



OPEN ACCESS

Contemporary Islamic Studies in Japan: Integration Within Area and Cultural Studies at Higher Education Institutions

Mia Fitriah Elkarimah*

Indraprasta PGRI University Jakarta, Indonesia

Husni Mubarak

MWCINU Saitama, Japan

Muhammad Ali Adha

Osaka University of Economics and Laws, Japan

Article History	Abstract
-----------------	----------

Received
August 19, 2025

Revised
December 24,
2025

Accepted
July 16, 2026

Published
July 31, 2026

This study examines the integration of Islamic studies within Japanese higher education, emphasizing its distinctive institutional and epistemological framework in comparison with theological models in Muslim-majority and Western contexts. Using qualitative document analysis and content analysis, the study focuses on four leading Japanese universities: The University of Tokyo, Kyoto University, Waseda University, and Sophia University. The primary data comprise official curricula, course syllabi, program descriptions, and departmental guidelines collected from university websites between 2010 and 2023, while secondary data include academic journals, scholarly books, and research reports. The findings indicate three distinctive features of Japanese Islamic studies: an interdisciplinary and empirical orientation that combines history, sociology, anthropology, political science, and economics; an inclusive and pluralistic approach that promotes diversity and coexistence within a secular context; and a diplomatically engaged and globally oriented framework that links academic inquiry with international cooperation and interreligious dialogue. This model reflects Japan's dual concern with understanding global Islamic dynamics and responding to the needs of its growing Muslim population. The study argues that the Japanese model offers a significant contribution to global Islamic studies by demonstrating how secular institutions can conduct objective religious research without normative agendas while fostering cross-cultural understanding in multicultural settings.

Keywords: Islamic studies; Japan; area studies; interdisciplinarity; non-normative

*Correspondence: Mia Fitriah Elkarimah, Indraprasta PGRI University Jakarta, Indonesia
mia.fitriah@unindra.ac.id, el.karimah@gmail.com



© Author(s), 2026. Published by Balai Penelitian dan Pengembangan Agama Semarang.
This is an Open Access article distributed under the terms of the Creative Commons Attribution licence (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

The image of Japan in the global eye is often synonymous with technological advancement, industrial innovation, and a rich, worldwide pop culture. However, behind this dominant narrative, there is an increasingly compelling academic and social development: the rapid growth of teaching and research on Islam. This phenomenon has become particularly evident over the last decade and marks a significant shift in Japan's intellectual landscape and social life. A deeper understanding of Islamic civilization which is geographically and culturally quite distant has become increasingly important in the context of a more open and diverse Japanese society. The increasing popularity and institutionalization of Islamic studies in Japan are evidenced by the strategic expansion of research infrastructure between 2015 and 2024, such as the Center for Islamic Area Studies at Kyoto University (KIAS), which in recent years has coordinated large-scale research projects and international workshops on “moderate Islam” and Sufism with JSPS funding (Kyoto University. Center for Islamic Area Studies 2024). This growth is further reflected in the activities of specialized research centers and area-studies networks that regularly organize symposia, research meetings, and collaborative projects on Middle Eastern and Islamic studies. Furthermore, the rising number of international conferences hosted in Japan, such as the Sixth Conference of the School of Mamlūk Studies held at Waseda University in Tokyo on 15–17 June 2019, serves as a quantitative proxy for Japan's emerging role as a hub for Islamic area studies in East Asia (Tetsuya Ohtoshi 2019). Unlike the educational tradition in a number of Muslim or Western countries, Islamic studies in Japan is not established as a separate faculty or department of theology. Instead, it is positioned within the broader spheres of area studies, cultural

studies, or the humanities. This approach does not merely reflect institutional limitations; rather, it mirrors Japan's pragmatic and interdisciplinary academic methodology (Kota 2022).

At least four major Japanese universities; The University of Tokyo (The University of Tokyo. Graduate School of Humanities and Sociology 2024), Kyoto University field (Kyoto University. Center for Islamic Area Studies 2024), Waseda University (W. University 2024), and Sophia University (Sophia University 2024) have established dedicated programs and research centers for Islamic and Middle Eastern studies, supported by dozens of full-time and affiliated researchers in the field.

However, the Meiji Restoration in 1868 ended this isolation, initiating rapid modernization and opening the door to new interactions. Early contact with the Muslim world was established in the 19th century through diplomatic relations with the Ottoman Empire and trade with Muslim merchants from Southeast Asia.

Japan's interest in Islam was further solidified by geopolitical and economic interests. After its surprising victory over Russia in the Russo-Japanese War (1905), Japan was seen as an Asian power capable of challenging Western hegemony, which garnered sympathy from several Muslim nationalist movements. The most significant increase in attention occurred after the 1973 oil crisis, which forced Japan highly dependent on energy imports to strengthen its economic and diplomatic ties with oil-producing countries in the Middle East. The need to understand the political and economic dynamics of the region directly fueled the growth of Islamic studies in academic institutions. Furthermore, waves of Muslim workers and students migrating from Southeast Asia, South Asia, and the Middle East since the 1980s have increased the urgency to study Islam from a social, cultural, and multicultural

perspective within Japan itself. Thus, Islamic studies in Japan have evolved as a pragmatic response to geopolitical, economic, and demographic changes (Erasiah and Pratama 2024).

This demographic growth, coupled with Japan's economic ties to Muslim-majority countries and the need for informed public policy on religious diversity, has made Islamic studies increasingly necessary within Japanese academia

Socially, the growth of the Muslim community in Japan has been a key catalyst for the increase in research on and support for Islam. According to Tanada's estimates, the Muslim population in Japan increased from approximately 30,000 in 1990 to around 110,000 in 2005, and further to approximately 230,000 by the end of 2020, comprising approximately 184,000 foreign Muslims and 47,000 Japanese Muslims. This is evident from the proliferation of facilities such as mosques (now numbering over 110 nationwide), prayer rooms in airports and universities, and halal-certified restaurants in major cities, which demonstrate recognition and accommodation of their presence. However, academic discourse on Islam in Japan reveals complex dynamics of inclusion and exclusion. Yamashita (2022) argues that Islam in Japan tends to be tolerated as a foreign "culture" within the framework of *tabunka kyōsei* (multicultural coexistence), which can lead to what she terms "cosmetic multiculturalism" surface-level tolerance that does not fully integrate Muslims as an organic part of Japanese society. This reflects broader tensions in how Japanese institutions navigate religious diversity within a predominantly secular and homogeneous social context. Recent ethnographic research by Sawazaki et al. (2024) using visual media methodologies with young Muslims in Japan highlights these challenges, reveals

that Muslim youth often negotiate their identities between religious practice and Japanese cultural expectations.

Islamic studies in Japan have unique characteristics that distinguish it from approaches in Muslim and Western countries, though it shares certain features with area studies models adopted in other secular academic contexts. The main characteristic of Islamic studies in Japan is its highly interdisciplinary approach: rather than limiting themselves to doctrinal and theological aspects, Japanese academics view Islam as a rich, multidimensional civilization. By integrating Islamic studies within area studies and the humanities, they employ disciplines such as history, sociology, anthropology, political science, economics, and environmental ethics to understand the complexities of the Muslim world in a comprehensive, contextual manner. For example, recent JSPS-funded research projects at KIAS examine moderate Islam in non-Arab contexts (Indonesia, Pakistan, Turkey), Sufism studies across multiple disciplines (philosophy, literature, music, ritual practice), and the integration of Islamic communities into Japanese urban spaces through mosque networks. Additionally, Japanese scholarship has contributed to global discourse on Islamic environmental ethics, exploring concepts such as *khalifa* (stewardship) and human responsibility toward nature from diverse theological and philosophical perspectives (Chubachi 2023).

This approach is also non-normative, meaning the research heavily emphasizes academic and empirical study rather than the teaching of religious dogma or doctrine. The goal is to understand Islam as a social and cultural phenomenon, without attempting to justify or invalidate particular teachings. This characteristic allows for a high level of academic objectivity and distinguishes it from Islamic studies in

many Muslim countries, which often have apologetic or normative goals. In the West, Islamic studies are often affected by Orientalist and post-colonial biases, with a dominant focus on the Middle East and global security issues. Japan, which has no history as a colonial power in Muslim regions, is able to take a more neutral position in Islamic research, though this neutrality is not without its own limitations. As Yamashita (2022) demonstrates that the absence of colonial history does not automatically translate into unbiased scholarship; rather, Japanese Islamic studies may reflect different forms of cultural exceptionalism and assumptions about religious otherness that require critical examination. Recent scholarship on Islamism in Middle East politics also highlights the need to overcome "methodological secularism" by acknowledging that religion and politics intersect in complex ways that cannot be dismissed as deviant cases or paradoxes (Kota 2022).

Given this background, the Japanese model of Islamic studies is very important to examine. This model not only offers a deeper understanding of Japanese academic dynamics but also provides a more inclusive and interdisciplinary framework for global Islamic studies. Recent scholarship highlights that the Japanese approach, which emphasizes fieldwork-based research, integration of area studies, and non-theological inquiry, offers an alternative to both Western Orientalism and Muslim apologetics. Contemporary initiatives such as joint research collaborations with CNRS (France), international conferences on Mamluk studies and Sufism, and visual ethnography projects involving young Muslims in Japan demonstrate the model's adaptability to emerging research trends and digital methodologies. Ultimately, this Japanese model contributes to the global discourse for a richer and more relevant

understanding of Islam in the modern era, particularly in contexts where Islam exists as a minority religion within secular, pluralistic societies (Sawazaki et al. 2024).

However, significant gaps remain in our understanding of this model. Despite the growing literature on Islam in Japan, few studies have systematically examined how Islamic studies are structurally integrated across multiple Japanese universities, or how pedagogical approaches differ from those in Muslim-majority and Western institutions, and the implications of Japan's non-normative, area studies approach for both academic scholarship and social integration of Muslim communities remain underexplored. Therefore, this study seeks to address three central research questions: first, how Islamic studies are institutionally integrated within Japanese higher education, specifically its distinctive structural and pedagogical characteristics compared to Muslim-majority countries; second, the implications of Japan's interdisciplinary, non-normative approach for academic scholarship, the social integration of Muslim communities, and Japan's diplomatic engagement with the Muslim world; and third, the challenges and opportunities this model presents for global discourse on Islamic studies, particularly within secular, pluralistic contexts where Islam is a minority religion.

Literature Review

Islamic studies in Japan have evolved from pragmatic, state-driven interests into a more diverse and critical academic field. Existing research mainly covers three areas: the historical and institutional development of Islamic studies, public perceptions and multiculturalism, and Japan's position within global Islamic studies discourse.

From a historical and institutional perspective, Nakamura (1991) maps four phases in the development of Islamic studies in Japan: an initial phase shaped by

diplomacy and economics, followed by imperial-era expansion, postwar decline, and a revival since the 1970s marked by multidisciplinary approaches. Unlike Muslim-majority countries, where Islamic studies are often centered in theological faculties aimed at training ulama and religious functionaries, such as Al-Azhar, the IAIN/UID network, and IUM, Japan situates Islamic studies within area studies, cultural studies, and humanities programs at general universities. This institutional setting encourages a non-normative “learning about religion” approach, in contrast to the normative, doctrinal “learning from religion” orientation that remains common in many Muslim-majority contexts.

Recent scholarship on Islamic philanthropy and social welfare further illustrates this non-theological orientation. Studies of zakat innovation and local welfare entities in contemporary Indonesia, conducted within Japanese academic networks, analyze Islamic giving through the lenses of institutional economics, governance, and local development rather than doctrinal evaluation, reinforcing the view of Islam as a living social system. Similarly, work on Islamism in Middle East politics demonstrates a critical engagement with methodological secularism, questioning assumptions about the separation of religion and politics and analyzing how secular frameworks shape the study of political Islam (Ohgata 2025; Fukushima 2025).

In terms of social implications and public discourse, Yamagata (2019) shows that the growth of Japan’s Muslim population has been accompanied by both interest and suspicion, including official surveillance and anti-Islam campaigns. Yamashita (2022) critiques Japan’s “cosmetic multiculturalism,” in which Islam is tolerated as a foreign culture but not fully recognized as an equal religion, resulting in

superficial Muslim integration. Although these studies are important, they tend to separate analysis across academic, social, and diplomatic domains rather than examining their interactions.

In the context of global discourse, several studies highlight Japan’s unique position as a non-Western, non-Muslim, and non-colonial nation that may produce Islamic studies relatively free from Western Orientalist baggage, although still shaped by cultural exceptionalism (Nakamura 1991; Yamashita 2022). At the same time, analyses of structural challenges—such as limited human resources, Arabic/Persian language barriers, and a geographic bias toward the Middle East—suggest that Japan’s contribution to global Islamic studies has not yet reached its full potential. Empirical work on zakat, Islamic finance, environmental ethics, methodological debates on secularism and Islamism, and Muslim minorities indicates that Japanese scholars are beginning to broaden both thematic and regional coverage, yet these efforts remain scattered and have not been systematically synthesized into a coherent “Japanese model” within global Islamic studies.

Against this backdrop, the present study is different and novel in three key ways. It moves beyond descriptive or single-case accounts by systematically mapping how Islamic studies are structurally and pedagogically integrated across multiple leading Japanese universities and explicitly contrasting this configuration with theological models in Muslim-majority countries and departmental models in Western institutions. It does not treat academic methodology, social integration, and diplomacy as separate topics, but analyzes how Japan’s interdisciplinary, non-normative approach simultaneously shapes scholarly production, the integration of Muslim communities, and Japan’s diplomatic engagement with the Muslim

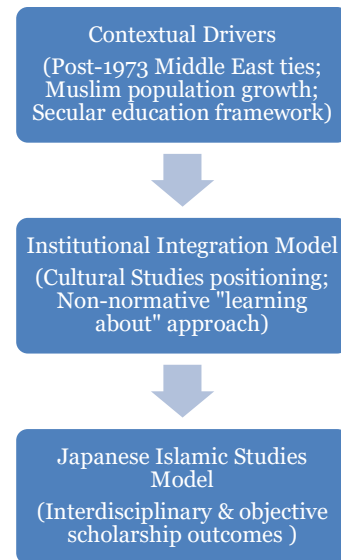
world. Finally, it goes beyond Japan-centric discussions of uniqueness by critically assessing the extent to which the Japanese model can serve as a reference for Islamic studies in other secular, pluralistic contexts, and by identifying the structural and epistemic limits that constrain its transferability.

Conceptual Framework

This conceptual framework maps the relationship between Japan's historical-cultural context, institutional responses, pedagogical approaches, and their implications for the development of Islamic studies in Japanese higher education. Unlike studies that focus primarily on Islamic studies in Muslim-majority countries or Western institutions with separate theological faculties, this framework highlights Japan's integrated model, in which Islamic studies are situated within area studies, cultural studies, and the humanities through interdisciplinary and non-normative methodologies.

At the center of this framework is the argument that Japan's historical and cultural context is the primary factor shaping the organization of Islamic studies. This context influences institutional responses across universities, which in turn mediate the formation of distinctive features in Japanese Islamic studies. These features constitute the main outcome of the framework. Their broader implications extend to academic contribution, social integration, and diplomatic relations, reflecting the wider significance of this educational model. Figure 1 presents the main components of the framework and their interrelationships

Figure 1. Conceptual Framework of Islamic Studies Integration in Japanese Higher Education



Source: Synthesized from Nakamura (1991), Yamashita (2022), Obuse (2018), and Sawazaki et al. (2024).

RESEARCH METHOD

Research Design and Data Sources
This study employs a qualitative research design, specifically integrating document analysis and qualitative content analysis to examine the institutionalization of Islamic studies in Japanese higher education. The primary data were systematically gathered from official university portals and research institute repositories, focusing on two distinct categories: institutional written materials (strategic plans, research institute guidelines, and faculty profiles) and pedagogical documents (curricula, course syllabi, and module descriptions). These sources were supplemented by secondary data, including peer-reviewed journals and scholarly publications, to provide a comprehensive overview of the academic landscape.

Selection of Institutions The research focuses on four elite institutions selected for their specialized research infrastructure and international scholarly output: The

University of Tokyo (contemporary social issues), Kyoto University via KIAS (area studies and public policy), Waseda University via OIAS (history and philology), and Sophia University via SIAS (interreligious dialogue). Data collection involved a systematic review of these institutes' digital archives, ensuring a representative sample of how Islamic studies is integrated structurally and pedagogically across various disciplinary frameworks.

Analytical Techniques The analysis was conducted through two complementary techniques:

Document Analysis: Used to examine the structural and organizational dimensions of the programs, focusing on institutional positioning and research infrastructure. This includes evaluating specialized facilities such as the *Islam Library* and the *Tsugitaka Sato Collection at Waseda*, as well as the ethnographic networks at Kyoto's KIAS.

Qualitative Content Analysis: Applied to syllabi and curriculum documents to identify pedagogical themes. A deductive coding framework was utilized to categorize data into three dimensions: interdisciplinary synthesis, non-normative (analytical) inquiry, and pragmatic orientations, such as SIAS's focus on the halal industry and diplomatic engagement.

Rigor and Validation To ensure research rigor, the study utilized data triangulation by cross-referencing official institutional claims with external academic publications and international conference proceedings. This systematic verification process ensures that the findings accurately reflect the distinctive Japanese model, which prioritizes empirical, fieldwork-based methodologies over traditional theological instruction. The process was documented via a detailed audit trail to ensure transparency throughout the coding and analytical phases.

Result and Discussion

The study of Islam in Japan reflects a long journey that integrates history, institutional evolution, methodological aspects, and its impact on Japan's interactions with the Muslim world and its domestic policies toward minority communities. The conclusion of this study places the Japanese model of Islamic studies as a significant contribution to a global understanding of Islam that is both adaptable and relevant in the modern era.

The history of Islam in Japan began in the late 19th century when diplomatic and trade relations between Japan and Islamic regions were established. Muslim figures from various backgrounds, including those from the Ottoman Empire, brought Islamic teachings and culture to Japan. Japan's attitude at the time was a mix of curiosity, misunderstanding, and strategic utilization within a geopolitical context. The development of the early Muslim community, with the establishment of mosques like the Kobe Mosque and the Tokyo Mosque, showed the strong social roots for the study and practice of Islam in Japan. However, World War II became a pivotal point when Japan viewed Islam and the Muslim world as part of a political and military strategy, leading to increased institutional attention to Islamic studies (Barlak 2021; Rahman et al. 2022).

After the war, the development of Islam in Japan experienced a revival through Muslim communities spread across major cities and through active research and education at universities. The evolution of Islamic studies institutions in Japan shows a characteristic diversity and inclusivity, without being trapped in religious or ethnic exclusivity. Islamic study centers became not only academic but also social and cultural spaces. An interdisciplinary approach combining social sciences, philology, cultural studies, and history became the main method used by Japanese

scholars. This reflects an effort to understand Islam not only in terms of theology but also as a dynamic and contextual social and cultural phenomenon (Nakamura 1991; Shimizu 2025; Tanada 2020)

The methodology of Islamic studies in Japan focuses on an empirical approach, textual criticism, and socio-cultural studies that involve direct interaction with local Muslim communities and the global Muslim world. The emphasis on social experience and practice, rather than on religious doctrine alone, enriches a broader, more humanistic understanding of Islam. This approach is in line with Japan's context as a non-Muslim majority country with unique cultural values. Islamic studies in Japan also often serve as a bridge of cross-cultural understanding between Japan and Muslim-majority countries, particularly in Southeast Asia, including Indonesia (Masduki 2025; Nakamura 1991; Nashrulloh et al., 2020; Sarmila et al., 2024; Yamashita 2022).

The role of Islamic studies in Japan's relations with the Muslim world is highly strategic. As an advanced nation with significant energy needs, Japan views the Muslim world as a crucial partner, especially in the Middle East. Beyond the economic aspect, Japan is also active in cultural diplomacy and inter-civilizational dialogue with Muslim countries, creating a space for the exchange of ideas and cooperation. Islamic studies, which are academically flourishing in Japan, have become one of the intellectual foundations for building a bridge of communication between Japanese culture and the diverse Muslim world. This also contributes to Japan's internal policies that are gradually accommodating the growing Muslim community, through the facilitation of prayer services, the provision of halal food, and the development of inclusive communities (Srifauzi and Surwandono 2023).

The Japanese model of Islamic studies exhibits several important characteristics that can serve as a reference point in the global discourse on modern Islam. First, the interdisciplinary and empirical approach proves that a comprehensive understanding of Islam must involve social, cultural, and political aspects, not merely theological interpretations. Second, the inclusive and pluralistic attitude applied in studies and domestic policy affirms respect for the diversity and variety of Muslim identities within a minority context. Third, Japan's success in building constructive relationships with the Muslim world shows that Islamic studies can be an important instrument in strengthening cross-cultural and interfaith dialogue in an increasingly connected and complex world.

In summary, Islamic studies in Japan offer an example of effective adaptation between tradition and modernity, local and global cultures, and a minority religion and state policy. This research not only enriches knowledge about Islam in the academic sphere but also inspires policies that are responsive to the needs of the Muslim community in Japan. Therefore, this model is highly relevant to be applied and developed in a global context as an effort to deepen a richer, more inclusive, and contextual understanding of Islam in this modern era that is full of challenges and opportunities (Kunio 2002).

The Development of Islamic Studies in Japan

Teaching and research on Islam in Japan have experienced a significant increase in interest in recent decades. This phenomenon is driven by globalization and increasingly intensive interactions between Japan and Muslim-majority countries. Unlike the educational model in many Muslim or Western countries, Islamic studies in Japan do not exist as a separate theological faculty. Instead, the field is strategically integrated into broader

programs, such as area studies, cultural studies, or the humanities at various leading universities. This approach allows Islam to be studied from a cultural, social, and political perspective, making it an object of academic analysis rather than merely a religious doctrine.

Japan's relationship with the Muslim world has deep historical roots, originating from geopolitical dynamics at the end of the Edo and early Meiji periods. The Meiji Restoration (1868-1912) was a period of political and social revolution that ended the feudal power of the Tokugawa shogunate and restored central authority to the emperor. This was a crucial turning point that transformed Japan from an isolated feudal state into a modern, industrial, and military power on par with Western nations (Syahraeni 2018). Before the Meiji Restoration, Japan had implemented a strict policy of isolation (*sakoku*) for over 200 years. This policy ended by force in 1853, when Commodore Matthew Perry of the United States arrived and compelled Japan to open its ports. This event exposed Japan's military and technological weakness compared to the West, which in turn triggered public anger toward the shogunate and led to a series of radical reforms in various fields (Morimoto 1980).

Politically, the shogunate was abolished, and a new government system centered on the emperor was established. Japan then adopted a modern constitution and established a parliament (the Diet) modeled on the Western system. In the economic sector, the government actively encouraged industrialization and modernization by building railways, factories, and communication systems, transforming Japan from an agrarian economy into an advanced industrial power. Meanwhile, socially, the rigid feudal class system, including the samurai, was dismantled, compulsory education was

introduced for all citizens, and people were free to choose their professions. Japan also built a modern army and navy based on conscription, which would later become an imperialist force in Asia.

Japan's victory in the Russo-Japanese War (1905) became a pivotal moment that generated admiration among Muslim nationalists and Pan-Islamist supporters, who saw Japan as an example of an Asian power that successfully challenged Western hegemony. This informal alliance then evolved into a strategic political tool for Japan. After the Russian Revolution (1917), Japan increasingly capitalized on these interests. The Islamic policy (*kaikyō-seisaku*) was adopted as an anti-communist strategy, which helped Japan expand its influence. This policy also became a colonial tool in Japanese-occupied territories, including in China and Java, where they sought to build support from the local Muslim populations. This complex history ultimately became the foundation for Japan's growing academic and pragmatic interest in the Islamic world in later periods (Yamashita 2022).

The Growth and Adaptation of Muslim Communities in Japan

The growth of the Muslim community in Japan has a rich history, starting with the arrival of Tatar immigrants and Indian merchants in the Meiji era. This community developed with the construction of important infrastructure, such as the Kobe Mosque in 1935 and the Tokyo Mosque in 1938, which became centers for spiritual and social activities for Muslims in Japan. After World War II, the Muslim community in Japan, which at the time consisted mostly of Japanese converts, demonstrated its strong commitment by establishing the Japan Muslim Association in 1952. This organization served as a platform to consolidate the community and promote understanding of Islam among the Japanese

public (Morimoto 1980; Erasiah and Pratama 2024).

A significant development occurred in the mid-1980s with the emergence of a large wave of migration. Facing a labor shortage, Japan became a destination for workers from Muslim-majority countries like Pakistan, Bangladesh, and Iran. This wave not only drastically increased the Muslim population but also brought a richer cultural and ethnic diversity, changing the demographic landscape of the Muslim community in Japan. Since then, the Muslim population in Japan has continued to grow, driven by foreign workers, students, and intercultural marriages, which have ultimately led to an increase in prayer facilities and institutional support for Muslims across the country (Yamagata 2019).

In recent years, the dynamics of the Muslim community in Japan have undergone a significant transformation, marked by rapid population growth. Estimates show that the Muslim population in the country has increased from around 200,000 in 2018 to more than 300,000 today. This remarkable growth not only reflects a demographic shift but also mirrors the social and economic adaptation currently taking place in Japan.

The increase in Japan's Muslim population is driven by four interconnected main factors. First, the growing number of foreign workers from Muslim-majority countries, especially from Southeast Asia like Indonesia and Malaysia, as well as from South Asia like Pakistan and Bangladesh. This wave of migration was triggered by the Japanese government's proactive policies to address labor shortages, particularly in the industrial and service sectors. These workers come not only to earn a living but also to bring their religious identities, which collectively enrich Japan's cultural diversity. Second, Japan has become a popular destination for international

students. Many Muslim students, particularly from Indonesia and Malaysia, choose Japan to pursue their higher education. Their presence not only adds to the Muslim population but also contributes to academic and religious activities on campuses. Third, there is a growing number of Japanese citizens who have embraced Islam, known as *mualaf* (converts). This phenomenon shows an individual interest in Islam, which encourages the community's growth from within. Fourth, intercultural marriages between Japanese citizens and Muslim immigrants also play an important role in creating new Muslim families and consolidating the community.

Along with population growth, the Muslim community in Japan has successfully built a solid religious infrastructure. Currently, there are more than 110 mosques and prayer rooms throughout Japan, including facilities at airports and train stations. This indicates that although Islam is a minority religion, the Muslim community has been able to build safe and comfortable spaces for worship and social interaction. Within this dynamic, the Indonesian community plays a central role. As one of the largest Muslim communities, they are active in organizing religious, educational, and social activities that not only serve their fellow citizens but also foster good relations with other Muslim communities and the Japanese society as a whole. The central role of the Indonesian community in building religious and social infrastructure shows that Muslim integration in Japan is occurring not only at the individual level but also at the community level. This is clear evidence that diversity can grow and thrive in a society known for its homogeneity, creating a new narrative of inclusive multiculturalism in Japan (Nujhan 2025).

Religious and Moral Education in the Japanese Education System

The Japanese education system is known for its holistic approach, focusing not only on academic intelligence but also on character and physical development. This philosophy is rooted in the principle of Chi-Toku-Tai (知-徳-体), which reflects an integrated approach to education. This principle divides education into three pillars that complement one another to develop a well-rounded individual.

The first pillar, Chi (知), or academic knowledge, aims to develop in-depth cognitive abilities. This is not just about memorizing facts but about honing critical thinking, problem-solving, and intellectual independence. The curriculum is designed to encourage students to understand concepts deeply and apply them creatively in various situations. Through this process, students are equipped with a strong cognitive foundation to innovate and adapt to change.

The second pillar, Toku (徳), or character, focuses on developing moral values, emotions, and ethics. This aspect goes beyond classroom learning, including the formation of self-discipline, teamwork, and empathy, which are essential qualities for becoming a responsible citizen. Character education in Japan is implemented through various daily school activities, from cleaning classrooms to serving lunch. These practices instill a sense of responsibility, respect, and awareness of collective harmony (wa), which is highly valued in Japanese society.

The third pillar, Tai (体), or physical aspect, emphasizes the importance of psychomotor skills and health. Physical activity, sports, and nutrition are highly valued in Japanese education to ensure students have a healthy body to support their mental activities. This concept is based on the philosophical belief that a healthy

mind can only be achieved in a healthy body. Physical activity is seen not only as a way to maintain fitness but also as a means to teach perseverance, sportsmanship, and teamwork, all of which contribute to character development.

With these three pillars, the main goal of the Japanese curriculum is to instill the concept of Ikiru Chikara (生きる力), which literally means “the strength to live.” This concept aims to educate students to be independent, have a global mindset, and be ready to face the ever-changing challenges of the future. The curriculum has strict national guidelines, but each school is given the autonomy to adapt its implementation to local characteristics and needs, making education more relevant and effective for students.

The Chi-Toku-Tai philosophy not only creates academically high-achieving students but also well-balanced individuals with strong character and physical health. This approach is one of the main reasons Japan has successfully produced a disciplined, innovative, and harmonious society, while also becoming an attractive educational model for many countries worldwide (Sepdiane 2024).

Separation of Religion and State

As a country with no official religion, Japan guarantees freedom of religion under its constitution, although the majority of its citizens do not identify with any particular religion. This unique situation has shaped a distinct educational approach in which the public education system strictly separates religion from the state.

Unlike many countries that include religious studies as a subject in schools, Japan's public education system does not specifically teach religious doctrines. This approach aims to maintain the state's neutrality in matters of belief while ensuring that education is accessible to all citizens

regardless of their spiritual background (Nuryatno 2014).

However, this separation does not mean that Japanese education neglects moral values. Instead, the concepts of religion and morality are indirectly integrated into the curriculum through subjects like Moral Education. This subject aims to shape the character of responsible citizens, teaching universal values such as respect, empathy, and friendship, which can intersect with moral principles in various religions, including Islam. At the high school level, subjects such as Ethics and History introduce students to religion, including Islam, as part of history and the development of civilization. Islam is studied as a foundational philosophical idea or as a historical fact that has shaped culture, art, and important past events. This approach is consistent with the university-level model, which focuses more on academic and interdisciplinary studies than on doctrinal teaching. Thus, education in Japan emphasizes the cultural and historical understanding of religion rather than the instillation of beliefs, which aligns with the principles of religious freedom and tolerance in Japanese society (Nuryatno 2014; Sutrisno 2020).

The Japanese education system is recognized as one of the best in the world because it focuses not only on technology but also on the formation of moral and ethical values. From an early age (0-4 years), children are instilled with moral values, politeness, and discipline, which contrasts with the challenges faced by the education system in Indonesia (Sarmila et al. 2024). The goal of this approach is to create a generation that is not only academically superior but also has strong and ethical character.

Comparison of Japanese and Muslim-Majority Education Model

The Japanese and Muslim-majority education systems differ in institutional structure and pedagogical orientation. In many Muslim-majority countries, Islamic education is institutionalized through standalone Islamic universities and theological faculties that emphasize the transmission of religious doctrine and the training of ulama, imams, and religious teachers. By contrast, Japan situates the study of Islam within broader academic fields such as area studies, cultural studies, and international studies at a range of universities — including the four institutions examined in this study (The University of Tokyo, Kyoto University, Waseda University, and Sophia University), as well as others such as Osaka University and Keio University (Nuryatno 2014; Sarmila et al. 2024). This difference produces two distinct pedagogical orientations: Muslim-majority contexts generally follow a “learning from religion” model centered on normative commitment and doctrinal internalization, whereas Japan more commonly adopts a “learning about religion” model that treats Islam as an object of academic inquiry rather than a source of formal belief. It also shapes student composition, since Islamic higher education in Muslim-majority settings primarily serves Muslim students, while Islamic studies in Japan are often pursued by non-Muslim students and scholars approaching Islam from historical, sociological, and political perspectives (Sarmila et al. 2024; Nuryatno 2014). This distinction reflects broader questions of multicultural understanding in an interconnected world and remains relevant to ongoing debates over homogeneity and multiculturalism in Japan (Rahman et al. 2022).

Islamic studies in Japanese higher education exhibit distinctive characteristics.

The approach is objective and interdisciplinary, employing a “learning about religion” model rather than a “learning from religion” model. This orientation enables critical analysis of Islam as a social, political, and cultural phenomenon through the integration of political science, sociology, and anthropology (Srifauzi and Surwandono 2023). As a result, Islamic studies in Japan develop a multidimensional and non-normative understanding of global and local Islamic dynamics, moving beyond doctrinal concerns toward the study of lived experiences, institutions, and power relations.

The integration of Islamic studies into cultural and area studies within Japanese universities also reflects a broader commitment to cross-cultural understanding. This approach allows students to study Islam not only as a religion, but also as a complex cultural and social phenomenon. In this sense, Islamic studies in Japanese higher education differ markedly from models in many other countries, as they do not primarily aim to instill beliefs or religious doctrines. Instead, they treat Islam as an object of academic inquiry and a rich cultural field, in line with the Chi-Toku-Tai (知・徳・体) educational principle, which emphasizes the balanced development of intellectual, moral, and physical capacities (Tsugitaka 2003).

The core foundation of this approach is the “learning about religion” model. Unlike the “learning from religion” model, which seeks to transmit dogma and foster religious commitment, Japanese higher education treats Islam as a subject that can be examined critically and objectively through disciplines such as history, sociology, anthropology, politics, and linguistics (Tsugitaka 2004). The aim is to understand Islam as a civilization, a social system, and a political force rather than merely as a set of spiritual beliefs, in

keeping with Japan’s broader emphasis on critical thinking and global awareness.

This pragmatic orientation is also rooted in Japan’s strategic and diplomatic interests. As one of the world’s major economic powers, Japan maintains close relations with Muslim-majority countries in the Middle East and Southeast Asia, particularly in energy and trade, making a nuanced understanding of Islam a geopolitical necessity rather than a purely academic concern. Through the study of Islamic history, politics, and culture, Japan seeks to strengthen diplomatic ties and build sustainable partnerships, while its universities provide the intellectual infrastructure supporting this engagement (Syahraeni 2018). In short, the Japanese higher education model for the study of Islam combines academic objectivity, multicultural engagement, and strategic considerations, enabling students to understand Islam comprehensively and engage effectively in a complex global context.

Evidence of Interdisciplinary Approach in Japanese Islamic Studies

The development of Islamic studies in Japan has undergone a significant transformation in recent decades. From an early emphasis on philology and classical history, the field has expanded into a more interdisciplinary and policy-relevant domain, reflecting both the growing importance of Islam in global affairs and the increasing presence of Muslim communities in Japan. Unlike many countries where Islamic studies are centered in a separate theological faculty, leading Japanese universities locate it within area studies, the social sciences, and the humanities.

This interdisciplinary character is evident in Japan’s institutional structure. Rather than operating as isolated programs, major universities participate in a networked framework through the Islamic

Area Studies (IAS) program, which links research centers at Sophia University, Waseda University, The University of Tokyo, Toyo Bunko, and Kyoto University. Established in 1997 and supported by the Japanese government, this network was designed to promote a comprehensive understanding of the Islamic world through collaborative and cross-disciplinary research (Sophia University; National Institutes for the Humanities (NIHU) 2024; The University of Tokyo. Graduate School of Humanities and Sociology 2002)

The curriculum and research organization of these institutions also demonstrate interdisciplinarity in practice. At the University of Tokyo, for example, Islamic studies has been organized into units on Islamic thought and politics, society and economy, regions and nations, and GIS for Islamic area studies, showing the integration of political science, economics, sociology, anthropology, and digital humanities (Shimoyama and Shoshan 2000). Similarly, Kyoto University, Waseda University, and Sophia University each approach Islam through broader academic lenses that include social change, intercultural dialogue, international relations, and contemporary Muslim societies (Center for Islamic Area Studies 2024; National Institutes for the Humanities 2024; Graduate School of Humanities and Sociology 2002)

Japanese scholars have also strengthened this interdisciplinary orientation through international collaboration, participation in global conferences, publication in international journals, and exchange with researchers from Muslim-majority countries, particularly Indonesia and Malaysia. These partnerships extend the field beyond national boundaries and connect Islamic studies in Japan to debates on moderate Islam, Islamic economics, and global Muslim society.

The interdisciplinary nature of Japanese Islamic studies is further visible in its research output. Studies published in journals such as the *Kyoto Bulletin of Islamic Area Studies* cover a wide range of themes, including Islamic jurisprudence, legal theory, finance, mysticism, hermeneutics, environmental ethics, political Islam, Muslim life in Japan, architecture, digital media, and contemporary Sufism. Across these topics, Japanese scholars commonly combine historical analysis, textual criticism, comparative law, political science, sociology, anthropology, geography, and digital methods. This pattern shows a clear move from purely historical-philological scholarship toward broader studies of lived religion, institutions, and contemporary social issues.

Overall, Japanese Islamic studies are distinguished by their institutional location, interdisciplinary method, and engagement with both local and global issues. These features become especially clear when compared with Islamic education models in Muslim-majority countries, as summarized in the table below.

Table 1. Islamic Studies Models: Japan and Muslim-Majority Countries Compared

Dimension	Japan	Muslim-Majority Countries
Institutional placement	Within area/cultural/international studies at general universities.	Standalone Islamic universities/faculties (sharia, usuluddin, etc.).
Main approach	“Learning about religion”; descriptive, analytical, non-normative.	“Learning from religion”; doctrinal, faith-forming, normative.
Core disciplines	Social sciences, humanities, area studies (history, sociology, politics, anthropology).	Classical Islamic sciences (Qur’an, hadith, fiqh, usul al-fiqh, aqidah, Arabic).

Primary goals	Train researchers, area specialists, diplomats; support cross-cultural understanding.	Train ulama, imams, teachers; preserve and transmit religious tradition.
Student profile	Mostly non-Muslim; Islam taken as part of regional/global studies.	Mostly Muslim; oriented to religious or semi-religious careers.
Role of doctrine	Object of critical study; not for belief inculcation.	Central content to be believed, practiced, and defended.
Source:	Institutional documents and comparative literature	

The table highlights how Japan's area-studies model emphasizes non-normative, interdisciplinary analysis, while Islamic education in many Muslim-majority contexts remains primarily theological and oriented toward sustaining religious authority

Challenges and Issues

Islamic studies in Japanese universities have developed rapidly with a distinctive interdisciplinary and non-normative orientation, combining history, anthropology, political science, sociology, economics, and philology to examine Islam as a social and cultural phenomenon rather than as a doctrinal system to be affirmed or refuted. This non-confessional "learning about religion" model emphasizes empirical research and comparative analysis, enabling high levels of academic objectivity and critical reflection on how globalization, modernization, and migration shape Muslim identities in Japan and abroad (Nakamura 1991; Srifauzi and Surwandono 2023).

However, this model faces several structural challenges. First, the number of specialists in Islamic and Middle Eastern studies in Japan remains limited compared to Western or Muslim-majority academic centers, constraining the capacity to sustain large-scale, long-term collaborative projects

across multiple regions and subfields. This human-resource constraint is compounded by language barriers: advanced proficiency in Arabic, Persian, or Ottoman Turkish remains concentrated among a small pool of scholars, thereby restricting access to classical texts and archival materials essential for deep engagement with Islamic intellectual history (Nakamura 1991).

Second, there is a persistent geographic bias. For decades, Japanese Islamic studies have tended to focus on the Middle East, while research on Muslim communities in Southeast Asia, South Asia, sub-Saharan Africa, and the Americas remains relatively underrepresented, despite Japan's intense economic and social ties with these regions (Tanada 2020). Without a broader comparative scope, portrayals of the Islamic world risk reproducing a Middle East-centric picture that overlooks the diversity of lived Islamic experiences in non-Arab contexts, including minority settings and diasporic communities.

At the same time, there are clear signs of adaptation that help mitigate these challenges. Since the late 1990s, the Islamic Area Studies (IAS) program and its successor networks have institutionalized collaboration among centers such as SIAS, WIAS, TIAS, TBIAS, and KIAS, while also building partnerships with universities in Indonesia, Malaysia, Egypt, and European institutions like CNRS to facilitate joint research, fieldwork, and scholar exchanges (Tokyo 2002; Sophia University; NIHU 2024). These collaborations open access to local sources and expertise in Muslim-majority societies, enabling Japanese scholars to conduct more grounded field research and comparative studies on topics such as moderate Islam, Islamic economics, and Muslim minority experiences.

Younger generations of Japanese students are also showing increased interest in Islam, driven by internationalization,

tourism, and the visible growth of Muslim communities in Japan. The expansion of Islam-related courses, participation in exchange programs with Muslim-majority countries, and student involvement in projects like “Young Muslim’s Eyes” indicate that a new cohort is better prepared to engage Islam beyond media stereotypes, using mixed methods such as visual ethnography and multimodal research (Sawazaki et al. 2024).

Digital technology further transforms the research environment. Online access to Arabic and Islamic studies databases, digitized manuscripts, and international journals significantly reduces practical barriers to accessing primary sources, even though it cannot fully substitute for traditional archival work. These tools nonetheless allow researchers to broaden their empirical base, connect Japanese debates to global scholarship, and experiment with digital humanities approaches, as seen in GIS-based studies of qibla orientation and urban religious space or analyses of Islamic discourse on social media (Chubachi 2023).

Looking ahead, the consolidation of Islamic studies in Japan will require sustained investment in recruiting and training new specialists, strengthening language instruction, expanding geographic coverage beyond the Middle East, and deepening collaboration with local Muslim communities as co-producers of knowledge rather than merely research objects. If these challenges are addressed, the Japanese model—careful, analytical, adaptive, and non-normative—has the potential to consolidate Japan’s role as a distinctive center of Islamic studies that not only generates rigorous scholarship but also contributes to more nuanced cross-cultural understanding in an increasingly interconnected world

Conclusion

This study demonstrates that Islamic studies in Japan have developed through a distinctive institutional and epistemological model. Rather than being housed in separate theological faculties, the field is embedded in area studies, cultural studies, and the humanities, and supported by collaborative research networks such as the Islamic Area Studies (IAS) program. This arrangement positions Islam as an object of critical, contextual, and interdisciplinary inquiry.

Methodologically, Japanese Islamic studies are characterized by a non-normative and pragmatic orientation. Scholars engage Islam through history, sociology, anthropology, political science, economics, environmental ethics, and textual criticism, producing research that ranges from jurisprudence and finance to Sufism, political Islam, Muslim minorities, and digital religiosity. The field, therefore, moves beyond doctrinal instruction toward empirical analysis of lived religion, institutions, and power relations.

The significance of this model extends beyond academia. Domestically, it contributes to public understanding of Muslim communities, multicultural coexistence, and religious diversity in Japan. Internationally, it supports scholarly exchange and diplomatic engagement with the Muslim world. At the same time, the Japanese model remains a developing contribution to global Islamic studies and would benefit from further comparative, quantitative, and longitudinal research.

REFERENCES

- Ando, Tetsuya, Sayed Shoaib Samimi, and Sayed Abdul Baset Samimi. 2025. “Azimuths of Qibla of Mosques in the Old City of Herat, Afghanistan.” *Journal of Architecture and Planning (Transactions of AIJ)* 90(834):1837–45. doi: 10.3130/aija.90.1837.

- Barlak, Dr. Öğrt. Üyesi Hasan. 2021. "Japanese Ideal Of Abdürreşid İbrahim: Eastern Union And Ottoman Caliphate." *History Studies; International Journal of History* 13(6):1751–69. doi: 10.9737/hist.2021.1058
- Chubachi, Natsuki. 2023. "Genealogy of Islamic Environmental Ethics and Its Theoretical Features: A Study on Khalifa Concepts since 1960s." *Kyoto Bulletin of Islamic Area Studies* 16(3):145–67.
- Erasiah, and Fikri Surya Pratama. 2024. "Islam in Japan: From Confinement to Muslim-Friendly Erasiah." *Journal of Al-Tamaddun* 19(2):89–100. <https://doi.org/10.22452/JAT.vol19.no2.6>
- Fukushima, Yasuhiro. 2025. "The Gaze of Foreign Muslim Tourists in Japan and Challenges Faced by Operators." *Rikkyo University Bulletin of Studies in Tourism* 27(3):46–67.
- Hammond, Kelly A. 2017. "Managing Muslims: Imperial Japan, Islamic Policy, and Axis Connections during the Second World War." *Journal of Global History* 12(2):251–73. doi: 10.1017/S1740022817000079.
- Kazunori, Matsuda. 2025. "A Comprehensive Review on the Mujāhidīn Movement." *Kyoto Bulletin of Islamic Area Studies* 8(3):246–58.
- Kensuke, Yamamoto. 2015. "Asymmetrical Structure of Israeli Palestinian Conflict and Occupation Policy: Politics of Land/Space and Demographic Dynamics." *Kyoto Bulletin of Islamic Area Studie* 8(3):207–24.
- Kieko, Obuse. 2018. "The Japan Islamic Congress: A Possible Case of an Islamic New Religion in Japan." *Journal of Religion in Japan* 6(3):241–63. doi: 10.1163/22118349-00603006.
- Kota, Suechika. 2022. "Islamism in the Study of Middle East Politics : Beyond ' Methodological Secularism." *Kyoto Bulletin of Islamic Area Studies* 15(March):205–21.
- Kotoko, Madono. 2021. "The Circular Model of Existence in the Mystical Writings of the Ottoman Sufis." *Kyoto Bulletin of Islamic Area Studies* 14(3):209–27.
- Kunio, Katakura. 2002. "Japan's Policy on Islam: Rethinking the Dialogue Approach." *Gaiko Forum*. Retrieved from https://www.gaikoforum.com/4_p28-35_KATAKURA.Pdf, 1–23.
- Kyoto University. Center for Islamic Area Studies. 2024. "Center for Islamic Area Studies at Kyoto University (KIAS) Official Website." *Kyoto University*. Retrieved May 20, 2024 (<https://kias.asafas.kyoto-u.ac.jp/en/index.html>).
- Masduki, Masduki. 2025. "Dakwah As An Intercultural Space: Inclusive Islamic Outreach Practices in Japan." *Asia-Pacific Journal on Religion and Society* 7(2):51. doi: 10.24014/apjrs.v7i2.37330.
- Morimoto, Abu Bakr. 1980. *Islam in Japan: Its Past, Present and Future*.
- Nakamura, Kajiro. 1991. "Islamic Studies in Japan: An Historical Overview." *Al-Jami'ah: Journal of Islamic Studies* 44(Part II):22–41. DOI: <https://doi.org/10.14421/ajis.1991.044.22-41>
- Nashrulloh, Luthfi, Ahmad Habibul Muiz, and Reka Gunawan. 2024. "Japan Da'Wah Center Osaka'S Culture-Based Da'Wah Strategy in Increasing Acceptance of Islam in Japan." 1(1). <https://ejournal.stidkiarrahmah.ac.i>

- d/index.php/DAIMAN/issue/view/18
- Natsumi, Kono. 2025. "Typology of Takaful (Islamic Insurance) Studies KONO." *Kyoto Bulletin of Islamic Area Studies* 18(3):217–31.
- Nujhan, Nujhan. 2025. "Diplomasi Pariwisata Halal Jepang: Mengembangkan Muslim-Friendly Tourism Untuk Meningkatkan Daya Saing Global." *Jurnal Al Azhar Indonesia Seri Ilmu Sosial* 6(2):93. doi: 10.36722/jaiss.v6i2.3786.
- Nuryatno, M. Agus. 2014. "Comparing Religious Education in Indonesia and Japan." *Al-Jami'ah* 52(2):435–58. doi: 10.14421/ajis.2014.522.435-458.
- Ohgata, Satomi. 2025. "Book Review: Adachi Mari, Isurāmu No Jizen No Ronri to Shakai Fukushi (The Logic of Philanthropy and Social Welfare in Islam)." *Southeast Asian Studies* 63(1):141–143.
- Rahman, Rahman, Sipuan Sipuan, Hery Noer Aly, and Zulkarnain Zulkarnain. 2022. "Sejarah, Pendidikan Multikultural Di Jepang." *Jurnal Literasiologi* 8(1):42–52. doi: 10.47783/literasiologi.v8i1.352.
- Rikuo, Hara. 2025. "The Ḥanbalī School and Sufism in Al-Dhayl ‘alā Ṭabaqāt Al-Ḥanābila (The Supplement to the Biography Collection of Hanbalis)." *Kyoto Bulletin of Islamic Area Studies* 18(3):205–16.
- Sarmila Sarmila, Mislaini Mislaini, and Liza Amelia. 2024. "Perbandingan Sistem Pendidikan Di Jepang Dengan Indonesia." *Hikmah: Jurnal Studi Pendidikan Agama Islam* 1(4):249–58. doi: 10.61132/hikmah.v1i4.348.
- Sepdiane, F. (2024). Sistem Pendidikan Negara Jepang. *Faktor: Jurnal Ilmiah Kependidikan*, 11(2), 219. doi.org/10.30998/fjik.v11i2.21937
- Sawazaki, Kenichi, Kae Amo, Yo Nonaka, Shuta Shinmyo, Mamoru Hasegawa, Ahmed Alian, and Yunus Ertuğrul. 2024. "Emergent Use of Visual Media in Young Muslim Studies." *Trajectory* 5(5). https://doi.org/10.51002/trajectoria_024_02
- Shimizu, Yoshimi. 2025. "The Increasing Importance of Research on Muslim Societies in Japan." *Chuo University 742-1 Higashinakano, Hachioji-Shi, Tokyo*. Retrieved (<https://www.chuo-u.ac.jp/english/features/2025/02/78827/>).
- Shimoyama, Tomoko; Shoshan, Boaz. 2000. "Islamic Area Studies Project Newsletter No. 5: Activities." *The University of Tokyo, Islamic Area Studies Project*. Retrieved (<https://www.l.u-tokyo.ac.jp/IAS/HP-e2/ENL/NL5activities.html>).
- Shun, Watanabe. 2015. "Monarchies and Political Changes in the Middle East: The Position of the Hashemite Kingdom of Jordan in the Arab Monarchical States." *Kyoto Bulletin of Islamic Area Studies* 8(3):236–45.
- Sophia University; National Institutes for the Humanities (NIHU). 2024. "SIAS: Center for Islamic Studies at Sophia University." *SIAS - Sophia University Institute of Asian Cultures*. Retrieved October 12, 2025 (<https://dept.sophia.ac.jp/is/SIAS/past/ias/EN/link/link.html>).
- 2024. "Institute of Islamic Area Studies (SIAS) - Sophia University: Overview and Activities." *Sophia University Official Website*. Retrieved (<https://dept.sophia.ac.jp/is/SIAS/past/ias/EN/index-e.html>).
- Srifauzi, Aulia, and Surwandono Surwandono. 2023. "Japan's Muslim-Friendly Tourism in The View of

- Maqasid Sharia Dharuriyah.” *Dauliyah: Journal of Islam and International Affairs* 8(1):78–93. doi: 10.21111/dauliyah.v8i1.8536.
- Sutrisno, Sutrisno. 2020. “Internalisasi Pendidikan Moral Pada Perguruan Tinggi Di Jepang.” *Jurnal Civics: Media Kajian Kewarganegaraan* 17(1):50–59. doi: 10.21831/jc.v17i1.30338.
- Syahrani, Andi. 2018. “Islam Di Jepang.” *Rihlah: Jurnal Sejarah Dan Kebudayaan* 5(2):80–101. doi: 10.24252/rihlah.v5i2.4163.
- Tanada, Hirofumi. 2020. “The Development of the Muslim Community in Post-War Japan: The Future Role of the Tokyo Jamii.” *Waseda University*. Retrieved (<https://www.imemgs.com/wp-content/uploads/2024/05/muslim-community-in-Postwar-Japan.pdf>).
- The University of Tokyo. Graduate School of Humanities and Sociology. 2024. “Department of Islamic Studies: Faculty Research Profiles and Course Descriptions.” *The University of Tokyo Official Website*. Retrieved (<https://www.l.u-tokyo.ac.jp/eng/laboratory/database/7.html>).
- Tsugitaka, Soto. 2003. “Islām Chiiki Kenkyū Wa Nani o Mezasuka? (What Is the Aim of Islamic Area Studies?). In Islām Chiiki Kenkyū No Kanōsei (The Scope and Potential of Islamic Area Studies).” *Tokyo: Tokyo Daigaku Shuppankai* 1:1–18. Retrieved (<https://scholarlypublications.universiteitleiden.nl/access/item:2727960/view>).
- , 2004. “Islām No Kokka to Ōken (State and Kingship in Islam).” *Tokyo: Iwanami Shoten*.
- Tetsuya Ohtoshi. (2019). Sixth Conference of the School of Mamlūk Studies. *Sixth Conference of the School of Mamlūk Studies: Program and Abstract*, 1–56.
- University, Center for Islamic Area Studies at Kyoto. 2024. “Chronicle of Activities: Center for Islamic Area Studies (KIAS).” *KIAS Kyoto University*. Retrieved (<https://kias.asafas.kyoto-u.ac.jp/en/chronicle.html>).
- University, Waseda. 2024. “Organization of Islamic Area Studies (OIAS) - Waseda University Department Profile.” *Academia.Edu*. Retrieved (https://waseda.academia.edu/Departments/Organization_of_Islamic_Area_Studies).
- Yamagata, Atsushi. 2019. “Perceptions of Islam and Muslims in Contemporary Japan.” *New Voices in Japanese Studies* 11:1–25. doi: 10.21159/nvjs.11.01.
- Yamashita, Yoko. 2022. “Islam and Muslims in Non-Religious Japan: Caught in between Prejudice against Islam and Performative Tolerance.” *International Journal of Asian Studies* 19(1):81–97. doi: 10.1017/S1479591421000012.
- Yasushi, Kosugi. 2020. “Multiple Meanings of Sunna in Islam and Its Correlation with Ḥadīth: Reflections Based on the Science of Ḥadīth and Islamic Jurisprudence KOSUGI.” *Kyoto Bulletin of Islamic Area Studies* 13(3):108–29.
- , 2023. “The Other Path of Constructing Islamic Jurisprudence (‘Ilm Uṣūl Al-Fiqh): Formation of Legal Principles (Al-Qawā‘id Al-Fiqhīya) by the Hanafi Scholars and Their Seven Categories of Legal Rules.” *Kyoto Bulletin of Islamic Area Studie* 16(3):96–115.