. Data obtained through the method of interview is in the form of narrative related to the origin and culture and where do they get these cultures, who teaches the culture, what is the meaning of culture is done and the benefits of what the culture is done. Secondary data is data that is anthropological which is related to the history of religion in Japan, the total Muslim population in Japan, places of worship such as mosques, mushallah and means are provided for the activities of Muslims in Japan.

From these data were then analyzed using emic perspective. Presentation and analysis of the data is in the form of emic, “verstehen” in terms of Weber, namely to understand what is understood by the actors according to the actor’s perspective. This kind of analysis models goal is to obtain a thick description, in terms of Clifford Geertz. Conclusions resulting from thick description as the results of analyzes performed.

RESULTS AND DISCUSSION

Building a culture not through religious teachings: As has been mentioned that the Japanese people in general do not care about religion even though they adhere to the teachings of Shinto. Most of them consider that Shinto is not a religion as stated by outsiders. Because it builds character and behavior of the child or the family does not begin with the introduction of religious teaching but teach and instill good habits based on what has been done by his ancestors. Children in Japan are not introduced by dogma and religion (the religion taught in public schools is prohibited) but they were implanted with the teaching of ethics and manners. Since childhood, children are educated how to salute when meeting with other people regardless of religion or ethnicity. When he met with older people, then taught how to salute. When he gets the

services of another person, then he is taught how to say thank you. When he does something that is considered to violate another person, then he is taught how to apologize. Caring attitude to others is very high. To get or do something that involves a lot of people then he must stand in line even in conditions of earthquake or tsunami, ethics is still applied. Cultural values such in Islam is called morality. In Islamic society, morality was also taught since childhood and parents say that means it is a kind of Islamic teachings.

In the culture of banquets, Japanese children are taught procedures for eating as shape thanks to the many people who cause the food was available. When starting a meal begins with folded hands on his chest as a thanks to God who has created the sun. Farmers who plant and care for the rice crop. The mother or the person who cooks the food. If rice is not cooked by the mother then still only be in the form of rice. So thanks addressed to all the parties is not limited to God alone. When end the meal someone must spend to clean up the rest of rice last. This last part is very important. No matter how diligent and frequent prayer that still leaves rice or food then considered rude and do not know the custom, moreover, that a visit to the homes of people. That is why the Japanese tend to use a small bowl as a food, not a big plate as it is commonly used Indonesian people or other nations. By using a small bowl so that food taken will not be able to fit a lot, if a bowl is still lacking, it can add more. This kind of real way in Islam had been taught. In many Hadith of the Prophet can be found ethics and how to eat. For example, when a person eats should not be exaggerated, should not eat while standing, eating using the right hand. When someone would eat preceded by reading "basmalah", eating should not be done while talking. So the ethics of this kind are as substantive Islam is taught also in Shinto culture.

In manners and speech of others is very important in Japanese culture. In language, in addition to fine language (polite) they also know the language "grovel". The Japanese have always been taught to put yourself lower than others that reflected the language. Then in behave to anyone shown by the attitude of bending over. For Group thug or yakuza, even bending the rules are much tougher and more disciplined, even if applied only among members of the group only

For those who had studied judo definitely taught how to salute the Japanese style. In the sport of Sumo and Kendo (bamboo sword) prohibited shouting or prancing at the time to win the game because it will be given a warning or even canceled his victory. Why is that? Because, the winner must keep feeling defeated opponent. This is the basic philosophy of traditional Japanese-style sports. Regret, apology should also be made to bend or even sometimes must be done while seated on the ground or floor to relatively large errors

as ever undertaken by the leadership of the Fukushima Dai-ichi, in the case of the Fukushima nuclear. Although, the cause is the earthquake and tsunami, it is unethical if the error throw to nature. Responsibilities remain with the human. Remorse and apology by the suicide was common in the past.

Teachings unite themselves with nature: Many people said that Shinto is a religion that worships nature. Its proximity to nature could hardly be denied. For those who have ever climbed Mount Fuji certainly know that at the peak of the mountain stands a small temple building. Such temples can be found in all corners of remote places, on top of a hill, mountain or even in the middle of caves and forests. In Japan, the shrine was established not only in the middle of residential areas or in the middle of the city but also where there are occupants in place it may be established temples. Temple can be established anywhere along needed by people. This is different to a certain nation that places of worship should be erected in the middle of the race itself. Establish places of worship in the settlement of other people is prohibited. Such rules do not exist in Japan. There are differences of procurement or the establishment of places of worship at the temple. The concept of the establishment of the temple is different from the concept of the establishment of places of worship of religious version. Temple founded not solely to pray but also show respect and love of what is adored or admired, could be God or natural beauty. Shinto itself means the Way of the Lord which means it may be many paths to God, wherever we go, even to a remote place or even a mountain top there must be God.

Local genius (receive other religions culture without throwing original teachings): Shinto is the only primitive or old animistic religion that still survive to this day. The original religion is maintained by the Japanese people because they have a number of advantages. These advantages include freedom, free from dogma and also free from the bonds of raw doctrine that must be accepted, believed and be completed in full. Local teachings of this very important role in cultural preservation. Festivals and large celebrations in the country is usually done with regards to the Shinto shrine. Most of the festival that is already hundreds or even thousands of years and held every year without ever dropping out or overlooked.

Japanese society maintains religion and local culture while religion and foreign cultures that came later accepted as a complement. This is the difference with religion Abrahamic perspective. For example, followers of Islam believe that the most true religion is the religion that came later. Therefore Muslims assume that religions before Islam has been perfected by the religion of Islam which came last. Japanese society is very proud of its local products is no exception with religion.

In Islam's teachings of tolerance is an important part and parallel to the doctrine of fairness, equality and honesty. Shinto also has the teachings of this kind, particularly its superiority in matters of tolerance and its ability to adjust to the changing times. The arrival of a foreign religion which is actually more modern in no way be regarded as an enemy let alone rival but taken for granted without having to discard the original religion of their ancestors.

The source of the behavior and culture of Japan: As has been described above that there are differences in the source used for the cultivation of culture between Shinto teachings and the teachings of other religions; Islamic, Christian, Jewish. Because Shinto is not known by the Japanese as a religion, then in teaching about life in society are not introduced about religion but cultures or habits are instilled early on it is derived from Shinto doctrine that has been known since their ancestors. Why Shinto regarded not as a religion. Because unlike other religions have definite rules, Shinto has no restrictions or certain times to worship in the temple. Basically the Japanese people did not need religion in their daily lives. They just need a place to pray. Praying to whom? Pray to whomever they trust. Pray to God or praying to himself.

Then when the time to perform prayers or when they pray. The answer is no specific date and time for prayer. Most people only pray when visiting or travel to the temple, drove relatives or acquaintances. Coming exclusively to the shrine for the purpose of prayer is not commonly done, except in the new year. The turn of the new year in the country are usually not passed by parties or rah rah but praying in the shrine, especially for young people. Why only for young people? Because December is winter in the country, so that the elderly usually will pray the next morning. So, if the rest of the world miss the new year with a party and a visit to the tourist attractions, the Japanese generally missed by praying at the shrine.

This is the difference between the behavior of the Japanese source of teachings with other nations that embrace formal religion, including Indonesia. All the teachings of the behavior associated with religious teachings, so that in Islam there are three core teaching are theology that deals with issues of faith in God, secondly, worship, relating to the procedures or rules that do adherents of Islam both against God and neighbor, human. Third, moral which is associated with good and bad ethics of an act committed by Muslims both to God and to fellow human.

CONCLUSION

After the study was conducted, it can be summed up as follows: first, despite the same Japanese culture with the culture of Islam but there are differences in source used for the cultivation of culture. Japanese culture rooted in Shinto and Shinto culture for the nation of Japan is not a religion but culture whereas Islamic culture rooted in the teachings of Islam. Second, the doctrine of the preservation of nature is as in Islam, the third, the freedom of religion and faith. Tolerance and freedom of religion in Islam is also an important part of Islamic teachings. Fourth, there are differences in the source used for the cultivation of culture between Shinto teachings with the teachings of other religions; Islamic, Christian, Jewish. Because for the Japanese Shinto religion is not considered as religion, then in teaching about life in society are not introduced about religion but cultures or habits are instilled early on it is derived from Shinto doctrine that has been known since their ancestors. This is the difference with the planting of Islamic culture to the Islamic community.

SUGGESTIONS

Nation and Japanese culture is very interesting to study because the Japanese people can do two different things that live a life in accordance with the demands of modernization and while keeping the cultural and religious traditions. Japanese tradition there are similarities with traditions or customs of the Islamic tradition. On that basis, this study examines in depth about the culture of Islam and Shinto. To strengthen the results achieved, this research was done in collaboration with Japanese researchers. For the next Japanese researchers, researchers hope to supplement the results of this study.

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