

THE MARKET SYSTEM IN JAPAN, AND EFFORTS OF MARKETING HALAL FOOD PRODUCTS BY FOREIGN COUNTRIES

(SISTEM PASARAN JEPUN DAN USAHA PEMASARAN
HALAL PRODUK MAKANAN OLEH NEGARA ASING)

Ruzaini Fikri Mohd Azman¹ Zakaria Mustafa² dan Jaafar Jambi³

¹*Universiti Malaya, Kuala Lumpur* fikrimythfreak@gmail.com

²*Universiti Malaya, Kuala Lumpur* pakya28@hotmail.com

³*Ambang Asuhan Jepun, PASUM* jaafar@um.edu.my

ABSTARCT

This article looks into the food market system in Japan, its ability to provide for the halal food demands of the Muslim consumers in the country, and efforts by countries other than Japan to supply the demand of the Muslim population. This article issues two key questions. The first one is whether the Japanese food market is able to answer the demands or standards of halal food products for Muslim consumers in the country. The second is whether other countries, Islamic or non-Islamic, also participated in this market of supplying halal food products to the Muslim consumers in Japan. This article uses the library approach of providing analysis of the situation based on books and articles consulted, as well as newspaper articles on the topic. This article shows Japan takes its food market seriously, with strict regulations and quality control practices in place to ensure the safety of food products for the consumption. However, Japan could not fulfil the

demands of the Muslim consumers in Japan, due to factors, such as the extremely small percentage of Muslim residents in Japan, the time- and cost-consuming method of halal food production and processing, compared to the cheaper method of using food products deemed non-halal by Muslims, such as alcohol and pork gelatine, and the failure of Japanese food companies set up in Muslim countries to even adhere to halal food standards. This provided a window of opportunity for other countries to export their halal food products to Japan for Muslim consumption. However, the Muslim countries analysed (Indonesia, Turkey, Pakistan, and the Middle East region) showed little interest in answering this demand. In fact, non-Muslim countries such as Australia and Brazil took advantage and became the main suppliers of halal food products, especially meat, to the minority Muslim consumers in Japan.

Keyword: Halal Market, Purchasing Power, Minority Muslim, OIC

ABSTRAK

Pasaran Jepun adalah pasaran yang besar, dengan jumlah penduduk seramai 126 juta orang (2016), beserta kuasa membeli pengguna yang agak besar dan sektor pemasaran makanan bernilai 60 trilion yen, walaupun diakui ini semakin merosot sejak 1990-an. Pasaran makanan Jepun boleh menjana peningkatan ini kerana kuasa membeli pengguna yang tinggi, dan juga beberapa peraturan dan sistem kawalan kualiti makanan yang efisien. Walau bagaimanapun, pasaran makanan Jepun tidak dapat menyediakan produk yang sesuai kepada pengguna minoriti masyarakat muslim di Jepun yang disebabkan faktor-faktor tertentu, seperti keuntungan perniagaan, dan beberapa kes yang menyerlahkan kegagalan mereka untuk memahami, dan secara lanjutan ketidakmampuan mereka untuk menghasilkan produk makanan halal untuk pengguna Islam di negara mereka sendiri. Keadaan ini bermakna pengguna Islam amat bergantung kepada pembekal produk dari negara-negara lain, terutamanya dari negara-negara Islam. Artikel ini akan

mengemukakan dua persoalan. Persoalan pertama adalah sama ada atau tidak pasaran makanan Jepun dapat memenuhi tuntutan atau standard produk makanan halal untuk pengguna Islam di negara tersebut. Persoalan kedua adalah sama ada atau tidak negara-negara lain, termasuk negara-negara anggota Islam atau OIC, telah memainkan peranan dalam membekalkan produk makanan halal untuk memenuhi permintaan pengguna Islam di Jepun. Artikel ini dibahagikan kepada tiga sub-topik. Pertama, pasaran Jepun, khususnya pasaran makanan berasaskan pengguna, di mana wujud satu produk proses standardisasi makanan untuk menghasilkan produk yang berkualiti. Kedua, kegagalan atau ketidakupayaan Jepun untuk menyediakan produk makanan halal bagi minoriti pengguna domestik Islam yang disebabkan oleh beberapa faktor dengan beberapa kes yang membuktikan kenyataan ini. Ketiga, usaha oleh negara-negara Islam dan bukan Islam dalam merebut peluang untuk membekalkan produk Kata kunci: makanan halal kepada pengguna Islam di Jepun dan sama ada atau tidak usaha ini dilihat sebagai amat penting bagi negara-negara yang dinyatakan.

Kata kunci: Pasaran halal, kuasa membeli, minoriti Islam ,OIC

INTRODUCTION

The Japanese market is a huge market, with a population numbering 126 million people (est. July 2010),¹ with considerable consumer power and a food marketing sector worth ¥60 trillion, though admittedly this was on the decline since the 1990s. The Japanese food market could generate this number due to significant consumer purchasing power, as well as some regulations and system of food quality control in place. However, the Japanese food market could not provide products to suit their Muslim consumers, due to certain factors, such as business profits, and some cases that highlight their failure to understand, and by extension their inability, to produce halal food products for Muslim consumers in their own country. This situation meant the Muslim consumers are highly dependent on product suppliers from other countries, especially from Muslim countries.

This article will forward two questions. The first, whether or not the Japanese food market is able to fulfil the demand or standard of halal food products for Muslim consumers in the country. Second,

whether or not other countries, including Islamic or OIC member countries, have played the role in supplying halal food products to meet the demands of Muslim consumers in Japan.

This article is divided into three sub-topics. First, the Japanese market, specifically the consumer-based food market, where there exists a food product standardisation process to produce quality products. Second, the failure or inability of Japan to provide halal food products for the minority Muslim domestic consumer, due to a number of factors, with some cases that proved this statement. Third, efforts by Islamic and non-Islamic countries in seizing the opportunity to supply halal food products to Muslim consumers in Japan, and whether or not this effort is viewed as important to said countries.

THE JAPANESE MARKET AND THE FOOD PRODUCT STANDARDISATION PROCESS

The Japanese market is described by Nakamura Sadahiko as “a market of enormous potential.”ⁱⁱ It has great potential in the marketing of products in and out of the country, the Japanese market, as a sizeable market, is also supported by diverse sectors such as manufacturing, light industries (food and beverages, textile, paper), electrics and electronics, mining, public sector, transportation, *et cetera*,ⁱⁱⁱ and this diverse sector supported by large number of consumers aid in the development of Japan’s economy.

Generally, the Japanese market is heavily tilted towards consumers in Japan. Personal consumption market in Japan is the most important market in Japan’s economic growth, compared to export promotion or acquisition of hard currency. According to Utada Katsushiro, Vice President of the *Keizai Koho Centre* and the *Keidanren*, Japanese consumption covers ¥232 trillion, or 57% of the gross domestic product (¥406 trillion). Japanese consumer purchasing power is decided by a number of factors, such as increase in income and stability of price of goods.^{iv}

Change in Japanese consumer lifestyle also brought about a change in their spending pattern. For example, the fact that Japanese women are now free to be involved in the labour sector is enough to affect their spending pattern as consumers. Working women, who are busy with family and with their own source of income, are consumers in the food industry (by provision of ready-made food or frozen food products), transportation (cars for facilitating purchase of goods), recreation (travel to other countries), beauty (gyms, bags, and clothing), and so forth.^v Furthermore, Japanese consumers are considered as sophisticated consumers, where they used the increase in their income to spend on personal wants, such as imported products and on nursed hobbies, in addition to daily needs.^{vi} In a list of 14 key market sectors in the 1990s listed by Nakamura Sadahiko, only house electrical appliances, toiletries, clothes, and motorised vehicles could be classified as essential goods.^{vii} This is a reflection of the large purchasing power of the Japanese consumer, and thus the opportunity to market products in Japan successfully is quite high, including the marketing of imported food products.

The food product in Japan is one of the largest and most important ones. The food product is placed in a large scale, around ¥60 trillion, which is around 28% of the total spending on consumables in 1990.^{viii} The food product industry in Japan is a diverse industry, covering food supply control system, food service, and food processing industries. In control of food supply (*Shokuyro Kanri Seido*), the Japanese government is involved in control of production and price of rice and wheat to ensure enough food supply for the population.^{ix} This protectionist stance taken by the government in production of staples is because Japan is one of the developed nations with not enough self-sufficiency in food products. The main imports of Japanese food products are from the United States of America, Canada, and Australia, as Japanese food self-sufficiency saw a drastic decrease from 93% in 1960 to 70% in 1988, and local production only yielded 17% of the wheat in Japan and 6% of soybean in 1988.^x

However, even with the self-sufficiency problem, the food market in Japan is still substantial. For example, the production of the food-processing industry (*Shokuhin Kogyo*) is valued at ¥28 trillion, which is 11% of the total goods production,^{xi} while the food service industry (*Gaishoku Sangyo*) is valued at ¥23 trillion, or 10% of the total spending of consumables in 1988.^{xii}

In addition, Japan has a strict food product quality control system, comparable to the United States Food and Drugs Administration (US FDA). Cases that reflect this strict food quality control in Japan include the spinach case and the case of imported foods from China.

Following the case of toxic spinach from China that caused a panic in Japan in 2002, Japan carried out strict product control, where samples were taken to test the safety of spinach and other food products from China. In 2006, around 203,001 food samples were taken, and 1,515 samples did not pass the standard. One third of these failed samples originated from China. The food sample test, made mandatory for all food products and binding to all food suppliers, including from China, ensures the suppliers adhere to safety regulations specified by the department, especially when they have to spend US\$160 for every sent products.^{xiii}

QCC (*Quality Control Circle*)

One reason why food market is growing in Japan is due to strict regulation and laws on the production of food products to ensure quality and safety of food products before they reach the consumers. Among the earliest legal efforts to control food quality was the Food Sanitation Law (*Shokuhin Eisei Ho*), enforced in 1947 to control food hygiene. This law specifically regulates food (all food and beverage products, excepting prescription drugs); food colouring; material used to produce, process, and transport of food; and food packaging.^{xiv}

In addition, the Japanese work ethic, which utilised quality control (QC), was also responsible in producing quality and safe food

products. Quality control (*Hinshitsu Kanri*) is carried out as part of the manufacturing process, where flaws in production are detected in order to weed out low quality products. This quality control began in Japan since the period of the American Occupation (1945-1951). In 1950, an American, W. Edwards Deming, introduced the idea of quality control in manufacturing, in addition to the Industrial Standardisation Laws (*Kogyo Hyojunka Ho*) passed the year before, where products have to pass a number of criteria before given the Japanese Industrial Standard seal (JIS, or *Nippon Kogyo Kikaku*) to endorse the quality of the product.^{xv}

Deming also introduced the idea of the QCC, or Quality Control Circles (*Kyushi Undo*) in Japanese companies, where one small group of employees from the same workplace meet together and share and discuss ideas to solve problems that arose in the workplace.^{xvi} In a smaller scale, the QCC is responsible in bringing discipline and a spirit of cooperation among employees, which drove the workers to be more lively and more willing to work hard to ensure they achieve the target set, including making sure food products meet high standards.

JAPAN'S FAILURE AS DOMESTIC HALAL FOOD PRODUCT SUPPLIER

However, in the matter of supplying halal food products, which meant fulfilling the demands of Muslim consumers in Japan, Japan was not successful. Even with Japan's advantage as an open market, with consumers possessing high purchasing power, and food quality control and qualified workers involved in the food manufacturing industry, Japan still showed inability in fulfilling the demands of its Muslim residents. There are a number of factors that show how Japan failed to solve this issue, and they could not provide halal food product for its Muslim consumers, and this situation provides justification for importing halal food products from other countries.

First, the production and processing of *halal* food product industry is much more expensive from the normal food products in

Japan. The basic principle of business is to produce the maximum of profit from the minimum amount of capital or expense. For any company or producer of food products in Japan, a country with no burden to supply halal food products unlike Islamic countries, the effort to produce halal food products for a market that covers around 100,000 people, or 0.6%-0.16% of the population, seems like a difficult investment.

A good example that supports the first argument is the production of gelatine in Japanese food.^{xvii} Japan, in this case, is part of the statistical majority that show the production of 60-70% of gelatine in the world in pork-based.^{xviii} As Muslims view the pig as *haram* (forbidden to consume),^{xix} beef is used as an alternative to pork. However, there are two problems in this suggestion. Firstly, the use of beef-based gelatine, produced from cattle slaughtered not according to the Islamic ritual,^{xx} especially in Japan, would raise questions regarding the halal status of the food product. Secondly, beef-based gelatine has a longer preparation time compared to pork-based gelatine. Beef-based gelatine takes three months to prepare, as opposed to pork-based gelatine that only takes one month.^{xxi} The use of pork-based gelatine is cost- and time-saving, and could be used widely. The cost and profit factor does not work in favour of Japan putting the effort to produce halal food products to Muslim consumers.

In addition, almost all main restaurants and food outlets in Japan use alcohol in their food products, even in non-forbidden food products, such as fish or *sushi*. The main ingredient in sushi is *mirin*, an oil-based cooking product that is produced by fermenting *sake* (rice wine) for two months, and *mirin* is then used as the main ingredient in teriyaki sauce.^{xxii} The lack of non-*mirin* teriyaki sauce products or local halal food products in general, also proves that Japan could not provide halal food products to its Muslim residents, thus bringing the necessity of foreign countries to export their halal food products to Japan.

There are two cases that highlight Japan's inability to understand the halal food concept that almost brought about tension in diplomatic relations between itself and Islamic countries. The first case

was the Ajinomoto Co. controversy with Indonesia, and the second case was the non-halal beef controversy with the United Arab Emirates (UAE).

In the Ajinomoto Co. controversy, the giant corporation caused outrage in Indonesia, when the company was found to have used pork enzyme-a forbidden component according to Islamic law-in its monosodium glutamate (MSG) seasoning.^{xxiii} Furthermore, the company still placed a halal logo on the packet in order to market the product as prepared according to Islamic regulations. The outrage was due to the assumption that Ajinomoto Co. purposefully committed fraud in selling their products to the local consumers. The Indonesian police arrested four Japanese employees in the company, including an executive, for breaching consumer rights protection laws.^{xxiv}

In the non-halal beef case in Dubai in 2009, a number of official from Saga prefecture in Japan brought with them 15kg of non-halal beef to Dubai, and served the beef to businessmen and officers of the United Arab Emirates during a dinner meeting. This situation occurred even as the officer were informed the beef prepared in Saga abattoirs did not achieve the halal standard as beef was processed in factories that also prepared pork. The meeting was attended by 370 people. A joint statement by the Saga Prefecture Local Government and the Islamic Centre-Japan admitted guilt and apologised to those that attended the meeting for the misunderstanding.^{xxv}

The two aforementioned issues, as well as the explanation provided regarding gelatine and alcohol in Japanese food, shows Japan is unable to play the role of supplier or producer of halal food products to consumers in its own country. There is no incentive for the government of producers and manufacturers of food products in Japan to produce or manufacture halal food products.

EFFORTS BY COUNTRIES (excluding Malaysia) TO MEET THE DEMAND: SUCCESS AND FAILURE

Japan's failure in providing halal food products for Muslim resident in the country led to dependence of imports from outside. This dependence is quite natural, as the majority of residents in Japan of the Islamic faith come from Indonesia and Malaysia, the Middle East, Central Asia, and the Indian subcontinent.^{xxvi} In addition, in their countries of origin, Islam is a strong institution, and is involved in formation of national policy, including the issuing of confirmation and certificates of halal status of a product.

It could not be denied that accessible halal food product by Muslims in Japan is difficult, even though Muslims are a vocal minority in voicing their rights to practise their religious rituals, such as the demand of graveyards to bury their dead (as opposed to cremation), and Islamic education for children that otherwise would not learn about Islam in public schools except as a subject in world history.^{xxvii} In fact, as late as 1998, when many Muslims have gone to Japan to study, work, and reside, the halal food product supply problem was still voice out. According to Bushra Anis:

“There is an unmet need and much demand among Muslims for halal meat in Japan. According to a recent publication of the Islamic Center-Japan, although in Tokyo there are now sixteen halal food restaurants, yet apart from three Muslim restaurants in Sailawa and one in Kanagawa, the Muslim community does not have proper arrangements for halal food. There are only eighteen halal meat stores all over Japan. People have to commute long distance to get halal meat and sometimes they have to wait for weeks for delivery, especially in small cities. Also Muslim children need to have some arrangement for halal meat lunches in Japanese public schools where the usual Japanese food is served for lunch.”^{xxviii}

Admittedly, there is an increase in restaurants and halal meat and food products in Japan. In the list provided by the Islamic Center-Japan in 2011, there is a drastic increase since 1998, with 105 markets, shops, and restaurants that serve halal meat or food products in Japan, which is an increase of 276%, compared to the statistic provided by Bushra Anis in 1998 (38 shops and restaurants). However, it should be noted that there is a difference between opening shops and restaurants in Japan, and obtaining halal meat and food products from Islamic countries.

The involvement of Islamic countries in the manufacturing and export of halal food products to Japan is minimal, and the desire and advantage to start trade of halal food to Japan is not necessarily reflected by the availability of halal food products in Japanese markets. In fact, relations between Islamic countries and Japan is more of relations between supplier of raw materials and consumers, with no sign that Islamic countries would use Japan to increase the export of halal food products there, and also to meet demands of Muslim residents (consumers) in Japan.

The countries involved in this analysis are Islamic countries such as Indonesia, Pakistan, Turkey, and the Middle East region, as well as some non-Islamic countries, such as Australia and Brazil.

The first Islamic country discussed in this article is Indonesia. Indonesia is a country with favourable relations with Japan. Japan and Indonesia formed relations since the Second World War, and trade between the two countries are more focused on petroleum supply. Indonesia, as the largest non-Middle Eastern supplier of petroleum to Japan, has a surplus economic standing, where it exports petroleum and other material valued at US\$ 12.7 billion to Japan compared to imports from Japan valued at US\$ 5 billion (1990). From this number, petroleum and natural gases cover 71.4% of Indonesia's export; other main exports include shrimp, rubber, and timber.^{xxix} However, Indonesia seems to not provide halal food products to Japan, even to fulfil the demands of halal food products for its citizens there, which is the largest Muslim resident community in Japan in 2009.^{xxx} However,

Indonesia does desire to be the largest halal food product supplier and centre, according to the *Majelis Ulama Indonesia* or Indonesian Ulama Council, due to its status as the largest Islamic country with increase in tourism from the Middle East. Indonesia, like Malaysia, is with advantage of producing halal certificates recognised by 43 institutions in 22 countries, including the United States, Australia, New Zealand, Brazil, and the Netherlands.^{xxxii} However, there is no plan by Indonesia to become the main halal food product exporter, such a meat, to Japan. Indonesia could only manage to market some small products, such as *tempe*, agar-agar, and chili sauce, to small and limited stores, such as the Azhar Halal Food Store in Fukuoka, Jepun.^{xxxiii}

The second Islamic country discussed is Pakistan. Pakistan trade and diplomatic relations with Japan began in 1960, and since 1990, bilateral relations between the two countries showed an imbalance with Japan importing products worth US\$536.7 million from Pakistan, while exporting products valued at US\$1 billion to Pakistan. This trade imbalance is due to the structure of trade between the two countries, with Japan exporting machinery and vehicles, while imports from Pakistan only included textile and cotton products.^{xxxiii} Muslims of Indian and Pakistani descent are the largest groups opening shops and restaurants selling halal food products. From 105 shops and restaurants listed by the Islamic Centre-Japan, 67 of them belong to Indian or Pakistani Muslim, and this covers 63%, or the majority of halal meat and food product sellers in the list. Halal food products provided by Pakistan-India include nuts and basmati rice.^{xxxiv} Like Indonesia, Pakistan shows no interest to export products that require halal status, such as beef, mutton, and chicken.

The third Islamic country discussed in Turkey, Turkey and Japan has diplomatic relations since 1871, with Japan sending an ambassador to Ottoman Empire, and Turkey returning the friendly gesture with the visit of the *Ertugrul* ship in 1890. This relation was later strengthened with shipping and trade treaty in 1930. Like other countries, Japan has an imbalanced economic relation with Turkey, with exports valued at US\$992 million, and imports valued at US\$267

million.^{xxxv} The Turkish in Japan are also active in opening halal stores and restaurants in Japan, though relatively lesser than the Pakistanis. Six of the 105 shops and restaurants in Japan that sell halal food products are Turkish, which cover 5.7%. However, like Indonesia and Pakistan, Turkey is not involved in the business of providing and supplying halal food products to Japan.

The fourth Islamic country, or more specifically, a region, is the Middle East. Economic relations between Japan and the Middle East began with Japan's "addiction" to oil supply from the Middle East.^{xxxvi} The Middle East is among the regions in the world with a surplus trade with Japan. In 1988, Japan's trade deficit with this region numbers US\$ 10.2 billion, where imports of oil and petroleum from the Middle East cover US\$19.6 billion, compared to Japan's export of US\$9.4 billion.^{xxxvii} Nevertheless, the Middle East seems to play no important role in providing halal food products to Muslim consumers in Japan. From the Islamic Center-Japan of 105 shops and restaurants that sell halal meat and food products, only two shops are from the Middle East (Egypt), or 1.9%.

According to Nor Aini Haji Idris and Norlaila Abu Bakar, the country that control the world production of halal meat and food products are non-Islamic countries, such as China, Australia, Thailand, and Brazil.^{xxxviii} Even though the authors did not provide the statistic to support this statement, it could plausibly be applied to the situation in Japan, with focus given to Brazil and Australia.

Brazil is among the largest producers of halal food products, as well as halal chicken and beef, in the world, and Brazil was among the first countries that realise the potential of involvement in the halal food trade, with a market of 1.57 billion people and producing profits of US\$500 billion annually.^{xxxix} The Brazilian halal food product halal certification is issued by *Cibal Halal*, or the Brazilian Islamic Centre for Halal Food Stuff Association,^{xl} and recognition of the status of Brazil's halal products is could be seen from responses of Middle East countries, which is among Brazil's largest markets. The UAE, for example, imports \$45.6 million worth of raw and processed beef from

Brazil, which was 39% of the total food and beverage products imported from Brazil in 2009.^{xli} Chicken is among products supplied by Brazil to Japan, either in the form of raw meat, burger patties, or sausages produced by Sadia.^{xlii, xliii}

Australia, on the other hand, is the main halal beef and mutton supplier to Japan. A number of shops and restaurants that sell halal food products, such as Al-Flah Supermarket in Ikebukuro, Tokyo, imports food that went through standard process in Australia.^{xliv} Australia is one of the most aggressive non-Islamic countries in taking advantage of the global halal food market. In 2008-09, Australia exported around 187,671 tonnes of halal red meat with halal certification, valued at \$673 million.^{xlv} This number does not include exports to countries that do not require halal certification such as Japan. In Japan, Australia exports beef^{xlvi} and mutton^{xlvii} in the form of raw meat, canned processed food, and specific beef and mutton parts, such as liver and ribs.

CONCLUSION

The Japanese market is a large one, and is dependent on the high purchasing power of the Japanese consumer. The Japanese market is diverse, and among the most important market is the food market, which covers 20% of the total consumable spending. The priority placed by the Japanese government and consumer on food products is quite high, and some laws, such as the Food Sanitation Law and industrial quality control, were carried out to manage the quality of Japanese food products.

However, Japan, either through lack of incentive, problems of cost, or some international cases, is unable to produce halal food products to fulfil the demand of Muslim consumers in Japan, and this provides opportunity for other countries to export halal food products to Japan to fulfil this demand. However, it is observed that Islamic countries such as Indonesia, Pakistan, Turkey, and the Middle East region, though on good relations with Japan, were not seriously

involved in the export of halal food products to Japan. This led to the halal food market being taken over by non-Islamic countries, such as Brazil and Australia, which financially benefited from the global halal food market, even while marketing their products to Japan for the use of Muslim minorities there.

ⁱ ‘Central Intelligence Agency, The World Factbook: Japan’.

Taken from <https://www.cia.gov/library/publications/the-world-factbook/geos/ja.html> (Accessed 23 March 2011)

ⁱⁱ Nakamura, S. (1994) *Selling into Japan: Essential steps for Western business representatives*. Plymouth: International Venture Handbooks. p. 11

ⁱⁱⁱ Nakamura, T. (1995) *The Postwar Japanese Economy: It's Development and Structure, 1937-1994*. Tokyo: University of Tokyo Press. p. 231

^{iv} Utada, K. (1992) *The Trends of the Japanese Consumer Market*. Kuala Lumpur: Centre for Japan Studies, ISIS Malaysia. p. 2

^v Nakamura, S., *Selling into Japan: Essential steps for Western business representatives*. p. 18

^{vi} Utada, K., *The Trends of the Japanese Consumer Market*. pp. 2-3

^{vii} Nakamura, S., *Selling into Japan: Essential steps for Western business representatives*. pp. 109-154. Other goods listed by the author include personal gifts, ceramics, hardware and household appliances, stationery, toys, decorations, flowers, cheese, and used cars.

^{viii} Utada, K., *The Trends of the Japanese Consumer Market*. p. 2

^{ix} ‘‘Foodstuff Control System.’’ (1993) *Japan: An Illustrated Encyclopedia (Volume 1)*. Tokyo: Kodansha. p. 395

^x ‘‘Food Supply.’’ Ibid.

^{xi} ‘‘Food Processing Industry.’’ Ibid. p. 394

^{xii} ‘‘Food Service Industry’’. Ibid. This industry also covers coffee establishments, bars, noodle shops, restaurants, take-away services, food conglomerates such as KFC, and so on.

^{xiii} Fackler, M. (2007, 11 October) ‘‘Safe Food for Japan.’’ *The New York Times*.

Taken from http://www.nytimes.com/2007/10/11/business/worldbusiness/11safety.html?_r=1 (Accessed 18 April 2011)

^{xiv} ‘‘Food Sanitation Law.’’ *Japan: An Illustrated Encyclopedia (Volume 1)*, p. 394.

^{xv} ‘‘Quality Control’’. (1993) *Japan: An Illustrated Encyclopedia (Volume 2)*, Tokyo: Kodansha, p. 1241

^{xvi} Persekutuan Kilang-kilang Malaysia. *A Guide to QCC Activities*. Kuala Lumpur: Federation of Malaysian Manufacturers. p. 4

^{xvii} Gelatine (used in Jell-O and yogurt and other food products) is material produced from the bones, skin, and muscles of animals. *International Vegetarian Union FAQ*. Taken from <http://www.ivu.org/faq/gelatine.html> (Accessed 2 April 2011)

^{xviii} Salmah Yusof, Alina Abd Rahim, Juriani Jalil. 'Perkembangan dalam Ingredien Makanan: Cabaran Malaysia dalam menangani isu halal.' In Mohd Noorizzuddin Nooh (ed.) (2007) *Penjenamaan halal: satu paradigma baru*. Nilai: Penerbit Universiti Islam Malaysia. p. 102

^{xix} "And He has forbidden you dead meat, and blood, and the flesh of swine..." Surah al-Baqarah, 2: 173. Abdullah Yusuf Ali. *The Holy Qur'an: Text and Translation*. Kuala Lumpur: Islamic Book Trust.

^{xx} "Eat not of meats on which Allah's name has not been pronounced: that would be impiety..." Surah al-An'am, 6: 121. Ibid.

^{xxi} Salmah Yusof, Alina Abd Rahim, Juriani Jalil. "Perkembangan dalam Ingredien Makanan: Cabaran Malaysia dalam menangani isu halal." pp. 102-103

^{xxii} Yoshizaka, S. "Information on Japanese Mirin".

Taken

from

<http://japanesefood.about.com/od/saucecondiment/p/mirinprofile.htm>

(Accessed 28 March 2011).

^{xxiii} Siti Rahil (2006, 10 February) "Japanese food gets an Islamic makeover: Singapore restaurants offer *halal* cuisine to attract Muslim customers."

Taken from <http://search.japantimes.co.jp/cgi-bin/nn20060210f1.html>

(Accessed 23 September 2010)

^{xxiv} Bachtiar Alam (2006, 9 July) "Indonesian public opinion mixed toward Japan."

Taken from http://www.asahi.com/english/asianet/column/eng_010907.html

(Accessed 23 September 2010)

^{xxv} Kwong, M. *Japanese apologise for non-Halal delicacy*.

Taken from <http://www.halaljournal.com/article/3530/japanese-apologise-for-non-halal-delicacy> (Accessed 23 March 2011)

^{xxvi} Explanation of the history of Muslim immigration to Japan could be found in the writing of Prof. Dr. Salih Mahdi S. Al Samarrai, chairman of Islamic Center-Japan. See Al-Samarrai, S. M. S. (2009) *Islam in Japan: History, Spread, and Institutions in the Country*.

Taken from islamcenter.or.jp/eng/ISLAM%20IN%20JAPAN%20-English-.doc (Accessed 23 March 2011)

^{xxvii} Anis, B. (October 1998). The Emergence of Islam and the Status of Muslim Minority in Japan. *Journal Institute of Muslim Minority Affairs*, 18 (2), Jeddah: King Abdulaziz University, pp. 341-342

^{xxviii} Ibid., p. 343

^{xxix} “Indonesia and Japan”. *Japan: An Illustrated Encyclopedia (Volume 1)*. p. 600

^{xxx} Al-Samarrai, S. M. S. (2009) *Islam in Japan: History, Spread, and Institutions in the Country*.

Taken from islamcenter.or.jp/eng/ISLAM%20IN%20JAPAN%20-English-.doc (Accessed 23 March 2011)

^{xxxi} (2011, 7 April) “RI wants to be ‘global center’ for halal food.” *The Jakarta Post*.

Taken from <http://www.thejakartapost.com/news/2011/04/07/ri-wants-be-E2%80%98global-center%E2%80%99-halal-food.html> (Accessed 7 April 2011)

^{xxxii} “Indonesian Products.”

Taken from <http://mall.azhar.jp/oc/index.php?route=product/category&path=17&page=2> (Accessed 1 April 2011)

^{xxxiii} “Pakistan and Japan”. *Japan: an Illustrated Encyclopedia (Volume 2)*, p. 1185

^{xxxiv} “Pakistan-Indian Products”.

Taken from <http://mall.azhar.jp/oc/index.php?route=product/category&path=33&page=1> (Accessed 1 April 2011)

^{xxxv} “Turkey and Japan”. *Japan: an Illustrated Encyclopedia (Volume 2)*, p. 1637

^{xxxvi} For a more detailed analysis of Middle East-Japan relations, see Katakura, K., and Katakura, M. (1994) *Japan and the Middle East*. Tokyo: The Middle East Institute of Japan.

^{xxxvii} “Middle East, economic relations with” *Japan: An Illustrated Encyclopedia (Volume 2)*, p. 957

^{xxxviii} Norlaila Abu Bakar, Nor Aini Hj. Idris. “Keupayaan Mengeksport Porukd Makanan Halal di Kalangan pengusaha PKS di Malaysia.” In Mohd Noorizzuddin Nooh (ed.) *Penjenamaan halal: satu paradigma baru*. p. 41

^{xxxix} (2006, 8 May) “Halal menu ‘should appeal to all’.”

Taken from <http://news.bbc.co.uk/2/hi/asia-pacific/4752081.stm> (Accessed 2 September, 2010)

^{xl} The Brazilian Islamic Center of Halal Food (CIBAL Halal) is the operational part of the Federation of Muslims Associations in Brazil (FAMBRAS) in the development and application of the halal concept in Brazil. This system was applied to provide certification recognising the quality of Brazilian products to the Islamic world. CIBAL Halal operated in Brazil since 1979, and the CIBAL halal certificate is recognised by the Department of Islamic Development

Malaysia (JAKIM), the Islamic Religious Council of Singapore (MUIS), Islamic Da'wah Council in the Philippines, Inc. (IDCP) and other organisations. "CIBAL Halal: About Us". Taken from <http://www.cibalhalal.com.br/en/about-us/cibal.html> (Accessed 18 April 2011)

^{xli} Deena Kamel Yousef (2010, 11 May) *Brazil urged to target larger halal food market share.*

Taken from <http://halalfocus.net/2010/05/11/brazil-urged-to-target-larger-halal-food-market-share/> (Accessed 23 September 2010)

^{xlii} "Chicken Products."

Taken from <http://mall.azhar.jp/oc/index.php?route=product/category&path=20&page=1> (Accessed 1 April 2011)

^{xliii} Sadia, founded in Brazil in 1944, is the foremost frozen meat product supplier in the world, supplying beef, chicken, mutton, and turkey. Sadia halal meat products are produced with the support of the Latin American Islamic Council. "Halal Slaughtering."

Taken from http://www.sadia.com/en/sadiaassurance/sadiaassurance_abatehalal.asp (Accessed 18 April 2011)

^{xliv} (2008, 28 October) "Muslims in Japan,"

Taken from <http://www.islamicpopulation.com/asia/Japan/Muslims%20in%20Japan.html> (Accessed 13 March 2011)

^{xlv} North Queensland Register (2009) "Halal red meat exports up 17pc."

Taken from <http://www.halaljournal.com/article/3991/halal-red-meat-exports-up-17pc> (Accessed 6 April 2011)

^{xlvi} "Beef products."

Taken from <http://mall.azhar.jp/oc/index.php?route=product/category&path=18> (Accessed 1 April 2011)

^{xlvii} "Mutton Products."

Taken from <http://mall.azhar.jp/oc/index.php?route=product/category&path=25> (Accessed 1 April 2011)