

Japanese eating and drinking culture in view of adab education concept as guided in relevant ahaadeeth muttafaqun 'alayh

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ABSTRACT

Islamic society was born in an underdeveloped community with very limited natural resources of barren desert. The Arab Muslims conquered Mecca and started expanding their territory by conquering Rome in age just 26 years and Persia in 30 years. Followed by further expansion, Muslims conquered almost a third of the world and maintained the Islamic empire for about 8-10 centuries. At another point of history, Japan was also a country that has limited natural resources and frequently hit by natural disasters. Two of its major cities were destroyed by first developed atomic bombs in 1945; Japan declared its unconditional surrender in World War II and Japan became a country in ruins. However, it only took Japan a dozen years to recover, and even more, Japan has become a developed and politically stable country. This paper argues that the remarkable achievements made by both Japan and Islamic civilization resulted from developing and maintaining discipline daily habits from strong ethics and educational philosophies and concepts. Taking the most inevitable human daily habits, eating and drinking, as a focus, the writer conducted interview of some Japanese people and Indonesians who lived in Japan for over 10 years. The results of interview were compared with Rasoolullah peace be upon him and his companions' eating and drinking habits as reported in relevant ahaadeeth muttafaqun 'alayh. This paper reveals similarities between the two societies' in their eating and drinking cultures and that discipline cultures, developed through strong education and embraced ethics have contributed to their remarkable human resources development and achievements.

Keywords: *education; hadith; Japan; drinking; eating culture*

I. INTRODUCTION

Long time ago, in ancient time, a remarkable history of a civilization was created. Mecca and its surroundings were under civilised compared to the two biggest empires at the time, Rome in the West and Persia in the East. However, only within a short period of years since the beginning of the prophethood of Rasulullah p.b.u.h., the Arab Muslims were able to conquer Rome in 13 Hijri and Persia in 16 Hijri. History facts of Mecca had similarities with Japan. The end of World War II ended after the bombing of Hiroshima and Nagasaki followed by Japan's unconditional surrender. Rebuilding of Japan was remarkably fast. Only 16 years after the bombing, the network of high-speed railway line - Shinkansen – started its service. Since 1980, automotive industry of Japan surpassed that of the United States. The two civilizations emphasized on improvement in education.

Immediately after surrendering to the U.S, still in the same year, 1945, Emperor Hirohito, whom was considered the Japanese moral teacher (Bix 2015), adapted his educational concept, from military education to moral education. Since 1947 until now, Japan has adopted a fundamental law of education, which sets out a 12 year-school educational system with the first 9 years as compulsory school education period (Kodansha 1998, p. 323). And, within this educational system, moral education is highly emphasized. Chie Nakane said that Japan had always believed that individual moral or mental attitudes have an important role on productive power” (Nakane 1970, p. 31).

Islam's emphasis on moral and ethical education is explicitly stated in the Quran and the Prophet's Ahaadeeth. Surah Al-Alaq verses 1 to 5, introduces the basic concept of education, which heavily emphasises the science of discourse and the importance of preserving knowledge with the help of a pen. The verses also teach us the ethic that it is only because of the will of the God that one is able to learn. Likewise, the Messenger of Allah, p.b.u.h said: “I have been sent to perfect good character” (al-Naysabûrî 1990, p. 670).

Educational model with emphasis on character education has started to develop nowadays. Nevertheless, according to Adian Husaini, character education alone would not be sufficient without the foundation of belief. A good character build upon belief is called “adab” (can be roughly translated into ethic) (Husaini 2012, pp. 47-48). Ali bin Abi Thalib r.a. interpreted the command to ward off oneself and his family from the hellfire as stated in Surah At-Tahreem verse 6 as a command to educate adab (al-Tabarî 2001, p. 103).

There are many types of educational methods, one of which is habitual method. According to 'Utsman Najati, habitual method through repetition would effectively build human behaviour (Najati 2004, p. 197). Similarly, Dorothy Law Nolte concluded that lifestyle habituation of children and teenagers would build into their characters (Nolte 1998, p. 3). Eating and drinking are activities that are indispensably repeated every day in human life. Hence the need for looking into its educational aspect of this daily routine.

The research was undertaken to reveal consistency between the Japanese eating and drinking culture and *Ahaadeeth Muttafaqun 'Alayh* concerning eating and drinking.

II. THEORETICAL OVERVIEW

Theories underlying the research are outlined below.

A. Japanese education related to eating and drinking

Japan pays much attention to eating and drinking education that it is included in the curricula of its primary school education. Koizumi Takeo stated, education that is related to eating and drinking determines the future of Japan (Kuninobu 2008, p. 3). Matsubara Kuninobu, the Principal of National Primary School of Mitaka, Tokyo said eating is an activity that cannot be neglected by anyone in any days. Schools, families and communities can be united in eating education (Takeo 2008, p. 18).

Eating and drinking are activities that are most frequently and intensively done in the relationship between a mother and early-aged child. Maki Azumi pointed out that in Japan a mother plays the most important role in the eating education of her child's early growth. Similarly, Lois Peak stated that Japanese mothers plays a very big role in the early aged education of their Children (Peak 1991, p. 57).

B. Adab Education

Adab is an Arabic word, *أَدَبٌ – يَأْدِبُ – أَدَّبًا* = making banquet; for instance, *أَدَّبَ الْقَوْمَ* = "making banquet for a group of people", which means *دَعَاهُمْ إِلَى مَائِدَتِهِ* = inviting them to a banquet. And when it is said, *أَدَّبَ فُلَانًا*, it means making someone pleased with good manner and attitude (Majmû'ati al-Lughati al-'Arabiyyah 2011, p. 9).

In English, *adab* means ethics, plural forms for moral principles that govern a person's behaviour or the conducting of an activity, originated from Greek: *ethos*, which means character (Gwynn 2011, p. 242). Ethics also means moral philosophy, the discipline concerned with what is morally good and bad, right and wrong (Peter Singer, 2017).

In Japanese, ethics is called 礼儀 *reigi*, from kanji 礼 *rei, rai*, which contains the meaning of *polite, behaviour, honour*; and kanji 儀 which connotes ceremony, ritual, politeness and manners (Nishiguchi and Kono 1994, pp. 134,149).

According to Muhammad Naquib al-Attas, *adab* is physical, mind and soul discipline which can bring about one's understanding of how he should be positioned according to his physical, knowledge and soul potentials and capacity (1980).

From the above elaboration, we can define *adab* education as conscious efforts or guidance for making a man develops to a level that he understands fully and accurately the meaning of good and bad in accordance with Islamic values. According to Adian Husaini, character education alone is not sufficient. What makes the difference between good character of a Muslim and a non-Muslim is the concept of *adab* (Husaini 2012, p. 46).

C. Ahadeeth as one of the sources of education in Islam

Hasan Langgulung outlined that the sources of Islamic education are: Al-Quran, sunnah, history of the companions of the Prophet p.b.u.h, and traditions of Islamic Community

(Langgulung 1995, pp. 37-39). Abuddin Nata considered sunnah as the second source of education after Al-Quran (Nata 2010, p. 75). Likewise, Ahmad Tafsir said what makes Islamic education different from other types of education is its primary sources, namely Al-Quran and ahaadeeth (Tafsir 2013, p. 31).

This research is confined to *Ahaadeeth Muttafaqun 'Alayh*, i.e. ahaadeeth accepted by both Buchari and Muslim, related to eating and drinking. The importance of eating and drinking is highlighted in Surah Ábasa verse 24 in which men are obliged to pay attention to their food. During the Mi'raj, there was an occurrence related to eating and drinking, in which Rasulullah p.b.u.h was asked to choose milk of khamr as the symbols of safety and distraction (Bukhârî No. 4709; Muslim No. 2009-92-168).

III. RESEARCH METHOD

Below is the research method which includes the type and sources of research as well as data analysis.

A. Type of research

The research was conducted in qualitative descriptive method.

B. Data sources

This research consists of three variables: eating and drinking culture of the Japanese; eating and drinking *adab* according to *Ahaadeeth Muttafaqun 'Alayh*, and *adab* education. Data sources of each variable are:

1. Japanese Eating and Drinking Culture

The primary source of this research was interviews with two Japanese women: Maki Azumi (Japanese, housewife, 44 years old, living in Indonesia since 2010, non-muslim. At the present of this study was staying in Jakarta. Interviews were held in Jakarta, Juni 2016) and Hani-fah Ayumi (Japanese, housewife, age 46, living in Japan, convert to Islam since 1992. At the present of this study was staying in Ibaraki. Interviews were held in Tokyo, April 2016.); and Indonesians who used to or still live in Japan for more than ten years: Rieska Okatavia (Indonesian, housewife with 5 children, age 38, living in Japan since 2003, studied graduate and postgraduate in Tokyo University of Technology. At the present of this study was staying in Tokyo. Interviews were held in Tokyo, April 2016.), Sylvia Paramitha (Indonesian, housewife with 4 children, living in Japan since 2001, at the present of this study was staying in Yokohama. Interviews were held in Yokohama, April 2016.) and Fatimah Syakura (Indonesian, student, age 17, born and living in Japan for 11 years. At the present of this study was living in Jakarta. Interviews were held in Jakarta, July 2016.). The secondary data source was the researcher's experience living in Japan for 13 years (Arif 2010).

2. Eating and Drinking Adab in Islam

The primary source was adalah *Ahaadeeth Muttafaqun 'Alayh* on eating and drinking. The secondary source was the explanations of those mentioned in *ahaadeeth*.

C. Adab Education

The primary source was the thoughts and views of Naquib al-Attas while the secondary source was those of Abdurrahman Nahlawi dan Adian Husaini.

D. Data Analysis Method

Data analysis method of this research comprised data grouping and comparison, identifying relations, similarity and differences of the variables based on analysis was undertaken to derive conclusions.

IV. FINDINGS AND DISCUSSION

The research was undertaken to reveal similarities between Japanese eating and drinking culture and adab education on eating and drinking in Islamic way.

A. Japanese Eating and Drinking Culture

The culture consists of the following:

1. Using chopstick

According to Azumi, the majority of Japanese people prefer using chopstick when eating but once in a while they also use spoon and fork. Boye Lafayetter stated that chopsticks taboos include sticking them into meals and leaving it standing up (De Mente n.d, p. 48). In their recollection living in Japan for years, Rieska Oktavia dan Sylvia Paramitha, hardly saw any Japanese broke these taboos.

2. Attention to the varieties and nutritions of the food

Rieska Oktavia dan Sylvia Paramitha mentioned that at the end of each month, at their children schools in Japan, meals menu were distributed to the students. The menus were categorised into sources of energy, iron sources and metabolism regulators.

3. Special utterances before and after eating

Azumi Maki said that the children learned since they were small to say *itadakimasu* before eating and *gochisousamadeshita* after eating. Fatimah Syakura also related that uttering those words were never dismissed in every eating gathering at her schools in Japan. Some meanings of *itadakimasu* are "I accept", "I thank the lives from which this food was made", "I thank my parents and the peasants" (Takeo 2008, p. 18). Lois Peak described that among the routines of eating together at Japanese schools are the students should wait until all of them finish eating and utter *gochisousamadeshita* before they rise from their chairs (Lois 1991, p. 92).

4. Keeping cleanliness

Fatimah Syakura related her experience at the National Primary School in Fujisawa, Japan, eating meals together in the class was always followed by the students cleaning their dishes, moving tables and chairs aside and cleaning the floor.

5. Serving the meals according to seniority

Chie Nakane described that Japan society strongly exhibits social classes which are also manifested in its eating rituals. Even at the supper table of a humble family, there is formality demanded by rank. The bowl should be served in order rank, from higher to lower, for example, the head of the household will be served first, followed by his nominal successor (Nakane 1970, p. 51).

Hanifah Ayumi observed that such principle is no longer strictly observed in modern Japanese families. In her own family, it is her mother who is given the first rank to be served. Nowadays, the children are no longer forbidden to eat first as long as they have uttered *itadakimasu*.

6. *Eating while seated, calm and enjoying the food*

One of the good manners commonly taught by Japanese mothers to their children, mentioned by Azumi, is eating while seated and calmly. According to Boye Lafayette, eating while walking is considered by the Japanese society as impolite (De Mente n.d, p. 62).

7. *Prioritising breakfast*

Azumi Maki said that breakfast is considered the most important meal among other meals. Naomi Moriyama said that Japanese women are the princesses of breakfast. They don't eat piles of eggs, bacon, bagels and cream cheese, muffins or sugary cereal. A typical breakfast for Japanese consists of green tea, a bowl of steamed rice, miso soup contains tofu, onions and nori seaweed, and grilled salmon or a small omelette (Moriyama and Doyle 2005, p. 60).

8. *Not eating too much*

Azumi Maki said that for the Japanese, eating activity is not aimed at making the stomach full. Naomi Moriyama mentioned that the Japanese holds the principle of *腹八分目 hara-hachi bun-me*, eat until 80 percent full (Moriyama and Doyle 2005, p. 91).

9. *Not to be jealous*

Koizumi Takeo stated that one of the teachings related to eating since Edo period is not to be jealous with what other people eating (Takeo 2008, p. 18).

10. *Not leaving any food on the plate*

According to Azumi Maki, the Japanese considers leaving food, even crumbs, on the plate very impolite. In principle, one should not take food that he cannot finish. This is in line with what Koizumi Takeo said that eating principle has been known since Edo period, that if one does not intend to eat all food on his plate, he should not eat at all (Takeo 2008, p. 18).

B. Adab Education in Ahaadeeth Muttafaqun 'Alayh in relation to eating and drinking

Some Adab on eating and drinking according to *Ahaadeeth Muttafaqun 'Alayh* are outlined below.

1. *Aim*

The aim of adab education on eating and drinking is highlighted below:

Narrated Abu Huraira: Allah's Messenger (ﷺ) was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray.

Fitra as explained in the hadeeth narrated by Muslim No. 261 is keeping the body clean while hadeeth No. 6489 of Muslim, it means maintaining of touheed.

From the above ahaadeeth, it can be concluded that the aim of adab education is to build character by which one can maintain his fitra, namely keeping his soul and mind in touheed as well as keeping his body and surroundings clean.

2. *Material*

Adab education materials derived from *Ahaadeeth Muttafaqun 'Alayh* are:

- a. Belief in **Allah**, in ahaadeeth Bukhari No. 205/Muslim No. 1858; **belief in all of Allah's messengers**, all of them were shepherds (see Bukhari No. 3406/Muslim No. 2050); **believe in angels**, it was narrated that Angle Gabriel asked the Prophet to choose milk or khamr (see Bukhari No. 4709/Muslim 2009-92-168); **believe in Allah's sacred books**; refer to the hadeeth on revelation of Al-Maidah: 93 (see Bukhari 2464/Muslim 1980).
- b. **Good manners, taqwa**, the ahaadeeth in which Rasulullah p.b.u.h decided on the status of a goat, a gift or being sold, (Bukhari 2618/Muslim 2056-175); **thankful**, the ahaadeeth stating that small amount of food was enough for feeding many people (Bukhari No. 5392/Muslim No. 2058); **modest** or **zoohood**, the ahaadeeth on the amount of food of Muslims and non-Muslims (Bukhari No. 5393/Muslim No. 2060-183), **self-control**, the ahaadeeth forbidding from criticizing food (Bukhari No. 3563/Muslim No. 2064-187); **mindful of other people's benefits**, the ahaadeeth forbidding to take breath in a glass (Bukhari No. 153/Muslim No. 2027);
- c. **Appreciating other people's right**, the ahaadeeth in which Rasoolullah p.b.u.h asked permission to a child to give the child's drink to someone else and the child refused (Bukhari No. 2351/Muslim No. 2030).
- d. **Knowledge on nutritions**: ahaadeeth about Rasoolullah p.b.u.h informing the best part of Arok fruit (Bukhari No. 4478/Muslim No. 2049-162), and also **the importance of breakfast** (Bukhari No. 5455/Muslim No. 2047).
- e. **Ability to manage**, shown in the ahaadeeth about small amount of food to feed many people (Bukhari No. 5392/Muslim No. 2058); **knowing friends**, the ahaadeeth about an ansar Companion and his wife giving food to their guests in the dark while pretending to also eat. (Bukhari No. 3798/Muslim No. 2054); **knowing enemies**, ahaadeeth mentioning that fire is the enemy of man. (Bukhari No. 6294/Muslim No. 2016-101); **preventive, anticipative and creative actions**, ahaadeeth instructing to cover food (Bukhari No. 5605/Muslim No. 2011-95), **efficient** ahaadeeth on leaking fingers after eating before wiping them (Bukhari No. 5456 dan Muslim No. 2031-130); **working**

together, ahaadeeth narrating that Rasoolullah p.b.u.h and his companions, Abu Thalhah dan Ummu Sulaim, prepared food together (Bukhari No. 3578/Muslim No. 2040-142).

- f. **Skills**, ahaadeeth about reception invitation from a tailor (Bukhari No. 2092/Muslim No. 2041).
- g. **Preaching**, ahaadeeth about teaching the Companion, Amru bin Salamah, the proper way to eat (Bukhari No. 5377/Muslim No. 2022-109).

3. Method

Adab education method concluded from *Ahaadeeth Muttafaqun 'Alayh* include:

- a. **Habituation**, several ahaadeeth report the same teaching on eating and drinking at different places and times, such as giving food to the person on right-hand side, to a Bedouin (Bukhari No. 2571/Muslim No. 2029) and to a youth (Bukhari No. 2351/Muslim No. 2030).
- b. **Instruction**, as demonstrated in the ahaadeeth about teaching Amru bin Salamah the way to eat properly to (Bukhari No. 5377/Muslim No. 2022-109).
- c. **Questioning**, as narrated in the ahaadeeth about Rasoolullah asking someone why he served drink without covering it with a lid (Bukhari No. 5605/Muslim No. 2011-95).
- d. **Conveying directly**, as reported in the ahaadeeth about the amount of food of the non-Muslims compared with that of Muslims. (Bukhari No. 5393/Muslim No. 2060-183).
- e. **Targhib**, as mentioned in the ahaadeeth explaining the benefits of eating Ajwaf dates in the morning (Bukhari No. 5455 dan Muslim No. 2047).
- f. **Tarhib**, as mentioned in the ahaadeeth about Rasoolullah p.b.u.h declaiming someone who refused to eat with his right hand (Muslim No. 2021-107).
- g. **Giving good example**, as mentioned in ahaadeeth that Rasoolullah never criticized food (Bukhari No. 3563/Muslim No. 2064-187).

4. Evaluation

The Companion always tried to apply all the principles taught by Rasoolullah p.b.u.h, as such they could achieve the aim of the *adab* education. For instance, after Amru bin Salamah was taught by Rasoolullah p.b.u.h how to eat and drink, he accordingly always ate the way he was taught. Also, the Companions were careful about juice and the containers (Bukhari No. 5595/Muslim No. 1995). The Companions lived with keeping the cleanliness of their *touheed*, soul and body.

Evaluation of understanding of self-value appears in the ahaadeeth about the child who chose to preserve his rights to drink directly from the hand of Rasoolullah p.b.u.h, although Rasoolullah p.b.u.h had asked his permission to give the drink to someone else who was older than him (Bukhari No. 2351/Muslim No. 2030). The success of embedding the *adab* teaching related to management was proven by the Companions when they successfully gained victories in many wars that led them to dominate the World while keeping their *touheed* and maintaining the *sharia*.

C. Japanese Eating and Drinking Culture in View of Adab Education Concept in Ahaadeeth Muttafaqun 'Alayh

The following section focuses on comparing Japanese Eating and Drinking culture with the adab education concepts provided in the *Ahaadeeth Muttafaqun 'Alayh*, whether or not they are in concurrence in their implementation. A conclusion is also drawn on the impact of ethical education in the daily life of the Japanese people.

a. Culture in line with adab education concept in the ahaadeeth

- a. **Eating using chopsticks:** is in line with zoohood teaching of not being greedy as chopstick can only pick up a small amount of food. Using chopstick correctly also consider other people's health because in picking up food from the main course served for all, we should use the other ends of the chopsticks so that they do not contaminate the food.
- b. **Attention to the varieties and nutritions of the food:** in line with Islamic teaching of the importance of nutrition.
- c. **Keeping cleanliness:** in line with managerial teaching contained in ahaadeeth because keeping cleanliness of the Japanese culture includes preventing the food from dirtying table and floor by using earing mats. This is also in line with being mindful of other people's benefits.
- d. **Serving the meals according to seniority:** is in line with the teaching of understanding one's value because we need to be aware of whom should be served first and appreciating other people's right. This also concurs with self-control teaching as the younger should wait until the more senior take the food.
- e. **Eating while seated, calm and enjoying the food:** concurs with self-control teaching by which one may not move his hands here and there on the dining table. This is also in line with being mindful of other people's benefits and being thankful.
- f. **Prioritising breakfast:** is in line with managerial teaching. Not eating breakfast properly will decrease our ability to learn and reduce our productivity. This is also in line with being able to manage, knowing friends and enemies.
- g. **Not eating too much** concurs with self-control teaching and being able to manage things.
- h. **Not to be jealous** is in line with thankful and self-control teaching and being mindful of other people's benefits.
- i. **Not leaving any food on the plate** is in line with thankful and managerial teaching by which one should consider before taking food whether or not he can finish the food and ability to manage.

b. Culture not in line with adab education concept in the haadeeth

- a. **Special Utterances before and after eating:** This tradition is somewhat in line with shukur teaching, because the utterances contain the meaning of being thankful to all

who are meritorious for making the food available and served. Nevertheless, it is not in line with Adab teaching because the utterances are empty of acknowledgement of food being available because of God. This is because traditionally the Japanese does not embrace any religions.

- b. ***Serving the meals according to seniority***: Serving food by prioritising those who are more senior than others is not recognised in Islamic adab teaching. In Islam, instead, we have to give food first to the person on our right-hand side. In this case, it appears that principle of equality embraced in Islamic ethics more than in Japanese culture. Maki Azumi stated that human equality is a principle that the Japanese believes in. Nevertheless, according to Hanifah Ayumi, in fact it is the issue of inequality that causes tensions in social life of the Japanese people. Most Japanese people do not have the courage to be different from the others in his/her group or society. As such, they would rather force themselves to appear or act they way others do, even beyond their capacity.

c. ***Education Method***

Adab education methods in *Ahaadeeth Muttafaqun 'Alayh* have many equivalences in the in the eating and drinking culture of Japanese people.

d. ***Evaluation***

In general, Japanese society has mostly manifested in their life ethics that are very similar with adab education as shown in their physical cleanliness and their ability to implement ethics in their daily lives. For instance, managerial ethics is applied successfully by Japanese society as shown in the way they arrange or organise things meticulously and thoroughly. At other point, Japan can only maintain its golden era for 40-50 years and it has now been declining, shown in economic field (Rickards, 2015) and a country with high suicide rate (Hayes, 2015).

V. CONCLUSIONS AND RECOMMENDATIONS

From the above elaborations, it can be concluded that there are many similarities and much concurrence between Japanese eating and drinking culture and *adab* education in *Muttafaqun 'Alayh Ahaadeeth*. Nevertheless, they are not in concurrence at all in the way that Japanese eating and drinking culture is empty of religious values. Furthermore, equality principle as believed by the Japanese lies on human assumption without strong basis.

The researcher concludes that *adab* education has deeper influence to character building as it contains *tawheed* teaching. In this regard, it is recommended that *adab* related to eating and drinking be taught to Muslims' children in their early education and be maintained through practice every day at home, schools or in Muslims' gatherings.

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