

CHAPTER III

THE DEVELOPMENT OF HALAL TOURISM INDUSTRY IN JAPAN

After the previous chapter has explained the general description of tourism in Japan and its policies, now in this chapter the author will explain the halal tourism developments starting from the history of the entry of Islam to Japan, the definition of concept halal and also the concept of halal tourism, the inbound and outbound factor, and the problem that related in its halal development.

A. The Development of Islam in Japan

In the beginning, Japan began to recognize Islam with the trading activities. Since the beginning of Japan, many foreigners from various Muslim countries began to arrive in Japan. Islam began to exist in Japan since the time when the first majority of Muslims who came to Japan were Malay sailors who served Dutch ships or British ships where ethnic Japanese themselves began to convert to Islam in the early 20th century. Here, the following were the developments in Islam before and after World War II and the current development of Islam.

1. The Development of Islam before World War II

In 1877, Islam first entered Japan almost simultaneously with the presence of Christianity from western countries to the country. More precisely when the Ottoman Empire still existed. In 1890, Sultan Abdul Hamid II, who ruled Turkey in the era 1876-1909, ordered Admiral Uthman Pasha to make an official visit to Japan. After Uthman Pasha finished meeting with the Emperor of Japan, he and six hundred of his men

prepared to go home even though the weather was not supportive by using the Al Togrul ship. Not far away the ship had sailed, a huge storm hit, leaving more than 550 crew members dead including the captain. Knowing the incident, the Japanese government also sent aid by bringing two ships to bring the survivors to return to Istanbul. On the way to Istanbul, a young Japanese journalist named Shotaro Noda or commonly known as Torajiro Yamada also took part in the trip where he was a person who also provided assistance to the families of those who died by collecting money from Japanese society.

After arriving in Istanbul and handing over donations, Shotaro met with Sultan Abdul Hamid who then asked him to stay in Istanbul and teach Japanese to his officials. This was immediately approved by Shotaro and during his stay in Istanbul, he became acquainted with one of the Muslims named Abdullah Guillaume who came from Liverpool, England. Abdullah was the one who introduced Shotaro with Islam a lot so Shotaro decided to embrace Islam and chose to be named Abdul Halim Noda, there was also one who called him Abdul Khalil who was believed by the world as the first Japanese to be Muslim. Then in 1953, the first Islamic organization in Japan emerged, the Japan Muslim Association (JMA) where the organization was run under the leadership of Sadiq Imaizumi with a membership of 65 people (Nurjamal, 2018).

2. The Development of Islam after World War II

After World War II, the development of Islam in Japan began rapidly and reached its heyday because at that time soldiers serving in other countries embraced Islam and later

established organizations and spread Islam to the wider community. In addition, one of the causes of the rapid development of Islam in Japan is the concern of Japan which turned to an oil-producing country, namely Saudi Arabia when the oil crisis in 1973 occurred (Halal in Japan, 2018).

The development of Islam in Japan also showed an increase after the events of September 11, 2001, and the end of the gulf war with the capture of Iraq by American forces. Today, the development of Islam reaches its peak because almost every day mosques in Japan are never empty of visits by Japanese who want to convert to Islam, which is around 50 people per day. Whereas according to Dr. Zakaria Ziyad, head of the Muslim Institution in Japan, revealed that over time, about 10 people per day were Japanese citizens who converted to Islam. In addition, the Islamic Center in the Japanese capital, Tokyo, is pioneering the establishment of the first Islamic school in Japan (Alhafid, 2016).

3. The Current Development of Islam

As it is known that over time, the Muslim population in Japan is growing because of a large number of Japanese people who converted to Islam. The biggest developments in the history of the presence of Islam in Japan began in the mid-80s and early 90s because of the visa release program introduced by the Japanese government to address aging labor and labor shortages (Halal in Japan, 2018).

Most Muslims in Japan are migrants of various professions such as students, business workers, apprentice workers, and embassy staff and their families from Indonesia, Pakistan, Bangladesh, India, Sri Lanka, Iran, Afghanistan,

Africa, Turkey, and the Arab world greatly increased. They all came to Japan to make a living so they lived and spread in various places in Japan generally in big cities like Tokyo, Nagoya, Osaka, Hiroshima, Kobe, Hamamatsu or Hokkaido. The scattered emigrants then built prayers room or mosque, a halal food restaurant, and shops that provided halal-based equipment. In 1990, Japan was estimated to have a Muslim population of 118,000 with around 10 percent of that number being Japanese. According to Prof. Dr. Salih Mahdi S. Al Samarrai, Chair of the Japan Islamic Center estimates that in 2009, the Japanese Muslim population is estimated to be around 100,000 or even more, and non-Japanese Muslims at 300,000 or more. Whereas, in 2010, Japan was home to a population that grew around 185,000 Muslim migrants (Samarrai, 2009).

The increasing number of Muslims in Japan, the Japanese government continues to improve to become a country that is friendly to Muslim tourists. International airports in Japan have provided facilities and prayer rooms. The city of Kyoto also plans to become a city that is friendly to Muslims. After the visa release in July 2013, the number of Muslim visitors from Malaysia to Japan increased and encouraged the government in Kyoto to look for ways to meet their needs. The Kyoto Muslim Association, which was founded in 1987, seeks that Muslims can visit mosques and worship in them, provide rooms with Qibla direction instructions, and also provide information regarding halal food places in Kyoto. In addition, the Japanese government also began to provide prayers room for Muslims at stations, airports, and public spaces. The comfort

aspect of Muslim tourists is a top priority for the Japanese government (Nurjamal, 2018).

B. Halal Tourism Industry in Japan

1. Understanding Halal

When Muslims travel to places outside the Islamic world, they still have to maintain their faith whenever and wherever they are. This includes rules in terms of food and drinks they consume, which are referred to as halal.

Halal comes from Arabic words which mean allowed, permitted or legal. This word refers to the habits of Muslims where they must follow the rules set by Sharia law. Sharia law is something that regulates everything that must be consumed by Muslims and defines what is prohibited such as pork and alcohol. The opposite of halal is haram (forbidden, illegitimate or illegal). Halal and haram is a universal term and applies to all aspects of human life whether it is related to worship or *Muamalat* or *Mua'sharah* (Tieman, 2011). All issues regarding halal or haram and even all the disputes must be referred to the Quran and the Sunnah. Halal can also be defined as an action, object, or behavior where individuals have the freedom to choose and practice not to bring gifts or punishments (Kamali, 2013).

The Food and Agriculture Organization of the United Nations has prepared general guidelines for the use of halal terms to be adopted by member countries where the term halal food is defined as food permitted under Islamic law and must fulfill the following conditions (Surianom Miskam, 2015):

- a. The food does not contain anything that is considered illegal under Islamic law.

- b. Not yet prepared, processed, transported or stored using any tool or facility that is not free from anything that violates the law according to Islamic Law.
- c. Not yet in the process of preparation, processing, transportation or storage that comes in direct contact with any food that fails to meet the two conditions above.

Under Islamic Law, all food sources are legal except the following sources, including products that are considered illegal:

Table 3.1 List of Products that are Considered Illegal

Food of Animal Origin	Food of Animal Origin
	(a) Pigs and boars (b) Dogs, snakes and monkeys (c) Carnivorous animals with claws and fangs such as lions, tigers, bears, and other similar animals. (d) Birds of prey with claws such as eagles, vultures, and other similar birds. (e) Pests such as rats, centipedes, scorpions, and other similar animals. Animals are forbidden to be killed in Islam i.e., ants, bees and woodpecker birds. (f) Animals which are considered repulsive generally like lice, flies, maggots and other similar

	<p>animals.</p> <p>(g) Animals that live both on land and in water such as frogs, crocodiles, and other similar animals.</p> <p>(h) Mules and domestic donkeys.</p> <p>(i) All poisonous and hazardous aquatic animals.</p> <p>(j) Any other animals not slaughtered according to Islamic Law.</p> <p>(k) Blood.</p>
Food of Plant Origin	Intoxicating and hazardous plants except where the toxin or hazard can be eliminated during processing.
Drink	<p>(a) Alcoholic drinks.</p> <p>(b) All forms of intoxicating and hazardous drinks.</p>
Food Additives	All food additives derived from the abovementioned items.

Source: World Academic and Research Congress, 2015

In accordance with the rules set out in the Codex Code of Ethics concerning Hygienic Practices for Fresh Meat, all legitimate land animals must be slaughtered through six conditions, namely:

- a. The person who slaughters must be a Muslim who is mentally healthy and

- knowledgeable about Islamic slaughter procedures.
- b. Slaughtered animals must live or be considered alive at the time of slaughter and must be in accordance with Islamic Law.
 - c. Read “*Basmalah or Bismillah* (In the name of Allah)” before slaughtering.
 - d. Slaughter devices must be sharp and may not be removed from animals during slaughter.
 - e. The slaughter action must break the trachea, esophagus, and arteries and also the main vein in the neck area.

According to Sarianom Miskam (2015), the concept of halal cannot be separated from social, historical, economic and political factors. Socially, for example, halal products guarantee healthy and hygienic food because these products have undergone strict and extensive checks carried out by halal certification agencies. After the product passes a halal inspection, the producer will then be given a halal certificate and the right to apply halal marks on the product packaging for mass production. The halal sign is an effective tool used by Muslims as a reference to facilitate buying halal products. Halal signs are also important for Muslims to determine what products can be purchased, and halal certification bodies play an important role in product certification. Economically, the growth of the Muslim population in the world also affects the development of the halal industry. At the present time, the concept of halal is not only used for food production but also expanded for the production of cosmetics, clothing, tourism, etc. Muslims consider Islam as a way of life and an identity.

When a Muslim identifies themselves as one of the followers of Islamic teachings, they must show specific behaviors to be able to demonstrate their faith.

In short, halal is a term used by Muslims as a way of life and it is also an obligation for every Muslim to consume food in accordance with the rules of Islamic law.

2. Understanding Halal Tourism

Halal tourism commonly known as Muslim Friendly Tourism has various names such as Sharia tourism or Islamic tourism. There are several definitions that describe halal tourism such as all tourism activities carried out by Muslims originating from Islamic motivation and in accordance with sharia principles or halal-friendly tourism which includes halal hotels, halal restaurants, halal transportation, halal tour packages, and halal finance. Therefore, halal tourism consists of various sectors that are related to one another (Hariani, 2017).

According to Battour and Ismail (2015), the terms Islamic and halal differ in meaning by explaining that Islam means activities received by God as activities that deserve to be rewarded. Meanwhile, halal tourism is a kind of tourism with religious tourism that is in accordance with Islamic teachings regarding behavior, clothing, and food. In addition, Asad Mohsin also supports this opinion by stating that halal tourism is a concept related to services that facilitate prayers room and food that follow Islamic teachings. In other words, this can be attributed to other tourism activities that follow Islamic values. So, if the Islamic and halal terms that have been explained

are compared, it is clear that both terms are appropriate but have two different meanings.

Halal tourism is also a new concept in the field of the tourism industry, where tourism offers tour packages and destinations specifically planned to meet the needs of Muslims. Halal tourism can be divided into three points, namely restaurants that offer halal food, hotel implementation, and daily prayer times (Azasuma, 2015).

Here are the needs of Muslim tourists in traveling which are categorized into three aspects:

Table 3.2 List of the Needs of Muslim Tourists

Subject	Details
Need to have	Halal food services Prayers room
Good to have	Water usage friendly washroom Ramadhan services and facilities
Nice to have	No non-halal activities Recreation services and facilities

Source: Tourism Research Journal, 2017

To summarize, halal tourism or Muslim Friendly tourism can be defined as an action related to tourism activities that are permissible according to Islam. In this definition, Sharia law is the basis for providing tourism products such as halal accommodation (halal transportations, halal hotels, halal resorts), halal restaurants, and halal trips so that this is the latest fact that halal tourism cannot be separated from economic factors

because it has created business opportunities great in both the Muslim and non-Muslim worlds.

3. The Development of Halal Tourism Industry

The halal tourism industry is indeed becoming a trend in the international tourism industry. Japan is a non-Muslim country with significant halal industry developments. However, Japan is still very late in handling the halal market compared to other East Asian countries. This is due to the lack of interest in religion in Japanese society. Muslims in Japan only reach about 0.18 percent of the total population so they are very difficult to travel or live while maintaining their beliefs such as consuming halal food (Adidaya, 2016).

The halal concept is now starting to develop in Japan and is no longer a new topic. As it is known that there are already 52 restaurants in Japan that provide halal food menus. Not only halal food from Malaysia but also Turkish food restaurants. Japanese restaurants are now starting to offer halal foods typical of Japan, such as the example of the Kyokaiseki restaurant that offers Japanese halal food using free pork and alcohol-free ingredients. Japanese food companies that are very prominent and popular such as Ajinomoto, Asahi Beverage, Kewpie and Umakane also have taken actions to aggressively develop the halal food. This action was taken to encourage Japan to become a more Muslim-friendly country (Halal Tourism Take Off in Japan, 2014).

Not only includes food and beverages, but the halal concept with this new trend is more applied to other aspects such as cosmetics, clothing, pharmacy, and even tour packages that can be certified as halal. Currently, the concept of

halal has begun to be discussed by many local newspapers and local TV stations that make halal programs in Japan. For instance, in the field of cosmetics, Sojitsu Cosmetics Co. Ltd. has developed the halal cosmetic products which are named Naturecia and have entered into the market industry in Indonesia. As for services, the logistics company Nippon Express has received halal certification MS2400-1 from the Malaysia Islamic Progress Position.

Halal in Japan is not only the center of attention in terms of daily Muslim basic needs but also an advantage for Japanese business people. Indeed, the Japanese government wants to expand the tourism sector by increasing the number of visitors from various countries such as Southeast Asian countries whose economic growth has grown significantly over the past few years. This is done by the Japanese government considering that Tokyo has been chosen to host the Olympics and Paralympics in 2020, so that Japan must be able to handle the many demands of visitors from different countries and cultures, especially from countries that are predominantly Muslim.

According to the 2017 Global Muslim Travel Index (GMTI) in the Non-Organization of Islamic Conference (OIC) destination group, Japan was in 6th position while Singapore reached the first position followed by Thailand, Britain, South Africa, and Hong Kong. This proves that Japan is serious in trying to provide Muslim-friendly facilities to accommodate Muslim tourists visiting the country.

Table 3.3 List of Countries that are Non-Organization of Islamic Conference (OIC) Destination Group

2016		2017	
Rank	Destination Non-OIC	Rank	Destination Non-OIC
1	Singapore	1	Singapore
2	Thailand	2	Thailand
3	England	3	England
4	South Africa	4	South Africa
5	Hong Kong	5	Hong Kong
6	France	6	Japan
7	Taiwan	7	Taiwan
8	Japan	8	France
9	Sri Lanka	9	Spain
10	United States	10	United States

Source: Tourism Research Journal, 2017

From the table above, it can be seen that the enthusiasm of various non-Muslim countries in managing tourism industries especially the halal tourism industry is very high. The seriousness of Japan in improving its halal tourism industry can

be seen from the order of the Non-Organizational Islamic Conference destination groups above, wherein 2016 Japan is in 8th position and in 2017 Japan's position is in 6th position. This proves that the Japanese government has enthusiasm high level to develop its halal tourism industry. In addition to attracting more Muslim tourists to come to Japan, the seriousness is also done to prepare for the Tokyo Olympics in 2020.

By looking at the evidence of Japan's seriousness in developing its tourism industry, the Japanese government is expected to always develop this halal tourism sector with optimal management by developing it through Small and Medium Enterprises (SMEs) in Japan so that they can increase their rankings again between Non-Organizational destination countries Islamic Conference in business competition in the field of halal tourism industry.

C. Inbound and Outbound Factor

According to Numajiri (2015), there are two factors that influence halal development in Japan, known as the inbound factor and the outbound factor. These two factors caused halal to grow exponentially compared to previous years. The Japanese food industry is encouraged to increase its profits by exporting products to Islamic countries. From this fact, it is clear that Japan's motivation for halal development is strongly related to economic factors. These factors have triggered a huge demand for food and services in the Japanese tourism industry because they aim to increase profits along with the increase in Muslim tourists visiting Japan.

1. Inbound Factor

In this inbound factor, globalization and the fall of the Japanese Yen have made Japan more affordable, and this has affected the high number of tourists coming to Japan. The Japanese government sees tourism today as a solution to improve the economy. Japan regards tourism as an important tool to attract foreign tourists to come to Japan and to improve its economy. The Shinzo Abe government has set a target of 20 million tourists visiting Japan in 2020. According to the Japan National Tourism Organization (JNTO), the number of foreign tourists visiting Japan exceeds ten million for the first time in 2013. This number even increased in the year 2014, reaching 13 million visitors. In 2015, this number doubled from 2013, reaching 20 million visitors (Matsuyama, 2017).

At the present time, the Japanese government is shifting its business to Southeast Asian countries since the relations between Japan with China and Korea have deteriorated due to a territorial dispute in China that has raised concerns about the risks of China and Korea. The Southeast Asian countries that are currently cooperating with Japan are Malaysia and Indonesia with a majority of the population being Muslim so that these countries receive cooperation with Japan and cause the spread of the halal concept. The development of the halal concept also increased the number of Muslim tourists coming to Japan, not only from Southeast Asian countries but also from Middle Eastern countries. This also led to the spread of halal tourism in Japanese society.

2. Outbound Factor

In terms of outbound factors, Japan wanted to export its products to Islamic countries. Japanese industries are now targeting Muslim markets that have not been considered a promising market in the past. Today, the Islamic market is considered a profitable business by Japanese industry, because there are around 1.6 billion Muslims in the world and this number is estimated to exceed 2.2 billion by 2030, which is equivalent to a quarter of the world's total population. According to the Japan External Trade Organization (JETRO), the market for halal food worldwide has reached US\$ 5,800 billion (Adidaya, 2016). This is a challenge for the Japanese industry if they want to participate in this huge market.

Numajiri (2015) said that halal certification is one of the most challenging parts for Japanese industries when they want to export products to Islamic countries. Japanese companies must also obtain halal brands from various countries if they want to import their products because halal certification in Japan only applies to local consumption and not for consumption abroad. In other words, to sell their products to the Islamic world, Japanese companies must struggle to get halal certification from various countries. In fact, obtaining halal certification is not an easy thing, because the requirements that must be fulfilled by the company are very strict and complicated. Therefore, it can be concluded that the problem with halal certification is one of the major challenges for Japan to penetrate the Muslim market.