

How Muslim Live in Japan and Raise Their Children

A Case Study of Five Families in Osaka

by

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Abstract

In the period of Shinzo Abe administration, Japan accepted more immigrants which make up about two percent of Japan's population according to a report in 2019. Japan expects to accept up to 345,150 foreign workers in five years under the new visa status to support the decreasing population in Japan. The Japanese government and relevant institutions made a compromise to accept the entry of the care helper's starting from 2008 until present day. With the present day challenges, Japan is exposed to diverse cultures and beliefs. Also it is affecting the increasing number of minority groups among the society and one of them being the Muslim community.

Furthermore, the increasing number of Muslims in Japan would challenge the government in some aspects, such as education. This study found that the support from school is crucial in supporting their children's identity. Such as schools with diverse students, which support the children to keep their identity and cultural differences. The relation between the teacher and friends with Muslim children is important to make a comfortable atmosphere at school. Additionally, limited education resources are lacking to strengthen the children's Islamic education in Osaka, parents should provide the Islamic education for their own children at home. However, the children positive to keep maintaining their identity as Muslim and as part of Japanese society. Lastly, there are some suggestion that not only may help Muslim community but also the teachers, schools, and local governments to improve their attitude to foreign students.

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1. Introduction

1.1 Motives of Research

In the last few years, the number of Muslim immigrants in Japan is increasing. Mostly deriving from Asian countries such as Indonesia, Malaysia, Bangladesh and Pakistan. Some of them choose to work and go back to their home country after the contract comes to an end. On the otherhand, some of them choose to stay in Japan and bring their family from their country. However, most of their partners and their children cannot communicate in Japanese language making it hard to live in Japan.

The lack of ability in Japanese language makes it hard for them to express their view to people around them. In this case, education for their children becomes one of the most concerning problems while staying in Japan. As a Muslim family, they want to ensure that their children do not mistakenly eat foods that are forbidden by their belief such as food containing pork or alcohol. The problematic point is that lunch is provided by school for every primary student in Japanese schools and the student should eat the provided food. Some researchers mentioned that this kind of problem makes the parents uncomfortable and want their children to bring their own lunch boxes from home. However, some children who bring lunch boxes from home face problems at school. One of them is that they are ashamed because their friends think that their food looks weird which potentially leads to the children getting bullied at school. Thus, the school is expected to cooperate with the parents to prevent such things from happening.

Previous research has done a lot of work on the issue of education problems in Japan. It found that the parents prefer to send their children back to their home country to learn Islam. However, the focus of previous research was parent-oriented, this left out the point of view of their children who actually is the most crucial. This research aims not only at the opinion of the parents but also includes the children's own experience at school, specially

how they keep their identity as Muslim at school and focusing about the children think about their identity itself. The children perspective is necessary to get better understanding about the support needed for Muslim students in Japanese school. Moreover, this research will be examined solely in the Osaka, Japan area which has not been done by previous researchers.

1.2 Significance of the Research

This research will contribute to multicultural studies especially in Japan. Referring Muslim as one of the biggest growing minority groups in Japan, the result of this research may help to develop the local government to improve the quality of minority groups. It may possibly apply to different minority groups in Japan as well, considering the growing diverse society in the last few decades. At the same time, it may minimize the possibility of discrimination to occur due to the unaccustomed cultural differences.

Furthermore, in the education field, this research may improve the education system for the minority groups. The finding of this research may serve as suggestions for the educational institution to improve their curriculum in order to attract more foreign students in the future. Educators may use this research as a reference to support their various international students in the school environment.

Therefore, my research questions are:

1. What is Muslim's people experience in Japanese society, particularly in schools?
2. How do they keep their Muslim identity in Japanese society?

Participant would be Muslim family who live around Osaka and more information will be explained further in the next chapter.

2. Theoretical Framework

2.1 The Movement of People across the Borders

2.1.1 Concepts of Immigration

Migration is a concept where people move from one place or country to another and stay there long enough to be considered migrants (King, 2010.p.13). There are some types and hardships behind migration in spatial patterns, evolution through time, forms and types of movement, and causes and consequences (ibid).

“There are different “types” of migration, whether it is domestic or international migration flows. It can be characterized by their drivers (forced vs economic migration), their duration (permanent vs temporary), their stance vis-a-vis the law (regular vs irregular), the basic characteristic of the migrants (age, gender, skill), and the geography of the flows” (Christiaensen, L., Gonzalez, A., & Robalino, D, 2019.p.). However, it is not easy to predict the migration flows, according to the United Nation Population Division (2011), “approximately 700 million people are internal migrants, with most living in urban areas of developing countries, while 232 million people are international migrants, two-thirds from developing countries” (Acharya, 2018.p.). The host countries use to call them as “illegal immigrants” and “bogus asylum seekers” that increase negative attitudes towards all immigrants (King, 2010.p.15). In contrast, they need immigrant people to support their economic growth.

2.1.2 Immigration in the Current world Especially in Western Countries

In this globalization era, it is common that time and space are being compressed due to technology, transnational production and consumption, and the vast movement of people across borders (Harvey, 1999.p.98). Mostly, migrants go to developed countries where they can find a job to earn more money which has a higher currency value.

Since the 1960s, countries such as France, the United Kingdom, and the Netherlands relied on their ties to their ex-colonies, while Germany, Belgium, Sweden, and Norway on bilateral treaties for supplies of labor workers to their country (Drouhout & Nee, 2019.p.2). The number of immigrants keeps increasing rapidly as industrialization and agricultural advancement increase. The number of cultural minorities in western countries are increasing. Rodriguez-Pose and Vilalta-Bufi highlight that:

“factors such as the matching of educational supply and local labor needs, job satisfaction, and migration may have a stronger connection to economic performance than the traditional measures for the European regions” (Noja, Cristea, Yüksel, Pânzaru, & Drăcea , 2018).

The United States, since 1965 has already accepted immigration which reshaped the American demographic landscape with high volume immigration flows from Asia, Central, and Latin America, and, to a lesser extent, Africa and the West Indies. In the EU countries and the United States, the immigrants were assimilated into socio economic outcomes such as educational attainment, earnings, and occupations among contemporary immigrants (Waters & Pineau, 2015). One of the focuses in the United States is the issue of education for the immigrants entering the country. Some research emphasizes that the immigrant groups that came from Central America and Mexico tend to have much lower educational attainment levels and seems to lack organizational resources for getting ahead in the public school system (Drouhout & Nee, 2019.p.6).

2.1.3 Immigration in Japan

The effects of globalization in the case of immigration are not only affected by western countries such as the EU countries and the United States but also some Asian countries got affected by the people moving to their countries for various reasons. Japan, as an

industrial country with a growing economy also faced the immigration flows to their country. Although Japan is still in a good economic position, the United Nations emphasizes the need for more immigrants to keep its economy strong: “In order to keep the size of the working-age population constant, Japan would need 33.5 million immigrants by 2050 (Maruyama, 2007). This means an average of 609,000 immigrants needed per year. Under this scenario, the population of the country is projected to be 150.7 million by 2050. The number of post-1995 immigrants and their descendants would be 46 million, accounting for 30 percent of the total population in 2050.”(ibid)

To support the decreasing population in Japan, the government accepts a lot of care helpers to work at the hospital and at-home care. The Japanese government and relevant institutions¹ made a compromise to accept the entry of the care helper (Ogawa, 2012.p.576). Accordingly, the Japan Indonesia EPA (JIEPA) and the Japan-Philippines EPA (JPEPA) came into force in July 2008 and December 2008 respectively (ibid).

In the period of Shinzo Abe administration, Japan accepted more immigrants which are about 2 percent of Japan’s population in recent data (Japan Times, 2019). Japan expects to accept up to 345,150 foreign workers in five years under the new visa status. They include 60,000 people to work in the care-giving business, 53,000 in food service, 40,000 in the construction industry, and 37,000 in building cleaning, 36,500 in farming, 34,000 in food and beverage manufacturing, and 22,000 in the lodging industry (ibid).

In the case of Japan, according to Tsuneyoshi (2011), Japan is diversifying but it is not visible. Japan may be a multicultural society, but only visibly in diverse district or diversity points. One example is Korean in Japan, they cannot be distinguished by the ethnic Japanese since they are under pressure to assimilate. They also adopted Japanese names, and speak Japanese. Tsuneyoshi added that the diversity points in Japan built the images of homogeneity

¹ Ministry Foreign Affairs, Ministry of Health, Labor and Welfare (MHLW), Ministry of Economy, Trade and Industry, Minister of Justice, and National Police Agency

which is facing cultural diversity (pp.150-151). On the otherhand, the old comer (long-existing minorities) demanded opportunities for better life chances in order to escape from discrimination, while the education in places where many 'new comer' tended to emphasize the celebration of cultural difference (Tsuneyoshi & Okano, 2011.pp.12-13).

2.2 Multiculturalism and Multiculturalism Education

2.2.1 Concepts of Multiculturalism

The concept of multiculturalism first emerged in connection with the cultural, ethnic, social, and political demands of the national minorities and immigrants in the program of the Trudeau administration in Canada in 1971 (Yilmaz, 2016). Australia and the United States became multicultural societies due to a wave of immigrants who came to their country. In the past decades, western European societies began to follow this concept since they started to accept labor workers and refugees to rebuild their economy (Modood, 2013.p.4). To examine the development of multiculturalism the chronological flow is necessary. The chronological sequence emerged because of the cultural pluralism appeared in protest against assimilationist ideas and in the same way, multiculturalism is regarded as a response to the problem of cultural pluralism (Mabuchi, 2005.p.28).

2.2.1.1 Assimilation

To define the notion of assimilation, the phrase 'when in Rome, do as the Romans do' is often used (Mabuchi, 2005.p.26). According to Modood (2013), assimilation is where the processes affecting the relationship between newly settled social groups are seen as one way. The desired outcome for society as a whole is seen as involving the least change in the ways of doing things for the majority of the country and its institutional policies. The assimilationist and liberal ideology that dominated the Western nations envisioned a nation-state in which

individuals from diverse groups are able to participate fully (Banks, 2009). Assimilation aims to preserve the majority culture and identity and this conceptual ideology is still relevant today (Race, 2015).

In the case of the United States, White ethnic groups have been able, in time, to climb up the economic and social ladder (Alba & Nee, 1997). Waldinger and Feliciano (2004) argue that Mexican immigrants, who are often considered the group most vulnerable to “downward assimilation,” transition into the American working class in a similar manner as earlier large immigrant groups. They show that their labor force outcomes appear to be converging across generations with native-born whites rather than with native minority groups (ibid).

Gans's (1992) suggestion that the children of the new immigrants may follow different paths, Portes and Zhou's (1993) theory of “segmented assimilation” asserts that the United States is a stratified and unequal society and that therefore different “segments” of society are available to which immigrants may assimilate (Cited from Greenman & Xue, 2008). Portes and Zhou delineate three possible paths of assimilation:

“(1) increasing acculturation and integration into the American middle class (Path 1, or straight-line assimilation); (2) acculturation and assimilation into the urban underclass (Path 2, or downward assimilation); and (3) the deliberate preservation of the immigrant community's culture and values, accompanied by economic integration (Path 3, or “selective acculturation”).”

In the early 20th century, educational efforts to assimilate also had harsh programs that were designed to alienate children from their parental cultures and languages (Ramsey & Vold, 2003). Cultural differences are considered to be disadvantageous within assimilationist ideology, and got criticized by multicultural educators who see it as undemocratic, ethnocentric, and unrealistic (Grant & Ladson-Billings, 1997).

2.2.1.2 Cultural Pluralism

As the assimilation seemed to be invalid, the concept of cultural pluralism has emerged. It argued that a political democracy must also be a cultural democracy and the immigrant groups had the right to maintain their ethnic cultures and institutions in U.S. society (Banks, 1994). They also argued that ethnic cultures would enrich U.S. civilization and said it should be used to guide public and educational policies (ibid). African American demanded more control over the institutions in their communities and also demanded that all institutions, including the school, more accurately reflect their ethnic cultures. The unfulfilled promises and dreams of the assimilationist idea were major causes of the Black civil rights movement of the 1960s (Banks, 2015.p.48).

This movement was a success to get a response from the educational institutions. The apparent success of the Black civil rights movement caused other ethnic groups of color on the margins of society, such as Mexican Americans, Asian Americans, and Puerto Ricans, to make similar demands for political, economic, and educational changes (Banks, 2015.p.49). This movement became known as the new pluralism (ibid). And the people who felt victimized began to search for their ethnic roots and to demand more group and human rights. However, Tai (1999) said that while cultural pluralists criticized assimilation as an approach to intercultural relations, they did not provide a strategy for integrating the various groups or achieving their co-existence (Cited from Mabuchi, 2006).

2.2.1.3 Multiculturalism

Multiculturalism is based on the principle and concept of the nation-state which emphasizes regional, linguistic, and cultural union (Yilmaz, 2016). Multiculturalism as a concept has different histories and origins in different countries (Race, 2015). Modood (2007) asserts that as the people started to realize the ideas of humanism, human rights, and equal

citizenship, becoming central to progressive politics. One term which came to describe these politics is ‘multiculturalism’, especially in the United States. He also mentioned that Britain and other parts of Europe are more restricted by multiculturalism. A multicultural society is not only by the emergence of a political movement but by a fundamental movement of people. It can be seen as part of a larger “human rights revolution” in relation to ethnic and racial diversity (Kymlicka, 2014). It is also a natural concept that emerges from the coexistence of nations coming from different roots in terms of language, religion, nationality, culture, history, and geography (Yilmaz, 2016). Multiculturalism, in which the social structure is not uniform, different identities and cultures coexist, differences are not regarded as conflict but a source of richness, provides for the change of society (Banks & Banks, 1997). Canada was the first country to adopt multiculturalism as an official policy in 1971, with the definition “all citizens are equal, their identities are ensured and multiculturalism encourages racial and ethnic harmony and cross-cultural understanding” (Race, 2015).

Nowadays this concept is increasingly criticized and many question its ability to solve cultural problems (Berkes, 2010). It has been argued by Samad (1997) that the term “multiculturalism has different implications and meanings depending on its social, political and disciplinary location’ and so multiculturalism may be understood as either ‘conservative or radical, and social policy based upon it can have different implications and outcomes depending on the context in which cultural differences are negotiated” (Cited from Nye, 2007). Multiculturalism often does not accept one culture as a dominant or core culture within society (Mabuchi, 2005). Lilia (2010) assert some main argument about multiculturalism:

1. Multiculturalism eliminates the legitimacy of national culture-based political institutions.
2. Multiculturalism may take away their sense of togetherness from the majority in the society and cultures.

3. Multiculturalism confuses identities, educates people to have "multi-identity", or rather no identity which can easily be manipulated.
4. They play minority cultures off against national cultures.
5. Only national cultures can resist the harmful effects of globalization.
6. Not all cultures are equally good and valuable.

2.2.1.4 Problem Essentialism

One important critique of multiculturalism is that it promotes “essentialism”, reifying the identities and practices of minority groups (Kymlicka, 2014). Philips (2007) identifies four distinct meanings of essentialism:

“(1) attribution of certain characteristics to everyone subsumed within a particular category (e.g. all women are caring and empathetic), (2) attribution of those characters to the category, in ways that naturalize or reify what may be socially created or constructed, (3) invocation of a collectivity as either the subject or object of political action (‘the working class’, ‘women’), in a move that seems to presume a homogenized and unified group, (4) policing of this collective category and its shared characteristics as the defining ones that cannot be questioned or modified without undermining an individual’s claim to belong to that group.”

Essentialism makes either/or distinctions, rather than variable distinctions in degree (Fuchs, 2003). When discussing the minority group that assimilated, it challenges the majority group view that their group is negative and homogenous (Ryazanov & Christenfeld, 2018). On the other side, minority group participants essentialized culture and claimed a right to their identity when resisting assimilation. Ryazanov & Christenfeld (2018) mention that “essentialism is flexibly used to advance competing goals-- essentialism can decrease responsibility for a group’s position but can be rejected to avoid being entirely defined by

group membership”. Furthermore, rejecting the meaningfulness of membership can consequently push individuals towards intolerance that may cause them to join the extreme groups to identify with (Baron, Crawley, & Paulina, 2003 cited from Ryazanov & Christenfeld, 2018).

2.2.1.5 Multiculturalism of Education

Multicultural education has played a significant role in promoting multiculturalism (Mabuchi, 2005). Multicultural education in the United States demands the school staff has to be multiracial, multiculturally literate and also confront current social-cultural context and build upon students’ learning style (Grant & Ladson-Billings, 1997.p.xxvii). The early phases of multicultural education developed in the United States spread to the United Kingdom, Canada, and Australia (Banks, 2015). The intercultural education movement of the 1950s, as well as ethnic, gender, and disability studies and bilingual education in 1960 also influenced the development of multicultural education (Nieto, 2012).

Nieto (2000) sees multicultural education as an invitation to students and teachers to put their learning into action for social justice (Cited from Mabuchi, 2005). She also suggested six important contributions of critical pedagogy to the education of children and youth that can be implemented in schools:

“(1) it affirms students’ cultures without trivializing them; (2) it challenges hegemonic knowledge; (3) it complicates pedagogy-so there no longer can be seen only one right way to teach; (4) it challenges the simplistic focus of some forms of multicultural education on self-esteem; (5) it encourages “dangerous discourses” that name and challenge inequalities; and (6) it recognizes that multicultural education alone cannot overcome the powerful influences that are causing society to be increasingly stratified and individuals to be increasingly alienated.” (Ramsey & Williams, 2003)

According to Bell (in the book, *Teaching for diversity and social justice*, 2016), social justice is both a goal and a process. The *goal* of social justice is the full and equitable participation of people from all social identity groups in a society that is mutually shaped to meet their needs. The *process* for attaining the goal of social justice should also be democratic and participatory, respectful of human diversity and group differences, and inclusive and affirming of human agency and capacity for working collaboratively with others to create change.

2.3 Islam Diversity

2.3.1 The Current Situation of Islam Migrant in the World

2.3.1.1 Western Countries

After the tragedy of 11th September, Muslim community in the United States learned the importance of Muslim patriotic public relations (El Abu, 2006 cite from Merchant 2016.p.183). However, after the tragedy, in the United States Islamophobia rose. According to Wingfield (2006:253), a lot of Arab Americans were targeted and discriminated against. Many of the Muslim students also were subjected by to discrimination such as physical violence, death threats, mockery and many other forms of harassment coming from the other student, teachers and staff (ibid).

In European countries, the schools that provide Islamic education were suspected by non-Muslims. They said that Islamic education in the West has even been accused of being a possible cause for Islamic radicalism and terrorism (Douglass & Shaikh, 2004.p.5). Furthermore, even in countries with many Muslim schools, such as in Britain and the Netherlands, most Muslim students are still educated at public schools (Niehaus, 2009). Even though those opposing the founding of Islamic schools often argue that the best way to promote integration is not to have separate schools for Muslims. There is little research on

how integration is promoted in public schools.

Furthermore, an essay report by Muslim children in UK said that they awkward experiences in the lunchroom because they cannot eat food that contains pork or some of the children were called by the principal of the school to only ask about their religious fasting (Tobias-Nahi & E. Garfield, 2008.p.89). After the 9/11 attack, Islamophobia increased around the world directly affecting hate crimes against Muslim students. Especially, the girls that are using the headscarf for covering their hair, usually get attacked by other students at public schools. To help the student, the Islam Academy of New England sent the letter to all of the children that study in the public school to participate in a novel youth training program (ibid.p.91). The aiming is for making the student speak out loud what they are not gonna say or what they feel inside as a target of Islam phobia.

Nowadays, the focus of the identity of Muslim in the western countries becomes one of the focus by some researchers. Byng (2017) analyzed the experience of the second-generation of Muslim migrants in the United States. Byng (2017:3) pointed out that “second-generation Muslim Americans experience transnational being in their parents’ country of origin and belonging in the United States”. The research also mentioned that the second-generation used to the social life and the American values, but do not mean they confused their identity as a Muslim and their identify themselves as American and Muslim (p.8-9).

2.3.1.2 Asian Countries

The percentage of Muslims in Asia is about 27.5% with a total Muslim population of one billion and 140 million, which constitutes over 69% of the world Muslim population (Kettani, 2009). It showed that the Southeastern Asian countries have a total population of about 600 million, out of 41% or 244 million are Muslim (ibid). Kettani also estimated the

Muslim population for the years 2010 and 2020.

Country	2010				2020		
	Population	Muslim%	Muslims	APGR ² %	Population	Muslim%	Muslims
Brunei ^{[UN](1991)}	395,018	67.17	265,334	1.759	470,268	67.17%	315,879
Cambodia ^{[CIA](1998)}	14,750,117	2.1	309,752	1.765	17,570,327	2.10%	368,977
Indonesia ^{[UN](2000)}	243,001,006	88.22	214,375,487	1.136	272,060,694	88.22%	240,011,944
Laos ^{[LA](2000)}	6,993,239	0.02	1,399	2.316	8,792,531	0.02%	1,759
Malaysia ^{[UN](2000)}	26,158,903	60.36	15,789,514	1.723	31,032,097	60.36%	18,730,974
Myanmar ^[DOS] (Burma)	48,514,660	10	4,851,466	0.783	52,450,038	10.00%	5,245,004
Philippines ^{[UN](2000)}	99,894,005	5.06	5,054,637	1.957	121,257,862	5.06%	6,135,648
Singapore ^{[UN](2000)}	4,704,024	14.9	700,900	0.998	5,195,140	14.90%	774,076
Thailand ^{[UN](2000)}	66,310,728	4.56	3,023,769	0.615	70,503,570	4.56%	3,214,493
Timor-Leste ^{[TL](2004)} (East Timor)	1,154,550	0.32	3,695	2.027	1,411,120	0.32%	4,516
Vietnam ^{[VN](1999)}	87,817,197	0.08	70,254	0.977	96,784,143	0.08%	77,427
Total	599,693,447	40.76	244,446,206		677,527,790	40.57%	274,881,165

*Table 2-1. 2010 Estimate of the Muslim population in the Southeastern Asia region (Kettani, 2009)

Referring to the table 2-1, Indonesia is having the largest Muslim population. Laos is having the least Muslim population according to the table.

According to his research in Eastern Asia with a total population of about 1.570 billion, out of which 3.5% or 55 million are Muslim. Details shown in the table below.

Country	2010				2020		
	Population	Muslim %	Muslims	APGR%	Population	Muslim %	Muslims
China ^[DOS]	1,347,380,883	4.02	54,164,711	0.655	1,438,281,562	4.02%	57,818,919
Japan ^[DOS]	126,835,959	0.1	126,836	-0.191	124,434,108	0.10%	124,434
Korea, North	22,760,539	0.01	2,276	0.42	23,734,753	0.01%	2,373
Korea, South ^[KK]	48,638,006	0.5	243,190	0.266	49,947,374	0.50%	249,737
Mongolia ^{[MN](2000)}	3,086,546	4.35	134,265	1.493	3,579,593	4.35%	155,712
Taiwan ^[TW]	23,026,499	0.94	216,449	0.227	23,554,572	0.94%	221,413

² Annual Population Growth Rate

Total	1,571,728,432	3.49	54,887,727		1,663,531,962	3.52%	58,572,588
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**Table 2-2. 2010 Estimate of the Muslim population in the Eastern Asia region (Kettani, 2009)*

2.4 Theory of Identity

In actual practice, neither individual identities nor social groups are homogeneous or stable (Adams (Ed), 2016). Hankivsky (2014) emphasizes that identity categories interact with and co-constitute one another in different geographic and historical contexts to create a unique social location. Ongoing social, economic, and political changes affect the differences in modifying identity options offered to individuals at a given moment in history and ideologies that legitimize and value particular identities more than others (Pavlenko & Blackledge, 2004. pp.1-2). They also argue that identities can be negotiated in numerous ways, starting with public debates over political alliances or educational and economic policies and ending with private decisions about religious affiliations, a celebration of particular holidays, and even food choices and clothing (ibid.p.3).

The notion of ‘hybridity’ currently is used to register (positively) how identity formation, especially for diasporic populations which draws on and combines different elements to create something new (Tabar & Noble, 2002.p.132). In its most productive usage, ‘hybridity’ stresses that identity is not simply the accumulation or fusion of two components. However, ‘hybridity’ has been the subject of wide debate and criticism. Despite its promotion of complexity, it too often collapses into a simple dualism itself, resting on an unstated reification of its combined objects (ibid).

Tariq Modood emphasizes that there are two conceptions of equality; (1) The right to assimilate to the majority/ dominant culture in the public sphere, with toleration of ‘difference’ in the private sphere; (2) The right to have one’s ‘difference’ (minority ethnicity, etc) recognized and supported in both the public and the private spheres (Modood, 2013.p.105). He assumes that groups excluded from the national culture have their citizenship

diminished as a result, and sees the remedy not in rejecting the right to assimilate. Also by adding the right to widen and adapt the national culture, the public, and media symbols of national membership help to include the relevant minority ethnicities.

2.4.1 Language and Identity

According to Romaine (2009), language has a key role in constructing and maintaining the ability of people to distinct human identities which also can make a boundary between groups (p.373). The more different the language is, the easier it is to recognize the differences. Language is one of the symbols that represent the ethnic, cultural, and national groups. Romaine argues that the notion about “language-equals-culture equals identity” has been challenged by globalization where we can see from a different view about how the people are constructed, dynamic, and hybrid (ibid).

Pavlenko & Blackledge (2004) argue that in the era of globalization, society has become more homogeneity, marginalizing, or excluding those who either refuse or are unwilling to conform. Social domination continues to occur in hyper-modern, neo-liberal democratic states and their institutions which respond variously to their increasingly diverse populations (p.28). They also made a framework to analyze the identity inside of society. They divided it into five characteristics;

1. Location within particular discourses and ideologies of language

The time and place where someone lives can make them have more options for their identity. It means that the relation between language and identity can build a diverse society (p.14). Pavlenko & Blackledge (2004) argued that language has a role in constructing and negotiating their identities that affect peoples to recognize one’s identity through language. Bammer (1994b: xvi) emphasizes that the discursive nature of cultural formations is often

eclipsed by the real experience of their force. It also means that identities can unite and divide individuals, groups, communities, and societies.

2. Embedded within power relations

Using an argument by Bourdieu which says, those who are not speakers of the official language or standard variety are subject to symbolic domination if they believe in the legitimacy of that language or variety (ibid). Blackledge's analysis is one case from the British politicians that link the minority peoples from Asian countries that get education from their language affecting the minority children to do violence and social disorder on the streets (ibid). Many of them argued that minority children should go through the process of normalization which means they have to learn English for their communication. However, the second learners in these contexts are subject to unequal power relations that made them unable to achieve the 'right to speak' and 'impose reception' (Bourdieu, 1991 cited from Pavlenko & Blackledge, 2004.p.15).

3. Multiplicity, fragmentation, and hybridity

Poststructuralists put on highlights that identities are constructed by multiple axes such as age, race, class, ethnicity, gender, generation, sexual orientation, geopolitical locale, institutional affiliation, and status social which each aspect redefines and modifies all others (ibid). These aspects also can bring people to the new identity options, and other options may be fading into the background. Bhaba (1990) argued that the recognition of the emerging nature of identity, and identity fragmentation, de-centering, multiplicity, and shifts, and also the transnational migration led the poststructuralist philosophers to the notion of hybridity.

4. The imagined nature of “new” identities

Imagination is very important in the process of creating a new identity (ibid). Blackledge argued in the case of Britain that imagine their society becoming either multilingual, pluralist, and diverse or ultimately English-speaking, assimilationist, and homogeneous. Pavlenko also analyzed social cohesion in the early twentieth-century of the US where the country started to accept immigrants with the imagination as one national identity using English monolingualism (ibid).

5. Location within particular narratives

The transnational migration wave led the country to have tensions between fragmented, decentered, and shifting identities experienced by groups or individuals (ibid.p.18). With the identity narrative, we can analyze the connection between the past, present, and future, and imposing coherence where there was none. This perspective can describe the changing identity continuously involved in the production of selves, positioning of others, revision of identity narratives, and creation of the new identity of the individuals itself. In this sense, the identities as social, discursive, and narrative options offered the society by the time and place which lead the individuals and groups of individuals to find themselves, to self-characterize, and to claim social spaces and social prerogatives (ibid).

2.4.2 The Construction of Identity

Stuart Hall argued that to answer the concept of identity it relies on the question of agency and politics (Hall, 2000.p.16). In terms of politics which means in the modern form of political movement and the politic location where manifest difficulties and instabilities which

affect all contemporary forms. Based on Foucault's³ theory, he argues that reconceptualization as new thinking, displaced, or decentred position within the paradigm.

Identities should not see from the differences that someone has but through the construction of the identity itself (Hall, 2000.p.17). One of the examples is through careers. Identities can function as points of identification and attachment only analyzed by their capacity to exclude, to leave out, to render 'outside', or abjected (p.18). It shows that the play of power and exclusion are not natural in terms of construct identity and cannot be inevitable fully but of the naturalized, over-determined process of 'closure'. Hall emphasizes that 'identity' should refer to the meaning point of suture between the discourses and practices (p.19). In the process, it can produce subjectivities that construct us as subjects that can mislead the process.

The cultural identity of people also is a critical part of the reshaping of our world (Hall, 1990:223). History, geography, patterns of immigration, and socio-political are important for explaining how identities are categorized and constructed (Adams (Ed), 2016.p.8). History made an expansion of people that made the world more heterogeneous which most of us did not recognize. Hall analyzed the photograph from an artist, Armet Francis. He was taking a picture of the Black people that live in Africa, the Caribbean, the USA, and the UK. From those photographs, we can see the history of the people moving from their land to the new places that lead the world now. The slavery and migration or transportation drive as to the new societies now which make 'loss identity' inside the society (p.224).

Rustin (1991) also argued that the differences in biological races are largely lacking in substance (p.184). Racial differences have their definition that is made by the people and it can lead to the negative definition that is called racist. The ability to identify people through

³ Foucault, M. (1970) *The Order of Things*. London: Tavistock. Hall (2000) analyzed Foucault's theory which mentioned that "not a theory of the knowing subject, but rather a theory of discursive practice".

their racial group and against another, oppression of one racial group, and resistance to such racial oppression by group, are examples of the social cleavage, domination, and resistance. Furthermore, Rustin also mentioned that children do not have the ability to identify someone through their superficial bodily characteristics but, the culture of family that influences the children and there are powerful positive and negative feelings making them felt outside can influence the way they think and their social behavior (ibid). The environment also has a big role in their social relationships such as school. The negative feeling and anxiety of them that make them feel like outsiders. The racial feeling among children is not a product of “nature” but a product of their environment. Humans experienced development in their behavior. It is constructed by their definition of what power they have and their participation in the social, political, and economy which are socially constructed (Dejong & Love, 2015.p.341).

3. Contextual Framework : Muslim People Movement to Japan

3.1 The History of Islam in Japan

There are some arguments about the entry of Islam into Japan. According to Nouh (2010), The first group consisted of 36 Japanese men who landed first in Aden, Yemen, on March, 20th 1862. The Second group of Japanese travelers were 34 Japanese men who arrived in Egypt in 1864. He mentioned that Muslims began arriving in Modern Japan from the beginning of the opening of the country. Most of these Muslims were Malay and Yemeni sailors serving on British or Dutch ships. Few Arab, Turkish, and Indian Muslims have been living in Japan since 1865; some of them were import-export merchants. In 1885 Abu Bakar, Sultan of Johor was the first Muslim head of state to visit Japan and meet the Meiji Emperor and the Japanese political officials and the European diplomats (Nouh, 2012). He landed at Kobe in May 1883 and visited shrines, temples, and castles in Osaka, Kyoto, Yokohama, and Tokyo.

Another argument according to Takuma Sugibayashi and Samsou Sa-u (2017), Japan started to have interaction with Islam in 1887 when Prince Komatsu Akihito visited Istanbul, the part of the Ottoman Empire, where he met Abdul Hamid II. In return for the Japanese prince's visit, the sultan sent his army to Japan.

It was expected that the Muslim community would grow year after year. In 1930, the Greater Japan Muslim League (Dai Nihon Kaikyo Kyokai), officially got recognized as Islamic organization in Japan and got supported by Japanese officials. However, all the efforts were only a reflection of Japanese anti-Western sentiments (Biygautane, 2016). This organization was used as a tool by Japanese military campaigns for some political interest. Through this organization the relation of Japan and the Muslim world such as the Middle East and some countries of southeast Asia to secure the continuous supply of oil to its economy (Ozcelik, 2008).

In the 1980s, the Muslim visitor to Japan has economic reasons to visit Japan. And the number of Muslims who live in Japan has increased and mainly they come from Iran, Pakistan, and Bangladesh. However, to examine the demographics of Muslims in Japan is difficult due to the inability of finding accurate and reliable data regarding the precise number of Muslims in Japan (Fathil and Fathil, 2011). This is primarily due to three reasons: “(1) The Japanese national surveys do not necessarily include foreign respondents, who represent merely 1 percent of the general population; (2) the government does not keep records of Muslims or other religious groups in the country; (3) The Japanese government does not ask about religious orientations of citizens or residents.” (ibid)

Sakurai (2008:73) has been investigating the development of Muslim demographics in Japan and provides some interesting statistics regarding the numbers. According to her research, the majority Muslim population in the 1980s and 1990s immigrated to Japan because of the economic reasons.

Category of residential status in japan	Percentages by category of visa (%)
Temporary visitor visa	15
Official, diplomatic, or working visa	33
Student or trainee visa	16
Permanent or long term resident or spouse/child of Japanese national or permanent residents	26
Overstayers	10

**Table 3-1. Categories of Muslim Immigrants in Japan (Sakurai, 2008.p.73)*

Referring to Keiko’s research, the majority of Muslims in Japan are from South east Asia which is 70 percent of the overall Muslim community. Indonesians form the largest Muslim community in Japan with over 25,000 Muslims in 2008. This is mainly due to the diplomatic relations between the two countries that intensified the provision of training programs to Indonesians. It is followed by Bangladeshis, who number around 13,000

Muslims, Pakistanis at around 10,000, Iranians totaling 5,000, and then Egyptians numbering 1,500. In 2019, Tanada (2019), on his speech mentioned that the number already reached about 200.000 Muslim people are living in Japan.

3.2 The Current Situation in Japan

Japan is one of the countries which is having remarkable economic growth but very little is known about minority religions practiced by Japanese people including Islam (Fathil & Fathil, 201.p.131). According to Kobayashi (2005:709), religion plays less of a role and the Japanese people do not maintain active religious affiliations. In other words, Islam is still not well-known in Japan (Maruyama, 2007.p.60). However, the increasing number of Muslim immigrants to Japan has challenged the government and also for themselves.

3.2.1 The Image of Islam and Human Violation Rights

As it mentioned in the previous chapter, the same way as in the European and American countries, Muslims in Japan face numerous challenges that are mainly the results of negative perceptions of the Japanese people that have developed about them from the media (Biygautane, 2016). Numerous international events like the oil crisis of 1973⁴ and September 11, 2001, contributed to shaping the negative image of Muslims in the eyes of the Japanese.

According to Penn (2008:94), the majority of Japanese citizens do not have direct interaction with Muslims and that most of their ideas and knowledge about Islam are formed through the lenses of international media. Penn (2008:100) also said that the September 11 terrorist attacks in New York City killed 24 Japanese citizens and deepened the suspicion of Islam terrorism in Japanese people's mind. Several Muslims interviewed mentioned that

⁴ The oil crisis of 1973 showed the world how Arab countries were influential in controlling oil production, its prices, and to what extent the global economy relied on it. These events showed the Japanese how important Arab countries are to support their economy which raised so many questions about Muslims, their religion, and culture. (Biygautane, 2016. pp.134)

terrorism idea are dominates the Japanese view of Islam today (p.100). Allegations that al Qaeda and other radical Islamist groups have established a presence among the Muslim community in Japan have deepened this association. Therefore, Muslims often have been targeted by others for stereotypes formed of being terrorists, religious extremists, and violators of human rights (Biygautane, 2016). The research from Miura (2006) about how the Japanese student's perceptions towards Islam and Muslims showed the significant impact of the media on perceptions of them. 92% of high school students and 78% of university students surveyed identified television as their main source of information about Islam. The survey also showed that 75% believed that Islam was aggressive, 72% thought that Islam involved strange customs, 70% associated Islam with a lack of freedom, 69% found Islam to be mysterious or exotic, 59% thought that Islam was intolerant, and 54% believed that Islam involved rigid doctrines (pp.180-182).

Although there have been no terrorist attacks by Muslim extremists in Japan, Muslims who are living in Japan have been under official surveillance. On 28 October 2010, 114 internal documents of the Tokyo Metropolitan Police (TMP) with totaling over 450 pages were leaked on the internet that showed the Japanese police had been engaged in systematic and indiscriminate religious ethno-religious profiling⁵, with every Muslim residing in Japan considered to be a potential terrorist risk and put under extensive, highly intrusive surveillance (Takahashi, 2018). This violation of human rights against Muslims in Japan is discrimination according to the ICCPR⁶.

⁵ Etho-religious profiling --- ethnic profiling is defined as the use by police, security, immigration, or customs officials of generalizations based on race, ethnicity, religion, or national origin - rather than individual behavior or objective evidence - as the basis for suspicion in directing discretionary law enforcement actions.

⁶ the International Covenant on Civil and Political Rights---on Article 2 of the ICCPR notes that states parties must --- respect and to ensure to all individuals within its territory and subjects to its jurisdiction the rights recognized in the [ICCPR], without distinction of any kind, such as race, color, sex, language, religion, political or other opinions, national or social origin, property, birth or another status.

3.2.2 Education of Muslims in Japan

The other concern that cannot be excluded is the education of Muslims in Japan. Unlike some other countries, Japan does not provide religion classes nor provide a basic introduction to religious teachings (Biygautane, 2016). For Muslims, those who are having children attend the elementary and junior high schools face difficulties to keep their identity as Muslim. Many Muslim families look for private tutoring during the weekend to ascertain that their children get a proper education in Islamic studies (ibid). Tanada and Okai (2010) conducted a survey about the education for Muslims by interviewing 96 families and it found that about 76 percent of parents think to send their children to Islamic schools in the future (Cite from Sugibayashi & Sa-u, 2017.p.98). The other issue about the school lunch is become one of the concern for the Muslim parents (ibid.p.97). School urges to take actions about this issue seriously since the parents ask the teacher's help (Sakurai, 2008.p.85). Furthermore, Muslim community stressed that the Japanese government should intervene and help them by building state schools that teach Islam, however, the government educational policies do not put attention to the special educational needs of these minority religious groups (Biygautane, 2016). Sakurai (2008:85) mentioned that since inviting qualified teachers from Islamic countries for weekend classes is not easy, children are taught by volunteers with moderate religious knowledge.

3.2.3 Identities Issue of Muslim People in Japan

The issue about the identity of Muslim people while live in Japan did by Onishi and Shigematsu (2003) showed interesting experience by Muslim foreign worker in Japan. There are three types of acculturation narratives that Onishi and Shigematsu (2003) pointed out; (1) I am almost like Japanese (changed their plan and used to the Japanese culture), (2) They do not see who I am (previous status and present status), and (3) I have become a better Muslim

(get closer with their religion) (pp.228-235). Based on their experience, research found that Muslim foreign worker faced the prejudices and stereotypes about their outlook (ibid.p.235). The stories of their experience are influenced by the social context in Japan that is monocultural and the ideology of assimilation. On the other previous research also mentioned about the issue of Muslim children who live in Japan potentially got bullying and drives the islamphobia in school (Maruyama, 2007.p.66). Parents want to prevent their children from getting influenced by contemporary Japanese youth culture (Ito, 2012.p.106). And the parents added that it is necessary to build their children identity as Muslim consistently (ibid). Referring to the previous research, the research about the Muslim children identity in Japan is may be the same as in other countries. There is no research paper discussing it yet.

4. Methodology

4.1 Research Methodology

This chapter includes the method of research (qualitative data and semi-structured interview), participants and the demographic information from the participants. The collecting data and sources explained below.

4.1.1 Method of Research

Qualitative research is a method that researchers can use to search the meaning and understand the phenomenon from interpretive, critical, or postmodern stance (Meriam, 2002. p.6). This method was chosen to improve the analyzed data received by the participant including their answer and their individual opinion regarding this issue. Collected data is analysed by the answer from the questionnaire paper and the interviewed participants. It included their story of living experiences as Muslim in Japan and their future plan.

In addition, secondary data and other information were collected from various sources about the issue of education for minority and education for Muslim such as books, articles, journals, and published research paper and scholars.

4.1.2 Participants

The participants in this research are Muslim people who live in Osaka, Japan. Due to the pandemic, only six families are willing to participate in this research. Two families

answered the question through an online survey and the other families answered with the questionnaire paper. Four families agreed to be interviewed; I went to three families' homes. First family is the Khadijah family, the mother and the two children participated in this research. The second family is Sarah Family included both of the parents and their first daughter. Third family, Aisyah family (only the mother) joined this research and lastly, Al-Fatih family. The last family did the interview through the video conferencing service Zoom, taking two hours to answer all the questions which the father explained more than the mother regarding this topic. I also observed what they (parents and children) do at home (including Umar family), especially during prayer time. Also, interviewed their children (three people) who are studying in Japan and also wearing Hijab in the school. In addition, the six families already signed and agreed, but only five families' stories to be examined regarding this issue will be used for my thesis paper although their names will be changed to protect their privacy.

4.2 Demographic of Participants

The table below shows their basic information about their length of stay in Japan, children's age and also the language that they use to communicate in the house.

Number	Question	Questionnaire Answer by the Participants	Family					
			Khadijah Family	Sarah Family	Aisyah Family	Al-Fatih Family	Umar Family	Khalid Family
1	Which area do you live in?		Osaka	Osaka	Higashi Osaka	Ibaraki	Higashi Osaka	Osaka

2	How long have you lived in Japan?		7 years old	14 years	11 months	8 years	1 year and 4 months. For the kids it has been 4 months.	1 year and 8 months
3	What do you do for a living?		Nurse	Housewife	Housewife	Part timer job & the wife is a student	Engineer	Housewife
4	Are you married?	Yes	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
		No						
5	If yes, do you have any children?	Yes	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
		No						
6	Do they live with you in Japan?	Yes	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
		No						
7	How old are they?	First child	17 years old	14 years old	5 years old	11 years old	7 years old	10 years old
		Second child	12 years old	11 years old	3 years old	10 years old	18 month	8 years old
		Third child		8 years old				6 years old
		Other						3 & 1 years old
8	Do they go to school in Japan?	Yes, Private school						
		Yes, Public school	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
		Yes, Other						
		No						
9	What language do you use at home?		Indonesian and Japanese	Japanese and English	Indonesian and Japanese	Indonesian, Japanese, and English	Indonesia, Japanese and Javanese	Malaysia, Japanese and English
10	How about your Japanese language competency?	Very good						
		Good	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>		
		Not good		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
		Never learnt Japanese						
11	How about your children's Japanese language competency?	Very good	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		
		Good						<input checked="" type="checkbox"/>

*Table 4-1: Demographic information of the participants

5. Findings

5.1 Result

5.1.1 Parents Perspective

Table below shows the parents' answers regarding the education system, school and their child identity while living in Japan. From table 5-1 as we can see below, the satisfaction level of parents with the education system in Japan are good. Four families answered that there is no particular problem at school.

Parents Answer		Answer		Reason
Number	Question	Option	Number of Participants	
1	How much are you satisfied with education in Japanese schools?	Very satisfied	1	
		Satisfied	4	
		Not Satisfied	1	
2	Do you have any trouble with education for your children in Japan? Answer yes or no and explain why?	Yes	2	1. The school does not support the children to go to college because of the scholarship and suggests them to work rather than continue study. The parent feels so dissatisfied with that and also mentioned that the school does not give any information regarding the open campus or the scholarship. The school shows how they do not help the children to the future study plan. 2. I cannot understand what are they learning and education system.
		No	4	1. Until now there is no problem. 2. All of Sensei help everything. 3. For elementary school the class started from 08:30 am. So it is really good for the kids to prepare not as early in Indonesia. The subject for 1st grade students is easier compared to Indonesian school. 4. Education in Japan is much more holistic rather in my home country.
3	Do you help your children study? If yes, how many hours do you teach them?	Yes	5	1. She lets her children study by themselves. And if they have a problem then she would help them. 2. 1 hour 3. 1 to 2 hours a day. 4. I assist when they are having any problem
		No	1	
4	Do you provide Islamic education to your children?	Yes	6	
		No	0	
5	What kind of education is it? (You can choose more than one answer)	Reading Alquran	6	1. Bring them to do Sholat while the parents doing it
		Arabic Language	2	
		Tafsir Alquran and Hadith	5	
		Dakwah	3	

		Memorizing the Quran	4	
		Shariah Law	1	
		Other	1	
6	Have you ever planned to send your children to Islamic school?	Yes	5	
		No	0	
7	Which country will it be?	Japan	0	1. Back to Indonesia (Go to study at Pesantren or Islamic school) 2. Malaysia (not Malaysian) 3. It would be great if there is an Islamic school in Japan (Kansai area). However, if it is not possible then they will send their children to outside Japan.
		Your country	3	
		Other	2	
8	Have you ever sent your children to an Islamic education center in Japan? (Masjid or Mushalla or any other place?) If yes, how much are you satisfied with it?	Yes, Very satisfied	1	
		Yes, Satisfied	1	
		Yes, Not satisfied	0	
		No	4	
9	How old should they be when they start?	2-5 Years old	3	
		6-10 Years old	1	
		11-15 Years old	1	
		Other	0	
10	Do you think it is important for your children to keep their Muslim identity?	Yes	6	
		No	0	
11	Have you ever done something to help maintain your children's Muslim identity in Japan? If you have, what have you done?	Yes	6	1. Teach them to keep maintaining their identity as Muslim with ask them to wear Hijab at school and explain the reason why they wear it to the school. And also let the teacher know that sometimes they have time to do prayer at lunch time (Dzuhur) and do fasting once in a year.
		No	0	2. Teaching them Islam weekly & encraging them to daily prayers.
				3. Always bring my son to Jumat prayer in Mosque and I pick him up at school every Friday, beside that my children pray for Dzuhur everyday at school and get permission from school.
				4. Say Salam (When enter or leave house)
				5. Learn how to read Al-quran
				6. Pray before start to do anything
				7. Wear hijab, perform sholat in public
12	Which do you prefer for your children to follow, Islam, or to decide their own faith?	Follow Islam	6	
		Decide their own faith	0	
13	Do you have any further comments?	Comment		As parents we should practice Islam first, then they (children) follow us, we have to be a role model to them.

*Table 5-1 :Based on the answers provided by the parents from questionnaire

5.1.2 Children Perspective

Parents may guide their children to keep their Muslim identity, but the children’s opinion about their identity is also necessary. From the table 5-2 shows that the children also felt the same way with their parents regarding the issue about Muslim identity. Their experience at school shows that they are still facing some obstacles to keep their identity. Details about this issue will be discussed in the next chapter.

Children Answer				
Number	Question	Answer		
		Option	Number of Children	Reason
1	Do you wear a Hijab (If you are a girl) or do Jummah prayer (if you are a boy) Why or why not?	Yes	3	1. Because it is a must and my own will to wear a Hijab. 2. I wear it because I am Muslim.
		No	0	3. When I was a kid, I went to Makkah and after that I wanted to wear it.
2	Have you ever had any good experience while being a Muslim or Muslima in Japanese society?	Yes	3	
		No	0	
3	Have you ever had any bad experience while being a Muslim or Muslima in Japanese society?	Yes	2	
		No	1	
4	In school, did you have any good or bad experience as a Muslim or Muslima?	Yes	2	
		No	1	
5	If it was bad, what did you do to overcome that experience?			1. Scold the person 2. Do not really worry about it. Become friends with them.
6	Does the teacher help you at school?	Yes	3	
		No	0	
7	Do you have a friend who you can talk to or ask for help at school?	Yes	3	
		No	0	
8	Do they know that you are Muslim or Muslima?	Yes	3	
		No	0	
9	What was their reaction after knowing that you are a Muslim or Muslima?			1. At first they were surprised but now they already used to. 2. They already knew that I am a Muslim when they saw me wear Hijab.
10	Are you proud to be a Muslim or Muslima?	Yes	3	
		No	0	

11	Which do you prefer? Live like a Muslim or live like a Japanese citizen?	Live like a Muslim	2	
		Live like a Japanese citizen	0	
		Both	1	
		Neither	0	
12	Do you have any further comments?	Comment		I want to work that related to Islam and spread Islam.

**Table 5-2 : Based on the answers provided by children from questionnaire*

5.2 Discussion

This research found that both the parents and the children have the same answer for keeping their identity as a Muslim in Japan. They believe that keep maintaining their identity as a Muslim in Japan is necessary. Some families also face a problem when they try to keep maintaining their identity in Japanese society, particularly at school. This part will be divided into two major groups concerning these issues, which are living experiences as Muslim and Muslim identity.

5.2.1 Living Experiences as Muslim in Japanese School

Referring to the answer from the questionnaire paper, the participants gave more details about their living experience in Japan, particularly in Japanese school. There are two major factors which are school support and the relation of Muslim children with their peers. It would be explained in more detail below.

5.2.1.1 School Support

The cooperation between the parents and the school is crucial for making a comfortable environment at school. As the parents mentioned that.

“The school is cooperative with foreign students. There are a lot of Muslim students at school that make it easier for the kids to do praying at school. Their father brings our son to the Mosque from school to do Friday noon prayer and then send him back again to school. The teacher understood since the Mosque is only 10 minutes away from school.” (Al-Fatih Family)

“My second child will attend kindergarten next year, and I already asked the school to allow my kids to wear Hijab at school.” (Aisyah Family)

To support the Muslim students, some schools allow their student to practice their praying at school by providing a space for praying at school. Some teachers even remind the student to do it if they see the student is not practicing their obligation at school.

“I asked the school to let my children practice their obligation as a Muslim. I also explained to the school that they do not need special treatment or reminders. Just a space that they can do it except the toilet. It doesn't matter if their friends look at them while they do it.” (Khadijah Family)

Referring to the previous research found by Keiko (2008) and Tanada and Okai (2010), the lunch at school was problematic to all Muslim parents. Nowadays, Japanese schools are more aware about their cultural differences which they usually give parents the menu and the list of ingredients that can help anyone who has an allergy to bring their own lunch box on certain days. For the Muslim family, this is quite helpful, as it can anticipate their children to not eat food containing pork and alcohol.

“The school gives the menu for lunch so they can bring their own food depending on the dish of the day.” (Al-Fatih Family)

“The food at school was a problem for a Muslim student. But, recently, school started giving the menu and ingredients to their parents due to some students having allergies. So, I do not bring my lunch box if I can eat at school.” (Sarah Family)

“Although the school gave the menu to us, I prepared my son's lunch box by myself. It makes me more comfortable.” (Umar Family)

As the previous research found by Tobias-Nahi & Garfield (2008:89) in the UK mentioned that Muslim children feel awkward experience to eat in lunchroom. However, this research found, some children said that they feel shy if they bring their own lunch to school. The curiosity of their peers ask them about their food and think their food is weird which makes them not want to bring food from home. As they said that.

“My sister brought her lunch box to school and the other student thought her food looks weird to them. And since then, she does not bring it anymore.” (Sarah Family)

“My kids feel shy to bring a lunch box from home because everyone is looking at his lunch box.” (Umar Family)

In the previous research, Biygautane (2016) mentioned that Japan does not provide a basic introduction to religious teaching. As one family also pointed to the lack of religious subjects in Japan and added that it would be better if the education system in Japan included religion subjects at school.

“The education system in Japan is already good, but the religion subject is lacking.” (Aisyah Family)

On this research found that these days school teach their student a little bit about the religion in the world including Islam. In the social studies class, the teacher explains about

religions in the world including Islam. Even their textbook mentioned that Islam is one of the biggest communities in the world.

“In the book, there is a subject that mentioned Islam as one of the biggest religions in the world. This makes it easier to wear Hijab at school. Prior to that, she said that it was not easy to explain it to her friends, and sometimes people also stared at her.” (Sarah Family)

“The teacher interviewed me regarding Islam. I was so happy to share it and the teacher also taught my explanation in other classes. I am satisfied that I can introduce what Islam is.” (Khadijah Family)

In conclusion, the support from the school in Japan will make it easier for both parents and children to study in Japan. Introducing international activities at school may help the students get more ideas about their friend's differences to create a multicultural society in the future.

5.2.1.2 The Relation of Muslim Children with Their Peers

There are two aspects will discuss in this part, the teacher and the friend of Muslim children in Japanese school. The relation between Muslim children with the people at school is necessary to creating a comfortable atmosphere at class. Such as the teacher's knowledge about their students is necessary to support the school environment for them. Unaware teachers can affect students to skip classes because they feel threatened by their teacher. As two children shared that.

“I never felt threatened by my friends or teacher at school. I was born and raised in Japan. So I can speak Japanese as well as other Japanese friends. I can give my opinion as

much as other Japanese students. I am aware that other foreigners might be threatened by their friends or teacher because they cannot speak well.” (Sarah Family)

“I never felt threatened by anyone at school. Even the “cool kids” do not bully me.”
(First Daughter, Khadijah Family)

However, this research found that one of the children got bullied at school that affected her activity at school. The children shared that.

“When I was in elementary school I got bullied by my friends because I am a Muslim. My friends thought that I was weird because I cannot eat pork, and I was the only Muslim student at school. I told the teacher about them but the teacher ignored me and let them make fun of me. Because of it, I did not want to go to school or do any homework. After I moved to a new school I feel more comfortable with my friends and the teacher since they can respect me as a Muslim.” (Second Daughter, Khadijah Family)

The second daughter of Khadijah Family also mentioned that at her previous school she felt cornered when her friends were laughing at her in the class. She could not understand why her friends laugh at her because she is a Muslim. Her mother also explained at that time her child did not share anything with her until she moved her to a new school following the mother's job relocation. She said that her child's friend was calling her “stupid” at school that affected her to be absent from school. Her child always makes excuses for skipping school.

The Mother of Khadijah's family mentioned that happened because of the difference in the location of the school. She said that her children got bullied when she went to school in the city area in Osaka. Their social life is different so they become more individual and even teachers do not pay attention to the student. Besides that, the school in the suburb area, the environment is more comfortable compared to the city area. The teachers in the suburb area school are more caring and her children are happy to go to school.

In addition, school friends are also one of the most important factors to create a comfortable environment at school for Muslim students. Referring to Biygautane (2016) mentioned that the children are facing problems about keeping their identity when they attend elementary and junior high school, more detail explained by the children. As the children explain that they start to wear Hijab from junior high school their peers look surprised and keep asking them about their outlook. There are a lot of aspects that the children explained on the interview day which they agreed that it is not easy to explain why they are wearing Hijab to their friends. Sometimes they feel tired of answering their friend's questions repeatedly. However, they feel so comfortable to wear hijab at school.

“When I started to wear Hijab at school, it was not easy to explain it to my friends. My friends asked me why I wear it and I was not able to explain it to them, but they did not make fun of me. They do not ask it again after they see my mom also wear a Hijab. So they think that I just follow my mother.” (Daughter, Sarah Family)

Sarah's daughter also mentioned that she is comfortable wearing Hijab at school. Some people also stare at her because she looks different. As the only foreigner in her school, sometimes she felt different because she had to write her name with Katakana. As her name in Katakana is long, her peers sometimes play with her name.

“My friends asked me that question, especially the boys who are curious whether a man wears a Hijab too or not. So I just answered that only girls wear it. Some friends ask the same question every year. And it is already three years in a row. They keep asking the same question. Sometimes, I do not want to answer it.” (First Daughter, Khadijah Family)

Khadijah's first daughter added that some friends make a joke that they are waiting for her to do fasting so they can eat in front of her. However, she is okay with that. Another good thing that she mentioned about wearing a Hijab at school is when the teacher checks the length of

the student skirt, to make sure it is in conformity with the school rules. The teacher always passes her without even looking at her like the other students. Some friends think that is not fair for them.

Khadijah's second daughter says that it is important to wear Hijab at school since there are a lot more boys in her classroom than girls and added that "as a Muslima, I have to wear Hijab and that was her decision to wear Hijab starting from junior high school".

The Al-Fatih family mentioned that their children's friends treat them nicely. Their son got a chance to be the leader of the school council now and he can communicate well with his friends at school. His friends often come to their house to play a video game and the parents feel so happy about it. His friends also help his son to translate the ingredients from snacks before giving it to him. However, their daughter is still struggling to adapt and make friends at school. The mother always checks with her daughter about her school life and tries to support her in every way.

5.2.2 Muslim Identity

Referring table 5-1 & table 5-2 are clearly showing how important for both parents to keep their children's Muslim identity while living in Japan. There are some factors which they do, especially for their children.

5.2.2.1 Role of Parents

Referring from the previous research mentioned that the parents want their children to keep maintaining their identity while living in Japan (Ito, 2012). According to the parents'

answer, they all agree that the parents' role to support their children is necessary. They provide Islam education for their children at home as far as they can.

“I call them if I work at night. “Are you at home?” “Did you pray?” “Read the Al-Quran after you do praying”, I always remind them like that.” (Khadijah Family)

Khadijah's family added that to keep their children's identity, the mother sends her children to Indonesia on holidays. That is one of her methods to teach Islam to her kids by surrounding her kids with Muslim culture.

In the case of Sarah's family, they also teach their children about the stories of prophets. Their kids are very excited when they watch the animation on youtube. Although the animation uses the Arabic language, they are enjoying it and ask their mother to explain the content since her mother can speak Arabic fluently. Through the observation, the kids seem to be quite knowledgeable about some Hadith because they can even warn people if someone makes mistakes. They talk softly to warn them and explain what Hadith says.

The parents not only teach them about Islam, but also show their children how to keep their identity as Muslim by giving examples to them. Two families mentioned that,

“As parents, we should practice Islam first, then they (children) will follow us, we have to be a role model to them.” (Sarah Family)

“Give an example to them on how to be a Muslim/Muslima.” (Aisyah Family)

Islam education center usually become a place for them to teach their children about Islam. However, only two families have ever sent their children to learn Islam education centers in Japan. Most of them teach their own kids or bring them to the Mosque every Friday or Ramadhan.

“I teach them to pray, and if I have time, I will bring them to the mosque. Although I am tired, I will escort them to pray. Usually, I always bring my children to the mosque every Ramadhan, but because of the pandemic, we cannot go to the mosque. However, it does not mean we cannot do their praying time at home. We still practice Sholat in our home.”

(Khadijah Family)

This research found the similarity as Byng pointed out about the second-generation identity. As the children mentioned that keeping their identity is needed. Two children mentioned that they choose to live as a Muslim in Japan and one child said that she wants to live both as a Muslim and as Japanese people since she lives in Japan.

“I do not want to live like a Japanese because they have a free lifestyle and I just want to live as a normal Muslim. I will live as I want, but not too free (within the norm of Islam).”

(Second daughter, Khadijah Family)

One of the child explained that she chose to live as a Japanese Muslim. She said that she is living with three identities. First, as a Srilankan, then as a Muslim, and also as a Japanese. She loves to learn Kanji and she also enjoys Japanese food. She does not really see the differences between herself and other Japanese people since she is used to Japanese culture. At home, she lives as a Muslim and a Srilankan. She also enjoys Srilankan food too. And as a Muslima, she tries her best to do what she has to do as a Muslim and as a person living in Japanese society. She said that there are so many things in Japanese culture that is the same as what the Prophet Muhammad said. For example, the Prophet Muhammad also said that as a Muslim we have to discipline and punctual, which is the discipline that the Japanese always have. She feels positive about living with both identities now.

5.2.2.2 Islam Study Plan

Among six families, five families mentioned that they want to send their children to Islamic schools if they can. One family will eventually return to Indonesia after the mother finishes her study in Japan. Three families mentioned that they will send their children to their origin country to study Islam at Islamic school. The Umar family mentioned that they plan to send their children back to Indonesia (to go to study at Pesantren or Islamic School or Islamic Boarding School).

Two families chose “other”, Sarah’s family wants to send their children to Malaysia and learn about Islam there since they were studying in Malaysia. The Aisyah Family mentioned that they would like to live together with their children and keep teaching their children about Islam in Japan, if possible. Nevertheless, with no Islamic school around Kansai, they probably will send their children to an Islamic school in their hometown, Indonesia. They hope there will be an Islamic school in Kansai in the near future, so they do not have to separate from their children.

6. Conclusion

As it mentioned in the previous chapter, Japan has been faced with cultural diversity. One of the minority groups being the Muslim people. The number of immigrant Muslims that are coming to Japan is increasing. It requires the government to implement changes for the future, especially in education. Muslim parents request the school to support their children not only study but also maintain their identity as Muslim in the school.

Based on the research, it shows that the parents want their kids to maintain their identity as Muslim in Japan. The support by the Japanese school for the Muslim students is important. The school with more foreign students can support the muslim student to perform their religious obligations at school. The issues about lunch at school in some schools are found from the experience of the parents. To deal with that issue, the school gives the menu and ingredients of the menu for the parents which make it easier for the Muslim parents to prevent their children to eat forbidden food. Furthermore, to maintain their children's identity, parents have to provide Islam education at home due to the limited Islamic education for children in Osaka, Japan. Also, they give the example how to be a good Muslim for their children at home which they believe may help their children to maintain their identity as Muslim. Some parents plan to send their children back 'home' to get a religious education.

From the children's experience in the school, they chose to maintain their identity although it is not easy for them. All the children mentioned that it is difficult for them to explain their differences, especially wearing Hijab at school. One of them had a bad experience at school that affected them to skip classes. The other children do not want to bring lunch boxes to school because their friends make fun of the food. However, the children prefer to live in Japan and keep maintaining their identity as Muslim. As some children mentioned that they do not have any problems to maintain identity as Muslim and as foreigner in Japan. They are positive to maintain their identity as Muslim and live in Japan.

The school should prepare to accept more foreign students especially Muslim students and support them for making comfortable environment at school. The other aspect is the teacher should be more aware about their students' condition and situation to support them. Based on what the research found a productive teacher can motivate the student to go to school.

However, due to the pandemic of Covid-19, it could not find more participants to join this research. The conclusion cannot be generalised for the entire Muslim community in Japan. Further research is needed to attain more detail about their living experience in Japan, focusly the education for Muslim students.

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Appendix: Questionnaire Paper both in English and Indonesian***English Language****For Parents**

1. How much are you satisfied with education in Japanese schools? P (1)
 - a. Very satisfied
 - b. Satisfied
 - c. Not satisfied

2. Do you have any trouble with education for your children in Japan? Answer yes or no and explain why? P (1)
 - a. Yes (_____)
 - b. No (_____)

3. Do you help your children study? If yes, how many hours do you teach them? P (1 & 2)
 - a. Yes (_____Hours)
 - b. No

4. Do you provide Islamic education to your children? P (2)
 - a. Yes
 - b. No

5. What kind of education is it? (You can choose more than one answer) P (2)
 - a. Reading Alquran
 - b. Arabic Language
 - c. Tafsir Alquran and Hadith
 - d. Memorizing the Quran
 - e. Shariah law
 - f. Other (_____)

6. Have you ever planned to send your children to Islamic school? P (2)
 - a. Yes
 - b. No (Go to question number 8)

7. Which country will it be? (You can fill the answer if there are no answer) (2)
 - a. Japan
 - b. Your country
 - c. Other (_____)

8. Have you ever sent your children to an Islamic education center in Japan? (Masjid or Musalla or any other places?) If yes, how much are you satisfied with it? P (2)
 - a. Yes,
 1. Very satisfied
 2. Satisfied
 3. Not satisfied
 - b. No

9. How old should they be when they start? P (2)
- 2- 5 Years old
 - 6- 10 Years old
 - 11- 15 Years old
 - Other (_____)
10. Do you think it is important for your children to keep their Muslim identity? P (2)
- Yes
 - No
11. Have you ever done something to help maintain your children's Muslim identity in Japan? If you have, what have you done? P (2)
- Yes (_____)
 - No
12. Which do you prefer for your children to follow, Islam, or to decide their own faith? P (2)
- Follow Islam
 - Decide their own faith
13. Do you have any further comments?
(_____)

For Students

14. Do you wear a hijab (If you are a girl) or do Jummah prayer (if you are a boy)? Why or why not? S (2)
- Yes (_____)
 - No (_____)
15. Have you ever had any good experience while being a Muslim or Muslimah in Japanese society? P & S (1)
- Yes
 - No
16. Have you ever had any bad experience while being a Muslim or Muslimah in Japanese society? P & S (1)
- Yes
 - No
17. In school, did you have any good or bad experience as a Muslim or Muslimah? S (1)
- Yes
 - No
18. If it was bad, what did you do to overcome that experience? P & S (1)
(_____)

19. Do the teachers help you at school? S (1)
- Yes
 - No
20. Do you have a friend who you can talk to or ask for help at school? S (1)
- Yes
 - No (Go to question number 23)
21. Do they know that you are Muslim or Muslimah? S (1)
- Yes
 - No (Go to question number 23)
22. What was their reaction after knowing that you are a Muslim or Muslimah? S (1)
- (_____)
23. Are you proud to be a Muslim or Muslimah? P & S (2)
- Yes
 - No
24. Which do you prefer? Live like a Muslim or live like a Japanese citizen? P & S (2)
- Live like a Muslim
 - Live like a Japanese citizen
 - Both
 - Neither
25. Do you have any further comments?
- (_____)
- (Demographic)**
26. Which area do you live in?
- (_____)
27. How long have you lived in Japan?
- (_____)
28. What do you do for a living?
- (_____)
29. Are you married? If yes, do you have any children?
- Yes (I have ____ children)
 - No (Go to question number 34)
30. Do they live with you in Japan?
- Yes
 - No (They live in _____)

31. How old are they?

1st children: years old
2nd children: years old
3rd children: years old

(_____)

32. Do they go to school in Japan? (Fill your answer if there is no answer that matches your condition)

- a. Yes, 1. Private School
 2. Public School
 3. Other (_____)

b. No

33. What language do you use at home?

(_____)

34. How about your Japanese language competency?

- a. Very good
b. Good
c. Not good enough
d. Never learnt the Japanese language

35. How about your children Japanese language competency?

- a. Very good
b. Good
c. Not good enough
d. Never learnt the Japanese language

Indonesian Language*Pertanyaan untuk orang tua anak**

1. Seberapa puaskah Anda dengan pendidikan di Jepang?

- a. Sangat puas
- b. Puas
- c. Tidak puas

2. Apakah Anda pernah memiliki masalah dengan pendidikan di Jepang untuk anak Anda? Bisakah Anda memberikan alasannya?

a. Ya (_____

_____)

b. Tidak (_____

_____)

3. Apakah Anda membantu mengajarkan Anak anda belajar? Jika ya, berapa lamakah Anda mengajarkan mereka?

- a. Ya (_____ Jam)
- b. Tidak

4. Apakah Anda lebih cenderung mengajarkan pendidikan Islam kepada anak Anda?

- a. Ya
- b. Tidak

5. Pendidikan seperti apa yang ingin Anda ajarkan? Silahkan pilih lebih dari satu jawaban.

- a. Membaca Alquran
- b. Bahasa Arab
- c. Tafsir Alquran and Hadith
- d. Dakwah
- e. Hafiz or Hafizah
- f. Hukum Shariah
- g. Lainnya (_____)

6. Apakah Anda merencanakan untuk mengirimkan anak Anda ke sekolah islam?

- a. Ya
- b. Tidak (Silahkan menuju ke pertanyaan 8)

7. Jika iya, negara manakah yang akan Anda pilih? (Jika jawaban tidak sesuai silahkan isi di kolom lainnya)

- a. Jepang
- b. Negara Anda
- c. Lainnya (_____)

8. Apakah Anda pernah mengirimkan anak Anda ke pusat pendidikan Islam di Jepang? (Masjid atau Mushalla atau tempat lainnya) Jika ya, seberapa puaskah anda?

- a. Ya,
 - 1. Sangat Puas
 - 2. Puas
 - 3. Tidak Puas
- b. Tidak

9. Menurut anda, berapakah umur yang tepat saat mereka memulai belajar?

- a. 2- 5 Tahun
- b. 6- 10 Tahun
- c. 11- 15 Tahun
- d. Lainnya (_____)

10. Apakah menurut Anda penting bagi anak Anda untuk menjaga identitasnya sebagai Muslim/Muslima di Jepang?

- a. Ya
- b. Tidak

11. Apakah Anda pernah melakukan sesuatu dengan harapan agar anak Anda tetap menjaga identitas mereka sebagai Muslim/Muslima? Jika iya, apa yang telah Anda lakukan?

- a. Ya (_____

_____)
- b. Tidak

12. Pilih lah salah satu dari jawaban di bawah ini. Yang mana yang lebih Anda inginkan?

- a. Mengikuti ajaran Islam
- b. Menentukan pilihan mereka sendiri

13. Jika Anda ingin memberikan komentar silahkan tulis dibawah ini.

(_____

_____)

Pertanyaan untuk Anak

14. Apakah Anda menggunakan hijab (Jika Anda perempuan) atau sholat Juma (Jika Anda laki-laki)? Bisakah anda memberikan alasannya?

- a. Ya (_____

_____)
- b. Tidak (_____

_____)

- _____)
15. Apakah Anda punya pengalaman yang menyenangkan sebagai muslim/ muslimah di Jepang?
a. Ya
b. Tidak
16. Apakah Anda punya pengalaman yang tidak menyenangkan sebagai muslim / muslimah di Jepang?
a. Ya
b. Tidak
17. Bagaimana dengan di sekolah? Apakah ada pengalaman menyenangkan atau tidak menyenangkan?
a. Ya
b. Tidak
18. Jika tidak menyenangkan, bagaimana Anda mengatasi masalah tersebut?
(_____

_____)
19. Apakah guru di sekolah membantu Anda?
a. Ya
b. Tidak
20. Apakah Anda memiliki teman untuk berbicara atau untuk meminta bantuan di sekolah?
a. Ya
b. Tidak (Silahkan menuju ke pertanyaan 23)
21. Apakah mereka tau Anda Muslim atau Muslimah?
a. Ya
b. Tidak (Silahkan menuju ke pertanyaan 23)
22. Bagaimana reaksi mereka setelah mengetahuinya?
(_____

_____)
23. Apakah Anda bangga menjadi Muslim/ Muslima?
a. Ya
b. Tidak
24. Manakah yang Anda pilih? Hidup sebagai Muslim atau seperti orang Jepang pada umumnya?
a. Hidup sebagai Muslim
b. Hidup seperti orang Jepang
c. Keduanya
d. Tidak keduanya

25. Jika Anda ingin memberikan komentar silahkan tulis dibawah ini.

(_____

 _____)

(Personal Informasi)

26. Di daerah manakah Anda tinggal?

(_____

 _____)

27. Sudah berapa lamakah anda tinggal di Jepang?

(_____

 _____)

28. Apakah pekerjaan Anda?

(_____)

29. Apakah Anda telah menikah? Jika iya, apakah Anda punya anak?

- a. Ya (Saya punya ____ anak)
- b. Tidak (Silahkan menuju ke pertanyaan 34)

30. Apakah mereka tinggal di Jepang?

- a. Ya
- b. Tidak (Mereka tinggal di _____)

31. Berapakah umur mereka?

Anak pertama: tahun
 Anak kedua : tahun
 Anak ketiga : tahun

(_____)

32. Apakah mereka sekolah di Jepang? (Jika jawaban tidak sesuai silahkan isi di kolom lainnya)

- a. Ya, 1. Private School
 2. Public School
 3. Lainnya

(_____)

- b. Tidak

33. Bahasa apa yang Anda gunakan di rumah?

(_____)

34. Bagaimana dengan kemampuan bahasa Jepang Anda?

- a. Sangat bagus
 - b. Bagus
 - c. Tidak begitu bagus
 - d. Tidak pernah belajar bahasa Jepang
35. Bagaimana dengan kemampuan bahasa Jepang anak Anda?
- a. Sangat bagus
 - b. Bagus
 - c. Tidak begitu bagus
 - d. Tidak pernah belajar bahasa Jepang