

**DA'WAH TO JAPANESE MUSLIM YOUTH : EXPERIENCE
OF THE CULTURAL EXCHANGE PROGRAMME (CEP)**

JAMILAH BINTI SAMIAN

UNIVERSITI SAINS ISLAM MALAYSIA

**DA'WAH TO JAPANESE MUSLIM YOUTH : EXPERIENCE OF
THE CULTURAL EXCHANGE PROGRAMME (CEP)**

Jamilah Binti Samian

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UNIVERSITI SAINS ISLAM MALAYSIA

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AUTHOR DECLARATION

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged.

Date: 27 April 2021

Signature:

Name : Jamilah Binti Samian

Matric No : 3181205

Address : Kuala Lumpur, Malaysia



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It was not my intention in the beginning when I embarked on the Japan-Malaysia Youth Cultural Exchange 2019 Programme to turn it into a research project. I only intended to contribute what I could towards *da'wah* efforts in Japan, the Land of The Rising Sun. However, upon due consideration, I realised that proper documentation and reporting of this programme may benefit those interested to replicate it in the future, as it would mean that the data and all related processes and documents would be systematically compiled for easy referencing. I am grateful to my main supervisor, Dr Nur Kareelawati Binti Abdul Karim, who suggested that this project becomes the research project for my postgraduate programme. Thank you Dr Suhailiza Hamdani, who also supervised me, and who generously assisted with the references and elaborations where needed. Your kindness humbles me.

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ABSTRAK

Ramai remaja Islam Jepun yang dilahirkan dan dibesarkan di Jepun gagal mempertahankan 'aqidah terhadap Islam kerana kurangnya pendidikan yang betul dalam subjek Islam, pengaruh rakan sebaya yang kuat dan tekanan masyarakat yang besar untuk menyesuaikan diri. Tesis ini bertujuan untuk mengembangkan kefahaman mengenai fungsi Program Pertukaran Budaya; mendokumentasikan pengalaman remaja Islam Jepun yang terlibat dalam Program Pertukaran Budaya; dan mengkaji kesan Program Pertukaran Budaya terhadap remaja Islam Jepun, sekaligus mengenalpasti kesesuaian Konsep *Al-ta'āruf* untuk program *da'wah* masa depan. Kajian yang dijalankan ini menggunakan kaedah penyelidikan kualitatif etnografi dengan pemerhatian bukan peserta dan wawancara mendalam menggunakan soalan terbuka. Fokus tesis ini adalah pada pengalaman sembilan remaja Islam Jepun yang dihoskan secara jangka pendek oleh keluarga angkat Islam di Malaysia. Data terkumpul membawa kepada tujuh tema utama yang tersirat dalam Konsep *Al-ta'āruf* iaitu: 1) *Tahāwur* (dialog); 2) *Ta-'arūf* (saling mengenali, saling berinteraksi); 3) *Ta-'āyush* (kewujudan bersama); 4) *Tasāmuḥ* (bertolak ansur meskipun ada perbezaan antara satu sama lain); 5) *Tabādul* (pertukaran idea); 6) *Ta-'akhī* (bekerjasama sebagai saudara seIslam); dan 7) *Al-ta'ayush Al-silmīyy* (hidup bersama dalam kedamaian dan keharmonian). Seterusnya, pengalaman peserta digariskan ke dalam lima domain kemanusiaan yang terkandung dalam Konsep *Al-ta'āruf* : 1) Fizikal; 2) Intelektual; 3) Emosional; 4) Kebudayaan; dan 5) Kerohanian. Program Pertukaran Budaya ini didapati berjaya meninggalkan kesan positif ke atas semua pemuda Islam Jepun yang mengambil bahagian, disebabkan oleh proses *Al-ta'āruf* yang telah berlaku, yang berakar pada tradisi Islam berdasarkan hubungan *Ansār-Muhajirin*. Kesemua tema ini berguna untuk memahami bagaimana Konsep *Al-ta'āruf* dapat diterokai melalui program antara budaya untuk membantu memperkukuhkan identiti remaja Islam minoriti di masa akan datang.

ABSTRACT

Many Japanese Muslim youth born and raised in Japan fail to practice Islam due to a lack of proper education in Islamic subjects, strong peer influence and huge societal pressure to conform. This research aimed to describe the functions of the Cultural Exchange Programme; explain the experiences of Japanese Muslim youth enrolled in the Cultural Exchange Programme; and examine the impact of the Cultural Exchange Programme on the Japanese Muslim youth and therefore, the suitability of the *Al-ta'aruf* Concept for future *da'wah* programmes. This research project employs an ethnographic qualitative method of inquiry by non-participant observation and in-depth interviews with open-ended questions. A focus of this thesis is on the experiences of nine Japanese Muslim youth hosted on a short-term basis by Muslim host families in Malaysia. The findings indicate that the Cultural Exchange Programme internalised all seven stages implicit in the Concept of *Al-ta'aruf* : 1) *Tahāwur* (dialogue); 2) *Ta-'arūf* (mutually knowing, mutually interacting); 3) *Ta-'āyush* (to coexist); 4) *Tasāmuh* (tolerate each other's differences); 5) *Tabādul* (exchange of ideas); 6) *Ta-'akhī* (to associate as brother); and 7) *Al-ta'ayush Al-silmīyy* (to coexist in peace and harmony). Furthermore, the participants' experiences are outlined into five domains of human connection embedded in *Al-ta'aruf* : 1) Physical; 2) Intellectual; 3) Emotional; 4) Cultural; and 5) Spiritual. The Cultural Exchange Programme was found to have left a positive impression of life as a practicing Muslim upon all participating Japanese Muslim youth. The impact was due to the *Al-ta'aruf* process that had taken place, rooted in Islamic tradition of the *Ansār-Muhajirin* relationship. These themes will be useful for understanding how the Concept of *Al-ta'aruf* may be explored through intercultural programmes to help strengthen the identity of minority Muslim youth.

ملخص

العديد من الشباب اليابانيين المسلمين الذين ولدوا ونشأوا في اليابان يفشلون في ممارسة الإسلام بسبب نقص في تعليم المواد الإسلامية المناسبة وتأثير الأقران القوي والضغط المجتمعي الهائل. يهدف هذا البحث إلى وصف وظائف برنامج التبادل الثقافي وشرح تجارب الشباب المسلم الياباني المتحقق ببرنامج التبادل الثقافي ودراسة تأثير برنامج التبادل الثقافي على الشباب الياباني المسلم، وكذلك مدى ملاءمة مفهوم التعارف للبرامج الدعوية المستقبلية. يستخدم هذا البحث المنهج الكيفي من خلال ملاحظة المشاركين ومقابلات متعمقة مع أسئلة مفتوحة. وتركز هذه الأطروحة على تجارب تسعة شباب يابانيين مسلمين استضافتهم عائلات مسلمة مضيقة في ماليزيا على أساس قصير الأمد. وتشير النتائج إلى أن برنامج التبادل الثقافي استوعب جميع المراحل السبع المتضمنة في مفهوم التعارف: (1) التحوار. 2 (التعارف) المعرفة المتبادلة، تفاعل متبادل؛ (3) التعايش. (4) التسامح (قبول اختلافات الآخرين). (5) التبادل (تبادل الأفكار)؛ (6) التآخي (الترابط الأخوي). (7) التعايش السلمي (الوجود المشترك السلمي والودي). وأيضاً تم تحديد تجارب المشاركين في خمس مجالات للاتصال البشري المضمنة في التعارف: (1) المادة؛ (2) الفهم؛ (3) العاطفة. (4) الثقافة؛ (5) الروح. وجد أن برنامج التبادل الثقافي ترك انطباعاً إيجابياً عن الحياة كمسلم لدى جميع الشباب اليابانيين المسلمين المشاركين. وستكون هذه المواضيع مفيدة لأن نفهم كيف يمكن استكشاف مفهوم التعارف من خلال برامج متعددة الثقافات للمساعدة في تعزيز هوية أقليات الشباب المسلم.

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LIST OF TRANSLITERATIONS

<i>al-ta'āruf</i>	التعارف
<i>tahāwur</i>	تحاور
<i>ta-^carūf</i>	تعرف
<i>ta-^cāyush</i>	تعايش
<i>tasāmuh</i>	تسامح
<i>tabādul</i>	تبادل
<i>ta-'akhī</i>	تأخ
<i>da^cwah</i>	دعوه
<i>da^ci</i>	داعي
<i>'ukhuwwah</i>	أخوة
<i>khayra 'ummah</i>	خير الأمة
<i>al-ta^cayush al-silmīyy</i>	التعايش السلمي
<i>mad'u</i>	مدعو
<i>tawhīd</i>	توحيد
<i>al-ghayb</i>	الغيب
<i>wudhu'</i>	وضوء
<i>azan</i>	أذان
<i>takaful</i>	تاكفول
<i>jahiliyyah</i>	جاهلية
<i>'aqidah</i>	عقيدة
<i>sīrah</i>	سيرة
<i>rahmatan lil 'alamīn</i>	رحمة للعلامين
<i>solat</i>	صلاة
<i>halal</i>	حلال
<i>hadith</i>	حديث
<i>imam</i>	امام

LIST OF ABBREVIATIONS

AS	'alaihissalaam
RA	radhi yāllahu anha
SAW	sallallahu 'alayhi wa sallam



LIST OF OPERATIONAL DEFINITIONS

adhan	call to prayer
'alaihiassalaam	peace be upon him
al-ghayb	world of the unseen
Al-ta'aruf	a divine injunction, a command instructed by Allah to get to know one another
al-ta'ayush	to coexist peacefully and in harmony; to live on
al-silmīyy	respect and consideration
'aqidah	religious belief system
da'ī	a person who does <i>da'wah</i>
da'wah	to invite others to Islam
hadith	saying of the Prophet Muhammad SAW
halal	food or drink that is permissible to be consumed by Muslims
imam	religious leader
jahiliyyah	state of ignorance
khayra 'ummah	a community of excellence, the best people
mad'u	the person being called to Islam
radhi yāllāhu anha	May Allah be pleased with her
rahmatan lil 'alamīn	mercy to all creations
sallallahu 'alayhiwa sallam	peace and blessings of Allah be upon him
sīrah	study of the life journey of the Prophet Muhammad SAW (peace be upon him)
solat	Muslim prayer
ta-'arūf	mutually knowing, mutually interacting
ta-'āyush	to coexist
ta-'akhī	to mutually associate as brother
tabādul	to exchange ideas
tahāwur	dialogue in the form of friendly discussion or conversation
takaful	Islamic insurance
tasāmuh	to tolerate each other's differences
tawhīd	belief in Oneness of God
'ukhuwwah	Love, respect, sincerity, consideration among Muslims
wudhu'	ablution