

## HISTORIOGRAPHY OF JAPANESE "ISLAMIC POLICY" IN INDONESIA

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### Abstract

Japanese occupation in Southeast Asia, specifically in Indonesia, was very short compared to the Western colonialism in the region. It was only about three and half years, 1942-1945. However, many scholars have studied the period and a number of books and articles have been produced. Almost all of them note the importance of the short period in changing socio-political condition of the occupied areas. The propaganda of Japan when she landed to the region was to build "the Greater East Asia," and "Co-Prosperity Sphere." To realize that, Japan tried to win support from as many population as possible in the occupied territory, so that she cooperated with those who really had influence on the grass-root level with the objective that mobilization would be successful. Japan was in need of natural and human resources for war purposes. In Indonesia, more precisely in Java, Japan used ulama or kiyai (religious leaders/scholars) as her main agents of the propaganda. This is why the term "Islamic policy" is usually used by scholars who study the Japanese occupation in the region.

### Keywords

Politics; Japanese; Indonesian

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Indonesian 15th century records indicate the influence of Princess Daravati, a Cham, converted to Islam, and influenced her husband, Kertawijaya, Majapahit's seventh ruler to convert the Majapahit royal family to Islam. The Islamic tomb of Putri Champa (Princess of Champa) can be found in Trowulan, East Java, the site of the Majapahit imperial capital.

Eventually, the rulers of Majapahit fell victim to petty squabbles and infighting among aristocrats. This gave the chance for their vassals to declare independence. Description: Islam in Indonesia. Copyright: Attribution Non-Commercial (BY-NC).

Talking about Islam in Indonesia, we have to put this huge discourse into some boxes of specific issues that we try to figure out deeply. As we know, Islam has been seen as a very important subject of study for the past decade. Many people started re-examining and questioning again about what we actually mean by Islam. Islam in Indonesia. Quite the same Wikipedia. Just better. Islam in Indonesia is roughly

considered to have gradually spread through merchant activities by Arab Muslim traders, adoption by local rulers and the influence of mysticism since the 13th century.[8][9][10] During the late colonial era, it was adopted as a rallying banner against colonialism.[11] Today, although Indonesia has an overwhelming Muslim majority, it is. Both Islam and the West are vastly sweeping categories and tell us little about the actual lives of people. Those who subscribe to the clash of civilizations thesis find the distance between a hollow generalization of the sort that Samuel When some scholars in the West speak of a clash of civilizations, they usually mean a contemporary conflict between Islam and the West. Both 'Islam' and the 'West' are vastly sweeping categories and tell us little about the actual lives of people. Reader Q&A. To ask other readers questions about Political Historiography of Islam in South Asia, please sign up. Be