

Japan's Muslim-Friendly Tourism in The View of Maqasid Shariah Dharuriyah

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Abstract

Japan is a Muslim minority country but intensively promotes halal or Muslim-friendly tourism with the slogan "Yokosho Japan," which means welcome to Japan, as an invitation to travel to Japan. Several researchers consider that Muslim-friendly tourism in Japan has not shown seriousness and has become a debate whether the Muslim-friendly concept in Japan has a fundamental basis in Islam or only as a strategy to strengthen the economy and build Muslim-friendly branding in foreign eyes. This qualitative research uses the view of maqasid syariah dharuriyah to examine Muslim-friendly tourism in Japan with indicators from the Global Muslim Travel Index (GMTI) as comparison material. The study's results found that Muslim-friendly governance in Japan still ignores the principles of maqasid syariah dharuriyah. The tiny Muslim population is Japan's weakness in implementing these principles. Using content analysis, in the view of maqasid syariah dharuriyah Japan does not yet have sufficient standards to become a Muslim-friendly country.

Keywords: Japan, maqasid syariah dharuriyah, Muslim-friendly tourism

INTRODUCTION

Currently, the trend of Muslim-friendly tourism is growing in various countries. Japan is a tourist destination for Muslims. The Global Muslim Travel Index (GMTI) noted that in 2019 Japan was ranked as the top 3 destination country for Muslim tourists, followed by ranked 25th as a responsive country for halal tourism development with a total score of 53 (Mastercard & CrescentRating, 2019). The diversity of tourist attractions in Japan attracts tourists' attention, from history, technology, or natural beauty. Japan sees a high interest in Muslim tourists traveling to other countries. Halal tourism, or Muslim-friendly tourism, has become a concern

for Japan in the last ten years. Japan has realized that the presence of large numbers of Muslim tourists is precious, which is estimated to reach 200 million from around the world by 2022 (Damhuri, 2020).

The increasing number of Muslim tourists visiting other countries shows an increase in the quality of the community's economy (Uzama, 2009). The increase in the economy opens up new opportunities for the Muslim world to develop halal tourism trends. The increasing number of visits by Muslim tourists such as Malaysia and Indonesia to Japan is made into Japan as an opportunity to form the stigma of Muslim-friendly tourism to attract Muslim tourists to come to Japan (Wahidati & Sarinastiti, 2018b). Japan's seriousness in attracting Muslim tourists is synergizing with travel business businesses, including restaurant owners in Japan, to educate and learn more about halal food and foods that can be served and should be prepared for Muslim tourists that are prohibited from being consumed. They are also taught how to help Muslim tourists in a good way. Japan's open attitude to accepting Muslims as tourists by providing the best service makes Japan considered a Muslim-friendly country (Uzama, 2009).

The needs of Muslims regarding places of worship are also a concern in Japan because Muslims pray five times a day. Prayer is mandatory worship performed by a Muslim. Therefore the need for a place of worship is the main thing that must be met for Muslim tourists (Mastercard & CrescentRating, 2019). Currently, about 241 places of worship are scattered throughout Japan, consisting of mosques and prayer rooms. Tokyo, Japan, ranks first in worship facilities, around 20%, Hokkaido is in second place at 8%, and Osaka with 6%. Japan has also provided a walking mosque which is expected to make it easier for Muslim tourists to worship (CNN Indonesia, 2018).

In addition to providing worship facilities, Japan also offers halal food, which is very important for a Muslim. Halal food in Japan is already available in various areas such as Tokyo, Osaka, Hokkaido, Kansai, Nagoya, and Okinawa. But among the six places, Tokyo ranks first in terms of halal food providers, which is around 46%, and other cities around 15 percent (Wahidati & Sarinastiti, 2018a). Tokyo is the most accessible place to find halal food. A famous curry restaurant in Tokyo Japan, Cocolchibanya, has opened an official halal-certified outlet that Muslim tourists can enjoy. In addition to halal food, Japan also pays attention to the water needs of Muslim tourists. Previously, Japan did not have toilets with bidet technology. People in Japan generally use dry toilets. Muslim tourists need bidet technology to clean themselves from najis, such as after urinating and defecating. The availability of bidet technology in toilets in Japan benefits Muslim tourists in grooming themselves. Currently, bathrooms in Japan have

bidet technology available (Standing Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation (COMCEC), 2016).

The Japanese government also considers the need for Muslim-friendly accommodation. Hotels in Japan are starting to provide a variety of halal-certified menus, such as the Richmond Hotel, located in Tokyo and Osaka. In addition to the hotel, there is also a "Den" hostel that provides Muslim-friendly facilities. Other hotels and hostel facilities include prayer equipment such as prayer mats equipped with the Koran and Qibla directions (Diversity, 2015). To optimize services for Muslim tourists, Japan has provided a website "JNTO" (Japan National Tourism Organization) for Muslim tourists visiting Japan to make it easier for tourists to find halal needs (JNTO, 2021). The website provides features such as the location of halal restaurants, lodging for Muslims, and places of worship for Muslims. Besides JNTO (Japan National Tourism), there is also a website, www.halalgourmet.jp, which provides an application to distinguish halal food by scanning the food. In addition, there is a search for halal restaurants and places of worship (Diversity, 2018).

Initially less interested in Muslims, Japan is now starting to optimize its country's infrastructure and services to receive large numbers of Muslim tourists. In addition to infrastructure, Japan offers airlines with relatively affordable prices and frees visas for several countries visiting Japan, such as countries with Muslim-majority populations, namely Indonesia and Malaysia, which flooded Japan with Muslim tourists (Damhuri, 2020). Japan recognizes the considerable potential of global Muslim tourists. Japan has been left behind by non-Islamic countries such as Thailand, Singapore, and Europe in the development of Muslim tourism or Muslim-friendly tourism. Japan commits to catch up by occupying the future market share of Muslim-friendly tourism, which is estimated to reach US\$320 billion by 2024 (Elba Damhuri, 2020). Master Card-Crescent Rating estimates that the visit of 1 million Muslim tourists to Japan coincides with the upcoming Olympics in Tokyo, which will attract Muslim tourists. This number rose 18.7 percent. To advance tourism, Japan has several programs that are set and continue to be developed. In addition to tourism institutions or organizations run by the government and the private sector, the Japanese government has also launched tourism-related actions (Thamrin & Virgianita, 2019).

This paper will explore the idea of Muslim-friendly tourism in Japan, which is currently a tourism trend. How is the concept of Muslim-friendly tourism built? Is Muslim-friendly tourism the antithesis of conventional tourism? Is Muslim-friendly tourism in Japan as Sharia tourism which only provides travel experiences based on religious values or Muslim-friendly tourism

as tourism management that uses Islamic values following the principles of maqasid Sharia dharuriyah.

METHODS

This paper uses qualitative research with the data obtained from journals, books, and news. This study also uses the Mendeley library in tracing other sources to research Muslim-friendly tourism in Japan or in other countries in implementing policies regarding Muslim-friendly tourism. The process of interpreting the symptoms of Muslim-friendly tourism in Japan is based on related rules from the concept of maqashid Syariah dharuriyah, with the Global Muslim Traveling Index is the benchmark for this writing. The moderation is expected to provide an evaluative and balanced analysis and be relevant in assessing an ongoing issue.

RESULT AND DISCUSSION

The Muslim-Friendly trend is growing rapidly, with the aim of exploring the huge potential of Halal tourism, hoteliers in several countries have initiated several initiatives to attract tourists seeking Halal services, by offering special opportunities tailored to Islamic beliefs. In an article entitled *Wisata Halal: Perkembangan, Peluang, Dan Tantangan* written by Satriana and Faridah explaining various factors such as ease of travel and affordability contribute to an increase in Muslim tourists it is very important this provides a strong reason for the rise of halal tourism (Satriana & Faridah, 2018). Furthermore, the journal article entitled polemik kebijakan wisata halal di Indonesia serta Tinjauannya dalam Maqashid Syariah by Surwandono et al., explains the changes in travel, where previously Muslim tourism was synonymous with pilgrimage tours, currently played by various travel agents specializing in pilgrimage tour packages to these religious centers (Surwandono et al., 2020).

With the increasing trend of outbound holidays among Muslim tourists to explore the world, opportunities related to Muslim Friendly are wide open. Currently, Halal tourism and hospitality services in airlines, hotels, food services, is a fast growing new product related to the Muslim Friendly segment. Muslim-Friendly, has a different structuring of tourism from other forms of tourism because it is specifically based on Islamic values (Surwandono et al., 2020). Muslim consumers are now one of the fastest growing market segments. Market research conducted in early 2010 concluded that one important target group for global businesses and

marketers is the Muslim Friendly segment, representing 42% of the Muslim population (Mohsin et al., 2016).

It is reported that countries in Asia with high Muslim populations enjoy greater preference as the preferred destination for Muslim-Friendly by Muslims around the world. Such an insight is clear to Muslims who would certainly feel more comfortable in an environment that strictly follows Islamic laws in food, clothing, and other customs (Samori et al., 2016). While it may not be easy for countries with Muslim minority populations to ensure regulatory compliance for Muslim guests, it can be achieved if regulations apply tolerance of differences. Muslim minority countries such as Japan have also initiated efforts to attract Muslim tourists by organizing events such as the Halal Expo which promote the presence of Islamic practices in their hotels and provide hospitality services for Muslim tourists, various airlines and hotels are increasing (Surwandono et al., 2020).

The third article entitled Current trends on Halal tourism: Cases on selected Asian countries by Samori et al., explains that a new phenomenon due to the emergence of the halal tourism industry, many Muslim and non-Muslim countries are ready to take advantage of market opportunities strengthened by the availability of products. halal, and tourism infrastructure to meet the needs of Muslim tourists (Samori et al., 2016). In short, these countries want to take advantage of the growing world of Muslim tourism by attracting their country's Muslim guests. The increase in Muslim tourists from year to year is both an opportunity and a challenge for the tourism sector to develop halal tourism. Many countries (both Muslim and non-Muslim majority) are trying to develop halal tourism (Samori et al., 2016).

MUSLIM-FRIENDLY IN THE MAQASID SHARIA VIEW: THEORETICAL FRAMEWORK

Various activities of Muslim life have been regulated by Sharia Law based on the holy Qur'an and Sunnah and the book of Hadith, which describes the life and teachings of the Prophet Muhammad. Islam also recognizes halal and haram in carrying out all activities. Actions that are allowed in the Qur'an and Hadith are classified as halal; on the other hand, a haram is an act that is not prohibited. Religion for Muslims is seen as an aspect of personal identity. As an identity, religion develops a sense of togetherness among its adherents which is based on an understanding of religious solidarity (Purwono, 2020). In the perspective of maqashid Syariah, the management of halal tourism or Muslim-friendly tourism is contrary to the application of conventional tourism. Ahmad Al-Mursi Husain describes in his book "Maqashid al-Syariah fi

al-Islam" that the substance of the Maqasid Sharia, especially for halal tourism, can be divided depending on the purpose (Muhammad Nizar, 2020).

Maslahah itself is an essential essence of human life. One of the substances of maqasid Sharia is maqasid Sharia dharuriyah (Kamali, 2019), in the form of benefits with primary characteristics, while human life depends on these benefits in terms of religious aspects or on worldly elements. In Islam, maqasid Sharia dharuriyah has two sides. The first is the side of realization and realization. Then the second is maintaining its sustainability. Therefore, the existence of maqashid Sharia as a basis for strengthening the meaning of halal in travel activities so that tourists, when traveling, are still based on Sharia guidance. The foundation maqashid Sharia can be used by Muslims on a trip to protect their beliefs and avoid polytheism or other things that are not following Islamic Sharia. Muslim tourists are away from various items prohibited in Islam, such as immorality. In implementing halal tourism, innovation is needed, such as the existence of halal-certified hotels that are easy to find, as well as beaches Muslim-friendly which provide a barrier for male tourists. Men and women. The need for restaurants with halal labels is also essential for Muslim tourists so that tourists do not hesitate to consume food and drinks at these restaurants.

The Religion of Muslims, in the view of maqasid Sharia dharuriyah, carries out obligations related to primary needs with five daily prayers. If a Muslim's worship responsibility is ignored, the existing religion can be threatened. The maintenance of the soul in maqashid dharuriyah is to fulfill all basic needs, such as food and drink, to maintain survival. If basic needs are neglected, it can threaten the existence of human life. The maintenance of reason at the maqashid dharuriyah level, for example, by not consuming liquor and other forbidden things. Maintenance of property at the maqashid dharuriyah level, as prescribed by Islam by obtaining property ownership through business, namely carrying out buying and selling transactions following Islamic rules and prohibited from taking actions that can harm others through ways that are not justified in Islam, such as stealing, cheating or other methods. Other non-halal. If these rules are violated, it can threaten the existence of the property.

In the study "Polemic of Halal Tourism Policy in Indonesia and its Review in Maqashid Syariah" by Surwandono et al., In the context of Maqashid Syariah (Surwandono et al., 2020). Doing a tour or traveling, when viewed from the context of maqashid dharuriyah, sees the essence of traveling for Muslims as part of the maintenance of religion related to the upkeep of reason and human honor, and the needs of human life. In Islam, the need to travel or migrate is associated with the concept of hijrah. This is following what was done by the Prophet Muhammad SAW, who traveled to Medina to escape from the Quraysh. In his writing entitled

"Muslim travelers, tourism industry responses and the case of Japan," Enderson's view is that Muslim travel is usually interpreted as Islamic tourism, halal, Muslim-friendly, and Sharia. Some argue that this indicates a different level of significance attached to the religious element to distinguish between pilgrimage and pleasure/recreational journeys (Feizollah et al., 2021). The term Islamic tourism describes travel by Muslims in the context of worship, such as performing the Hajj to Saudi Arabia or pilgrimage, even though the main motive may not be directly related to religion (Henderson, 2016).

Battour and Ismail's writing, namely Halal tourism: Concepts, practices, challenges, and future, explains the concept of halal tourism as part of religious tourism related to Islamic teachings regarding various human behaviors ranging from dress procedures to eating patterns that have been regulated in Islam. On the other hand, it is claimed that Islamic tourism attracts many tourists who are thoroughly interested in what is called 'Islamic culture' (Battour & Ismail, 2016). Besides that, halal tourism is "any tourism object or act which according to Islamic teachings is allowed to be used or used by Muslims in the tourism industry. The explanation above emphasizes the basis of Islamic Sharia which is used as a guide for various kinds of tourism products and services to tourists, especially Muslims, because most of the visitors to tourist attractions are Muslim; services that must include lodging that follows Sharia rules, halal resorts, and halal restaurants, as well as travel following Islamic provisions. But nowadays, traveling for Muslims, the locations and activities reach a broad scope not only in the Muslim world. Therefore, services and various products are provided for Muslim tourists in Muslim countries or Muslim minorities. Then, many argue that traveling does not have to be religious, which is the most common motivation in traveling.

Hatem El-Gohary's journal, namely "Halal tourism, is it Halal?" Mention Muslim tourists' primary needs, including adherence to religious obligations such as daily prayers, modesty in dress, cross-gender interaction, and Halal food. Although there are no written formal halal tourism principles or essential requirements, unfortunately, not many researchers and practitioners have provided discussion and guidance on this matter. They are still severely under-represented in the literature (El-Gohary, 2016). By reviewing the relevant literature as well as materials published by Halal tourism organizations, providers, and practitioners, the following list of Halal tourism principles or critical requirements can be proposed as follows:

1. No alcohol and only Halal food served
2. No nightclubs and etiquette dress guests appropriately.
3. Islamic dress code for hotel staff.
4. The staff member is supposed to be a Muslim.

5. Availability of prayer rooms for men and women separately.
6. The availability of prayer mats and the Koran in each room and Qibla directions.
7. There is no Art depicting the human form.
8. The bed and toilet are positioned not facing the direction of Mecca.
9. Availability of bidets and bidets in the bathroom.
10. Islamic hotel financing.
11. Hotels and other tourism companies must follow the principle of Zakat.

By looking at the proposed list of Halal tourism principles or main requirements, it is clear that all Muslims will not equally recognize these main principles or conditions as some will associate different degrees of importance with the central tenets or requirements, and some tourism managers have interests that take priority over another thing. In this case, the necessities are expected (such as halal food, no alcohol, no ham or pork, a copy of the Koran in each room, prayer rooms, an Islamic dress code for staff uniforms, prayer mats, markers indicating the direction of Mecca, appropriate guest dress code) will have a higher level of importance.

MUSLIM-FRIENDLY TOURISM IN JAPAN FROM THE PERSPECTIVE OF MAQASID SHARIAH DHARURIYAH

Japan is a Muslim minority country. In Japan, the majority of the population adheres to the Shinto belief (Kitasawa, 2014). Relations between Japan and Islam began during World War II. The existence of cooperation between Japan and the Arabs for trade led to the entry of Islamic influence, and the construction of mosques in Japan is one proof of the entry of Islam in Japan. The mosques were built, including the Mosque in Kobe in 1935, and three years later, the Cami mosque was built in Tokyo, Japan (Yusof & Shutto, 2014). Although Islam has entered Japan, it does not mean that Japan knows the values and principles of Islam. Japan has a Muslim minority population, and the imams of mosques in that country are not residents but Muslim foreigners living in Japan.

Asian Rural Studies explains that relatively few Muslims live in Japan, and Islamic and halal requirements are foreign concepts in Japan. However, several travel agents and companies have begun actively promoting halal tourism by developing a halal environment that is friendly to Muslim tourists (Yamaguchi, 2019). Private consultants play a crucial role in developing such an environment by facilitating cooperation between public administrators and the private sector. In addition, the tourism industry in Japan has started to introduce various halal products, services, and infrastructure based on the halal standards provided by the Malaysian halal

certification body, namely JAKIM (Department of Islamic Development Malaysia), as well as the Indonesian halal publishing body, namely MUI or (Indonesian Ulema Council), lastly the halal certification body in Singapore or MUIS (Islamic Religious Council of Singapore) (Janti, 2020).

Halal food is the essential service Muslim tourists look to when visiting other countries. Having proper and easily identifiable Halal-certified food outlets is a preferred choice by Muslims and is the key to reducing skepticism. The acceptance rate of Halal food assurance varies among Muslim travelers (Sukmayadi & Effendi, 2020). The Islamic principle in seeing the halalness of products in the form of food and beverages depends on the type of primary-based material used, the essential ingredients added, and the production process. In addition, halal is not limited to substance alone but is seen from how the process is in place the material, whether in a halal way or not.

In Japan, problems related to halal food have not been resolved and are often felt by Muslim tourists because most restaurants still market alcoholic beverages or use alcohol as a mixture of ingredients in food, including restaurants labeled as halal. On the halalgourmet.jp website, notes that only about 15% of restaurants in Japan do not sell and use alcohol in their food (Diversity, 2018). El-Gohary, in his article entitled "Halal tourism, is it halal?," questions whether a restaurant with a halal certificate but markets drinks containing alcohol can be declared halal. (El-Gohary, 2016). El-Gohary argues that in Islamic law, marketing drinks containing alcohol is prohibited.

Halal certification is a complicated matter for Muslims. Most of the Muslim population in Islamic countries has a body for halal certification itself. In Muslim-majority countries, there is an agency for the issuance of halal labels which prohibits issuing the halal certificate to certain companies that market alcoholic beverages, but there are still several halal certification bodies that still give halal labels (Standing Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation (COMCEC), 2016). An example country that does not provide halal certificates to companies selling alcohol is Saudi Arabia. This country is considered a country that offers stringent requirements for issuing halal certificates; this includes prohibitions on the manufacture and sale and distribution of non-halal food or drinks. Since Japan still does not have an official body for halal certification and relies on other Muslim countries, the Japanese government still has difficulties establishing specific halal certificates. Japan should be able to provide good quality in its food by paying close attention to the food served, not only the halal label that must be fulfilled but the essence of

halal value is not just from the logo, but seriousness in providing halal food ingredients that are not mixed with food ingredients that are not allowed for consumption. Moslems.

In Japan, there are about 20 bodies that issue halal certificates, such as mosques, Muslim affiliates living in Japan, and other organizations. Due to a large number of these agencies, it is confusing for companies in Japan to register their products with a trusted agency. At the same time, Japan does not have a thorough knowledge of halal certification. Then, several agencies in Japan are alleged to have issued halal certificates, not with a strict and correct assessment like Muslim countries in general (Richard Smith, 2016). That harms the halal food business in Japan; besides that, it causes Muslim tourists to consume food or other products that are still doubtful about their halalness.

Seeing the Muslim-friendly of tourists with a video upload entitled "A Review of Survival with Halal Food in Japan" states that it is still challenging to find halal food in Japan. In Japan, food is always synonymous with pork and sake. Almost all foods in Japan, both light and heavy, contain both ingredients. For Muslim tourists, memorizing the kanji for pork or sake is recommended to be more careful in choosing halal food. Or by searching on the website or application in Japanese halal media or halal gourmet. The drawback of halal tourism in Japan is the lack of knowledge of restaurant servers' English language, making it difficult for Muslim tourists to ask about halal food. Then, in Japan, meat is cut using a machine, and it is not slaughtered according to Islamic law, making buying halal meat challenging. Only certain supermarkets sell halal food, and the price of halal food is quite expensive (Mushlih Harrik, 2017).

According to the uploaded video entitled "Halal breakfast in Japan," it is stated that finding halal food is quite difficult in Japan. Usually, tourists will go to places like 7-Eleven, which have been declared halal by the founder of halal Muslim tourism in Japan. However, not all of the food sold is confirmed to be halal because there are still some doubtful products for Muslim consumption. Alternatively, Muslims must be careful in choosing foods, such as if they take dairy products and juices, they must look at the label as 100% pure. And if you want food, try to take salad and eggs. When in doubt, ask other Muslims (Vlog, 2017).

Another post entitled "How I buy halal food in Japan" states that in Japan, if Muslim tourists go to famous places, they don't worry about places of worship. Still, if they go to remote areas far from the city center, it will be challenging to find areas of prayer. As well as adding that halal food sold in Japan is relatively expensive, tourists who want to stay longer in Japan are advised to cook their food. It is essential to pay attention to the food purchased in supermarkets because not all of them are halal. Tourists must be wiser in choosing the food

ingredients to be purchased, such as paying attention to the halal label on the packaging (ridzBored Vlog, 2019).

Halal tourism is one of the main topics discussed in recent tourism studies, reflecting the growing number of Muslim tourists participating in the international tourism market. Most of the previous literature on halal tourism development focused on marketing (Yasuda, 2017). Japan lacks halal travel guidelines and focuses on marketing and developing Muslim-friendly tourism. Why do countries like Japan continue to promote Muslim-friendly tourism? Is it because of economics, politics, foreign policy, or the tendency to foster and promote the sanctity of Aqidah or belief in Islamic teachings? In general, promoting aqidah or confidence in Islamic teachings rarely encourage countries to join halal tourism. On the contrary, most countries participate because of the advantages of the halal market. During the second half of the 20th century, the proportion of the world's Muslim population increased from 13.6% to 20%. Recently, it grew to 22% or about 1.6 billion people. According to a survey, it is estimated that the proportion of Muslims is expanding faster than the world's population. It is estimated that from 2015 to 2060, Muslims are expected to surpass the population of Christians, who are the world's largest religious group (Yamaguchi, 2019).

Austin Uzama believes that Japan has opened itself to the halal tourism business by campaigning for the concept of Muslim-friendly tourism to increase the attractiveness of Muslim tourists to travel to Japan. In addition, Japan considers halal tourism an advantage in providing foreign exchange or state income (Uzama, 2009). The benefits of the arrival of Muslim tourists make Japan a Muslim minority country starting to build various infrastructures and the need for Muslims to attract Muslim tourists to visit their country (Yasuda, 2017). Some of Japan's offers in building Muslim-friendly branding are preparing Muslim-friendly hotels, halal food, toilets with bidets availability, and places of worship for Muslims to pray (Wahidati & Sarinastiti, 2018b).

The declaration of Muslim-friendly tourism does not mean that Japan has provided for all the needs or aspects of Muslims. Because halal tourism is not just a visit when viewed from the concept of maqasid dharuriyah, travel is interpreted by protecting Islamic values as a need to migrate and is considered a concept of emigrating following the actions of the Prophet who traveled from the city of Mecca to the city of Medina. In fact, in Japan, the Muslim population is still tiny, at around 100,000, 90% of whom are foreigners. Unlike many countries in Europe with substantial Muslim minorities, other than that halal food ingredients are scarce and expensive (Yusof & Shutto, 2014). In Japan, the cost of restaurant certification is high. Companies may question the feasibility of such an investment as they cannot rely on Muslims

alone and must accommodate other customers' expectations, especially concerning alcoholic beverages, a Japanese custom at social and business events. Another difficulty is finding halal ingredients that are not always available, and the serving staff can only speak Japanese. Even though there are halal restaurants in Japan, it does not mean that foods and places to eat are saved from being genuinely halal by all Muslims (El-Gohary, 2016).

Yusof and Shutto explained that the need for halal food in schools is also a concern for Muslims in Japan. Most Muslims are between the ages of 20 and 40 and have children between 0 and 11. In Japanese elementary schools, food is served to everyone. Therefore, Muslim school children do not have an alternative to halal food except to bring their food supplies. However, it has raised concerns among some Muslim parents that friends will isolate their children because of their diet (Yusof & Shutto, 2014). Although halal is a regulation initially meant to be followed by Muslims, it is a fact that there are more companies from non-Muslim countries participating in this industry on a large scale as compared to companies from Muslim countries. Japan is also relatively slow in implementing Muslim-friendly tourism compared to other countries in this industry, with multinational companies being the pioneers (Nuraini & Sucipto, 2021).

In Japan, Halal is a sensitive issue related to religion. In addition, Japan and Islam are not as closely related as other religions, such as Buddhism and Christianity. The Japanese may see halal as part of the Islamic requirements; because it becomes too complicated to associate. The complexity and sensitivity of Islamic rules may have prevented Japanese food companies from venturing into this sector. Halal consumption is proliferating on a global scale without limits for Muslims. On the other hand, most of Japan's food and consumer goods are concentrated in the local market. Japanese companies are more likely to adopt a strategy of exploiting domestic technology abroad. Without basic knowledge about halal, it will be a challenge for Japanese companies to enter the halal market (domestic and foreign) because Japanese culture is associated chiefly with prohibited or haram things such as consuming alcohol and pork (Yakin, 2016).

The concept of the word halal itself does not only apply to products and processes but also throughout the company's value chain. It will require a significant overhaul for companies to coordinate, standardize and control their value chains. In contrast, countries with high certainty avoidance cultures, such as Japan, tend to avoid risk and ambiguity and prefer incremental innovation, i.e., each step is small, and ambiguity is easier to control. Japanese consumers lack knowledge and awareness about halal food. The consumer survey results show that most Japanese consumers have never heard of halal and are not interested in learning about

halal. It is certainly not a motivating factor for companies to respond positively to producing halal products.

Lufi Wahidati stated that hotels in Japan had not provided food for breaking the fast (Wahidati & Sarinastiti, 2018a). It is not very good, considering that the Muslim-friendly tourism label is only used to attract Muslim tourists. The developments in social or economic activities that use the brand or "Islamic" standard and adherence to Sharia have contributed to the birth of Muslim-friendly tourism or the concept of halal tourism, which should uphold Islamic values such as travel that provides halal food. And safe travel and avoid any evil deeds or forbidden in the Shari'a, such as enjoying alcoholic beverages and gambling. Japan is trying to provide Muslim-friendly services to Muslim tourists, Japan's efforts in implementing Muslim-friendly are targeted at the phenomenon of the explosion of Muslim tourists or the halal boom. Maqashid Syariah's view on Muslim Friendly considers that Japan has not fully implemented Islamic values in Muslim-Friendly tourism, in maqashid sharia it is necessary to take care of five aspects, including maintenance of religion, maintenance of soul, maintenance of offspring, maintenance of property and maintenance of mind. Islam views the importance of these five aspects,

Even though Japan has implemented Muslim friendly but in accordance with the view of maqashid sharia dharuriyah seeing Islamic aspects in all things, Japan is developing halal tourism for economic interests but the essence of Muslim Friendly has not actually been found in Japan. This was analyzed from Japan's difficulties in obtaining its own halal label, the Muslim population in Japan is still very minimal, the lack of knowledge of Muslim-friendly facility managers who understand the prohibitions and needs of Muslims. However, the current study of halal tourism focuses on the economic dimension, compared to a review of the ontological measurement of how to travel within the teachings of Islam. Meanwhile, for Muslims, the idea of fiqh in travel related to Islamic philosophy is not widely known (Surwandono et al., 2020). It causes the label of Muslim-friendly or halal tourism to be less effective as truly reflecting Islamic values.

CONCLUSION

The trend of Muslim-friendly tourism in Japan is appreciated because Japan continues to develop its halal tourism needs, such as halal food, places of worship, and other supporting facilities. Japan inclusively views Muslim-friendly tourism as a religious necessity. The lack of Japanese knowledge of Islam causes halal tourism to be ineffective when viewed in the concept

of maqasid shariahdharuriyah. The view of Muslim-friendly tourism in Japan should be able to fulfill the needs of dharuriyah. The management of halal tourism is not a trend or performs the economic or political aspects of a country because it can deviate from the fundamental conception of Muslim-friendly tourism or halal tourism. In the context of the management of Muslim-friendly tourism in Japan, it has not fully supported the application of the maqasid Sharia dharuriyah principle. It takes seriousness and a mature legal design to govern Muslim-friendly tourism in a measurable, professional, and sustainable manner.

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Vol 08 No 1, January 2023

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