

Halal in Japan : History, Issues and Problems

The Effect of the “Halal Boom” Phenomenon on Japanese Society and Industry

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Abstract

The development of Halal has recently spread in Japan and become a new trending topic in Muslim tourism and Japanese businesses. But Halal in Japan is not that new. It is said that Halal first spread along with the Japanese economic bubble in the 1980s, where foreigners from Muslim countries come to Japan for work and created the demand for consuming Halal. However, the topic of Halal is becoming a new hot issue in Japan because of the increasing number of Muslims tourists from Southeast Asian countries after the Japanese government enacted the regulation exempting visas for tourism purposes for most ASEAN countries. This has caused the number of inbound tourists from Indonesia and Malaysia (which is known as a Muslim majority country) to increase significantly during the past few years, and has created a new unique opportunity for many Japanese industries, especially those related to tourism. The expanding Halal business in Japan has also led to the emergence of Halal certification bodies. According to Masayuki Numajiri, this phenomenon is referred to as the “Halal boom”. However, the development following the Halal boom is not as smooth as expected. My findings reveal that the spread of Halal in Japan has caused problems, because some Japanese business persons regard Halal only as a tool with which to make as much money as possible from Muslim consumers. Problems such as inauthentic Halal marks (fake Halal), different standards of certification, the confusing terms of “local Halal” and “Muslim friendly”, Halal slaughtering issues and the anti-Halal movement are said to be things that can impede Halal from spreading more widely in Japanese society.

In this research, I focus on how the Halal boom mentioned by Masayuki Numajiri has affected Japanese society and industry in general. I also focus on the problems of the development of Halal in Japan following the Halal boom. In this Master’s thesis, I employ qualitative methodology based on fieldwork, interviews and questionnaire.

Keywords: Halal, Halal in Japan, 日本におけるハラール、ハラール観光、ムスリムフレンドリー

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List of Abbreviations

AHA	Asia Halal Association
ASEAN	Association of Southeast Asian Nations
CEO	Chief Executive Officer
FDA	Food and Drugs Authority
HDFJ	Halal Development Foundation Japan
ICJ ¹	Indonesian Community in Japan
ICJ ²	Islamic Centre Japan
JAKIM	Jabatan Kemajuan Islam Malaysia
JHA	Japan Halal Association
JIT	Japan Islamic Trust
JMA	Japan Muslim Association
JNTO	Japan National Tourist Organization
LPPOM MUI	Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika Majelis Ulama Indonesia
MHC	Malaysia Halal Corporation
MUIS	Majilis Ugama Islam Singapura
NAHA	Nippon Asia Halal Association
NPO	Non-Profit Organization

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CHAPTER 1: INTRODUCTION

1.1 Background

Nowadays, foreign tourism has become a lucrative market for the Japanese tourist industry. Among many types of tourism offered in the Japanese tourist industry, one—so-called Halal tourism—has caught the attention of many enterprises, including tourism companies and restaurants, as well as Japanese officials and local government that “sought Halal as one way to boost the economy” (The Japan Times, 27 Feb 2016). The number of restaurants catering for Halal food, for instance, has increased significantly as they have spread throughout several major cities in Japan. Despite the fact that only a few Muslims live in Japan—approximately 100,000 adherents amidst 12.3 million Japanese residents—the Japanese government and enterprises see Islamic countries as a promising market. This is because the Japanese government is willing to attract Muslim tourists not only from Japan, but also from abroad. Japan has attracted large numbers of Islam adherents (of whom there are 1.6 billion globally) and Halal has now become a trending topic in the Japanese business world. The global Halal tourism market was worth an estimated US\$ 140 billion in 2013, which represents 13 per cent of total global tourist spending (Korea Institute of Halal Industry, 22 Sept 2016). Moreover, according to a study from the Economist Intelligence Unit, the global Halal market will be valued at US\$ 10 trillion by 2030 (Khaleej Times, 19 Feb 2014). Therefore, Halal is developing significantly in both Muslim and non-Muslim countries. Hence, based on this, it is interesting to put forward a discussion about Halal tourism in Japan.

For some people who are not familiar with Halal, the term may be perplexing. Therefore, it is necessary to explain the term Halal briefly. Halal is derived from an Arabic word meaning “permissible” according to Islamic law. While Halal is originally written in Arabic as (حلال) halāl or Hallal, the term is transcribed in different ways when it is transferred to East Asian languages. For instance, in Chinese, Halal is written as 清真 *qīngzhēn* and in Japanese, it is written in katakana as ハラール *harāru* or ハラル *hararu*. This term is often related to foods and drinks that Muslims are allowed to consume. However, it actually has a broader meaning. This term covers many things, such as pharmaceuticals, cosmetics, consumer goods, and another aspects of Muslims’ way of life and behaviour. In terms of tourism, Halal

can be defined as any object or action related to tourism activities that is allowed to be used or be engaged in by Muslims according to Islamic law (Battour & Ismail, 2015, p. 2).

Early development of the Halal industry in Japan can be traced back to the economic bubble in Japan, which started in the 1980s. During this time, foreigners from Muslim countries came to Japan for work (Sakurai, 2003, p. 26). Muslim communities developed in small groups, which led to the demand for consuming Halal food (Higuchi, 2007, p. 123). Nevertheless, during this time, neither Japanese enterprises nor the Japanese government was interested in entering the Halal industry, as it had only developed on a small scale among Muslim immigrants. After 2000, foreign visitors, including those from Islamic countries, steadily increased (Mera, Yoshiyuki, & Ozaki, 2013, p. 1). It can be assumed that the engagement of Japanese industry in Halal started developing along with the increase in foreign visitors in Japan in the 2000s. Furthermore, Numajiri stresses two significant factors, known as “inbound” and “outbound”, that have triggered the rapid development of Halal tourism in today’s Japanese society (Numajiri, 2015, p. 60). “Inbound” here refers to tourists from Islamic countries visiting Japan, while “outbound” refers to Japanese efforts to export Halal foods to Islamic countries.

Numajiri (2015) explains that the inbound and outbound factors, which are directly related to tourism, play a significant role in the Halal business in Japan. Where the inbound factor is concerned, the number of Muslim tourists from Southeast Asian countries from Indonesia and Malaysia is seen to be growing more significantly compared to previous years. This is happening because of the Japanese government’s newly enacted regulation exempting most ASEAN citizens from the need for a tourist visa. Furthermore, given the fact that Tokyo has been chosen to host the Olympic Games in 2020, inbound tourists from various backgrounds are expected to come to Japan in even greater numbers. Thus, it will be a huge task for Japan to handle these foreign tourists. In terms of the outbound factor, Numajiri (2015) stresses that Japanese enterprises are interested in entering into the Halal industry by exporting ‘genuine’ Japanese Halal products to Islamic countries. The needs for Halal has led to the emergence of Japanese Halal certification bodies, known as *rōkaru harāru*, or local Halal and tourism companies that specialize in Muslim customers. The growing of the Halal industry, Japanese Halal certification bodies and Halal tourism companies, and the sudden

increasing number of Muslim tourists in Japan, are collectively referred to as the Halal boom (Numajiri, 2015, p. 60). The Halal boom led to the establishment of public facilities such as prayer rooms, Halal restaurants and Muslim friendly hotels in public areas. This phenomenon concurrently has benefited not only Muslim tourists but also Muslims residing in Japan. The fact that the development of Halal in Japan is mainly related to economic reasons, however, also confirms that Japan is transforming from a homogenous society into a multicultural society (Graburn & Ertl, 2008, p. 3).

Nevertheless, the mushrooming of Halal tourism has caused huge issues and problems for both Muslim tourists and Japanese enterprises. Having conducted fieldwork at the Japan Halal Association from August to November 2015, my findings revealed that there are some issues that impede the development of Halal tourism in Japanese society. These impediments are: 1) Japanese society's limited interest in religion; 2) limited understanding of Islam and Halal; 3) different standards of Halal certification; and 4) negative image of Islam. The Japanese government, in an attempt to resolve this issue, has held seminars to educate Japanese businesspersons by giving insights into what Islam and Halal are. Some municipalities are also encouraging restaurants that offer Halal food by funding them to obtain Halal certification.

In this thesis, I will focus on the problems and issues related to the development of Halal tourism in Japan from the perspective of both Muslim tourists and Japanese people. My conclusion will be that the problems and issues related to Halal certification will remain a major issue, but one which will not seriously affect the number of Muslim tourists visiting Japan.

1.2 Main Argument

The major issue surrounding the spread of Halal in Japan is that the standard measurement of certification varies depending on the Halal certification body. For instance, in Malaysia, Halal certification is done by a governmental institution called Jabatan Kemajuan Islam Malaysia (JAKIM), while Indonesia has Majelis Ulama Indonesia (MUI), and in Singapore, Majelis Ugama Islam Singapura is responsible for certifying Halal food. On the other hand, Japan, as a non-Muslim country, and has no unified Halal certification body that is controlled by the government. There is evidence that the number of Halal certification bodies in Japan

is growing due to the Halal boom phenomenon, but these bodies adopt different standards from Muslim countries. This has led to confusion among Muslim visitors.

Previous studies related to Halal have been focused on economy and business. However, we can find scant mention of the effect of Halal in social studies; in most previous studies, researchers have focused on the development of the Halal boom and the growth of Muslim friendly tourism. Halal is mainly found in touristic places and around places where Muslim people are gathered. In non-touristic places, the term “Halal” is still not familiar. Moreover, discussions in Japanese about the problems and effects of the Halal boom phenomenon are still very limited.

1.3 Research Question

In order to get an in-depth understanding of the development, issues and problems of Halal after the Halal boom, the research question is:

What role has the Halal boom played in Japanese society, and what are the problems caused by this phenomenon?

1.4 Research Objectives

The purpose of writing this thesis is:

1. To describe the emergence of the Halal phenomenon in Japanese society.
2. To elucidate the problems related to the implementation of a Halal environment in Japanese society.

1.5 Research Methodology

A qualitative research method is employed in order to meet the objectives of the research. Several techniques in gathering data have been used, including a literature review of the primary and secondary data sources, key informant interviews, observation and field work. There are myriad definitions of qualitative methodology, but one that represents my understanding is that offered by Van Maanen:

Qualitative research is an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world. (Van Maanen, 1982, p. 520)

1.6 Fieldwork Site

My fieldwork has taken place in Japan in several areas where inbound Muslim tourists are likely to come. In order to obtain an in-depth knowledge about the development of Halal in Japan, I was engaged with two organizations: the Japan Halal Association (JHA) and Miyako International Tourists. Over a period of three months, I divided my fieldwork into two significant tasks. The first task was to investigate Halal restaurants that are using the words “Halal” or “Muslim friendly” in and around the Osaka municipality with guidance from the Japan Halal Association. From 10th September to 15th October 2015, I investigated 30 such restaurants. In order to obtain information regarding the challenges in terms of Halal food in Japan, I contacted the restaurant and asked several questions according to JHA’s guideline standard, as follows:

1. Do you serve pork or pork derivatives on the menus in your restaurant?
2. Do you use proper Halal meat?
3. Are the owner and chef Muslim?
4. Do you serve alcoholic beverages in your restaurant?
5. Is your restaurant Halal certified?
6. Will you allow us to visit your restaurant for further investigation?

The final results of this investigation are to be used in the Halal application system developed by the Malaysian Halal Industry Development Cooperation. This is effective in convincing the owners of the restaurants to take part in the investigation. From this investigation, my findings showed that there are some obstacles to the implementation of Halal in Japan, as will be explained later.

The second task was to observe the availability of Halal restaurants by participating in tours arranged by Miyako International Tourists. On 15th September 2015, I travelled to Kobe as a tourist guide for Muslim tourists from Malaysia. My second journey took place on 26th October until 30th October 2015 as an interpreter. I travelled in the Nara and Chūbu areas, where the number of inbound Muslim tourists is relatively small. During the tours, I was able to collect information by interviewing restaurant owners. These two activities were effective in elucidating the problem and answering the research question.

1.6.1 Sources

In order to answer my research question, I made myself familiar with the research and academic works on the Muslim friendly phenomenon, with a focus on the so-called Halal boom phenomenon and problems related to it.

Primary and secondary academic literature such as books and (electronic) articles in Japanese, Indonesian and English have been used. However, since the topic of the Muslim friendly phenomenon and Halal boom in Japan is a relatively recent issue, the number of publications in this academic realm is still limited. The majority of available sources are found on the electronic news. I tried to research using the search engine Yahoo Japan with ハラル *hararu* and ハラール *harāru* as the keywords, because I supposed that Halal would be the word that perfectly represents Muslim friendly tourism.

In order to find the most relevant articles for my research, I narrowed the search down to those articles that had specific quotes from central commentators, and that mentioned something about the problem related to Muslim friendly tourism in Japanese society. Where work required translation from Japanese to English, this was done by me.

1.6.2 Questionnaire

I used social media (Facebook and Twitter) to spread the questionnaire. In order to get relevant informants who can provide information about the problems of Halal in Japan, I limited my group to those who live in Japan and/or have been in Japan within the past three years. The Indonesian Community in Japan (ICJ), Forum Indonesia Japan 日本インドネシア交流フォーラム、and Kansai Muslim Community 関西ムスリムコミュニティ are the groups that became my main sites for spreading the questionnaire. In a period of 30 days, I gathered more than 250 responses. Indonesian respondents account for more than 50 per cent of the total respondents.

1.7 Thesis Organization

This research will be presented in four consecutive chapters in the following order.

Chapter 1 Introduction

This first chapter consists of the background, main argument, research question, research objective, research methodology and thesis organization.

Chapter 2 Islam, Halal and Tourism in Japan

This chapter discusses the social and historical context of the Muslim friendly phenomenon in Japanese society. It also explains the definition of the Halal boom that has led to the demand for Halal food from inbound Muslim tourists who mainly come from Southeast Asian countries such as Indonesia, Malaysia and Singapore after the newly established regulation regarding visa exemption came into effect.

Chapter 3 Issues, Challenges and Problems

This chapter discusses the issues and problems of Halal that have emerged following the Halal boom.

Chapter 4 Conclusion

This chapter gives information about the final conclusion of my research. It converges the empirical findings of my thesis and provides an answer to my research question.

CHAPTER 2: ISLAM, HALAL AND TOURISM IN JAPAN

2.1 Tourism in Islam

Before entering into the topic, it is important to explain briefly the relationship between religion and tourism, how Islam perceives tourism, and how Islam regulates the behaviours of its adherents when they are traveling in a non-Muslim society.

The number of researches conducted on the relationship between tourism and religion was very limited before the second half of the 1900s. Subsequently, at the end of the 1900s, a small number of theoreticians emerged, later growing to a larger number. According to Boris Vukonic, these theoreticians can be divided into three different groups: those who believe that religion somehow supports tourism; those who consider that tourism somehow influences religion; and those who maintain that religion and tourism oppose each other (Vukonic, 2010, p. 35).

Vukonic suggests that buildings and holy places have been the main reason for religious tourism: they are built into every religious teaching, and have sometimes even caused entire migrations (Vukonic, 2010, p. 35). Travelling is therefore becoming inherent in each major religion.

In the case of Islam, making a pilgrimage that requires Muslims to travel far from their home has been a custom practised by Muslims for centuries. For instance, travelling to Mecca for the Hajj pilgrimage in the Kingdom of Saudi Arabia at least once in a life time is one of the commandments described in the five pillars of Islam. Before sophisticated transportation such as aeroplanes made travel accessible for people, doing the Hajj pilgrimage required not only great efforts and material resources, but also the expense of mental effort and time, since the journey could take months or even years.

However, travelling in Islam does not always necessarily refer to the Hajj pilgrimage: it can also refer to leisure and/or any other activities. One *surah* in the Qur'an—named *surah Al-Ankabut* (literally, the spider)—explains one purpose of tourism: consideration and

contemplation. The following *surah* asks Muslims to travel the world to contemplate the creation of God: “travel through the world and see how Allah originates creation; so will Allah produce a later creation: for Allah has power over all things” (Al-Qur’an, 29:20). Based on this evidence, it can reasonably be assumed that Islam encourages movement and travel that later leads to tourism. Hence it can be suggested that Islam as a religion supports its adherent seeing the world, and that this behaviour later developed into Islamic tourism, Muslim tourism and then Halal tourism.

Furthermore, Sanad, Kassem and Scott’s *Tourism and Islamic Law* suggests that “the main purpose of tourism is to introduce Islam and to spread the Message of God” (Sanad, Kassem, & Scott, 2010, p. 24). Moreover, it also suggests that learning and seeking knowledge is one of the purposes of tourism in Islam. For instance, one *ayah* in the Qur’an recommends its followers to travel for knowledge to China; in those times, China was very distant and arduous to get to (Sanad, Kassem, & Scott, 2010, p. 25).

When traveling to another place, every Muslim is supposed to refrain from any behaviour that may dilute their faith and infringe the Islamic law. Islam determines what food and drinks are lawful or permissible and are allowed to be consumed by Muslims (known as Halal), the way to dress, what entertainments may be seen, and how to behave. It also forbids gambling, financial transactions that involve the giving or taking of interest, and any kind of personal relationships. The extent to which these laws are enforced varies from country to country. These strict rules might be a reason that some Islamic scholars are anxious that tourism will inevitably lead to an exchange or mixing of different cultural traditions, values, beliefs and behaviours (Sanad, Kassem, & Scott, 2010, p. 18). It can therefore be suggested that obtaining acceptable food and drink and adhering to Islamic beliefs while travelling is an indispensable aspect of tourism for Muslims, even when they are traveling to a non-Muslim countries.

Sanad, Kassem and Scott’s research reveals that tourism is strongly supported and regarded as a “Muslim’s right” in Islamic law and those who forbid tourism are ignorant of the nature of Islamic law (Sanad, Kassem, & Scott, 2010, p. 30). The differences in culture, language, race and status between human beings are regarded by Islam as an invitation for

cooperation, not a reason for fighting. Thus it can be assumed that Islam perceives tourism as an activity that is supported and recommended by Islamic law to adherents. However, it is also obvious that a Muslim should adhere to Islamic law when he/she is travelling in both Muslim and non-Muslim societies (although some exemptions may apply in special conditions). This study is intertwined with the discourse of Halal tourism in Japan which will be discussed in the following chapters.

2.2 Understanding Halal

When a Muslim travels to places outside the Islamic world, he/she is supposed to keep to his/her beliefs whenever and wherever possible. This rule covers the foods and drinks they may consume, known as Halal. The concept of Halal is sometimes confusing for people who are not familiar with the concept. I therefore include here a short explanation of the Halal concept.

Halal (حلال) is derived from an Arabic word meaning “lawful” or “permissible”. This word refers to the Muslims’ dietary habit in which they have to follow dietary rules stipulated in Sharia law. Sharia law governs everything that Muslims should consume and defines what is prohibited, such as pork and alcohol. The opposite of Halal is Haram, which means “unlawful” or “prohibited”. While many things are obviously Halal or Haram, there are some things that are not clear or ambiguous, known as *Masbooh* or *Subuha*. Halal covers aspects that are not only restricted to foods and drinks, but also to a Muslim’s daily life and behaviours more broadly. For instance, adultery, theft, murder and apostasy are typical Haram behaviours. When a woman exposes her body to a man who is not her husband, it is also considered a Haram behaviour.

The idea of Halal is inseparable from social, historical, ethnic, economic and political factors. Socially, for instance, Halal products guarantee food that is healthy and hygienic, because the products have been subjected to a strict and extensive examination conducted by a Halal certification body. If the product passes the Halal examination, the producer will be given a Halal certificate and the right to apply the Halal mark to the packaging of his/her products for mass production. The Halal mark is an effective tool used by Muslims as a reference in order to make it easy for them to purchase Halal products by a single glance. The Halal mark

is important for Muslims to determine what products they can buy, and Halal certification bodies play a prominent role in certifying products.

Economically, the growing Muslim population in the world has generated a unique opportunity for the development of Halal industries. Today, the Halal concept is not only limited to food production and consumption, but also extends to pharmaceuticals, cosmetics, clothing, tourism, etc. Muslims consider Islam a way of life and an identity. When a Muslim identifies her/himself as one who follows the Islamic teachings, he/she is required to show the specific behaviour of showing her/his faith. Consuming only accepted foods and avoiding the forbidden is one of the ways for Muslims to show their faith. Such strict practices have created an environment where Halal products are necessary for Muslims, even when they are not within a Muslim society.

To sum up, Halal is a term used by Muslims as a way of life. It is an obligation for every Muslim to consume accepted foods whenever and wherever possible, even when he or she is away from Islamic society.

2.2.1 Halal Certification Bodies

Halal certification bodies have the role of certifying products and ensuring that every product submitted for Halal inspection fulfils the requirements of Halal to be consumed by Muslims. Halal certification refers to the examination of food processes (from preparation, slaughtering, ingredients used, cleaning and handling to processing and storage) (Quantaniah, Norieina, & Syakinah, 2013, p. 443). Firms or individuals who want to obtain Halal certification and the Halal mark have to submit an application to a certification body. Halal certifications are now accessible globally in more than 60 countries, with a wide variety of Islamic centres and organizations, along with governmental institutions, issuing different types of Halal certificate (Bon & Hussain, 2010, p. 54). Furthermore, according to Bon and Hussein (2010), in France alone, there are 50 Halal certification bodies, while the United Kingdom has 20 different certification bodies that compete with each other to issue Halal certificates (Bon & Hussain, 2010, p. 54).

Furthermore, Halal certification in most Southeast Asian countries—like Malaysia, Thailand, Indonesia, Singapore and the Philippines—is mainly regulated by government institutions.

Consequently, this variety in certification leads to confusion on many issues like animal feed, slaughtering methods, packaging and logistics (Bon & Hussain, 2010, p. 54).

Halal certification has also spread to East Asian countries such as China and Japan. China is the country where Islam appeared more than 1000 years ago during the Tang Dynasty (Wu, 2015, p. 1). Although Islam has a very long history in China, Muslim tourism (including Halal) has a history of only around 15 years (Wang, Ding, Scott, & Fan, 2010, p. 110). There are various Halal certification bodies spread in several provinces, but the China Islamic Association (CIA) is the only government-based Halal certification body that plays an important role in certifying Halal in China. In Japan, since Halal is a relatively new issue, there are comparatively few Halal certification bodies. There are currently more than ten Halal certification bodies from various institutions. Unlike Halal certifications in various other countries, in Japan it is still difficult to fully implement Halal due to confusion about several issues such as logistics and the slaughtering process. It is for this reason that Halal in Japan is referred to as “local” Halal, which means Halal products that are certified by a local Halal certification body in Japan. To be more precise, it is necessary to provide here some information about Halal authorities in some other countries.

2.2.1.1 Malaysia

The Malaysian government started to regulate Halal by law in the 1960s. The expansion of sophisticated food processing techniques and international trade has made it difficult for consumers to understand the content of products. This has increased the risk of mixing products with “unacceptable” materials. The Malaysian government has therefore, for the sake of consumer protection, introduced a trademark law and established a penalty for the fraudulent labelling of Halal. Consequently, in the 1980s, a National Certification System was introduced.

Halal Certification in Malaysia is done by a government agency known as the Department of Islamic Development Malaysia, or Jabatan Kemajuan Islam Malaysia (JAKIM). In most countries, Halal certification is conducted by private organizations, but in the case of Malaysia, the country is not usually engaged directly with the certification bodies because the credibility of certification bodies in Malaysia is considered trustworthy.

2.2.1.2 Indonesia

The Institute for Foods, Drugs and Cosmetics Indonesian Ulama Council (LPPOM MUI), which was founded in 1989, and the Indonesia Ulama Council (MUI) are the most important authorities/agencies for Halal certification in Indonesia. LPPOM MUI carries out the decision-making process for issuing Halal certification for products and services, with emphasis on the certification for foods, medicines and cosmetic products. In addition, this institute is also responsible for making guidelines and providing advisory services to other companies regarding various measures that are necessary to provide Muslim friendly services.

2.2.1.3 Singapore

Singapore is a predominantly non-Muslim country that has initiated Halal food certification. The Halal certification authority in Singapore is known as the Singapore Religious Council (Majilis Ugama Islam Singapura—MUIS). This organization has the role of certifying products and services as Halal after an investigation, such as food outlets, hotels and manufacturing entities. The MUIS is a legal institution and, in addition to the task of certifying Halal, the agency is also responsible for providing advice to the President of Singapore for Islamic related matters (crescent rating).

2.2.1.4 Thailand

The Central Islamic Committee of Thailand is an important agency involved in examining the process of sanctioning products and services with Halal status.

2.2.1.5 Taiwan

There are several organizations engaged with Halal in Taiwan, some of which are the Chairman of Taichung Mosque, the Taiwan Halal Integrity Development Association, the Taipei Cultural Mosque, and the Taichung Mosque (Taiwan Halal Integrity Development Association).

2.2.1.6 Japan

In Japan, the Halal certification body is divided into three categories: non-profit organizations, religious corporations and other organizational forms (Sasaki, 2014, p. 82) Certification for Halal food in Japan was first established in 1986, administered by the Japan Muslim Association (Jp. Shūkyō Hōjin Nihon Musurimu Kyōkai). However, this organization at that time was not focused on Halal certification for business purposes, because this

organization is basically a religious corporation whose main activity is to voluntarily assist the community (Kawabata, 2015, p. 63). An organization that set forth the Halal certification which is completely based on business is MHC (Kawabata, 2015, p. 64). There are currently more than ten Halal certification bodies. Among them, some that are well known are 日本イスラム文化センター, the Japan Islamic Trust (JIT); イスラミックセンター・ジャパン, the Islamic Centre Japan (ICJ); 日本ムスリム協会, the Japan Muslim Association (JMA), NPO; 法人アジアハラール協, the Nippon Asia Halal Association (NAHA), NPO; 法人・日本ハラール協会, the Japan Halal Association (JHA); マレーシア・ハラールコーポレーション, the Malaysia Halal Corporation (MHC); 京都ハラール協議会, the Kyoto Halal Kyōgikai; 一般社団法人ハラールジャパン協会, the Halal Business Association; アジアハラール協会, the Asia Halal Association (AHA); and 一般社団法人, the Halal Development Foundation Japan (HDFJ). These Halal certification bodies were established between 1986 and 2012. According to Numajiri (2015), it is a major trend that certification bodies with a long history of certification experience tend to have stricter Halal standards compared to those that are newly established (Numajiri, 2015, p. 71). This loose Halal standard in Japan is known as “local Halal”.

2.3 Understanding Halal Tourism

The correct terminology and the definition of Halal tourism have become the topic of endless debates among Islamic scholars. However, it can be confirmed that “Halal tourism” and “Islamic tourism” are the most commonly used terms, although using these two terms simultaneously can lead to confusion (Battour & Ismail, 2015, p. 2). Battour and Ismail argue that the terms “Islamic” and “Halal” are distinct in meaning, by explaining that “Islamic” is an activity that is accepted by God as deserving of reward. Furthermore, they explain that Halal tourism is a type of religious tourism that is in line with Islamic teaching regarding behaviour, dress, conduct and diet. Similarly, Asad Mohsin (2015) supports this opinion by stating that Halal tourism as a concept pertains to services that facilitate prayer and dietary conditions that follow the precepts of Islam. In other words, it can be related to the type of tourism activity that follows Islamic values. If the term Islamic explained by scholars and the term Halal explained above are compared, it is obvious that “Halal” and “Islamic” are in conformity but have two distinct meanings.

In Muslim dominated countries, Muslims can easily find Halal products in almost all regular stores. Most Muslim countries regulate Halal food as part of the state law (Jamal, 2003, p. 1599). Similarly, mosques and mushalla (prayer rooms for Muslims) can also be found in almost every touristic attraction and tourist destination. In addition, it is also common in Muslim countries to have the products sold in public markets Halal certified. Halal certified products have a Halal mark on the packaging, which allows Muslim customers to distinguish between Halal and non-Halal products, although it is also worth noting that products that have not yet been certified do not necessarily categorize as non-Halal. On the other hand, when Muslims are away from their society, they may find that it is not easy to keep Islamic values while travelling. It can be very challenging for them to obtaining Halal food. For some people who follow Halal rules strictly, consuming only Halal food is unnegotiable. This Muslim behaviour has created a unique opportunity for Halal industries and tourism in non-Muslim societies. Therefore tourism that is based on Islamic values, known as Halal tourism, becomes important to them when they travel to a non-Muslim society.

Henare and Shepherd (2012) argue that it is only logical for the market to adjust to the dynamic changes in modern day Muslim communities, because the consumption of Halal food has developed from the need to follow religious principles and an inner desire to identify with the Islamic faith. Nevertheless, this idea is in conflict with the actual conditions in many non-Muslim countries. For instance, in East Asian countries such as China, Korea, Hong Kong and Taiwan, Halal—especially related to tourism—is becoming a promising market and is significantly disseminated. Furthermore, several enterprises are opening Halal tourism businesses in these areas. For instance, prayer rooms are established in airports and stations, and Halal food products and Halal restaurants are increasingly common in these countries. Halal tourism is spreading significantly in non-Muslim societies, including Japan. Global Muslim expenditure on food and beverages (F&B) increased by 10.8 per cent to reach \$1.292 billion in 2013 (Battour & Ismail, 2015, p. 3). Moreover, according to a study from the Economist Intelligence Unit, the global Halal market will be valued at \$10 trillion by 2030 (Khaleej Times, 19 Feb 2014). Hence it can be suggested that the development of Halal tourism is not only a matter of faith, but is also strongly related to economic factors.

To summarize, Halal tourism can be defined as any object or action related to tourism activities that is allowed according to Islam. In this definition, Sharia law is the basis to provide tourism products such as Halal accommodation (hotels), Halal resorts, Halal restaurants and Halal trips. The definition stresses that the location of the activity can be either in the Muslim and the non-Muslim world. It is also a fact that Halal tourism is inseparable from economic factors, as it has created a huge business opportunity in both the Muslim and the non-Muslim world.

2.4 Halal in Japan

In a country such as Saudi Arabia where state religion is enforced, the government adopts unitary Islamic absolute monarchy, and every food that circulates within the country has to be Halal. Thus “Halal is not a major concern to Saudi consumers, as they are assured by the authority that all products entering Saudi Arabia are Halal” (Product Market Study, 2005, p. 1). However, in a non-Muslim country, obtaining products that are genuinely Halal can be challenging.

Japan represents a non-Muslim country with a significant Halal industry development. However, compared to other East Asian countries, Japan is late in addressing the Halal market due to less interest in religion in Japanese society (Halal Challenge Project, 2013, p. 25). In Japan, where Islam adherents only account for approximately 0.18 per cent of the total population, Muslims often find that it is not that easy to travel or live while keeping their belief and consuming only Halal foods. However, the Halal concept is today mushrooming in Japan. Halal is becoming a new trending topic, and it covers not only food and drink but is more widely applied to other aspects such as cosmetics, clothing, pharmaceuticals and even tour packages that can be certified as Halal. The Halal concept has begun to be discussed by many local newspapers, and not a few local TV stations have made programs about Halal in Japan. Halal in Japan is not merely a concern in terms of Muslims’ daily basic needs: Halal is a lucrative market for Japanese businesspeople. Indeed, the Japanese government is eager to expand its tourism sector by boosting the number of visitors from Southeast Asian countries whose economic growth has been developing significantly over the past few years. Given the fact that Tokyo has been chosen to host the Olympic and Paralympic Games in 2020, it is no exaggeration to say that Japan needs to be able to handle the demands of visitors from different countries and different cultures.

Moreover, considering that Halal is a huge market with 1.6 billion people spread all over the world, it can be predicted that the need for Halal will gradually increase, which can lead to the urgent need to offer Halal in Japan.

2.4.1 Early Halal Industry in Japan

Although Halal is spreading within Japan, some scholars argue that Halal in Japan is actually not a new topic. Halal industries entered Japan long before the Muslim tourist wave began. The Halal industry grew along with the increasing number of Muslim immigrants in Japanese society during the economic bubble in Japan in the 1980s. In order to elaborate on the issues associated with Halal in Japan, an analysis of the history of the development of Halal industries in Japan is significant.

According to Keiko Sakurai (2003), immigrants from neighbouring country such as Korea, China and the Philippines, along with those from Muslim countries such as Pakistan, Iran and Bangladesh, came to Japan in considerable numbers in the 1980s (Sakurai, 2003, p. 25). This phenomenon was triggered by the increase in the yen's value, known as the economic bubble of Japan. In another article, Sakurai (2008) mentions that Immigrants from Muslim countries came to Japan on a short-term visa and stayed even after the visa expired. Most of them lived illegally until they obtained legal residency status through marriage (Sakurai, 2008, p. 76). They mainly worked as factory labourers, but several of them were also engaged in self-employed businesses such as Pachinko, Yakitori, Used Car Exports, etc. The results of a survey conducted by Higuchi Naoto show that the majority of Muslim immigrants who opened their own businesses were from Pakistan. Pakistanis accounted for 27 per cent of the total Muslim immigrants who lived in Japan in this period (Higuchi, 2007, p. 119). This period is considered the time when Halal businesses grew for the first time in Japan.

Furthermore, Higuchi Naoto (2007) posits that Halal food was mainly imported to Yokohama's trading company head office in the 1970s in order to provide for Muslim sailors and Embassy officials. Some bought Halal food products from this trading company and resold them to their friends and relatives. Also, a number of people slaughtered chickens on their own and sold the meat to their Muslim friends. Most of the customers at that time were Pakistanis and Bangladeshis who worked as labourers. The first professional Halal

stores were opened in the 1980s. There were also people who sold Halal food in apartment rooms and from their cars as itinerant sellers (Higuchi, 2007, p. 126).

Subsequently, in 1985, Muslim businesspersons started opening up wholesale and retail Halal stores. At this time, the Halal food industry grew significantly. The Halal food industry's significant development can be seen from the services offered by the sellers; in this period, sellers offered Halal food delivery services. 1985 was the year when the early Halal food industry started growing.

In order to identify Halal food stores, Higuchi collected information about the number of Halal businesses in Japan from 1987 to 1999, based on interviews with merchants who were engaged in the Halal business. The interviews revealed that in 1990, the number of people engaged in the Halal business began to increase; however, Higuchi stresses that Halal stores first mushroomed between 1992 and 1994 (Higuchi, 2007, p. 127). In addition to Halal stores, Higuchi and Tanno (2000) have conducted a thorough research on Halal grocery stores. These scholars investigated 80 Halal stores based on the location, year of establishment, nationality of the owner, and kinds of product. The results of the investigation revealed that Tokyo had 20 Halal stores, followed by the Gunma prefecture with 18 stores, the Kanagawa prefecture with ten stores, the Aichi and Saitama prefectures with eight stores, the Chiba prefecture with five stores, the Ibaraki prefecture with four stores, the Tochigi prefecture with three stores, and one store each in the Toyama, Shizuoka, Hyōgo and Fukuoka prefectures (Higuchi & Tanno, 2000, p. 129). From this survey, it is obvious that during the early period of the Halal industry, Halal stores were concentrated mainly in the Kantō area.

We can conclude that the Halal business first emerged at the time of the economic bubble in Japan in the 1980s, together with the increasing number of immigrants from Muslim countries. The number of stores grew significantly in the 1990s. However, evidence shows that the concept of tourism based on Halal was nowhere to be found at this time.

2.4.2 The Halal Boom

It has been discussed that the 1980s and 1990s are the years when the concept of Halal was brought by Muslim immigrants to Japan and Halal began to spread in the country. However,

Halal tourism at this time was not discussed widely as it is today. According to some scholars, the mushrooming of the Halal concept in Japan is inseparable from the Halal boom. Furthermore, scholars contended that the Halal boom happened with the help of the media, which was an effective tool to familiarize Japanese society with the Halal concept.

According to Numajiri (2015) and Kawabata (2015), there are two factors that have influenced the Halal boom in Japan, known as “inbound” and “outbound”. These two factors are the reason that Halal grew exponentially compared to previous years. Japan’s food industry is encouraged to raise its profits by exporting products to Islamic countries. From this fact, it is obvious that Japan’s motivation for spreading Halal in Japan is strongly related to economic factors. These factors have triggered a huge demand for Halal food and services in Japan’s tourism industry, as they are aiming to raise profits along with the increase in Muslim tourists that visit Japan. Scholars refer to this phenomenon to as the Halal boom.

2.4.2.1 Inbound Factor

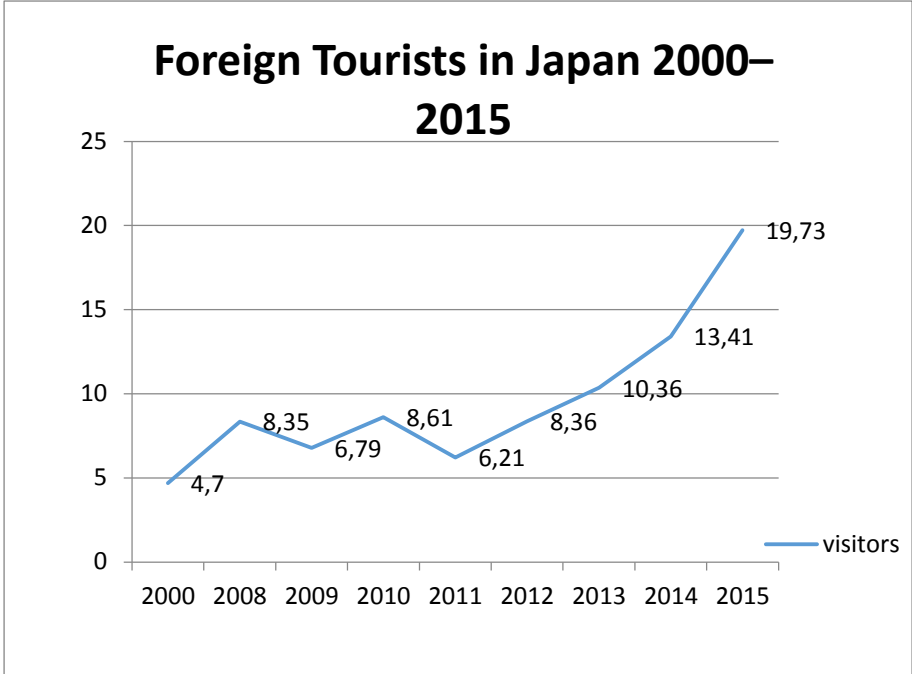
Firstly, in terms of the inbound factor, globalization and the fall of the Japanese yen have made Japan more affordable, and this has influenced the high number of tourists coming to Japan (Numajiri, 2015, p. 60). Japan sees tourism as a solution to improve the economy. In other words, Japan regards tourism as an important tool to attract foreign tourists to come to Japan and to improve the economy.

Shinzo Abe’s administration has set a target of 20 million tourists visiting Japan by 2020 when the Olympic and Paralympic Games commence (Japan Today, 19 Jan 2014). According to statistical data released by the Japan National Tourists Organization (JNTO), the number of foreign tourists visiting Japan exceeded ten million for the first time in 2013. This number grew even larger in 2014, reaching 13.41 million visitors. In 2015, this number had almost doubled from 2013, reaching 19.7 million visitors (JNTO, 2016). Hence, it is no exaggeration to say that Japan will most likely accomplish the target for 2020. This indicates that the Japanese government’s efforts to enhance the tourism sector and to boost foreign tourists have been fruitful.

As shown in Graph 1 below, in 2009 and 2011, the number of tourists visiting Japan had temporarily decreased. Two important events—the bankruptcy of Lehman Brothers and the

Great Tōhoku earthquake and tsunami (also known as 3/11)—led to a temporary decrease in the number of foreign tourists.

Graph 1



Unit: Millions Source: Japan National Tourism Organization (JNTO)

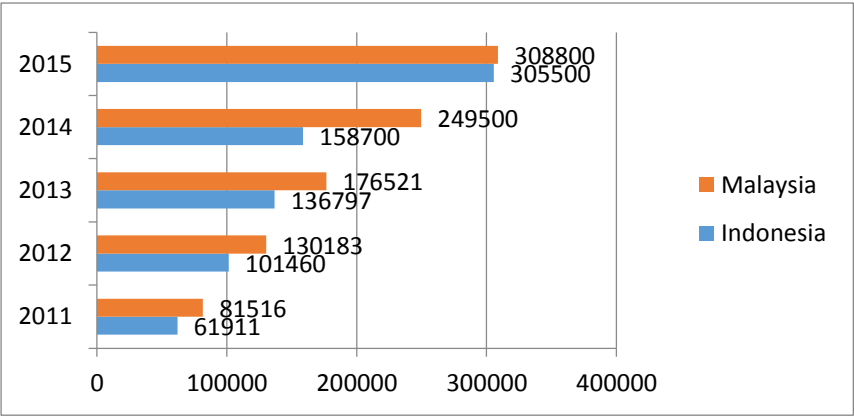
Furthermore, Chinese and Korean tourists used to be the main target for Japanese tourism since they comprised the largest proportion of foreign tourists. However, due to territorial disputes with China (Senkaku/Diaoyu) which heightened concerns about Chinese risk, and Korea (Takeshima/Dokdo Island and Comfort Women), relationships between Japan and these countries deteriorated. Thus, Japan can no longer rely on Chinese and Korean tourists. Japanese businesses turned their sights towards Southeast Asian countries, among which Indonesia and Malaysia are two countries with a majority Muslim population: these countries caught the Japanese interest and so led to the dissemination of the Halal concept.

However, it is difficult to indicate precisely how many tourists coming to Japan are Muslims because there is currently no official data on tourists based on religion. Thus it is not possible to count accurately the annual number of Muslim visitors. A rough estimation can be made by categorizing foreign tourists based on nationalities, however. Given the fact that Indonesia and Malaysia are predominantly Muslim countries (87.2 per cent of 250 million

Indonesian people are Muslims, and 60.4 per cent of 30 million Malaysian people are Muslims), a rough estimation can be made that 150,000 Muslims from Malaysia and 140,000 Muslims from Indonesia visited Japan in 2014 (Numajiri, 2015, p. 61). Meanwhile, tourists from Middle East countries only accounted for a small number. Therefore, we can assume that the majority of Muslim tourists are from Indonesia and Malaysia. The Halal boom in Japan might have been triggered by these tourists, which led to the spreading of Halal tourism in Japanese society.

Rapid economic growth has made Indonesia and Malaysia more prosperous. Furthermore, political movements in the Japanese government may be the reason that tourists from these countries are increasing significantly (Numajiri, 2015, p. 61). For instance, the Ministry of Foreign Affairs of Japan (MOFA) has exempted the entry visa to nationals of Thailand and Malaysia. The visa relaxation has also been awarded to nationals of Vietnam and the Philippines (MOFA, 7 May 2014) on the occasion of the commemoration of the 40th year of the ASEAN-Japan Friendship and Cooperation in 2013. In the following year, Indonesian nationals who held electronic passports and registered their passport with the Japanese embassy prior to their departure were also exempted (MOFA, 26 Dec 2014). Consequently the number of tourists from Indonesia and Malaysia increased significantly during these three years, as shown in Graph 2. However, on the other hand, the increase in Indonesian and Malaysian tourists raised new issues: different customs and cultures, as well as the habit of praying five times daily, were concerns for Muslims travelling to Japan. This led Japanese tourist industries, such as hotels, lodgings and restaurants, to obtain Halal certification in order to attract more Muslim tourists to their places. Nevertheless, the implementation of Halal certification has simultaneously caused confusion among Muslims because of factors that will be explained in the next chapter.

Graph 2 Malaysian and Indonesian Tourists visiting Japan from 2011 to 2015



Unit: People

Source: Japan National Tourism Organization (JNTO)

2.4.2.2 Outbound Factor

In terms of the outbound factor, Numajiri (2015) further mentions that Japan is eager to export its products to Islamic countries. Japanese enterprises have experienced a slowdown because of the lack of local consumers. Also, the ageing population and the fall in the birth rate (少子高齢化*Shōshikōreika*) have adversely affected the manufacturing industry and other Japanese industries. The ageing population is reflected in the relatively small proportion of the younger generation of productive age, which has threatened the economy of Japan and led to the weakening of Japanese yen (Nakamura, 2015, p. 70). It gives the Japanese industries no choice but to turn their target from the local market to the foreign market (Halal Challenge Project, 2013, p. 23). Japanese industry now targets the Muslim market that was not regarded as a promising market in the past. Today, the Islamic market is considered a lucrative business by Japanese industry, because there are approximately 1.6 billion Muslims in the world and this number is estimated to exceed 2.2 billion by 2030, which is equal to a quarter of the world’s total population. According to the Japan External Trade Organization (JETRO), the market for Halal food all over the world has reached US\$ 5,800 billion (Yomiuri, 12 Dec 2013). This is a challenge for Japanese industries if they are to participate in this huge market.

The most challenging part for Japanese industries when they want to export their products to Islamic countries is Halal certification. Japanese companies have to obtain the Halal mark in different countries where they want to import their products, as Halal certification in

Japan only applies to local consumption and not for consumption abroad. In other words, in order to sell their products to the Islamic world, Japanese companies have to struggle to obtain Halal certification from various countries. In fact, obtaining Halal certification is not easy, because the requirements that need to be fulfilled by the companies are very strict and complicated. Therefore, it can be concluded that the problem with Halal certification is one of the big challenges to Japan penetrating the Muslim market.

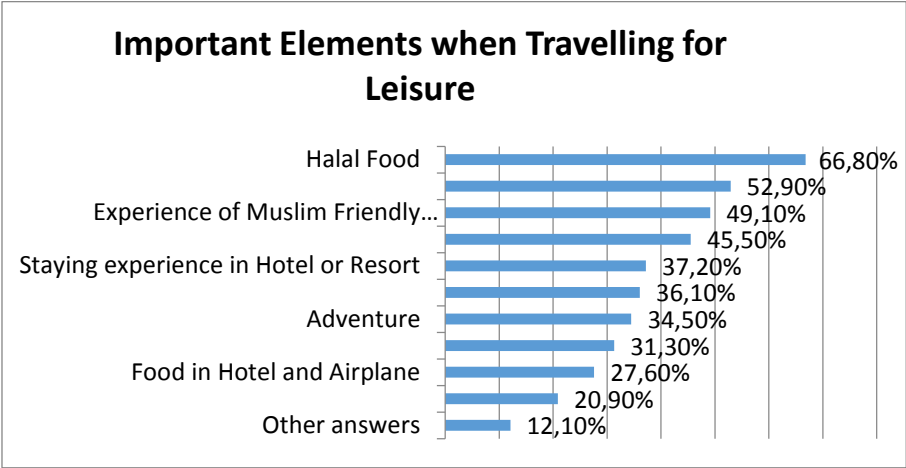
CHAPTER 3: ISSUE, CHALLENGES, AND PROBLEMS

3.1. Why Halal matters in Japan

Unlike in many Islamic countries, where most stores offer Halal certified products for their customers, there are significant limitations on obtaining Halal food in Japan. This issue makes it difficult for Muslims to adhere to their religious beliefs to consume only accepted foods and to pray five times daily when they are travelling or living in Japan. This issue has arisen because of the limited facilities for Muslims in Japan, where the number of Muslims is comparatively small. However, as explained in the previous chapter, this difficult condition has changed since the Japanese government enacted the regulation exempting tourist visas for most ASEAN countries. Tourists from Islamic countries like Indonesia and Malaysia are now able to visit the country without complicated and strict visa procedures. This has boosted the number of Muslim tourists from these countries and concurrently created a demand for consuming Halal foods and services. Nevertheless, it is unclear whether or not Muslims are really in urgent need of Halal when they are travelling in Japan. In order to elucidate this ambiguity, it is necessary to discuss the most significant aspects for Muslims when they are not in their own community.

Carmouche and Kelly (1995) contend that social class, gender, age, culture, race and religion (also considered a cultural factor) are the factors that form food consumption behaviours. Furthermore, Bone and Verbeke (2008a) in Bon and Hussein (2010) support this idea by stating that "Ample evidence has been found that religion can influence consumer attitude and behavior in general and good purchasing decision and eating habits in particular". In the case of Halal, data released by Dinar Standard and Crescent rating in 2012 about the most significant aspects for Muslims when they are traveling abroad reveal that Halal food is cited as an issue by 66.80 per cent of the total respondents (see Graph 3 below): this marks the significance of Halal for Muslims when they are travelling in Japan. Other aspects, such as a Muslim friendly environment, are considered important: this accounts for 49.1 per cent. This survey supports previous research which states that "Food is one important factor that influences the choice to visit a particular place and affects tourism attitude, decision and behavior" (Bon & Hussain, 2010, p. 47).

Graph 3



Source: Dinar Standard & Crescent rating (2012)

However, despite the fact that Halal is very important for Muslims, on the other hand, it is also ambiguous as to whether all Muslims have a common understanding about what Halal is and if they really obey and follow the strict rules of Halal. Taking an example of some Indonesian Muslims, a number of them believe that consuming Halal meat such as beef, lamb, chicken, etc. is acceptable even though they are not slaughtered according to the Halal rules, as they believe that Halal is negotiable when they are not in their home environment. Meanwhile, for others, consuming only genuine Halal is a must. I conducted a survey of 40 Indonesians, asking whether or not Halal was important when they travelled or stayed in Japan: the results of the survey reveal that 50 per cent of the respondents believed that Halal is ‘very important’, 17.5 per cent said Halal was ‘important’, 27.5 per cent said ‘so-so’ (tolerable), while five per cent of respondents said that Halal is ‘not important’ or ‘insignificant’. From this evidence, it can be suggested that Halal is generally important for Indonesian Muslims when they are travelling to Japan, but every person has their own consideration and level of strictness on how they follow Halal rules.

Furthermore, it is obvious that Halal is spreading in Japan because of the government’s attempts to enhance its economy through tourism. From the Muslims’ perspective, the availability of Halal food in Japan is considered very helpful so they do not have to worry about the food they consume. Hence, it can be suggested that the existence of Halal in Japan is mutually beneficial, both for the Muslims and for Japanese industry. According to

guidelines published by the ASEAN-Japan Centre, in order to welcome Muslim tourists from ASEAN to Japan, Halal foods and Halal cuisine are considered one of the important elements (ASEAN-Japan Centre, 2013, p. 3). Nevertheless, due to the limited number of Muslims living in the country, most Japanese food companies do not consider producing Halal in Japan because of the costly and strict procedures involved. This creates limitations for Muslims wishing to consume Halal products in Japan, since many foods contain pork and/or alcohol derivatives (Yasuda, 2014, pp. 1-4). However, on the other hand, this limitation brings about a demand for Halal food in Japan for both the Muslim community and Muslim visitors. This may be the reason why Halal is becoming increasingly important in Japan.

3.1.1 Economic and Political Factors

The emergence of the Halal industry in Japan is intertwined with economic and political factor. From the Muslims' point of view, they eat only Halal food because their faith teaches them to do so. However, on the other hand, from the Japanese point of view, it can be said that their interest is not in the Muslim precept and Halal itself; rather, they are more interested in the business chance that can be created from Halal and Muslims coming to the country (Komura, 2015, p. 86). In fact, as explained before, Japan is facing a low birth rate and increasing longevity, which has seen changes in domestic demands over the past few decades. This has made the government look to find a new way to counter the slowing economic growth. One such way is to target the Muslim market in Southeast Asian countries.

Some economists believe that it is only a matter of time until Japan faces economic recession (The Japan Times, 10 Feb 2016). In order to overcome this problem, the Japanese Prime Minister, Shinzo Abe, has implemented the so-called Abenomics policy that is giving many people new hope for a better future for Japan. Nevertheless, many specialists are sceptical that the Abenomics policy can last for any length of time as a tool to improve domestic demand and enhance their economy.

Unlike Korea, whose industries such as Samsung depend on external demand, internal demand is the main economic power in Japan, and that internal demand has slowed down over the past few years. However, Japan is able to improve its economy by exporting

electronic products abroad. Japan anticipates the issue of low domestic demand by catering for overseas demands.

One of the keys to economic improvement is China's expanding economy. Given the fact that China has a population of more than one billion people, it has created a very huge market, and exporting products to China has been said to have compensated for Japan's reduced domestic demand. However, conditions have changed since the Great East Japan earthquake in 2011. Exports to China have been declining significantly due to the radiation issue (Tanaka, 2011, p. 1). Furthermore, territorial dispute over Senkaku/ Diaoyu Island between Japan and China has adversely affected relations between these two countries (The Diplomat, 9 March 2016). As a result, the Chinese government issued a travel warning for visiting Japan (Financial Times, 21 Dec 2012). Because of this, the number of Chinese travellers coming to Japan has significantly declined. Until recently, Japan was considered the golden tourist destination for the Chinese traveller, to the point where the Chinese language is the main language used for bargaining in Japanese tourist areas. Similar to the condition of Chinese tourism in Japan, the number of Japanese people travelling to China has experienced a significant drop due to the negative image of China that is influenced by political factors. Moreover, Japan is not only facing a reaction from China. Korean tourists are also decreasing significantly due to territorial dispute over Takeshima/Dokdo Island and Comfort Women, as well as President Park's difficult stance towards Japan.

Southeast Asian countries have therefore become a new attractive market for Japanese industry—not to mention that Southeast Asian countries' economies have shown significant growth in recent years. Furthermore, given the fact that the location of the countries is not too far from Japan, Southeast Asian countries are now considered as the next promising market for the Japanese tourism industry. This area is also home to 240 million Muslims, equal to 40 per cent of the entire population of the area. Today, some Japanese food and cosmetics manufacturers are expanding their market to Southeast Asian countries. This makes the Halal mark necessary for exporting purposes, and Japanese manufacturers are actively obtaining Halal certification (Komura, 2015, p. 87). It can therefore be suggested that the Halal issue will become a matter for Japan of great importance in order to penetrate Southeast Asian markets.

3.2 Muslim Foreigners and Multicultural Japan

The emergence of Halal and its spread in Japan is inseparable from the whole multicultural phenomenon within Japan. In the past few years, we have witnessed Japanese society changing gradually from a homogenous society into a more multicultural society as a result of the increase in immigrants. Immigrants constitute a small part of Japanese society, making them a minority class. Minority classes can be divided into three categories: indigenous Japanese people, the Ainu, Okinawan and Buraku; Chinese, Koreans and their descendants brought to Japan during the Pacific war; and migrant workers from Latin America and Asia (Graburn & Ertl, 2008, p. 4).

It has been discussed that in the 1980s many came to Japan for work. The 1980s was when the Japanese economy experienced a prime condition, known as the economic bubble. During this time, not only the economy but also the international status of Japan changed. Significant improvement in the economy caused a condition where most local Japanese people became more affluent. It made the local Japanese reluctant to engage in jobs that related to the three Ks—*Kitanai*, *Kiken*, *Kitsui*, or dirty, dangerous and difficult (Komura, 2015, p. 70). The demand for such jobs mainly came from small and medium-sized enterprises. The labour shortage among local Japanese people led such companies to employ foreigners to do that kind of job. This was the main stimulus for the mass influx of Muslim foreigners to Japan and the creation of a more multicultural society (Komura, 2015, pp. 98-99). In addition, foreign workers from higher classes, known as *gaijin-jūyaku* or foreign executives, emerged during the 2000s, at the time when Japan started experiencing economic recession. Hamada states that “the makeover of the image of the foreign executive is directly related to the recent growth of multiculturalism in Japan’s popular imagination and social arrangements in the community” (Hamada, 2008, pp. 43–62).

In addition, foreign students have also played a prominent role in making Japan a multicultural country. According to Sakurai, the number of Muslim students who enrolled in Japanese colleges and universities increased in the 1990s, and some of these students found jobs in Japan after graduation and settled there. Sakurai mentions that “the number of students from OIC member countries enrolled in Japanese universities and institutes of higher education increased from 1,957 in 1986 to 6,758 in 2004” (Sakurai, 2008, p. 72).

With Japan gradually opening its country and its economic markets to the international community over the past few decades, the country began to experience challenges related to immigration and intercultural diversity. In order to face these challenges, the Japanese government has endeavoured to make it easier to live as a foreigner by creating an environment where Japanese and foreign nationals could share interpersonal exchanges. The main purpose in creating a multicultural society in Japan is to turn Japan from an asserted homogeneous society into a multicultural society, tolerant of different cultures and playing a role in a complicated political situation (Graburn & Ertl, 2008, p. 1). Furthermore, some scholars consider the creation of a multicultural society as follows:

Multiculturalism is by no means a comprehensive effort by the central administration, for as much as it may be lauded for slowly changing its stance towards minorities and foreign national residents, it has been the activism and volunteerism of concerned citizens (Kingston, 2004) and vocal scholars (Shoji, 2004) that brought multiculturalism to its current prominence.

(Graburn & Ertl, 2008, p. 3)

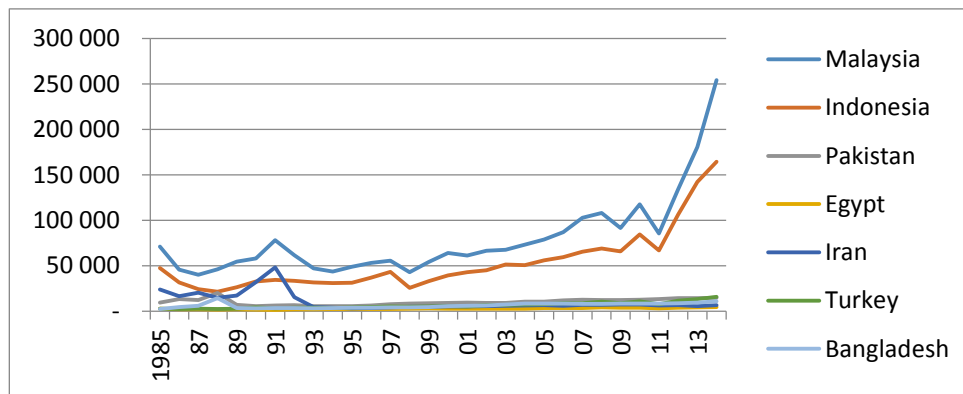
Nevertheless, although the Japanese government endeavours to make a harmonious multicultural society, the increasing number of foreigners in Japan has concurrently caused immigration problems. A negative stance against immigrants is common in Japanese society. According to a poll conducted by the Jiji news agency in March, people who accept an increase in temporary foreign workers to solve the problem of a labour shortage constitute less than 60 per cent, but large scale immigration is a different issue (Financial Times, 2 June 2014). Furthermore, a survey conducted by the Asahi newspaper in 2010 revealed that two thirds were against immigration (Financial Times, 2 June 2014). Prime Minister Shinzo Abe also shows his attitude towards immigration by saying: "In countries that have accepted immigration, there has been a lot of friction, a lot of unhappiness both for the newcomers and the people who already lived there" (Financial Times, 2 June 2014). From a social aspect, foreign nationals often experience rejection from society for being foreign. The Financial Times says that Nayara Kinjo, a Japanese Brazilian descendant, faced difficulty in the first year of her Japanese primary school. Her classmates bullied her by spraying water and told her to "go home" and "drop dead" (Financial Times, 2 June 2014). This indicates that creating a harmonious multicultural society in Japan remains a big unsolved problem: furthermore, Japan is in urgent need of foreign workers as it is experiencing an ageing population and labour shortage.

In the case of Muslim immigrants from Pakistan and Bangladesh who came in the 1980s, illegal immigration became common and several people remained in Japan after their visas expired until obtaining legal immigration status through marriage. To cut down their number, the Japanese government strengthened the immigration rules by temporarily revoking the free visa for Bangladesh and Pakistan nationals from 15 January 1989, and for the Iran nationals from 15 April 1992. We can see in Graph 4 below that the number of immigrants from Bangladesh, Pakistan and Iran decreased dramatically after the Japanese government revoked the free visa to these nationals.

After the regulation came into effect, Japan once again experienced a labour shortage as “the country’s labour force began to shrink in the mid-1990s, and the total population peaked in 2008, at just under 130m” (Financial Times, 2 June 2014). This condition triggered the establishment of the trainee system, a system to employ foreigners for the purpose of training for a particular period. This system caught the attention of people not only from East Asian countries, but also from Southeast Asian countries. Indonesians comprise the largest part of the trainee system and have made a great contribution to the spread of mosques, prayer rooms and other aspects, including Halal (Komura, 2015, p. 84). Many of them are in their twenties or early thirties, with 69.4 per cent being high school graduates and 9.7% per cent college graduates (Sakurai, 2008, p. 73). From the graph below, we can see that the number of Indonesian people who stay in Japan has increased year on year since 1987 onwards. Hence, it can be suggested that the trainee system is effective in boosting the number of foreigners, especially Muslims from Southeast Asian countries, to fulfil the demand for foreign workers in Japan and create a multicultural society in Japan.

From the facts above, it can be concluded that Muslim immigrants, and immigrants in general, have indeed created a new multicultural society within Japan. However, since many problems such as denial and bullying in Japanese society remain unresolved, it is doubtful whether Japan can create an ideal and harmonious multicultural society.

Graph 4 Number of Foreigners with Legal Immigration Status (1985–2014)



Source: The Japanese Ministry of Justice (2016)

3.2.1 Halal and its Effect on Multiculturalism

Not only were there immigration problems, but the increase in foreign workers in Japan created a new issue: Halal, especially the problem of obtaining Halal meat (Komura, 2015, p. 98). Muslims are not allowed to eat any food but Halal food, and this becomes an impediment to them immersing themselves in Japanese society when they are invited to a company party or to visit their Japanese friends.

Despite the Halal concept developing in today's Japanese society, there are also the Halal customs practised by Muslims, which are in great contrast to Japanese culture in general. For example, there is a drinking culture in Japan known as *Nomikai*, which is a common social interaction after working hours to release stress or build good relationships between co-workers. However, this might be a significant issue for Muslim workers in Japan, hindering full communication with local Japanese people in places where Halal is not available, and so hampering relationships between the Muslim minority and local Japanese. On the one hand, Muslims are obliged to follow the strict rules of Halal. On the other hand, different customs between foreigner Muslims and local Japanese are obstacles to creating a harmonious multicultural society.

Until recently, study focused on the impact of Halal food in the social realm, especially for Muslims living in a multicultural society like Japan, where it is still very limited. Therefore, taking an example from countries with a multicultural situation similar to that in Japan is essential.

I will take an example of the effect of the Halal lifestyle in Singapore and relate it to the Japanese culture. Muslims in Singapore account for 14 per cent of the total population (Gabriele, 2012, pp. 84–100). This is similar to Japan, where Muslims are a minority, comprising of 0.18 per cent of the Japanese population. Based on this fact, I contend that there is a similarity between Halal practised in Singapore and Japan and its effects on the multicultural society in both countries respectively.

Nasir and Pereira (2008) conduct research on Singaporean Malay Muslims regarding Halal food and how to build a strategy that avoided offending non-Muslims when they meet a situation where they are forced them to share their non-Halal dining environment. This strategy, known as the defensive dining strategy, is effective in order to integrate the minority and majority classes. Nasir and Pereira explain the defensive dining strategy as follows:

While (Malay Muslims) tried to remain true to the teachings of their religion, they were also pragmatic to accept that they could achieve their religious expectation with regard to public dining if they look at a few additional safeguards (...) Thus, it can be concluded that their personal preference for a total Halal environment is a wish for convenience—where they need not be on high defensive alert all the time—rather than exclusivity. (Nasir & Pereira, 2008, p. 72)

Defensive dining is where Muslims can accept the conditions of a place that is not completely Halal as having Halal certification in particular foods provided. Gabriele Marranci, in the article entitled ‘Defensive or offensive dining? Halal dining practices among Malay Muslim Singaporeans and their effects on integration’, states that through the defensive dining strategy, “Muslims in Singapore are able to fully partake in the multicultural life of the city state as well as integrate within the mainstream, mainly Chinese society” (Gabriele, 2012, p. 84). From the research conducted by these researchers, it is therefore obvious that Muslims in Singapore have no problem immersing themselves with the majority non-Muslims because of their dietary customs as long as Halal food is available.

Every country has its own history in terms of multiculturalism; thus it would be erroneous if the conditions between these two countries were compared directly. However, there are some similar points between the cases of Halal in Singapore and in Japan. During my

fieldwork in Japan, I noticed that Japanese society is becoming more aware of Halal food when they invite their co-workers to eat out together. Providing Halal food in a restaurant in Japan is therefore important to create good communication between Muslim immigrants and local Japanese people that can bring about good relationships between them. However, since the term Halal itself is relatively recent in Japan, it will take some time until every layer of Japanese society can comprehend and accept Halal customs as part of its multicultural society. Moreover, taking the example of immigration problems explained above, it is unclear whether the defensive dining approach will succeed in creating a multicultural society in Japan. Therefore it can be concluded that the existence of Halal restaurants will to some degree be useful in making it easier for the local Japanese people to engage with Muslim immigrants and strengthen the multicultural society. However, on a larger scale, I argue that it is too early for Halal to spread and be accepted by the society until the core problem of the multicultural society is resolved.

3.3 Halal Boom and its Effect on the Japanese Tourism Industry

One of the signs of the Halal boom in Japan is the emergence of services where the term Halal is being used to attract Muslim customers. The Halal boom has led not only local governments but also the tourist agencies to start providing. For instance, one local government institution, the Kyoto Tourism Federation, has held Halal seminars with Muslim hospitality (*Omotenashi Mirai Juku*) as the topic. The seminars were held every month throughout 2015 to provide understanding about Halal and Islamic tourism to people who worked in the tourism industry such as hotel managers, restaurant owners and other businesspeople.

Moreover, today we can see some tourist agencies offering Halal packages for their customers, but the number is not yet booming like Halal restaurants. One of the tourist agencies—known as the first Halal tourist agency in Japan—is Miyako International Tourists. Miyako was an ordinary tourism company when it was founded in 1989. Halal tourism was first introduced soon after the president director, Matsui Hideshi, who is also the vice chairperson of the Japan Halal Association, converted to Islam in 2011 (Matsui, 2015, p. 193). Before adopting Muslim tourism as their company tour concept, this company only handled domestic tourist destinations such as *onsen* (hot spring) and group travel to Asian countries. However, in 2011, Matsui initiated a new innovation to provide Muslim friendly

services. This innovation was welcomed by his Muslim guests, who were mainly coming from Southeast Asia. Matsui posits that, from the 13.4 million tourists that were recorded as visiting Japan in 2014, tourists from Southeast Asia accounted for the largest portion. He also mentions that tourism from Islamic countries is increasing steadily. In order to give Muslims travelling in Japan a feeling of security, his company focuses on Muslim tourism (Matsui, 2015, p. 195). To succeed in his mission, Miyako International employs four Muslim staff from Japan and other nationals who specialize in handling Muslim guests.

Furthermore, Matsui says that there are two important elements in providing guests with authentic Halal tourism. These two elements are food and prayer spaces (Matsui, 2015, p. 196). To be able to provide tourism in Japan while obeying Islamic precepts, some preparations are primary requirements, such as providing and reserving Halal foods for the guests; displaying the *qibla* sign (the sacred building at Mecca to which Muslims turn at prayer) in every hotel room; and providing worship mats. A Muslim guide who has a good understanding of Halal and Islam is another serious consideration when opening a Halal tourism business.

I participated in a Halal tour, where my role was to accompany Malaysian guests from Osaka to Kobe on 15 September 2015 to learn about the Halal tourism industry more deeply and understand the problems and issues arising when providing guests in Japan with Halal tourism. From my journey, I can say that the guests were very concerned about the food they were going to eat and constantly asked if the food was really Halal or not. It is the obligation of the guide in charge to check the ingredients on the food and choose Muslim friendly restaurants for their customers. For the lunch, the guide reserved a Muslim friendly restaurant that is found easily in the food courts around Kobe. The availability of Halal and Muslim friendly restaurants is an indication that the demand for Halal is gradually increasing.

Nevertheless, based on my second experience as a tourist guide and interpreter from 26 October to 30 October 2015 in the Chubu area—in which the number of inbound tourists from Southeast Asian countries is relatively small—I found that of the ten restaurants we visited in five days, only two served meals for Muslims and/or any other religions. It is a fact that the spread of Halal and Muslim friendly in Japan is not yet countrywide. The tourist

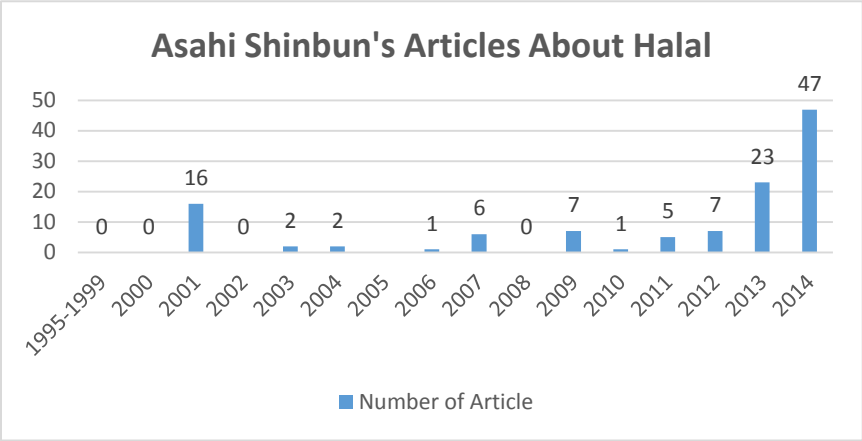
guide had to ensure that a Halal lunch had been prepared before the journey began. From this, I can assume that although Muslim friendly tourism is developing in Japan, the dissemination of Muslim values is limited to particular areas where Muslim tourists are seen in considerable numbers.

3.3.1 Increase in Media Discussion of Halal

The media play a prominent role in the spread of Halal in Japan. The media are employed to know how widely the issue of Halal has been discussed in Japan and how Halal has influenced the Japanese tourism industry. After the Halal boom began, the topic of Halal became a hot issue across many media. For instance, there are 1,140,000 results on a Google search using the key words “Halal Japan”. This number is comparatively small when compared to Japanese sources. The search results with the keyword “ハラール日本 (*hararu nihon*) only shows 452,000 cases. This might be an indication that use of the term Halal in Japanese media is lower compared to media discussing Halal in Japan in the English language.

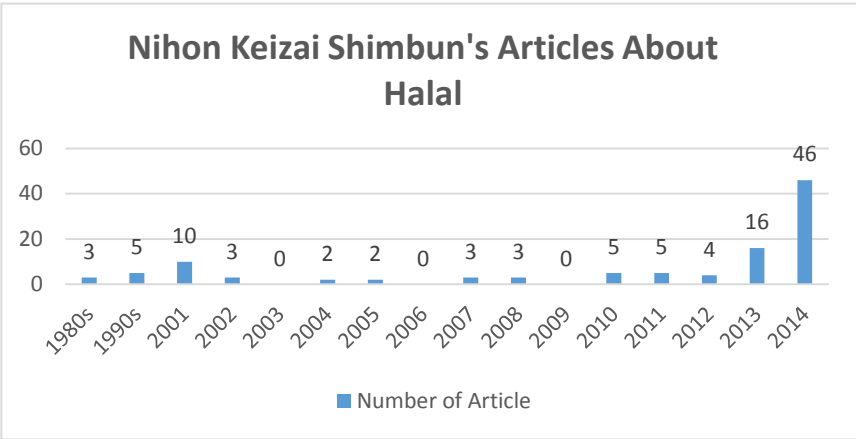
Furthermore, in order to establish the significance of the dissemination of Halal in Japan, Numajiri (2015) and Kawabata (2015) say that discussion of Halal discussed in the Japanese media has increased year by year. Numajiri (2015) focuses on articles on Asahi Shimbun from 1995 to 2014, while Kawabata (2015) focuses on Nihon Keizai Shimbun from the 1980s up to 2014. Their researches share a common result: the Halal issue first came to the surface in 2001. This issue emerged due to the Ajinomoto incident in which a Japanese food company in Indonesia was accused of using pork derivatives in its products, which led to an international issue. After 2001, the issue of Halal did not show any significant improvement until 2012 (See Graphs 5 and 6). From the graphs below, it can be seen that Halal began to be discussed by Japanese media more intensely from 2013. This was the same year that the abolishment of the visa regulation for some Southeast Asian countries came into effect. From then on, the Halal issue in the media focused mainly on tourism and the food industry. Therefore, it is obvious that the exemption of visa regulation for Southeast Asian countries played a prominent role in the Halal boom phenomenon.

Graph 5



Source: Numajiri (2015)

Graph 6



Source: Kawabata (2015)

3.3.1.1 Halal Media Japan

In addition to the general media, in January 2014, Halal Media Japan—the first Japanese media dedicated to Halal issues in Japan—was launched. Halal Media Japan was founded by non-Japanese Muslims who were interested in the development of the Halal tourist industry in Japan. They see Halal as an opportunity to be a pioneer in Japanese Halal business. The contribution of Japan Halal Media is important both for the Japanese Halal industry and for Muslim visitors, as this medium gathers information about mosques, prayer spaces, restaurants and events about Halal in Japan that is accessible through the internet and mobile applications. In 2015 and 2016, Japan Halal Media launched Halal Maps to make it easier for Muslim tourists to find Halal stores and restaurants. Halal Media Japan also actively posts Halal and Muslim friendly information on its Facebook page called “Halal

Media Japan Fan Page”. This page has gathered more than 100,000 likes. Also, a public group named Muslim Friendly Information in Japan has gathered more than 35,000 members as of April 2016. Further to the pioneering of media specializing in Halal in Japan, this medium also plays a prominent role in Halal Expo Japan, the biggest Halal food fair in Japan, and the Halal Fair Japan, which is held every year.

3.3.1.2 Other Media

Other media well known among travellers—such as Lonely Traveller and Tsunagu Japan—also provide information about Halal tourism in their articles. In August 2015, I had the chance to visit Shobunsha, a prominent tourism magazine company which is known for its map making for tourism purposes and tourism magazines. During my visit to the company, they mentioned that Halal tourism would become their new regular topic for Muslim visitors, which required them to employ someone who was knowledgeable not only about Halal but also about Japanese culture, Southeast Asian culture, and languages. The company aims to provide information about Japanese tourism, including Halal, posted in the Indonesian language on the Facebook group, DiGJAPAN Indonesia.

Based on this evidence, a conclusion can therefore be drawn that the media play a very prominent role in the dissemination of the Halal industry in Japan. The increasing number of Japanese local media is evidence that the Halal issue has become widely discussed and an interesting topic within the Japanese tourism industry.

3.3.2 The Spread of Halal Stores and Muslim Friendly Restaurants

In order to understand how Halal restaurants have spread throughout Japan, information has been collected from different media. According to data from Halal Media Japan (www.halalmedia.jp, 21 April 2016), in Tokyo alone there are more than 300 Halal restaurants using the Halal concept. There are also 33 Halal restaurants in Osaka and in other cities. However, it is unclear whether all of these restaurants can really be categorized as Halal, because Halal Media Japan does not conduct individual inspections to verify that a restaurant is genuinely Halal. During my internship, I had the opportunity to conduct an inspection of Halal restaurants in Osaka based on previous data from Halal Media Japan. The results showed that only two out of fifteen restaurants fulfilled the qualification as a Halal restaurant according to JHA’s Halal standard. The rest were categorized as Muslim friendly

restaurants rather than Halal restaurants. Therefore I can suggest that genuine Halal restaurants that are 'safe' for Muslims are still very limited in number, although restaurants with the Halal concept are mushrooming.

3.4 Problems Related to Halal in Japan

The spreading of Halal in Japan is like a two-edged sword. On the one hand, the mushrooming of Halal in Japan benefits both Muslims in Japan and Japanese companies eager to start a Halal business. However, on the other hand, the growth of Halal in Japan is unstable and there are many issues that need to be resolved before Japan can move forward to a higher level where Halal is widely accepted by Japanese society, Muslim residents and Muslim tourists. I noted that there are several factors that have become issues in the spread of Halal in Japan. Firstly, there is the fake Halal mark that is used to attract Muslim customers. This is related to the low Halal standard in Japan compared to other countries. In addition, the Halal slaughtering issue has become an international debate. Furthermore, there are currently movements and even organizations that aim to ban and boycott Halal. Here, I will discuss the problems related to the spread of Halal in Japan.

3.4.1 Inauthentic Halal Mark (Fake Label)

One of main problems in the spread of Halal in Japan is fake Halal certification and the inauthentic Halal mark. The Halal certification and Halal mark should only be issued by an authorized organization in a country, such as Halal certification bodies or local mosques appointed to issue Halal certification by examining the products or restaurants.

Nevertheless, the situation in Japan today allows people to create their own Halal certification bodies because there are no regulations governing Halal. It is likely that the authenticity of Halal products produced by some Japanese manufacturers is uncertain. Frankly speaking, customers can never actually know whether or not the products is genuinely Halal because there is currently no control system of the Halal certification process, including how and why the mark is issued to a company and how the company maintains its product to sustain Halal after obtaining the certification (Komura, 2015, p. 87). This condition gives the retailer or consumers no option but to trust the producer or dealer of the product (Komura, 2015, p. 87).

Furthermore, since the Halal mark has become a significant tool to attract more customers, it sometimes abused by companies as a shortcut to attract Muslim consumers more easily. According to Kaori Nusantara, the Halal mark is used by Japanese industry to reap economic benefits (Kaori Nusantara, 6 May 2015). The CEO of the Halal Japan Business Association, Tomohiro Sakuma, says that the Japanese businesses have misunderstood the Halal mark as a means to bring in the cash, as they think that Muslims will simply purchase their products if the Halal mark is printed on the package (Medium, 7 Oct 2015). The officer of Tokyo Camii Mosque and Turkish Culture Centre, Shimoyama Shigeru, contends that this kind of action is very dangerous because it is likely to spread misconception in Japan not only about Halal but about Islam in general (Kaori Nusantara, 7 May 2015). Halal is a very delicate issue that could escalate into an international issue if the use of Halal mark is being abused by some companies that want to gain profit from it. In fact, there is a misconception among Japanese businesspeople about the Halal mark. They have misunderstood that with by obtaining Halal certification, or printing the Halal mark on their products, Muslims will simply purchase their products (Komura, 2015, p. 87); however, the reputation of the company is potentially very vulnerable if they put on a fake Halal mark. Given the example of the Ajinomoto incident in Indonesia, it can be said that faking the Halal standard will create a serious international problem. However, in Japan, Halal is relatively new and the rules about Halal need to be disseminated to give an understanding about what Halal really is, and what is allowed and not allowed when doing Halal business.

Moreover, issuance of the Halal mark and Halal certifications is also abused by some certification bodies (Tribun News, 2 May 2015). Due to the lack of knowledge of Japanese companies, these certification bodies—mainly foreign certification bodies based in Japan—deceive the companies into purchasing the Halal mark for products where it is not necessary to obtain a Halal mark—such as water for cooking, and other materials such as onions—that have put a huge burden on production costs for Halal food (Tribun News, 2 May 2015). This happened because of the ignorance of Halal of Japanese businesses regarding Halal certification. This misconception revolves around the Halal mark as a strong tool to attract Muslim consumers, even though the products, and the act of deceiving Japanese businesspersons by some Halal certification bodies, indicates that knowledge of Halal in

Japan is still very limited. Therefore, it will take more time for Japanese industry to grasp the concept of Halal and expand their Halal businesses.

3.4.2 Different Standards of Certification

In the previous chapter, we have discussed the emergence of Halal certification bodies in Japan as one aspect that has triggered the Halal boom. It has become important for Japanese industries to obtain Halal certification to enter Muslim markets. Halal procedures in most Halal certifications in Japan are adopted from other Halal certification bodies from various Islamic countries in the world. Yasuda Shin mentions that there is not currently a unified regulation that controls these different Halal standards in Japan, which leads to confusion among Muslims (Yasuda, 2014, p. 52). Furthermore, Sasaki supports Yasuda's idea by stating there is currently no fixed Halal standard and the cost of obtaining the certification varies from one certification body to another (Sasaki, 2014, p. 82). Halal certification issued in Japan is mainly for Halal businesses producing goods for inbound (domestic) demand, but a different certification is required to be able to export Japanese products to other Islamic countries. In other words, Halal certification in Japan is only valid within Japan for the purposes of inbound Muslims' consumption (Sasaki, 2014, p. 83). For instance, products certified by the Japan Halal Association are valid for consumption within Japan, but are not appropriate in other countries. This indicates that the Halal certification standard in Japan is below the standard in other countries. Another fact demonstrating that Halal certification in Japan is low is that Halal meat in Japan is imported from Australia (beef) and Brazil (chicken) (Komura, 2015, p. 99). There is currently no effort by Japanese enterprises to certify their own Halal beef (wagyu) products for export purposes. Furthermore, the authenticity of Halal wagyu is doubted by some customers in Islamic countries. For instance, the Saga prefecture held a food fair promoting their Japanese beef (wagyu) to UAE citizens. Nevertheless, the Halal certification of the Japanese beef was unclear. Because of this, Japan was strongly criticized by the event organizer of the food fair in the UAE (Komura, 2015, p. 99). This is evidence that different Halal standards within Japan have caused confusion and a problem not only among Muslim tourists and Muslim residents in Japan, but also in the wider international community.

To overcome this issue, efforts are currently being made by the Japanese government to learn more about Halal standards to overcome the gap between the Halal standard in Japan

and abroad. Director of the Economic Policy Division at Japan's Ministry of Foreign Affairs, Tetsuya Otsuru, said that it is necessary to develop the Japanese certification system by learning from Brunei (The Brunei Times, 10 Feb 2016). Nevertheless, it is too soon to predict that Japan will have a Halal organization in which the government authorizes certification. The concept of Halal itself needs to be accepted by Japanese society at every level.

3.4.3 Local Halal and Muslim Friendly Concepts

Besides the different Halal certification standards, there are another ambiguous terms used within Halal tourism business in Japan: local Halal and Muslim friendly. Local Halal is the term used for Halal certified products issued within Japan. As explained before, Halal certification in Japan is of a lower standard than that in Islamic countries. What makes the difference between regular Halal certification and local Halal certification is that local Halal authorizes Halal guidelines in Japan with various limitations, such as transportation, logistics, etc. In other words, the food is Halal but the treatment after the production does not have the same strict control as regular Halal. Similarly, the term "Muslim friendly restaurant" is common in Japan. Some restaurants tend to use the term "Halal friendly" to attract Muslims instead of using the term Halal. "Muslim friendly" does not mean that the food is authentically Halal: it means that the food does not contain any Haram substances such as pork and alcohol. However, the meat itself is not treated as Halal. In restaurants that use the term Muslim friendly, alcoholic beverages can still be seen. Based on my interview with a group of Malaysian tourists, using the term "local Halal" and "Muslim friendly" can cause confusion. They said that they would leave immediately if they saw alcohol being sold in the restaurant. However, in another interview with Indonesian guests, they said that the Muslim friendly concept is very helpful, so they can avoid eating something unlawful, or Haram. Based on this evidence, we can therefore suggest that Halal is really based on personal choice and the definition of Halal in every country is still unclear. We can say that even in a Muslim majority country, Halal could be unacceptable if the certification is not the same as other Muslim countries with stricter Halal standards.

3.4.4 Halal Slaughtering Issue

The slaughtering process without prior stunning, like Halal for Muslims and Kosher for Jews, has triggered international debates among people and scholars because such slaughtering is

regarded as animal cruelty. In Germany, slaughtering animals without prior stunning for religious purposes is called Schächten. According to David Smith in his article entitled “Cruelty of the Worst Kind: Religious Slaughter, Xenophobia, and the German Greens”, the practice of Schächten, including Halal for Islam and Kosher for Judaism, was prohibited in 1995 (Smith, 2007, p. 89). However, seven years later, the ban on Halal and Kosher was removed under the regulation of the Federal Constitutional Court’s right to the freedom of religious expression and choice of occupation. This regulation allows Germany’s Muslims—or at least those who have the obligation to consume Halal—to continue the practice of slaughtering without prior stunning (Smith, 2007, p. 89)

In contrast with Germany, Denmark has since February 2014 prohibited the slaughter of animals without prior stunning (Time, 28 July 2015). The government enacted the regulation, making it obligatory to stun animals before killing them. Danish Minister of Agriculture and Food, Dan Jørgensen, says that “Animal rights come before religion” (Time, 28 July 2015).

In Japan, on the other hand, the Halal slaughtering process is neither prohibited nor allowed by the government, since there is no standard regulation by the authorities. The process of slaughtering continues; however, according to a Japanese article, Hope for Animals, Hokkaido is planning to follow Denmark by banning the slaughtering process without prior stunning (Hope for Animals, 4 Oct 2015). Although Halal slaughtering regulations are unclear in Japan, from the regulations released by the US State Department's evaluation of Japan in its [2012 International Religious Freedom Report](#), we can suggest that Japan considers Halal as a freedom of religion:

The [Japanese] constitution provides for freedom of religion, and other laws and policies contributed to the generally free practice of religion. The government generally respected religious freedom in practice. There was no change in the status of respect for religious freedom by the government during the reporting period. (US Department of State, 2012, pp. 1–5).

However, we must also consider that Halal varies according to the conditions in every country, which also leads to different certification standards, as discussed above. Among 57 Muslim countries in the world, there are some countries that allow prior stunning before slaughtering and the meat is still regarded as Halal. For instance, when Japan exports meats to Malaysia and Indonesia, the slaughtering house usually makes the animal unconscious

before the slaughtering process, while prior stunning is not applied to animals whose meats are exported to Arabic countries. In Japan, it is negotiable to have the animal slaughtered with prior stunning even if the company or municipality demands the animal is slaughtered without prior stunning (Hope for Animals, 4 Oct 2015).

3.4.5 Anti-Halal Movement

There are currently movements such as Reclaim Australia, Boycott Halal and Halal Choices that are strictly against Halal, levelling the accusation that Halal certification has been used to fund terrorism (Point Magazine, Dec 2014). In Australia, for instance, some companies have dropped their Halal certification and follow the anti-Halal lobby, in spite of food export opportunities and the domestic market that Halal certification opens up for Australian businesses (Point Magazine, May 2015). David Smith argues that “the arguments against the practice sometimes contained racist overtones and xenophobic rhetoric (Smith, 2007, p. 89).

In Japan, on the other hand, the anti-Halal movement does not have a big influence either in society or the business world. There is currently a movement named Boycott Halal in Japan on Facebook, where the number of likes has reached more than 1,500 as of April 2016. On its page, this group gives information about every Halal product in Japan, suggesting that its followers boycott Halal certified products in Japan. However, after checking where this group is based, I found that this group is part of Boycott Halal and was created without any support from the Japanese government, society or companies. Therefore, this group does not represent the Japanese anti-Halal movement.

In contrast with the anti-Halal movement, Japanese people and companies in general are very welcoming of the development of Halal in Japan. There are currently activities that introduce the Halal concept to Japanese community and companies in order to give an understanding and avoid misconceptions about Halal. For instance, the Japan Halal Association held Halal seminars with the purpose of giving knowledge of Halal to Japanese companies and society. During my internship with the Japan Halal Association, there was a Halal seminar held in Shoin Senior High School. A total of 76 students participated in this seminar. When they were asked to give their opinion about the seminar, 47 per cent said that the seminar was very useful, 44 per cent said it was useful, and nine per cent responded that it was a little bit useful. In addition, Halal seminars for Japanese companies were also

held on 16–17 September 2015. Thirty-one participants attended the seminars. According to the survey, 77 per cent found the seminars very useful and 22 per cent found them useful. Tests about Halal were also given to the participants at the end of the seminars, and 98 per cent of the participants passed the Halal examination.

Based on this fact, I can conclude that the anti-Halal movements do not affect Japanese companies and Japanese society in general, because seminars are actively given to educate and inform them. It is also the evident that Japanese society and Japanese enterprises are becoming more aware and interested in Halal, looking at the number of seminar participants and the number who passed the examination conducted by the Japan Halal Association.

CHAPTER 4: CONCLUSION

The study set out to explore the historical development of Halal in Japan and has identified the issues and problems associated with the spread of Halal following the Halal boom mentioned by Masayuki Numajiri in the essay entitled “A Religious Study of Halal Boom in Japan : Intercultural Understandings Brought by the Religious Taboo”. The study also sought to know whether Halal has a significant effect in forming a multicultural society in Japan. Based on my study, the development of Halal in Japanese society can be considered as follows.

It can be confirmed that Halal initially emerged at the same time as the Japanese economic bubble of the 1980s, but at this stage, the Halal issue was minor and remained unheard. Subsequently, it can also be said that the Halal boom phenomenon in Japan has played a prominent role in giving Japanese business a unique new opportunity in the middle of economic recession and with an ageing population. Southeast Asian countries are key to the improvement of the Japanese economy, as the number of inbound tourists has increased significantly in the past few years following the visa relaxation and exemption for Southeast Asian nationals. Among these countries, Indonesia and Malaysia—known as the Asian countries with the highest population of Muslims— have become important counterparts for both Japanese tourism and the food industry. In fact, the increase in inbound tourists from these countries has triggered the engagement of many businesspeople in the Halal industry, such as restaurants, Halal groceries and tourist agencies handling Halal tours. Moreover, as Halal has grown widely in Japan, the Japanese media have also begun to discuss Halal in their articles. Prominent evidence of the development of Halal in Japan is marked by the launching of Halal Media Japan, owned and administered by non-Muslim Japanese and aimed at giving information on recent issues related to Halal, as well as providing information to Muslim tourists and Muslim residents in Japan about the location of prayer rooms and Halal restaurants throughout Japan. Therefore it can be concluded that the role of Halal in Japan after the Halal boom phenomenon is very significant in Japanese society and industry, as well as benefitting Muslim tourists and Muslims resident in Japan.

However, it is unclear whether Halal can survive in Japan, as a number of impediments emerged after the Halal boom phenomenon. Problems related to certification and production processes—such as the inauthentic Halal mark (fake mark), different standards of certification, misunderstanding by Muslim customers of the concepts of local Halal and Muslim friendly—are prominent problems that have caught the attention of both Japanese businesses and international inbound tourists. These problems have occurred because of the lack of understanding of Halal by Japanese businesses. Another problem related to social movements, such as those surrounding the Halal slaughtering issue and the anti-Halal movement, are preventing the wider spread of Halal in Japan. However, based on the evidence, I found that there is only one area—Hokkaido—which plans to follow the Danish model by enacting the regulation of stunning animals prior to slaughtering, but this is not yet confirmed and I doubt it will be imposed in Hokkaido as it is one of the most famous tourist destinations in Japan where many tourists, including Muslim tourists, visit. However, since every Muslim has their own level of strictness and it varies further based on nationalities, it could be suggested that the problem of Halal in Japan will not necessarily affect the number of Muslims visiting the country.

Besides the business chances created followed the Halal boom phenomenon, from the social aspect it can also be confirmed that Halal customs practised by Muslims are in contrast with Japanese culture in general. This limits some Muslims from socialising and participating in some Japanese customs such as *Nomikai*. There is a strategy called defensive dining, as explained by Nasir and Pereira (2008), which contends that Muslims can take part in social activities as long as Halal certified food is provided. This marks the significance of the existence of Halal restaurants and Muslim friendly restaurants as a tool to unify local Japanese people and Muslim immigrants, as well as creating a harmonious multicultural society within Japan. Nevertheless, as anti-immigration movements and denial towards immigrants remains a major issue, I argue that defensive dining in Japan can succeed only if the core problem of the multicultural society in Japan is first resolved.

Since the main problems of Halal in Japan involve the Halal mark and certification, future research on the role of a Japanese Halal certification body in the development of the

Japanese Halal industry and the social effect on Muslim residents in Japan following the increase in Halal businesses are recommended.

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APPENDICES

平成 27 年度
「新・観光おもてなし未来塾」のご案内

公益社団法人 京都府観光連盟では、昨年度に引き続き今年度も「新・観光おもてなし未来塾」を開催します。
 当塾では、京都府内の宿泊施設等の観光産業従事者を対象とした研修を開催し、観光客をお迎えするためのおもてなしの向上をはじめ、海外観光客に対する受入態勢の強化などの環境整備等を図ることにより、観光関連企業等の売上拡大につなげるとともに、最終的に観光産業従事者の処遇改善を目指します。
 研修は、東南アジアを中心としたハラール食に特化した「おもてなしセミナー」「調理（試食）セミナー」の2セミナー（全6回）を開催しますのでご案内します。

平成 27 年度「新・観光おもてなし未来塾」<全6回>

会場 京都タワーホテル（8階）
（京都市下京区丸太町七高下ル深堀小路町 721-1 TEL.075-361-3212）
 京の食文化ミュージアム・あじわい館（調理実習室、試食室）
（京都市下京区中堂寺南町 130 番地 京都商業センタービル 3階 TEL.075-321-8680）

期間 平成 27 年 8 月 20 日（木）～ 10 月 1 日（木）

	日程・講座	時間	カリキュラム	講師
1	8月20日（木） 京都タワーホテル 8階 複合の館	13:30～13:50	開講式	
		13:50～16:30	おもてなし 東南アジアの文化の違いによるおもてなし（挨拶、礼儀作法） イスラームの考えはひとつ、ムスリムは多様。宗教と文化も別物です。お話ししますが、障がいを考慮して紹介します。	日本ハラール協会 理事長 レモン 史規
2	8月27日（木） あじわい館	14:00～17:00	調理・試食 一般的なハラール料理 ハラールと日本料理について、日本食のプロが紹介します。	大阪府日本調理師技能士会 会長 室田 大祐
3	9月3日（木） あじわい館	14:00～17:00	調理・試食 京都菜を基にしたハラール和食 京都料理を中心に、京都府を挙げてハラールな食事を提供する機会をこ紹介します。	料理研究家 田中 愛子
4	9月17日（木） あじわい館	14:00～17:00	調理・試食 デザート、甘味のハラール料理 和洋が調和されたスイーツをご紹介します。	料理研究家 中島 涼子
5	9月24日（木） 京都タワーホテル	13:30～16:30	おもてなし 国際観光ホテルになるには、ムスリム・インバウンド・マーケット 旅行のプロが動向や事例を挙げて、ムスリムインバウンドについてご紹介します。	（株）JTB コーポレートセールス 営業企画部長 石毛 照栄
6	10月1日（木） 京都タワーホテル	13:30～16:10	おもてなし おもてなし実務例 ムスリムの受け入れを現在実施されているホテルや飲食店の方々が、現状の工夫などを紹介します。	ホテル日航奈良 フロント支配人 東田 憲昭
		16:10～16:30	閉講式	

対象 観光に関わる事業所に所属されている方
 （原則全講座受講できる方）
 ※京都府内に勤務されている方に限ります。
 裏面の◆印をご参照ください

定員 30名程度 ※先着順

募集期間 平成 27 年 7 月 13 日（月）～ 8 月 13 日（木）【必着】

受講料 無料

受講修了者には「修了証」を授与します。

※日程・カリキュラム・講師等については、変更になる場合もありますので、あらかじめご了承願います。

主催 公益社団法人 京都府観光連盟



特定非営利活動法人
日本ハラル協会
NPO Japan Halal Association

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NPO法人 日本ハラール協会
NPO Japan Halal Association

ご案内

受講者各位

前略

皆様方におかれましてはますますご活躍のこととお慶び申し上げます。
また平素は当協会の運営に御協力を賜り御礼申し上げます。

さて、さる9月16日、17日の両日におきまして当協会が実施致しました「ハラール管理者講習」にご参加いただきありがとうございました。
つきましては、講習の際に実施致しました修了試験におきまして、貴殿が所定の成績を修められましたので、ここに講習修了証明書を発行し、送付させていただきます。修了試験問題の内容や採点・合否に関する質問には一切お答えできませんのでご了承ください。

なお、ハラール管理者としての資格有効期間は3年間です。ハラール製品を製造、加工、販売する企業や施設にて、ハラール認証を取得する際の条件として本資格を使用される場合、有効期間の終了前に更新の手続きが必要ですのでご注意ください。更新時の講習などにつきましては、あらためて当協会より皆様の連絡先にご案内申し上げます。

今後皆様が、各職場、現場にてハラール管理者としての使命を、誠意をもって実践されますことを心よりお願い申し上げ、あわせて皆様が益々ご発展されますことをご祈念申し上げます。

草々

平成27年10月吉日

NPO 日本ハラール協会
理事長 レモン 史視

ハラール管理者講習修了証明書

修了書番号：第 2015-OSA-K804 号

氏名：ヨザ アーマド アディダヤ

NPO 日本ハラール協会の実施するハラール管理者
講習の課程を修了したことを証明する。

修了年月日： 2015年9月17日

有効期限： 2018年9月16日

平成 27 年 10 月 5 日

NPO 法人日本ハラール協会

理事長 レモン 史視





日付：2014年12月12日

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インターンシップ受入決定通知書

2014年11月11日付けで申し込みがありましたインターンシップについて、下記のとおり決定しました。

記

受入決定者

ヨザ・アーマド・アディダヤ (Yoza Achmad Adidaya) 氏

研修概要

1. 研修期間

2015年8月17日から2015年11月16日 (91日間)

2. 研修時の作業時間

月曜日から金曜日 (9:00~18:00)

3. 研修作業内容

① ハラールレストラン調査

② 日本における正しいハラールの普及についての補助作業 等

4. 担当者

ヤスミーン 濱口 結花

以上

OSAKA HALAL RESTAURANT INSPECTION LIST
NPO JAPAN HALAL ASSOCIATION

As of 9 October 2015

NO	Restaurant Name	Inspection Date	Name of Owner	Address	Phone Number	Food Type	No Pork	No Alcohol	Muslim Owner	Halal Meat	Halal Certificate	Details
1	Sawa Restaurant	30 Sept 2015	HAJJI ABDUL	Osaka 4-13-31 Minohyodogawa-ku Osaka City	+81 90 2013 6403	Pakistani	0	0	0	0	0	X
2	Osaka Hotel Restaurant	30 Sept 2015	ABBASU RYALD MICHIMOO	Osaka 4-13-2, Minohyodogawa-ku Osaka City	+81 6 6413 9786	Pakistani	0	0	0	0	0	0
3	CAFÉ Bismillah	6 Sept 2015	ANDHE WIRYONO	4F Kishi's Shinsaibashi Chuo-Ku, Osaka 542-0083	+81 6 6484 7483	Indonesian	0	X	0	0	0	X
4	Aarna Restaurant	34 Sept 2015	RIJAL KESYAB	3F Hirano Baha 2-3-32 Hirano-Ku Osaka City	+81 6 4302 0012	Indian	X	0	X	0	0	X Pork is segregated
5	Ally's Kitchen	25 Sept 2015	AU ZAUQ	Osaka City, Chuo-ku, Shinsaibashi 5qj 1-10-12 B1	+81 6 4708 5745	Arabic & Japanese	0	X	0	0	0	X did not get permission for kitchen inspection
6	The Udon	29 Sept 2015	HOJIMOTO TETSUYA	Passenger Terminal Building 2F, 1 Naka, Sumbi-Kita, Tqhi-Chou, Senri-Gun, Osaka 569-0011	+817 2 456 6515	Japanese Udon	0	X	X	A	0	0 there is emulifer (animal derivative) substance printed on Terapua flour (halabi)
7	Sageen Restaurant	2 Oct 2015	LAI BHAHAULI THANA	Bareilly 5th Torokawa 2-9-20 3F	+817 2641 5644	India / Nepali	0	X	X	0	0	X
8	Karubis	5 Oct 2015	SAJIN MEHMET	2-5-9 Namburida Naniwa-ku Osaka Osaka	+816 6644 7522	Turkish	0	X	0	0	0	X
9	Konak	5 Oct 2015	RIZA ALKOC	1-11-1 Minamihori Nishi-ku Osaka Osaka	+816 6334 7277	Turkish	0	X	0	0	0	X
10	Rajoa Indonesian Restaurant	8 Oct 2015	MUSKALIN	531-0071 Osaka Prefecture, Osaka, Kita Ward, Nakatsu, 1-9-11,	+81663765818	Indonesian	0	X	0	0	0	X
11	Mergam	13 Oct 2015	JAMILA URAYIN	542-0001 Osaka-ku Chuo-ku Densetsu 2-2-8	+81662118288 +81909705819	Uyghur	0	X	0	0	0	X
12	Nawar	13 Oct 2015	HAGGAN GILIK	Osaka-ku Chuo-ku Higashi Shinsaibashi 1-56-13 Mizumurodoku 3F	+81662820000	Turkish	0	X	0	0	0	X
13	Pyramid Restaurant	15 Oct 2015	RAADU AY EL-SAYED	6-5-1 Kita Ward, Osaka, Osaka Prefecture 531-0071	+816654661244	Egypt	0	0	0	0	0	X
14	Hider Restaurant	15 Oct 2015		550-0014 Osaka Prefecture, Osaka, Nishi Ward, Kita Honn 1-12-14	+81665388830	Turkish	0	X	0	0	0	X