

**THESIS**

**JAPAN DIPLOMACY STRATEGY TOWARDS MUSLIM  
COUNTRIES IN ORDER TO IMPROVE THE IMAGE OF JAPAN  
AS A MUSLIM-FRIENDLY COUNTRY: CASE STUDIES OF  
HALAL INDUSTRY DEVELOPMENT IN 2010-2016**



**By:**

**DEDY DARMAWAN**

**3.5.2014.5.1.0785**

UNIVERSITAS DARUSSALAM GONTOR

**INTERNATIONAL RELATION DEPARTMENT  
FACULTY OF HUMANITIES  
UNIVERSITY OF DARUSSALAM GONTOR**

**2018**



UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

**JAPAN DIPLOMACY STRATEGY TOWARDS MUSLIM  
COUNTRIES IN ORDER TO IMPROVE THE IMAGE OF JAPAN  
AS A MUSLIM-FRIENDLY COUNTRY: CASE STUDIES OF  
HALAL INDUSTRY DEVELOPMENT IN 2010-2016**

**A Thesis**

Submitted in fulfilment of requirements  
for the degree of Bachelor of International Relations

**By:**

**Dedy Darmawan**

**35.2014.5.1.0785**

**Supervisor:**

**Fadhlan Nur Hakiem, M.SI**



**INTERNATIONAL RELATIONS DEPARTMENT  
FACULTY OF HUMANITIES  
UNIVERSITY OF DARUSSALAM GONTOR**

**2018**



UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

CERTIFICATION

**Dear,**

**Dean Faculty of Humanities**

**University of Darussalam Gontor**

Bismillahirrahmanirrahim

Assalamualaikum Wr Wb.

I present this thesis written by:

Name : Dedy Darmawan

Reg Number : 35.2014.5.1.0785

Title : Japan Strategy Toward Muslim Countries in Order to Improve the Image of Japan as a Muslim Friendly Country: Case Study Halal Industry Development in 2010-2016

It has been processed and corrected to fulfill the part of requirement for the degree of Bachelor of International Relations, Faculty of Humanities. Therefore, we accept that the thesis could be examined. Hopefully, this would be useful for religion, nation, educational development of the institution, and ummah

Wassalamualaikum Wr Wb

Siman, Sya'ban 24 1439 H

May 10, 2018 M

UNIDA  
GONTOR  
UNIVERSITAS DARUSSALAM GONTOR

Supervisor

  
**Fadhlun Nur Hakiem. M.SI**

## CERTIFICATION

*Bismillahirrahmanirrahim.*

*Assalamualaikum Wr Wb.*

Faculty of Humanities University of Darussalam Gontor has received the thesis written by:

Name : Dedy Darmawan

Reg Number : 35.2014.5.1.0785

Title : Japan Strategy Toward Muslim Countries in Order to Improve the Image of Japan as a Muslim Friendly Country: Case Study Halal Industry Development in 2010-2016

In fulfillment of the requirements for the degree of Bachelor of International Relations, Faculty of Humanities, on academic year: 1439-1440/2018-2019

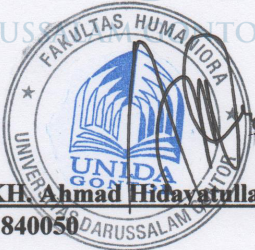
*Wassalamualaikum Wr Wb.*

Siman, Sya'ban 24 1439 H

May 10, 2018 M

Dean Faculty of Humanities

UNIDA  
GONTOR  
UNIVERSITAS DARUSSALAM GONTOR

  
**Dr. KH. Ahmad Hidayatullah Zarkasyi, M.A.**  
NIY. 840050

## VALIDATION

Thesis

### JAPAN STRATEGY TOWARD MUSLIM COUNTRIES IN ORDER TO IMPROVE THE IMAGE OF JAPAN AS A MUSLIM FRIENDLY COUNTRY: CASE STUDY HALAL INDUSTRY DEVELOPMENT IN 2010-2016

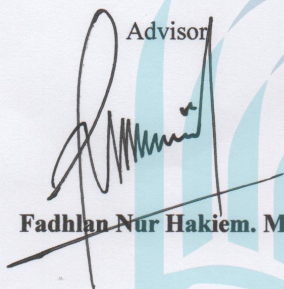
Prepared and presented by

**Dedy Darmawan**

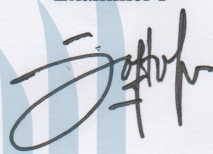
Has been approved by the board of examiners of Graduate Program On May 4th,  
2018

#### Board of Examiners


Advisor

  
**Fadhlan Nur Hakiem. M.SI**

Examiner I

  
**Hesti Rokhaniah. M.PD.**

Examiner II

  
**Novi Rizka Amalia, S.IP, M.A.**

Accepted in partial fulfillment for degree of Bachelor of International Relations

Date, May 4th 2018

Head of International Relations Department

  
**Sofri Mubarak, Lc., M.A.**



## DECLARATION

I hereby,

Name : Dedy Darmawan

Registered Number : 35.2014.5.1.0785

Faculty : Humanities

Department : International Relations

Title : Japan Strategy Toward Muslim Countries in Order to Improve the Image of Japan as a Muslim Friendly Country: Case Study Halal Industry Development in 2010-2016

I certify that this thesis original work by me and not belongs to another researcher for different degree. Furthermore, this thesis is never published before, except some parts with their original references.

Otherwise, if it found that this thesis is plagiarism, I am ready to cease academically.

Siman, Sya'ban 10 1439 H

April 26, 2018 M

Author,



**Dedy Darmawan**

**NIM: 35.2014.5.1.0785**

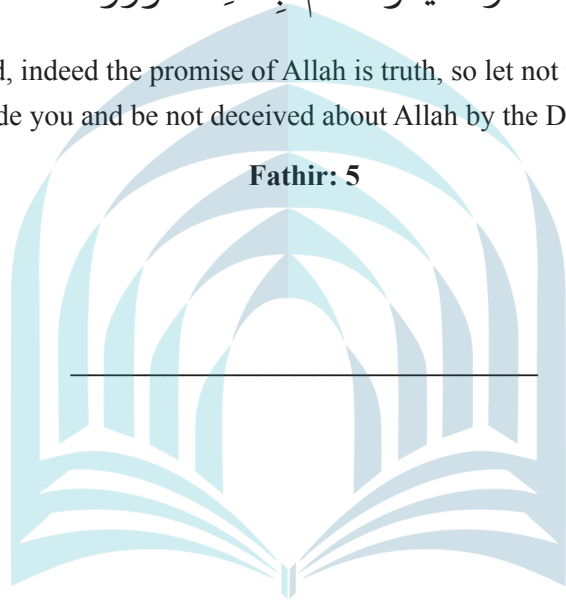


## MOTTOES

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا  
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

“O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver”

**Fathir: 5**



إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

“Indeed, Allah does not allow to be lost the reward of the doers of good”

**Attawbah: 120**



UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

## ACKNOWLEDGEMENTS

All praises to Allah SWT for blessings and mercies in completing this thesis. The author wishes to express deepest gratitude to his supervisor Miss Dini Septyana Rahayu, M.Hub.Int. for her invaluable guidance, support, suggestion, and criticism throughout the research. The author also grateful for the help, support and inspirations given by his former supervisor, Mr. Fadhlan Nur Hakiem, M.SI.

Special acknowledgement to the Headmasters of Darussalam Gontor Modern Islamic Boarding School; Dr. K.H. Abdullah Syukri Zarkasyi, M.A., K.H. Hasan Abdullah Sahal and K.H. Syamsul Hadi Abdan, S.Ag., who prayed and gave invaluable efforts for the success of their students. In this regard, the researcher would like to thank the Rector of University of Darussalam Gontor, Prof. Dr. K.H. Amal Fathullah Zarkasyi, M.A. and his vices, for their endless support, motivation and encouragement during the study at the university. The author also does not forget to express gratitude to the lectures and friends in the International Relations Department, Humanities Faculty especially for the Dean of Faculty Dr. K.H. Ahmad Hidayatullah Zarkasyi, M.A. and the Head of Department Mr. Sofi Mubarak, M.A. whose support and guidance made this thesis possible.

The warmest thanks to author's parents and family, for their endless support, love and care throughout the life. It is their selfless love that has constantly encouraged author to the end of one of the important milestones in the life.

Furthermore, the beneficial criticism and suggestion are warmly welcomed for better improvement of this research and scientific development generally. Amin.

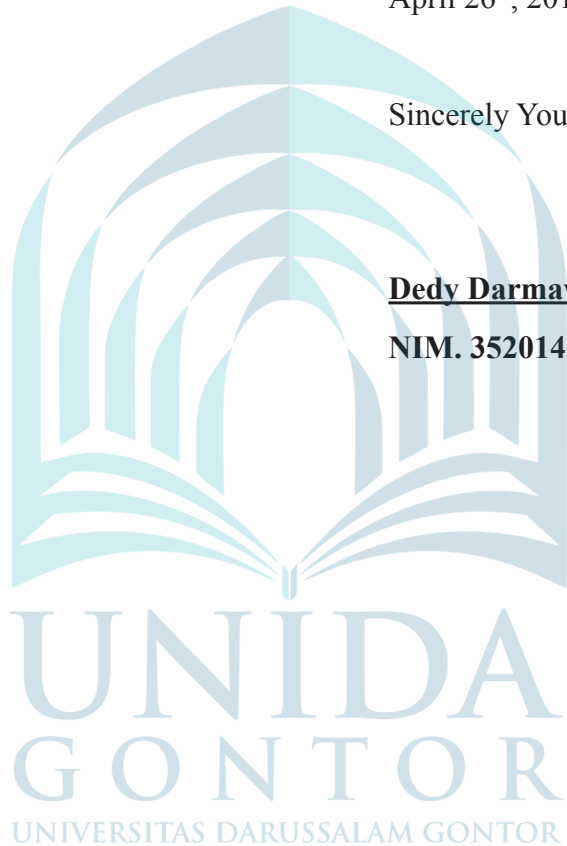
Ponorogo, Sya'ban 10<sup>th</sup>, 1439

April 26<sup>th</sup>, 2018

Sincerely Yours,

**Dedy Darmawan**

**NIM. 352014510797**



**JAPAN STRATEGY TOWARD MUSLIM COUNTRIES  
IN ORDER TO IMPROVE THE IMAGE OF JAPAN AS A MUSLIM  
FRIENDLY COUNTRY: CASE STUDY HALAL INDUSTRY  
DEVELOPMENT IN 2010-2016**

**Dedy Darmawan**

35.2014.5.1.0785

**ABSTRACT**

This research reports the Japanese diplomacy strategy as an effort to establish as a Muslim-friendly country through the development of Japan's halal industry in 2000 to 2017. The strategy that has been done by Japan is increasing the needs of Muslim tourists visiting Japan for example halal food and facilities for Muslim tourists. There were two concepts used to analyze the new phenomenon: Cultural diplomacy and halal tourism. This study used descriptive analysis to explain the issues being discussed. Data analysis employed was inductive approach as this research emphasized on words rather than quantification. This research also collected information based on facts to the object of research, then it was analyzed in order to support the result of writing. There were five sectors that had been developed by Japan: (1) improving restaurants and minimarkets that had provided halal food, (2) providing several halal labeling agencies in Japan that was Japan Islamic Trust (JIT); (3) granting visa exemptions to some countries with Muslim majority such as Indonesia and Malaysia. From this study, it was found that there was an increasing number of visitors to Japan after the enactment of several strategies to attract Muslim tourists. Moreover Japan had been the top five list of top destination countries for Muslim tourists to the non-Organization of Islamic Cooperation region. It made clear that Japan's strategy to establish itself as a Muslim friendly country had been successful.

this research is expected to be a reference for the Indonesian government as the Indonesia has greater potential to be a Muslim-friendly country.

***Keywords:*** *diplomacy, halal, tourist, Muslim, friendly.*



## TABLE OF CONTENTS

Cover page .....	i
Letter of Dean .....	v
Letter of the Faculty .....	vi
Validation .....	vii
Declaration .....	viii
Mottoes .....	ix
Acknowledgement .....	xi
Abstract .....	xiii
Table of Content .....	xv
List of Figure .....	xix
List of Tables .....	xxi
 <b>CHAPTER I</b>	
<b>INTRODUCTION</b>	
1.1 Background .....	1
1.2 Research Question .....	7
1.3 Research Purpose .....	8
1.4 Benefit of Research .....	8
1.4.1 Theoretical Benefits .....	8
1.4.2 Practical Benefits .....	8
1.5 Literature Review .....	9
1.6 Conceptual Framework .....	13
1.6.1 Concept of Cultural Diplomacy .....	13
1.6.2 Concept of Halal Tourism .....	15
1.7 Hypothesis .....	17
1.8 Methodology .....	18

1.8.1	Research of Method .....	18
1.8.2	Technique of Data Collection .....	18
1.8.3	Data Analysis Technique .....	19
1.8.4	Scope and Limitation of Research .....	19
1.8.5	Writing Systematics .....	20

## **CHAPTER II**

### **THE CULTURAL DIPLOMACY STRATEGY OF JAPAN BEFORE HALAL INDUSTRY**

2.1	Development of Japanese Diplomacy Strategy; Coercive Diplomacy become Cultural Diplomacy .....	23
2.2	History and Development of Japanese Cultural Diplomacy .....	27
2.2.1	Popular Culture .....	27
2.2.2	Japanese Culture Diplomacy Strategy Through Popular Culture .....	30

## **CHAPTER III**

### **DEVELOPMENT OF JAPANESE CULTURE DIPLOMACY THROUGH HALAL INDUSTRY**

3.1	Early development of halal industry in Japan .....	50
3.2	Halal Boom .....	52
3.2.1	Inbound Factor .....	52
3.2.2	Outbond factor .....	55
3.3	Halal Boom and its Impact on the Japanese Tourism Industry ....	56
3.4	Increased in Halal Shop and Muslim Friendly Restaurants in Japan .....	57
3.5	The Development of Muslim Facilities in Japan .....	61
3.6	Increasing tourist convenience to Japan .....	66
3.7	Increasing Promotion of Japanese Tourism About Halal Industry .	68
3.8	International Corporation .....	69



3.8.1	Establishment Kyoto Office in Dubai .....	69
3.8.2	Japan and Indonesia Cooperation through Japan Halal Food Project Program 2013-2015 .....	71

## **CHAPTER IV**

### **THE ANALYSIS OF JAPANESE CULTURE DIPLOMATION AS A MUSLIM FRIENDLY THROUGH THE STRATEGY OF HALAL INDUSTRY DEVELOPMENT**

4.1	Strategy Analysis of Japan in Improving the Country's image as Muslim-Friendly .....	76
4.1.1	Halal Certificate Institution .....	76
4.1.2	Non-Government Actor .....	79
4.1.3	Visa exemptions .....	83
4.1.4	Halal Food .....	84
4.1.5	Promoting halal industry .....	89
4.2	Japan's Success Indicators Being Muslim-Friendly Countries Through Halal Industry .....	92

## **CHAPTER V**

### **CLOSING**

5.1	Conclusions .....	97
5.2	Suggestions .....	102
	References .....	103

## LIST OF FIGURE

Figure 1.1	The Concept of Halal Tourism.....	17
------------	-----------------------------------	----



## LIST OF TABLES

Table 4.1	Population data of each Muslim Region .....	77
Table 4.2	Muslim Countries for Visa Exemption.....	83
Table 4.2	List of Non-OIC Best Countries for Muslim Tourist Destinations of the Global Muslim Travel Index version .	91





UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

# CHAPTER I

## INTRODUCTION

### 1.1 Background

It is known together that the study of international relations is identical with the state, politics, and military. Some of these aspects cannot be separated from this discipline and will continue to dominate. The phenomenon of relationships between countries in the world that are dynamic, fluid, and often colored tension create a new strategy in the settlement. One such strategy is diplomacy. Diplomacy is often used in the international political arena to ease the tensions arising from the state of the developing world. In addition to resolving disputes between countries, diplomacy can also serve as a tool to pursue political interests and goals and as an effort to improve the image or promote the image of a country in the international eyes. Diplomacy is divided into two models, first is hard diplomacy which emphasizes the use of military power and second is soft diplomacy which emphasizes peaceful negotiations without violence. The similarities in both of diplomacy are the main actors, heads of state or government that organize and implement diplomatic policies in their country.

Cultural diplomacy by definition is the exchange of ideas, information, art, and other cultural aspects between one country and another, as well as between societies aimed at maintaining mutual understanding, which is more like a one-way activity than a two-way exchange, such as when a country focus to efforts to promote its national language, explain its policies and views on one thing, or tell its history to other countries in the world.<sup>1</sup>

---

<sup>1</sup> Milton C. Cummings, Jr. Ph.D., *Cultural Diplomacy and the United States Government: a Survey*. Center for Arts and Culture, 2003, p.1. accessed from <http://media.leeds.ac.uk/papers/pmt/exhibits/1434/MCCpaper.pdf>, 25 November 2017

Culture itself has such a broad aspect, such as: art, customs, traditions, community life, history, music, lifestyle, gesture, language, literature, fairy tales or folklore and social relations.<sup>2</sup> Therefore, any interaction or exchange of people that occurs between two different countries that offend that aspect can be said to be cultural diplomacy. One thing to note is that cultural diplomacy is not propaganda, but a process of approach, relationship-building, and mutual-understanding improvement.<sup>3</sup>

Japan has become one of the successful countries with its cultural diplomacy. The success is motivated by a strong history and Japanese unique character, making this country able to be widely known in various parts of the world for its soft power. Since the 1990s Japan has been known as a developed country that retains and maintains its culture to gain great attention in the international world. In addition to maintaining traditional culture, Japan is also developing its popular culture. It is often called as Japanese Popular Culture and attracted the attention of the international community. Some examples of Japanese cultural products are *manga* / comics, *anime*, games, *j-music*, and *dorama* (television dramas). Through its popular cultural products, Japan indirectly introduces traditional Japanese values and culture.

The influence that resulted from Japanese new culture in various parts of the world is no doubt. The culture is increasingly global which is encouraged by the ease of accessing it in various languages. Sales have also evolved into various forms that resulted in the spreading of significant distribution figures. As well as sales in the form of internet and CD that even its international preorder numbers can penetrate the number one

---

<sup>2</sup> Sztefka, B. *A Case Study on the Teaching of Culture in a Foreign Language*. Accessed from [http://www.beta-iatefl.hit.bg/pdfs/case\\_study.pdf](http://www.beta-iatefl.hit.bg/pdfs/case_study.pdf), 25 Nov. 17

<sup>3</sup> Neal M. Rasendorf, "A Cultural Public Diplomacy Strategy", in *Toward a New Public Diplomacy: Redirecting U.S. Foreign Policy* (edited by: philip seib), New York: Palgrave Macmillan, 2009, p. 176

million copies.<sup>4</sup> Interest in cultural products is even made a hobby, lifestyle, and even the profession. The proliferations of typical Japanese restaurants, the many communities of *manga* and *anime* lovers, and people who pursue *manga* as a profession (*mangaka*) are some examples of how culture can affect the life of a society.

Having succeeded in improving its image through cultural diplomacy such as *cosplay*, *anime* and *manga*, Japan again trying to attract world tourists, especially Muslim tourists. As a country that also has the potential in the field of tourism, since the 2000s Japan seeks to develop halal tourism. This is triggered by the increasing number of Muslim tourists from Southeast Asian countries and this phenomenon can certainly be exploited by Japan to create a positive image in countries with Muslim majority. The increasing number of halal-label restaurants, supermarkets that sell Muslim food needs and places that provide places of worship for Muslim tourists are proof that Japan is very serious in developing halal tourism especially in the field of food labeling and construction of places of worship. The increasing number of halal facilities and food has impacted on the increasing number of Muslim tourists who come to Japan in recent years. This can be seen in the increasing number of tourist arrivals coming to Japan, especially from countries in Southeast Asia. recorded the number of Muslims in the region of ASEAN amounted to 239,594,630 which makes it as a religion with the largest population in the ASEAN region, followed by Christian with the number 126,571,210 rated second.<sup>5</sup> Of course the number of Muslims living in the ASEAN region is directly proportional to the number of visitors who come to Japan. Since 2009 to 2013 the number of Indonesian visitors visiting Japan has increased significantly from 63.617 up to 136.797 in 2013. While

---

<sup>4</sup> Chadijah Isfariani Iqbal, *Budaya Populer Game Pokemon Go Sebagai Soft Diplomacy Jepang*, accessed from <http://ejournal.undip.ac.id/index.php/izumi>, 25 Nov. 17

<sup>5</sup> Religion Facts, *Daftar Populasi agama di Asia Tenggara*. Accessed from <http://www.religion-facts.com/id/u11>, 8 October 2017

with Malaysian visitors in 2009 amounted to 89.509 rose to 179.521 in 2014.<sup>6</sup> To encourage increasing the number of Muslim visitors coming to Japan the government enforces visa exemptions to a number of countries in the ASEAN region such as Thailand and Malaysia that are enforced visa-free in July 2013 and then followed by Indonesia in January 2015.<sup>7</sup>

In large scale according to data from JNTO, since the end of 2012 continues until 2016, the increase of tourists coming to Japan has increased significantly. That is from 8,538,105 in 2012 to 24,039,053 visitors in 2016. In addition, according to data from the Crescent Rating, Japan currently ranks 6th out of 20 non-OIC countries that are the best choice in doing halal tours beat the United States, France, South Korea, China and some other countries.<sup>8</sup> Not only that, in 2016 Japan won the “World’s Best Non-OIC Emerging Halal Destination” which indirectly it will further enhance the image of Japan in the international world.<sup>9</sup>

The diplomacy of halal tourism culture is another alternative as soft power in order to support the national interest of a country. Although Japan is not a country with a large Muslim population, the government of Japan is in fact optimistic about developing halal food and mosques or *mushola* in the country. Another indicator is the large number of Muslims who both come as travelers or settle in Japan, which is expected to increase every year. Currently, some halal food in Japan has become common place in the country. One of the most popular foods in Japan is *ramen* and *sushi*.

---

<sup>6</sup> Richard Smith, *Japan Opens up to Halal Tourism.*, accessed from <https://www.thenational.ae/business/travel-and-tourism/japan-opens-up-to-halal-tourism-1.145084>, 8 Oktober 2017

<sup>7</sup> Aditya Al Jamil, *Motivasi Pemerintah Jepang Dalam Rencana Pemberian Bebas Visa Bagi Turis Asal Indonesia*. Vol. 2 No. 2, October 2014. p. 2

<sup>8</sup> Crescent Rating, “*Top 20 Non OIC Destinations*”, accessed from <https://www.crescentrating.com/>, 5 November 2017

<sup>9</sup> HMJ Halal Media Japan, “*Japan Won First Prize as Emerging Halal Destination in World Halal Tourism Awards 2016*”, accessed from <http://www.halalmedia.jp/archives/19962/japan-won-in-world-halal-tourism-awards-2016/2/>, 8 November 2017



In general, *ramen* is served using pork sauce, but to make it halal then *ramen* businessmen in Japan replace it with chicken broth sauce which of course has got halal certification. While *sushi* is food that usually derived from the family of the fish should be halal to eat. But sometimes a mixture of rice vinegar or *mirin* on the rice makes it cannot be consumed for Muslim (non-halal). At *Asakusa Sushi Ken* which is one of the first halal-certified *sushi* restaurants in Tokyo has replaced it with halal ingredients that can be a destination for Muslim travelers.<sup>10</sup>

In addition to halal food, the government of Japan also provides a place of worship for Muslim tourists who visit the country. The increasing number of Muslim tourists who come to Japan must be one of the biggest indicators for the increasing number of places of worship either in the form of mosques or hotels that provide facilities for worship for Muslim visitors. According to JNTO (Japan National Tourism Organization)<sup>11</sup> data, there have been at least seven hotels and restaurants spread in Japan such as Hokkaido, Kanto, Tokyo, Shoryudo, Kansai, Chugoku and Kyushu which have provided mosques as praying facilities for Muslims who come to visit Japan . This will certainly impact on the positive things to the international community.

By taking advantage of the opportunities that come from the increasing number of visitors to Muslim tourists in Japan is by providing all the needs of Muslim tourists need and worship facilities. Halal tourism is considered successful in taking the hearts and minds of world tourists, especially Muslim tourists and makes it as a new partner in the diplomacy of Japanese culture. This is certainly in line with the values contained in the

---

<sup>10</sup> Yagami Ramen House, “*Ramen Jepang Halal Bisa Dikenali dengan 5 Cara Ini*”, accessed from <https://www.yagamiramenhouse.com/single-post/Ramen-Jepang-Halal>, 11 November 2017

<sup>11</sup> The Official Guide, JNTO (*Japan National Tourism Organization*), accessed from <http://www.jnto.go.jp/eng/> , 26 November 2017

fukuda diplomacy which Japan promises that it will not become a military superpower. Which in the sense that Japan will not use violence in its foreign relations with countries in the world.

In addition to introducing its halal tours in its own country, Japan is also actively promoting halal tourism in various international events as well as countries that conduct halal tourism exhibition. One of them at the Malaysia International Food Beverage 2017 or MIBA 2017<sup>12</sup> event that made the International Halal Village as part of the exhibition. In addition to the Japanese exhibition in Malaysia, a similar thing was also done by Japan in Indonesia at the Japan Food Festival 2016<sup>13</sup> event which became a culinary event Halal Affairs Sakura. The event held by the Japan External Trade Organization (JETRO) in Jakarta aimed to provide an opportunity for the people of Indonesia to be able to enjoy authentic halal cuisine of Japanese restaurants.

According to the market analysis of Halal / Muslim Singapore travel Fazal Bahardeen before the 2000s, Japan is virtually unknown to Muslim tourists mainly related to halal food.<sup>14</sup> Previously, Muslims who came to Japan as tourists should bring their own food. This is because most of the Muslim tourists are not able to understand Japanese language or writing that is on the composition of Japanese food. For that reason, if a suitable meal for Muslims is not available then Muslim tourists may be less or will not even visit Japanese eateries.

---

<sup>12</sup> Halal Life Style, “*Kampung Halal Ramaikan Pameran Kuliner Terbesar Malaysia*”, accessed from <https://halallifestyle.id/finance/kampung-halal-ramaikan-pameran-kuliner-terbesar-malaysia>, 10 November 2017

<sup>13</sup> Japanese Station, “*Nikmati Kuliner Khas Jepang ala Japan Food Festival 2016*”, accessed from <https://japanesestation.com/nikmati-kuliner-khas-jepang-ala-japan-food-festival-2016/>, 8 November 2017

<sup>14</sup> The National, “*Japan Opens up to Halal Tourism*”, accessed from <https://www.thenational.ae/business/travel-and-tourism/japan-opens-up-to-halal-tourism-1.145084>, 7 November 2017

With increasing education in Japan about the needs of foreign tourists, there are more halal foods offered in hotels and restaurants in Japan. This has led to increased knowledge that Japan has become a more Muslim-friendly country among travelers from the Middle East and Southeast Asia, especially those from Indonesia, Malaysia and Singapore. In conducting the development of halal tourism, the government of Japan encourages local companies to meet the needs of Muslim travelers by subsidizing small businesses to help them offer halal products and services. In addition the government also helps them in obtaining halal certification. As a result of the rising number of Muslim tourists to Japan, then the government of Japan pushes the small businesses to offer their products and services tailored to Muslims. Thus are more travel agents friendly to Muslim travelers. The development of halal travel agents available certainly makes it easier for Muslim tourists to travel in Japan. Without worrying about not getting halal food and worship facilities.

Japan, known as a technologically advanced country and a non-Muslim majority country, has been trying to use one instrument in Islam to create a positive image internationally. By looking at the growing potential of Muslims, the government of Japan is using some strategies to attract tourists to the interest of tourists to come to Japan. This is expected to strengthen the bilateral and multilateral relations of Japan in various fields, such as diplomatic, economic, and cultural aspects. Ultimately such relationships can enhance the human ability to not engage in violence on a matter or dispute as well as awareness among humans for interdependence for all countries.

## **1.2 Research Question**

As an effort to improve the image of the country with the countries of the world especially the country with the majority of Muslims, Japan did some global marketing strategy by glancing at Muslim tourists who

visit Japan. These efforts are driven by the fact that there are numbers of visits from Muslim countries that have continued to increase over the years. Based on the description and background above, then the scope of the main issue of this title can be formulated as follows: How is Japan's strategy to improve its country's image as a Muslim-friendly tourist destination through the halal industry?

### **1.3 Research Purpose**

This study aims to know and describe the strategy of Japanese cultural diplomacy through the halal tourism industry in improving its image as a Muslim-friendly destination of Muslim majority countries.

### **1.4 Benefit of Research**

#### **1.4.1 Theoretical Benefits**

The theoretical benefits of a study to investigate relevant issues with the intent of confirming or disconfirming theoretical and empirical positions. The main goal is to get general information about a phenomenon, with little emphasis on app placement in real-world examples of phenomena.<sup>15</sup> The theoretical benefits of this research as a study material to deepen and develop the science of International Relations about Japanese cultural diplomacy through the halal tourism industry.

#### **1.4.2 Practical Benefits**

The practical benefits associated with the application of the theory to solve problems. The practical benefits of this research are as input and consideration of Japanese cultural diplomacy through halal tourism with the concept of multi-track diplomacy to address

---

<sup>15</sup> Kenneth S. Bordens and Bruce B. Abbott. *Research Design and Methods: A Process Approach*. dalam: Ulber Silalahi. 2009. *Metode Penelitian Sosial*. Bandung: PT Refika Aditama. p. 22

international events related to the issue of cultural diplomacy and can be used as a recommendation for interested parties.

### 1.5 Literature Review

Discussions on cultural diplomacy especially Japanese culture and halal tourism in Japan have been widely discussed by previous researchers. This is because the phenomenon is indeed quite interesting to discuss seeing Japan is a country that is very successful with various cultural diplomacy and has been known around the world. However, in previous Japanese cultural diplomacy studies, some of them do the research on Japanese diplomacy through Japanese popular culture such as game of *Pokemon Go*, *manga* and *anime* or foundation, like The Japan Foundation. In addition to the study of Japanese cultural diplomacy with popular culture, the study of Japanese halal research has also been conducted by several authors. Some of them are Japanese halal studies on the development of Japanese halal food market, Japanese halal industry, and halal Japanese which the contents discuss about the history of Japanese halal development. In previous Japanese cultural diplomacy research was only concerned with the original cultural problems created by the country itself as well as *manga* and *anime* that was born and developed in Japan which was adopted from the thoughts of the Japanese. While the study of Japanese halal tourism before, more specific to the spread of halal tourism industry in Japan ranging from food to access provided tourism business actors.

Like the first research, a study written by Chadijah Isfariani Iqbal with the title “Popular Culture Pokemon Game Go As Soft Diplomacy Japan”. The second author by Iyul Yanti with the title “Japanese Culture Diplomacy in Indonesia Through The Japan Foundation Year 2003-2011”. The third author Koichi Iwabuchi titled “*Pop-Culture Diplomacy in Japan: Soft Power, Nation Branding and the Question of International Cultural Exchange*”. The four authors by Yoza Achmad Adidaya “*Halal in Japan:*

*History, Issues and problem*”. And the fifth author by Shazlinda Md Yusof and Noriyuki Shutto with the title “*The Development of Halal Food Market in Japan: An Exploratory Study*”.

The first author of a study written by Chadijah Isfariani Iqbal of Hasanuddin University aims to know in depth and convey the popular culture of Pokemon Go which has been exploited by Japan as soft diplomacy in cooperation in the international world. The method of research used is a qualitative method that uses logical interpretation by collecting the facts. While the concept used in this research is the concept of Soft Power, and Soft Diplomacy.<sup>16</sup>

The second research written by Iyul Yanti, is one of the graduate students of the Department of International Relations University of Syarif Hidayatullah. In this paper, the researcher focuses on how an institution as a partner standing in Indonesia on the agreement of the Indonesian government and the Ministry of Foreign Affairs of Japan in 1972 made an interest in itself.

The success of the organization can be seen from the response of people who want to know the culture of Japan is increased. The purpose of the establishment of the organization is to improve the image of Japan in Indonesia from the Malari conflict (Malapetaka Lima Belas Januari) in 1974. Where Japan is considered a country that has dominated the Indonesian economy. The study sought to find a Japanese inclination to enhance friendly relations with Indonesia. In addition, Japan wanted to change the bad image of the past with the peak of Malari incident. The

---

<sup>16</sup> Chadijah Isfariani Iqbal, *Budaya Populer Game Pokemon Go Sebagai Soft Diplomacy Jepang*, laporan penelitian jurusan ilmu Hubungan Internasional Fakultas Ilmu Sosial dan Ilmu Politik Universitas Hasanuddin, Makassar

concept used in the paper is the concept of diplomacy in the form of second track diplomacy, cultural diplomacy and national interests.<sup>17</sup>

In the third article written by Koichi Iwabuchi, explains the changes and developments of Japanese diplomacy known as pop culture in the postwar era. The drive to change foreign policy diplomacy is based on the need for awareness to soften anti-Japanese perceptions, especially in Southeast Asian countries. This paper describes the beginning of Japan's policy of cultural diplomacy in the late 1980s in which the popularity of Japanese media culture in Asia began to attract the attention of policymakers. After the policy took place, there were important changes to the world community about how they viewed Japan and that as the goal of Japanese cultural diplomacy. This study illustrates how cultural diplomacy through Japanese popular culture has influenced the perception of the world community towards Japan as a friendly country. When this diplomacy was aired on the media where Japan gave about Japanese culture. This will indirectly change the view of the international community towards Japan.<sup>18</sup>

The fourth article by Yoza Achmad Adidaya tries to describe how the development of halal tourism run by the government of Japan is a topic of new trends in Muslim tourism and Japanese business. In this study mentioned that the first halal spreading is when the Japanese economic bubble was going on in the 1980s. Halal topics are becoming a new issue that is often discussed in Japan because of the increasing number of Muslim tourists from Southeast Asian countries especially after the government of Japan enacted a regulation that frees visas for foreign tourists, especially for most

---

<sup>17</sup> Iyul Yanti, *Diplomasi Kebudayaan Jepang di Indonesia Melalui The Japan Foundation Tahun 2003-2011*, laporan penelitian jurusan ilmu Hubungan Internasional Fakultas Ilmu Sosial dan Ilmu Politik Universitas Islam Negeri Syarif Hidayatullah, Jakarta

<sup>18</sup> Koichi Iwabuchi, *International Journal of Cultural Policy*, "Pop-Culture Diplomacy in Japan: Soft Power, Nation Branding and the Question of International Cultural Exchange", Vol 21, 2015.

ASEAN countries. As a result, the increasing number of foreign tourists from Indonesia and Malaysia that has been known as a country with a majority of its Muslim population has increased drastically in recent years. It also creates new opportunities for many Japanese industries especially those related to the tourism industry. Halal business that has been widespread in Japan is also accompanied by the emergence of halal certification institutions. In this study, the authors used a qualitative methodology based on field work, interviews and questionnaires.<sup>19</sup>

The fifth research by Shazlinda Md Yusof and Noriyuki Shutto explains the changes in social structure and coupled with the disasters that often occur in Japan add to the economic turmoil of Japan. Japan's long-standing economy depends on the automotive and electronics manufacturing industry has been adversely affected, while imports of food and natural resources such as oil and natural gas increased substantially. Therefore, Japan needs to identify other industries that can re-energize the country's economy such as the halal tourism industry. Using the analysis of the various literatures, this exploratory study focuses on the past situation and the current situation of the halal food segment, and how its development has the potential to affect the growth sector in Japan such as tourism and education.<sup>20</sup>

In that case that distinguishes this paper with the above articles is, in writing the concept of cultural diplomacy is to examine the diplomacy that made by the country itself such as *manga* and *anime*. *Manga* and *anime* are the result of the work or ideas of the Japanese people themselves which

---

<sup>19</sup> Yoza Achmad Adidaya, "Halal in Japan: History, Issues and Problems: The Effect of the Halal Boom Phenomenon on Japanese Society and Industry", Laporan penelitian sebagai persyaratan untuk gelar Master of Philosophy in East Asian Culture and History, Universitas Oslo, Norwegia.

<sup>20</sup> Shazlinda Md Yusof & Noriyuki Shutto, "The Development of Halal Food Market in Japan: An Exploratory Study", Faculty of Economics and Management, University Kebangsaan Malaysia, Kyushu University Business School, Kyushu University, Japan.



they are used as one aspect of diplomacy that is considered successful in disseminating Japanese culture to the world. While in writing with the theme of halal tourism, researcher only focused on how the halal tourism flourishes in Japan as part of efforts to improve the economy. In this paper, the author tries to examine more deeply about the development of halal tourism that in fact is not an origin Japanese culture, but a law that applies to Muslims in performing their worship.

This paper also explain what actors are involved in the development of halal tourism in Japan, so the position of these actors become one of the main factors in the development of halal tourism which will eventually grow a positive image in the world especially the country with the majority of Muslims. This is remembered as a Japanese effort in continuing the fukuda doctrine that needs to be continued and done with the background of some interests.

## **1.6 Conceptual Framework**

### **1.6.1 Concept of Cultural Diplomacy**

Conventionally, the notion of diplomacy is the effort of a nation-state to fight for the national interest among the international community.<sup>21</sup> In line with the above definition, according to KM Panikkar in his book *The Principle and Practice of Diplomacy* states diplomacy in relation to international politics is the art of prioritizing the interests of a country in relation to other countries.<sup>22</sup>

While the idea of culture in macro in the general sense can be interpreted as all the results of human cultivation efforts to the

---

<sup>21</sup> KJ Holsti, *International politics, A Framework for Analysis*, Prentice Hall of India, New Delhi, p. 82-83

<sup>22</sup> SL Roy, 1991, *Diplomacy*, Jakarta: Rajawali Press, p. 3

environment.<sup>23</sup> While in the micro sense, culture is usually manifested in education, science, and sports. Thus cultural diplomacy can be interpreted as an effort of a state to obtain its national interests through cultural dimensions, both micro and macro, such as propaganda and others in the conventional sense can be regarded as non-political, or non-military. According to Prof. Mochtar Kusumaatmaja, cultural diplomacy is a new stage of development in the history of our diplomacy by trying to add a new dimension to the way we do diplomacy by using the treasury of art and culture as a means of diplomacy in the broadest sense.<sup>24</sup>

The various cultural systems that can be classified into three based on his form, including:

- a. The form of culture as a complex of ideas, ideas, values, norms, rules and etc.
- b. The form of culture as an activity of patterned behavior of people in society.
- c. The manifestations of the works of man.<sup>25</sup>

Cultural diplomacy can be done by government or non-government, individual or collective or every citizen. Therefore, the pattern of cultural diplomacy between nations takes place between anyone as an actor where the main general goals and objectives of cultural diplomacy are to influence the public opinion (community of other countries), both at the national and international levels meaning that in its diplomatic efforts will have an impact on achieving a good image of him (Japan).

---

<sup>23</sup> Kuntjaraningrat, 1979. *Hukum Diplomasi Internasional*, Surabaya: Usaha Nasional, p. 135

<sup>24</sup> A. Mansyur Effendi, 1993. *Hukum Diplomasi Internasional*, Surabaya: Usaha Nasional, p. 135

<sup>25</sup> *Ibid.* 137

The concept of cultural diplomacy has a relative relevance to this research, for a halal Japanese tour, providing Muslim travelers with one of the most effective diplomacy strategies by offering a variety of halal foods that are available in restaurants, supermarkets and hotels. In addition, the place of worship is also experiencing a lot of growing in Japan. It is also being developed at Narita international airport, which has provided many services and environments to accommodate Muslim tourists in worship.<sup>26</sup> The number of travel agents offering halal travel packages and visa exemptions for some countries with a Muslim majority increases the number of tourists who will travel to Japan for tourism, education, or business purposes.

With the presence of the development of halal tourism in Japan increasingly reinforce the identity of the Japanese nation as a friendly nation against tolerance to religious communities, especially Islam which will indirectly also affect the perception of the international community. Until this point, Japan is almost aligned with the OIC countries as the best destination country for Muslim tourists.

### **1.6.2 Concept of Halal Tourism**

Halal tourism terminology still gets some differences in some countries, some use terms such as Islamic tourism, halal tourism, halal travel, or as moslem friendly Islamic tourism destination. According to the President of the Islamic Nutrition Council of America, Muhammad Munir Caundry said that, halal tourism is a new concept of tourism. This concept is not religious tourism such as umroh and performing the hajj.<sup>27</sup> Halal tourism is tourism that caters to the holidays, by adjusting

---

<sup>26</sup> Axioma Dananjaya, Kanda Mizuho, *Creating an Environment to Welcome Muslim Travelers to Japan*, p.1, accessed from [www.naa.jp/en/press/pdf/20131128\\_muslim\\_en.pdf](http://www.naa.jp/en/press/pdf/20131128_muslim_en.pdf), 26 November 2017,

<sup>27</sup> Kementerian pariwisata, *Kajian Pengembangan Wisata Syariah*, Laporan akhir Pengembangan Wisata Syariah, Asisten Deputi Penelitian dan Pengembangan Kebijakan Kepariwisata 2015, p 13

the style of holiday according to the needs and demands of the Muslim travelers.

In one of the books written by Sheikh Yusuf al-Qardawi under the title *The Lawful and the Prohibited in Islam* explains that the term *halal* is defined as what is permitted and permissible to do from what has been established by Allah. Therefore the term *halal* means “allowed” according to the teachings of Islam (sharia law). *Halal* is also one of the five criteria in Islam, something that can be done or not. The five criteria are *Fard* (must), *mustahabb* (recommended), *makruh* (not preferred), and *haram* (forbidden). From the definition of Islam, *halal* as it is referred to any practice or activity in tourism that is permissible in the teachings of Islam.<sup>28</sup>

According to Duran in Akyol and Kilinc, argues that tourism has a wide range of social and cultural impacts. *Halal* tourism is a new product of Muslim and non-Muslim markets. While Zulkifli in Akyol and Kilic mentioned that the *halal* market is classified into three categories: food, lifestyle (cosmetics, textiles, etc.), and services (tours package, finance, transportation). Pavlove in Razzaq, Hall and Prayag conclude *halal* or Islamic tourism is defined as tourism and hospitality which is also created by consumers and producers in accordance with Islamic teachings. Many countries in the Islamic world are taking advantage of the rising demand for Muslim-friendly tourist services.<sup>29</sup>

In the regional regulations issued by the local government of West Nusa Tenggara Province number 2 of 2016 on *halal* tourism is explained, that *Halal* tourism is a tourist visit with tourist destinations and tourism industry that prepares product facilities, service, and management of tourism that meets sharia. While the meaning of *halal*

---

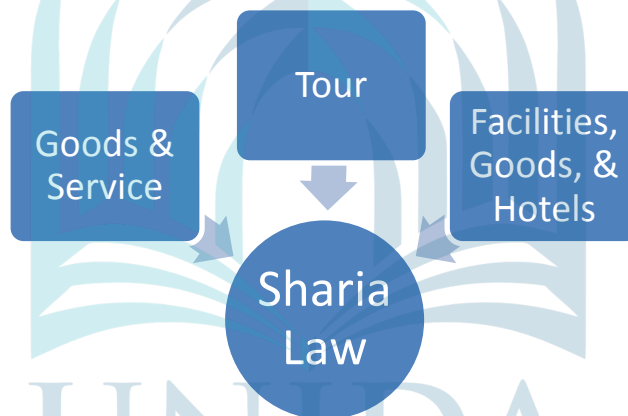
<sup>28</sup> Tourism Management Perspectives, *Halal Tourism: Concept, Practices, Challenges and Future*, ELSEVIER JOURNAL. p 2

<sup>29</sup> *Ibid*, 14-15

tourism industry is a tourism business that sells services and tourism products that are based on the principles of sharia law.<sup>30</sup>

From some of these opinions on it can be concluded that the concept of halal tourism is a tourism trip related to goods and services in it related travel, hotel, food, and flight. Which, it has been designed to be produced and applied to the market in accordance with sharia regulations is considered a halal tourism.

**Figure 1.1 The Concept of Halal Tourism**



### 1.7 Hypothesis

The hypothesis is a temporary answer to a research problem that is theoretically considered the most probable or highest degree of truth. Technically, the hypothesis is a statement about the state of the population to be verified through the data obtained from the research sample. In this case the author will describe some hypothesis, among others:

1. The government of Japan efforts in improving its halal tourism is by increasing halal certification institutions.

---

<sup>30</sup> Peraturan Daerah Provinsi Nusa Tenggara Barat Nomor 2 Tahun 2016 Tentang Pariwisata Halal, P. 9

2. The involvement of non-government actors such as electronic media, travel services, and entrepreneurs, especially those engaged in halal food, can influence the government of Japan in improving the image of the country through the visits of Muslim tourists around the world.
3. In addition to products and facilities provided by Japan in attracting tourists from Muslim majority countries. The government of Japan has also granted visa exemptions to some of these countries, such as Indonesia and Malaysia.
4. While the government of Japan efforts in attracting Muslim tourists is to multiply hotels or restaurants that provide halal food and prayer facilities for Muslims. In addition, the government of Japan also provides several supermarkets that provide halal food products that already have labels and certificates.
5. The government of Japan is also active in promoting halal tours in various countries through events held as well as in Jakarta and Malaysia.

## **1.8 Methodology**

### **1.8.1 Research of Method**

This writing uses descriptive method, as one way to explain the issues being discussed. Descriptive research is a type of research that aims to describe systematically facts and phenomena that occur in accordance with the problems taken. According to Mohtar Mas' oed description is an attempt to answer the question who, what, where, when or how; therefore the descriptive method is an attempt to report what happened.<sup>31</sup>

### **1.8.2 Technique of Data Collection**

Data collection techniques in this study used literature review techniques by collecting data and information from several literature

---

<sup>31</sup> *Ibid*, 68

such as books, mass media (newspapers and magazines), journals and electronic media such as the Internet. Then from the results of collected data, the authors continue the research by analyzing existing data to obtain answers from research questions.

### **1.8.3 Data Analysis Technique**

To analyze the existing data, this research uses qualitative approach because in data collection and data analysis, the authors emphasize on words rather than quantification. Using this method, the authors collect factual information on the object of research. Then it analyzed so that it can support the final result of writing. In addition, the authors also add quantitative data as complement and refine existing qualitative data. Thus, the data will be stronger and can be proven. The data in the form of numbers, tables, diagrams, is only as a supporter of the argument, not the data to be processed.

In this study the authors also used an inductive approach. By collecting or describing relevant data as well as from reliable sources with the ultimate goal of generalizing. In the book Mochtar Mas' oed Science International Relations: Discipline and Methodology explained that the generalization is intended as a statement about the relationship between two or more concepts. This statement can vary, from simple to very complex.<sup>32</sup>

### **1.8.4 Scope and Limitation of Research**

The scope of research is the things that serve as the focus of attention in research, and aims to facilitate the determination of data that will be required for a study. The purpose of the study's focus

---

<sup>32</sup> Mohtar Mas' oed, 1990. Ilmu Hubungan Internasional: Disiplin dan Metodologi. LP3ES: Jakarta, p 106

is, as Burhan explains.<sup>33</sup> First, establishing focus can limit research. Second, focus setting serves as the exclusion-exclusion criterion or input, releasing newly acquired information in the field. The focus of this research is “Japan diplomacy efforts in building the image of the country as a Muslim-friendly destination in 2012 to 2016”

### 1.8.5 Writing Systematics

In general, the writing of this thesis is divided into four chapters. The systematics of writing is as follows:

- Chapter I:** Background  
 In this chapter, explains the exposure and description of the study, which consists of Problem in Background, Problem in Formulation, Writing Purpose, Writing Benefit, Literature Review, Conceptual Framework, Hypothesis, Research Methodology, Research Limitations, and Writing Systematics.
- Chapter II:** This chapter explain how the government of Japan practice its cultural diplomacy before the halal tourism diplomacy emerges, through Japanese popular culture such as *manga* and *anime*. This section consists of the history, development and practice of popular cultural diplomacy to be characteristic of Japan.
- Chapter III:** Consisting of a description of the practice and development of halal tourism in Japan, this discussion consists of: the beginning of the halal industrial development in Japan which contains the history of the development of halal tourism in Japan, the halal category of tourism that became the focus of discussion,

---

<sup>33</sup> Burhan Bungin, 2003. *Analisis Metode Penelitian Kualitatif*. Jakarta: PT. Raja Grafindo, p 26



the halal tourism as a new trend in Japanese tourism (the Halal Boom).

**Chapter IV:** Consists of a description of Japan's strategy in developing its halal tourism potential. In addition, in this section also explains how the government of Japan through halal tourism does cultural diplomacy in order to improve the image of the country. This chapter consists of: halal tourism as an effort to improve the image of Japan as a Muslim-friendly country, Japan halal festival products, halal tourism development training for the tourism industry in Japan, halal certification body, halal tourism as a strategy in Culture Diplomacy, media and internet utilization for Cultural Diplomacy of halal tourism.

**Chapter V:** Closing In this last chapter will discuss the conclusions of the results of this study and also the author's suggestion for further research.



UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

## CHAPTER II

### THE CULTURAL DIPLOMACY STRATEGY OF JAPAN BEFORE HALAL INDUSTRY

Before the halal tourism industry used by Japan as its strategy in increasing the number of Muslim tourists visit as well as in an effort to improve its image as a Muslim friendly country, Japan has been well known for its popular cultural diplomacy strategies such as *manga* and *anime*. The history and development have gone through several eras of leadership starting from economic diplomacy led by Prime Minister Yoshida that led to the anti-Japanese movement in Southeast Asia to the success of diplomacy proposed by Prime Minister Fukuda Takeo who has brought Japan to its Soft-Power diplomacy or the “heart to heart” approach.

In this chapter explains how the history and development of popular culture became a means of Japanese diplomacy that not only benefited Japanese political relations with other countries but also related to the increasing number of tourists and the image of Japan in the international world. These histories and developments include the changes of Japanese strategy from Coercive Diplomacy to cultural diplomacy, the history of the development of Japanese popular culture and the strategy of using popular culture as a means of Japanese diplomacy in building its image.

UNIVERSITAS DARUSSALAM GONTOR

#### **2.1 Development of Japanese Diplomacy Strategy; Coercive**

##### **Diplomacy become Cultural Diplomacy**

Since its defeat in World War II and the establishment of the Postdam Declaration in August 1945, Japan is under the control of allied powers or SCAP (Supreme Commander for the Allied Power), led by General Douglas

Mac Arthur and General Matthew Ridgway.<sup>34</sup> Like other losing countries in war, Japan was then required to pay for reparations obligations, as stated in the Postdam Declaration: “Japan is allowed to defend the industries that can sustain its economy and permit the exaction of reparations, but it is not allowed to strengthen the power of war “. Japan was under the hands of the United States with the aim of democratizing and demilitarizing Japan. War reparations were set up to compensate for the suffering and destruction brought about by the Japanese military in war.<sup>35</sup>

In the era of the allied occupation, in April 1946 the first Diet election was held. In May, Shigeru Yoshida, who is chairman of the conservative political party, Liberal Party, was appointed as Prime Minister Yoshida served as Prime Minister of Japan in the period 1946-1947 and the period 1946-1954. Japan was under the alliance until 1952. In September 1951, a Japanese Peace Treaty was signed in the San Francisco Conference which began active in April 1952.<sup>36</sup> Japan’s foreign policy since postwar era is known to use low profile diplomacy, by developing economic development. The policy is known as “Yoshida Doctrine” issued by Prime Minister Yoshida, as the leading figure of most of Japan’s policy priorities in that era. Yoshida’s main objective at the time was to focus on the economic recovery that was destroyed after World War II and surrender military defense affairs to the US, from which Japan was under the protection of the US military umbrella. Some of the basic principles of Reparations issued in Tokyo on 13 December 1951 are as follows

1. Service should be furnished within the financial and economic abilities of Japan

---

<sup>34</sup> Sudo Sueo, “*The Fukuda Doctrine: New Dimension in Japanese Foreign Policy*”, Singapore: Institute of Southeast Asian Studies, p. 25

<sup>35</sup> Adiasri Putri Purbantina, “*Dari Yoshida ke Fukuda Doctrine: Politik Luar Negeri di Asia Tenggara Pasca-Perang Dunia II*”, *Global & Policy* Vol. 1, No. 1, 2013, p. 39

<sup>36</sup> *Ibid*, p. 3

2. There should be ample latitude in any type of service desired
3. The furnishing of any service should not entail any foreign exchange burden upon Japan
4. No service in production which eventually hamper Japan's normal export can be furnished.<sup>37</sup>

With the stipulation of these basic principles, the government of Japan must then deal with the recipients of reparations. Indonesia sent its first reparations mission in December 1951 and requested payment of 17.5 billion US dollars including service and cash payment. While other countries such as the Philippines require a fee of 8 US dollars.<sup>38</sup> At the time, Yoshida took a policy of economic diplomacy with the idea of linking between payments reparations with Japanese trade promotion.

In this period, Japan exercised its foreign policy towards Southeast Asian countries based on the linkage between the war reparations policy, the Japanese economic interests, and the cold war strategy of the United States. In the 1950s, due to the difficulties of relying on the Chinese market, policymakers in Japan began to look to Southeast Asia as a provider of raw materials as well as a large market share for Japanese products.

Japan's emergence in the 1970s as a major player in the global economy raises concern among Southeast Asian nations about what role it will play by Japan. Some fears arose related to Japan's emergence as a giant economic power. When Japanese Prime Minister Kakue Tanaka visited Southeast Asia in 1974, there was an anti-Japanese protest movement in Indonesia known as Malari, and Thailand. The protests were directed at the rejection of MNCs from Japan that feared to take over local markets. This, in addition to the bad experiences of wartime, also indicates that Japan is seen as an exploitative economic power. Japan then tried to eliminate such

---

<sup>37</sup> *Opcit*, p. 40

<sup>38</sup> *Ibid*, p. 3

negative assumptions through the flow of aid programs.<sup>39</sup> This is related to anti-Japanese riots, also related to the ASEAN Summit in Bali in February 1976, where Japan was not invited.<sup>40</sup>

In 1977, Prime Minister Fukuda Takeo sought once again to expand political ties with Southeast Asian nations during the 10th anniversary of ASEAN. Then major Japanese foreign policy initiative by PM Takeo Fukuda came, in which there was a series of basic Japanese principles in establishing diplomatic relations known as Fukuda Doctrine. This doctrine has three aspects.

1. Japan will be avoiding from the role as a regional military force.
2. Japan will strengthen the ties with Southeast Asian countries (heart to heart understanding).
3. Japan will seek to find a way to bridge the gap between ASEAN and Indochina.<sup>41</sup>

Simply put, the three pillars of Japan's foreign policy towards Southeast Asia can be characterized as non-military, politically and culturally oriented. Since 1972 Fukuda and Japan in general strive to continue to establish new relationships with other countries, especially those located in Southeast Asia through cultural relations as a form of realization of the Japanese anti-military. And the need to establish relationships by building mutual trust based on a sense of trust and a better understanding through culture.

---

<sup>39</sup> Michel J Green, "*Japan's Reluctant Realism*", New York: Palgrave, 2003, p. 183

<sup>40</sup> James, "*Japan's Emergence As A Global Power*", Westport: Greenwood Press, p. 98

<sup>41</sup> *Ibid*, p. 42

## 2.2 History and Development of Japanese Cultural Diplomacy

### 2.2.1 Popular Culture

In line with Fukuda's diplomacy in improving Japan's image in some countries and some of Japan's interests against it as explained earlier, Japan promises that it will not become a military superpower. The sense that Japan will not use violence in its foreign relations with countries in the world. For that Japan always try to use the ability of soft power in establishing its relationship with other countries. One of Japan's efforts in implementing the fukuda doctrine is to improve the quality of its popular culture.

Before halal tourism comes as one of Japan's promotions in introducing its country for tourist-friendly destination for tourists, especially Muslim tourists, Japan has already had a strategy to improve its image in the region of Asian countries and even the world. Japan's strategy is through Japanese popular culture. Basically Japanese popular products that we know like *anime* and *manga* were born as a challenger of US products that have been known such as Mickey Mouse, The Simpson, and so forth. Popular culture that is owned by Japan became famous at the beginning of the 21st century and began to dominate the Asian markets and even the world. Japan's success in promoting its popular product to make Japan a world-known country with its positive image is not a success that happens in a short time.<sup>42</sup>

The journey of Japanese popular culture from the beginning of the awakening to its success to become a diplomacy tool lasted from 1954 to 1990s. Starting from the production of its first film titled *Gojira* or better known as *Godzilla* in 1954 which became the most

---

<sup>42</sup> “*Sejarah dan Perkembangan Budaya Pop Jepang*”, accessed from <http://repository.umy.ac.id/bitstream/handle/123456789/8751/BAB%20II.pdf?sequence=6&isAllowed=y>, tanggal 11 January 2018

popular film after World War II. The film was later exported to the United States in 1956 and even other countries made similar films like the UK with the film titled *Gorgo* 1960, Denmark (*Reptilicus* 1962), and South Korea (*Yongary*).<sup>43</sup>

A long history of over 35 years with all forms of popular culture that have been produced by Japanese such as *anime* ranging from Umi No Shinpei, Hakuajaden, and Tetsuwan Atomu (Astro Boy) as well as pokemon, Sailor Moon and Dragon Ball Z are some examples of *anime* has been popular in the United States in the 1990s. Or Japanese comics better known as *manga* and even developed into novels such as Kitchen, N.P, and Lizard that has been translated in English and has penetrated the world market by Yoshimoto Banana.

In the 1970s, with an improving economy, Japan began making appliances related to entertainment like the Sony Walkman introduced in 1979.<sup>44</sup> Furthermore Japanese popular culture continues to grow until the production of games. Like Nintendo that began to reach its heyday in the 1990s. The development of console games is quite fast because the market is not only in Asia but has spread to the European countries. Even the figure of Mario Bross which is a Japanese product has exceeded the popularity of Mickey Mouse.

The success of Japanese popular culture that has been in great demand by fans all over the world has made the Japanese Prime Minister start focusing on popular culture as a potential resource to bring in tourists in the early 2000s. The government of Japan used their cultural products as an icon of promotions by the Japanese. Then Japanese Prime Minister Junichiro Koizumi declared that Japan has “Intellectual Property Based-Nation”. He believes that by using his

---

<sup>43</sup> Ibid, p, 27

<sup>44</sup> Ibid, p. 29



popular culture, Japan can dominate the international market especially in the field of popular culture production.

*“In order to enhance the international competitiveness of its industries, Japan needs to strategically protect and utilize the intellectual properties that are derived from its research and creative activities”*<sup>45</sup>

In 2003 Japan set a target of 10 million tourists who visited Japan. Which in 2010 the target then developed and named Visit Japan Campaign. This strategy uses a mixture of popular culture and traditional Japanese culture to attract tourists.<sup>46</sup> This campaign can be quite successful because of the high spike in the number of visits to Japan, which amounted to 1 million people where Japan's previous almost never experienced a tourist surge.

This then prompted Japan to make landmarks to support promotion of Japanese culture aimed at increasing Japanese foreign tourists. In 2007, the government of Japan then focused on the export of Japanese culture to attract more tourists who visit Japan. In 2008, Japan Tourism Agency was established to further popularize Japanese culture and established landmarks. In 2010, the Creative Industries Promotion Office was established with the aim of further expanding Japanese pop culture.<sup>47</sup> Given Japan this year is not known by using of its hard power in diplomatic affairs but rather to soft power.

This certainly makes Japanese popular culture itself increasingly known by the public and closer to both the Japanese community and the international community. Because of this proximity factor is what makes people more curious about Japanese popular culture. So this can affect the level of visits to Japan.

---

<sup>45</sup> Arai, H., 2005. *“Intellectual property strategy in Japan. International Journal of Intellectual Property: Law, Economy and Management.* P. 5-12.

<sup>46</sup> *Ibid*, p. 35

<sup>47</sup> *Ibid*, p. 36

## 2.2.2 Japanese Culture Diplomacy Strategy Through Popular Culture

### a. Character in Manga and Anime As Japanese Ambassadors

To show that the government of Japan supports the development of *anime* and *manga* as an important soft power in conducting diplomacy to other countries, so are appointed some characters in these characters as ambassadors of Japan or can also be called a Japanese diplomat today. This is because the *manga* and *anime* are considered to have been able to image positive things to the international community. The success of this Japanese character in the hearts and minds of people makes *manga* and *anime* as a partner in Japanese cultural diplomacy.

#### 1) Doraemon As the Culture Ambassador of Japanese Animation

Since the beginning of its release in 1969 until now, the success of Doraemon as one of the anime figures is not limited to the number of fans only. However, this figure has also won many awards. In 1973 Doraemon received an award from the Japan Cartoonist Association Award. In this year Doraemon is also received The First Shogakukan Manga Award in 1982 and The First Osamu Tezuka Culture Award in 1997. Then in 2002, Doraemon was named Asia Hera in a special survey organized by Time Asia magazine calling it The Cuddliest Hero in Asia.

In 2008, the government of Japan raised the Doraemon figure to become the First Japanese Animation Culture Ambassador (Anime Bunka Taishi) by the Japanese Ministry of Foreign Affairs. It is as a form of seriousness Japanese Government in exploiting popular culture of *manga* and *anime* as soft

power. The appointment was immediately inaugurated by Japanese Foreign Minister Komura Masahiko on March 19, 2008. At the time of inauguration, Doraemon received an official certificate from the Japanese Government.<sup>48</sup>

As a cultural ambassador of Japanese animation, Doraemon has a diplomatic duty of promoting Japan through his *manga* and *anime* in order for the international community to know and understand more about Japan. Thus they can love Japan and establish good relations with Japan. This is in line with what the Foreign Minister of Komura told to Doraemon:

“Doraemon I hope you will circumnavigate the world as an anime ambassador to deepen people’s understanding of Japan so that they can become our friends.”<sup>49</sup>

The statement is similar to that expressed by a Japanese Foreign Ministry official, Yuko Hotta, who expects the appointment of Doraemon as an animation ambassador, people from different countries can understand *anime* better. And can deepen their interest in Japanese culture. Through *manga* and *anime*, doraemon not only introduces to people outside of Japan itself. However, it also introduces Japanese culture, conveys what ordinary people think in Japan, what kind of life they live in and the future is like what Japanese society wants to create. In addition, in Doraemon figures also represent about messages about freedom of expression, friendship and environment.

---

<sup>48</sup> People’s Daily Online, “*Japan named Doraemon first animated ambassador*”, accessed from <http://en.people.cn/90001/90777/90851/6377497.html>, 7 December 2017

<sup>49</sup> NBC NEWS, “*Japan Appoints Cartoons Ambassador*”, accessed from <http://www.nbcnews.com/id/23716592/#.WiiuTZK3IU>, 7 December 2017

After Doraemon's appointment as a Japanese Animation Culture Ambassador, the Japanese Government then prepared several Doraemon visits and Doraemon films in several countries such as China, Spain, France, Indonesia and several other countries. In Indonesia, Doraemon's visit as a Japanese Animation Culture Ambassador coincides with the 50-year anniversary of Indonesia-Japan diplomatic relations in 2008. Doraemon visited Indonesia for the first time on June 17, 2008 at the Japanese Embassy, Kaji Yukari. In keeping with his diplomatic mission, Doraemon said that he wanted to introduce Japan to the people of Indonesia through his *manga* and *anime*. It is expected that the people of Indonesia can love Japan and can strengthen relations between Indonesia and Japan.<sup>50</sup>

In addition to the visit at the Embassy of Japan, the Japanese Embassy and the Japan Friendship Association held the Doraemon Dreamland event which presents various types of games as well as food sales, such as Doraemon's favorite food, Dorayaki. This event took place on 20 to 29 June 2008 in Kartika, Balai Kartini Jakarta.<sup>51</sup> Doraemon also attended the 50th anniversary of Indonesia-Japan diplomatic conjunction on the anniversary of Nihon no Matsuri The Traditional Festival of Japan held on November 9, 2008

---

<sup>50</sup> Kedutaan Besar Jepang di Indonesia "Pelantikan "Doraemon" sebagai Duta Besar Budaya Animasi dan kunjungan kehormatannya ke Kedutaan Besar Jepang", accessed from [http://www.id.emb-japan.go.jp/news08\\_23.html](http://www.id.emb-japan.go.jp/news08_23.html), diakses pada 7 December 2017

<sup>51</sup> Kompas, "Main Bersama Doraemon Hanya di Jakarta" <http://travel.kompas.com/read/2008/06/23/1121276/Main.Bersama.Doraemon..Hanya.di.Jakarta> diakses pada 7 December 2017

at J-I Expo Kemayoran, Jakarta.<sup>52</sup> At the event, Doraemon introduced himself as the first Japanese Animation Culture Ambassador with a special diplomacy mission. He also expressed his hopes about Indonesia and Japan. His arrival received a rousing welcome from visitors who attended. As we know, Doraemon has long been known in Indonesia in providing knowledge about the country of Japan, culture and community life through manga published, and *anime* that has been celebrated in Indonesia for 20 years.

## 2) Appointment of Hello Kitty As Tourism Ambassador of Japan

The application of Hello Kitty as a soft-diplomacy instrument is evidenced by the appointment of Hello Kitty character as Japan Tourism Ambassador in May 2008. The reason is based on the character of Hello Kitty from one of the *anime* characters has been popular throughout the world and is considered able to represent the character of Japanese culture in the eyes of the world. It is as written in the newspaper NBC from The Associated Press (AP).

*“Hello Kitty, Japan’s ubiquitous ambassador of cute, has built up an impressive resume over the years. Global marketing phenom. Fashion diva. Pop culture icon. Now the moonfaced feline can add goverment envoy’ ti the list”*<sup>53</sup>

In addition, the leading daily in the UK even wrote that the appointment of Hello Kitty as Japan’s tourism ambassador

---

<sup>52</sup> Nihon no Matsuri, accessed from <http://www.id.emb-japan.go.jp/nihonmatsuri.html>, 7 December 2017

<sup>53</sup> NBC NEWS, “Hello Kitty Named Japan Tourism Ambassador”, accessed from <http://www.nbcnews.com/id/24708771/ns/travel-news/t/hello-kitty-named-japan-tourism-ambassador/#.WinVs0qnHIU>, 8 Desember 2017

was the first time in a cartoon character to take on a role that has been done by humans. Where Hello Kitty is viewed as a global phenomenon that is in demand by many people around the world. Products with Hello Kitty's theme even reach more than fifty thousand kinds of scattered and sold more than 60 countries.

*“It the first time a cartoon character has taken on the normally human role”<sup>54</sup>*

Hello Kitty's appointment as tourism ambassador by Minister of Infrastructure, transportation and tourism of Japan Tetsuzo Fuyushiba aims to promote Japan and invite many tourists, mainly from China and Hongkong. Hello Kitty as a tourism ambassador is in charge of promoting the various areas of Japan's tourist destination. The appointment was made in Japan's efforts to campaign the visit Japan program. The vision of Japan's is a determination to attract ten million foreign tourists to Japan each year. As for the targets in the promotion are China and Hong Kong are expected to become the country with the most tourists after South Korea. Recorded tourists from China and Hong Kong who visited Japan in 2007 amounted to 16.5 percent from 8.35 million tourists.<sup>55</sup> From the data obtained an increase of 60 percent since 2003.

Hello Kitty's duty as tourism ambassador to President Sanrio Co. Ltd., the Hello Kitty licensing company, Shinjaro

---

<sup>54</sup> Metro, *“Hello Kitty becomes Japanese Ambassador”* accessed from <http://metro.co.uk/2008/05/19/hello-kitty-becomes-japanese-ambassador-145087/>, 8 December 2017

<sup>55</sup> NBC NEWS, *“Hello Kitty Named Japan Tourism Ambassador”*, accessed from <http://www.nbcnews.com/id/24708771/ns/travel-news/t/hello-kitty-named-japan-tourism-ambassador/#.WinVs0qnHIU>, 8 December 2017

Tsuji as an honor. The companies promise to work hard in attracting many foreign tourists through the character of Hello Kitty. As the realization, Hello Kitty held a musical performance themed Hello Kitty's Dream Light Fantasy in Beijing, Malaysia, Singapore, and United States.<sup>56</sup>

Previously, Hello Kitty has become an international character that is not only popular in Japan but also has been known in various countries. Due to the popularity of hello kitty, the United Nations Children's Fund (UNICEF) international organization in 2004 even raised Hello Kitty as a "Special Child Friend". In addition, Hello Kitty has also raised \$ 150,000 for the UNICEF women's education program, and twice received a post as UNICEF's ambassador in 1983 and 1994.<sup>57</sup>

On September 3, 2012 the Japanese Government through Japan Tourism Agency (JTA) and Japan National Tourism Organization (JNTO) introduced "Visit Japan with Hello Kitty" which is a Japanese tourist guide application with Hello Kitty appearing as an icon. The app has features that provide 53 Hello Kitty characters using 47 distinctive costumes of Japanese regions such as Hokkaido, Tokyo, Kaganawa, Osaka, Kyoto, and others.<sup>58</sup> In this application, Hello Kitty acts as a tour guide that provides various information related to the area or tourist attraction visited.

---

<sup>56</sup> Christine R. Yano, *"Hello Kitty's Trek Across the Pacific"* (United States: Duke University Press, 2013), p. 39

<sup>57</sup> The Japan Times, *"Hello Kitty marks 30th Birthday"*, accessed from <https://www.japantimes.co.jp/2004/06/10/announcements/hello-kitty-marks-30th-birthday/#.WinjEkqnHIU>, 8 December 2017

<sup>58</sup> JNTO, *"Hello Kitty App"*, accessed from [http://us.jnto.go.jp/news/news\\_item.php?newsid=530](http://us.jnto.go.jp/news/news_item.php?newsid=530), 8 September 2017

The Japanese Government's efforts to improve Japan's tourism image are at least a positive trend. This is evidenced from the data on each year released by the United Nations World Tourism Organization (UNWTO). In 2013, foreign tourist arrivals to Japan reached 10.364 million people. That number increased compared to the previous five years i.e. in 2008 which reached 8.354 million people. The biggest contributors to tourists at the time were South Korea, Taiwan, China, the United States, Hong Kong, Thailand, Australia, Great Britain, Singapore and Malaysia.<sup>59</sup>

Based on the data and facts described above, shows that Japan can be said to successfully use its popular culture, namely Hello Kitty which is one of the anime characters as a soft-diplomacy instrument. Through this instrument, the state seeks to captivate or influence other countries as well as its people with its own culture and values. In addition, by using characters from Korean *anime* and *manga* like Doraemon and Hello Kitty, Japan is trying to captivate or influence the international community to visit Japan.

#### **b. Cultural Festival of Japan**

The dissemination of information and economic relations that almost no longer recognize the boundaries, as a result of globalization, make it an opportunity for Japan to promote POPULAR CULTURE worldwide. The popularity of *anime* and *manga* to date can be witnessed by anyone. As a result, Japanese culture has become a trend in some countries. And

---

<sup>59</sup> Rijal Najamuddin, Khairur, "Pink Globalization: Hello Kitty sebagai Instrumen Soft-Diplomacy Jepang", Jurnal Global & Strategis Universitas Muhammadiyah Malang, Th. 11, No. 1, p. 9



make a form of assimilation of Japanese culture. In addition to raising several anime figures as Japanese ambassadors, one of Japan's strategies in promoting its culture is through the Anime Festival Asia. From this activity, shows how *anime* is liked and accepted by any society. In addition, Anime Festival Asia delivers a series of annual *anime* events organized by Sozo and Dentsu held in the Southeast Asian region covering Singapore, Malaysia, Thailand and Indonesia.

Anime exhibition festival in Asia or better known as the AFA Exhibition anime Festival (AFA) begins in 2008, AFA is the biggest annual event introducing popular Japanese culture in Southeast Asia including Singapore, Indonesia and Malaysia. Of the nine festivals held in the last six years there are recorded as many as 130,000 participants in 2013. To date, AFA is still a center for lovers of Japanese popular culture in Southeast Asia and is a platform for dissemination of all matters relating to Japanese pop culture.<sup>60</sup>

#### 1) Exhibition of Anime Festival Asia in Singapore

As one of the developed countries in Southeast Asia, Singapore has considerable potential in the spread of Japanese pop culture. Recorded there are eight times the event held Japan in spreading its popular products, which is from 2008 to 2016. With the largest number of visitors in the year 2016 is 94,270 people, held at Suntec Singapore Convention and Exhibition Center on 25 to 27 November 2016. During the event from 2008 to 2016 there were over 913 exhibits and supported by 84 sponsors. In the event

---

<sup>60</sup> Anime Festival Asia, "*Biggest Japanese pop Culture Event Organisers Join Forces to Bring C3 AFA to Various Countries*", accessed from <https://animefestival.asia/>, 10 January 2018

the lovers of Japanese popular culture can meet face-to-face with top Japanese artists in animasu and all popular Japanese cultural activities. In addition, the participants can also see the artists from the anime industry, including anime voice actor, cosplay celebrity and anime producer. This activity is also made by selling original Japanese goods, film screenings, cosplay-related activities, and maid service and butler service in cafes as they are often made in anime stories and made equally wrong the only one like in the famous Akihabara district of Japan.

## 2) Exhibition Anime Festival Asia in Indonesia

In Indonesia, a similar Japanese cultural festival was first held in 2012 and continues until 2017. With the increasing popularity of Japanese popular culture in Indonesia, the Anime Festival Asia held on September 1 and 2, 2012 at the Jakarta International Expo became the biggest anime event with over 40,000 attendees. Enlivened by 40 exhibitions and supported by 5 sponsors make the event a venue for Japanese popular culture lovers to watch live characters or their favorite anime characters. In Indonesia, the largest number of visitors in 2016 with the number of 61,953 visitors, held at the Jakarta International Expo on 16 to 18 September 2016. Of all the events that have taken place, there are at least 564 exhibitions and 51 sponsors who participated in the largest anime exhibition in Indonesia for six years.

In its biggest year, AFAID 2016 presents the eight best artists for Anisong concert which is an anime song of J-pop soloist and J-pop Group. Visitors to the AFAID 2016 exhibition who love shopping can look forward to the original selection

of merchandise and *anime* selections from the city of Akiba town, and select brands. Well-known cosplayer stars from around the world helped enliven the AFAID 2016 stage. Meanwhile, the main stage area will feature special guests from entertainment fillers in the *anime* including anime voices, cosplay celebrities and anime producers. Visitors can also enjoy the various spectacles of anime movies and selected films in the main stage area. In addition to the event, festival visitors can enjoy a variety of unique and exciting experiences at the Meo Mey Kyun cafe and the exclusive Atelier Royale Butler Cafe at Anime Festival Asia.<sup>61</sup>

### 3) Exhibition of Anime Festival Asia di Malaysia

In 2012 the fans of Japanese popular anime culture are present specifically for the first time in Malaysia, Kuala Lumpur. The festival features a variety of anime bands coming from the anime music center of Japan. Visitors can also watch some of the latest Japanese animated films in the event held for two days from 9 and 10 June 2012. In addition, the organizing committee also provides original items related to the original Japanese anime from the city of Akiba and from several well-known Japanese brands such as Good Smile Company and Bushiroad, film screenings, cosplay-related activities, and experience at the maid cafe Moe Moe Kyun the iconic and Atelier Royale Butler Cafe are only available at the Anime Festival Asia Malaysia for an impressive dining experience.

---

<sup>61</sup> Safariani Putri, “*Penyebaran Pop Culture Jepang oleh Anime Festival Asia (AFA) di Indonesia*”, eJournal Ilmu Hubungan Internasional Universitas Mulawarman, 2017, Vol, 5. p. 741

Anime Festival Asia Malaysia occupies a floor space of 10,000 square meters and carries the theme of “I Love Anisong” which is very popular and will be staged for two nights. Director of Mochiro Sdn Bhd and Managing Partner of Anime Festival Asia Malaysia Mr. Abe Foong said that the popular Japanese Anime culture has a strong following in Malaysia. Here are at least 500,000 people who love anime and will continue to grow along with the development of Malaysian anime industry. Special cosplay championships will also be held during the festival. The winners will represent Malaysia to compete with the best cosplayer in Southeast Asia such as Singapore, Indonesia, Thailand and Philippines in regional cosplay championship. As part of this festival, visitors are also taught how to distinguish original and fake anime products as well as knowledge of the dangers posed by piracy. This festival is expected to encourage visitors to buy original *anime* Japanese products. Furthermore, in the event described by Vice President of Dentsu Malaysia Sdn Bhd, Gaku Shinoda that it felt very heart can utilize Anime Festival Asia as a platform to introduce Japanese popular culture of *anime* to Malaysian society.<sup>62</sup>

4) Exhibition of Anime Festival Asia in Thailand

In addition to Singapore, Indonesia and Malaysia there is also Thailand which became the venue for the Anime Festival Asia for the Southeast Asia region. In Thailand, the Anime Festival Asia is held three times from 2015 at the Bangkok International Trade and Exhibition, 2016, at

---

<sup>62</sup> AFA Malaysia, “*Anime Festival Asia Malaysia 2012*”, accessed from <https://animefestival.asia/afamy/>, 10 January 2018

Royal Paragon hall, Siam Paragon, and in 2017 held in the same place as 2016. Recorded from the three years there are 205 exhibitions are displayed and 17 sponsors who helped support the holding of the event. In the year 2017 is the most number of visitors who come, that is as many as 30,000 people.

Anime Festival Asia presents two of the best artists for Anisong (anime) concert of J-pop soloist and J-pop Group. Visitors to the AFAID 2017 exhibition who love shopping can look forward to the original selection of merchandise and anime selections from the town of Akiba town from selected brands. In addition, leading cosplayer stars from various worlds also present enliven the stage AFAID 2017. The main stage area will feature special guests from entertainment fillers in the anime industry including anime voices, cosplay celebrities and anime producers. In addition, festival visitors able to also enjoy a unique and exciting experience at the Meo Kyun cafe and the exclusive Atelier Royale Butler Cafe at Anime Festival Asia.<sup>63</sup>

### c. **World Cosplay Summit**

World Cosplay Summit or known as WCS for the first time held at Rose Court Hotel, Nagoya on 12 October 2003. The election of Nagoya as the location of this event was held from the initiator of WCS TV Aichi located in Nagoya as the capital of Aichi prefecture.<sup>64</sup> Five cosplayer people from Germany,

---

<sup>63</sup> AFA Thailand, “*Anime Festival Asia Thailand 2016*”, accessed from <https://animefestival.asia/afath16/>, 10 January 2010

<sup>64</sup> I Made Wisnu Saputra, “*Penggunaan Budaya Populer Dalam Diplomasi Budaya Jepang Melalui World Cosplay Summit*”, *Jurnal Hubungan Internasional* 2015 Vol. 1, p, 15

France and Italy are invited to the Aichi TV program entitled “Manga is the Common Language of the World”.<sup>65</sup> These three countries together with Japan as the host participated in the first edition of WCS, which included several events such as shooting sessions and introductory parties.<sup>66</sup> In addition, the cosplayers also discuss and exchange information about *manga* and *anime*.

On the first of August 2004 WCS was held for the second time. Located in Osu Shopping District. In this second event also attended the United States who participated in the WCS that year, so WCS 2004 was followed by five countries. Eight cosplayer people from Germany, France, USA and Italy are invited to participate in WCS this time. The cosplayer of these countries together with 100 Japanese cosplayers participated in the Osu Cosplay Parade, which was first held at WCS in 2004.

Later in 2005, the World Cosplay Championship was first held as part of WCS activities. This year also changed from the aspect of the initial participation of invitational based into preliminaries events system that was held in various countries. The Osu Cosplay Parade held on 31 July 2005 and the World Cosplay Championship held on August 7, 2005 was the two main activities in WCS in 2005.<sup>67</sup>

Worldcosplay Champion in 2005 followed by 40 people from seven countries namely Italy, Germany, France, Japan, Spain, United States and China participated in it. The participants are divided into two groups: personal class and group class. The

---

<sup>65</sup> Ministry of Foreign Affairs Japan, “*World Cosplay Summit 2013 Conferment of Foreign Minister’s Prize*”, accessed from [http://www.mofa.go.jp/policy/culture/page5e\\_000020.html](http://www.mofa.go.jp/policy/culture/page5e_000020.html), 10 January 2018

<sup>66</sup> *Ibid*, p, 15

<sup>67</sup> *Ibid*, p, 17

personal class was won by Giorgia Vecchini of Italy and France who won the group class. World Cosplay Championship itself is witnessed by 3000 people directly.<sup>68</sup>

In 2006, WCS was followed by 22 cosplayers from nine countries namely Italy, Germany, France, Spain, China, Brazil, Thailand, Singapore, and Japan. This year WCS gained support from the Japanese Ministry of Foreign Affairs and the Ministry of Land, Infrastructure, Transport and Tourism of Japan. The support of the Japanese Ministry of Foreign Affairs at the WCS event was inseparable from the direction of Japan's foreign policy which began to use popular culture as a means of diplomacy and support from Taro Aso as Japan's Foreign Minister at the time. World Cosplay Championship was held at Oasis 21, Sakae, Nagoya with more than 5000 people attended. Brazil won the overall championship at the time.<sup>69</sup>

In 2007, the number of countries participating in WCS increased to 12 countries as Mexico, South Korea and Denmark joined. A total of 28 cosplayers from 12 countries participated in WCS in 2007. The event was held at Oasis 21, Higashi-ku, and Nagoya and witnessed by 10,000 people. France came out as the overall champion in 2007. In addition, WCS this year also became part of the "Visit Japan" campaign by the Ministry of Defense, Infrastructure, Transport and Tourism of Japan.

In 2008, Japan's Ministry of Economy, Trade and Industry also supported WCS together with the Japanese Ministry of Foreign Affairs and the Ministry of Defense, Infrastructure, Transportation and Tourism of Japan. The potential global

---

<sup>68</sup> *Ibid*, p, 19

<sup>69</sup> *Ibid*, p, 18

economic benefits of the otaku culture encourage such support. WCS in 2008 was followed by 14 teams from 13 countries such as China, South Korea, Denmark, Italy, Germany, Mexico, Singapore, Spain, France, Brazil, USA, Thailand and Japan.

In 2009, the WCS Executive Committee was established with the aim of supporting the development and expansion of WCS. Joining Finland and Australia in 2009 increased the number of countries that participated in the event in 2009 to 15 countries. In that year as many as 500 cosplayers followed Osu Cosplay Parade in 2009. Nishiki Boulevard Red Carpet March was first implemented as a series of WCS by introducing representatives from each participating country. In that year, there were 30 participants from 15 countries, witnessed by 12,000 visitors. World Cosplay Championship 2010 was followed by 15 countries where Italy came out as the overall champion at the event that year. It also marks the second time for Italy in the World Cosplay Championship after winning the overall title in 2005. The World Cosplay Championship in 2010 was watched by 15,000 people.

In 2011 the Netherlands and Malaysia participated in the World Cosplay Championship event that added the number of countries with a total of 17 countries. World Cosplay Championship 2011 held at Oasis 21, Nagoya. Brazil won the overall champion in the World Cosplay Championship and also became the third title for Brazil in this event. The World Cosplay Championship in 2011 was attended by 17,000 people. At the World Cosplay Championship 2011 participants from Spain, Italy and Denmark visited the Tohoku region to provide support after the tsunami disaster that occurred in the area. It aims



to restore the image of Japan in general and in particular the Tohoku region as a safe place to visit after the tsunami disaster.<sup>70</sup> They performed various activities in this city like visited the local mayor's office, visited various places guided by samurai City Aizu-tai, interacted with local cosplayer and enjoyed local culinary as well as made traditional crafts.

The World Cosplay Championship event in 2012 was held for 12 days to celebrate the event which has been going on for 10 years. Observer status was introduced in the event of the year. A total of 22 countries participated in the World Cosplay Championship 2012 with Russia, Indonesia and The United Kingdom as full participant and Hong Kong and Taiwan as observers. Japan won the World Cosplay Championship 2012 and also became the second Japanese title in this event. Event World Cosplay Championship 2012 had activities such as visited to Gifu, Mie, Tottori and Aichi Prefecture government offices, annual parades held at Osu Shopping Districts and in Ichinoyama simultaneously with Tanabata celebrations.<sup>71</sup>

In 2013 World Cosplay Championship has increased the number of countries from 22 to 24 countries and regions along with the participation of Vietnam and Philippines as observers at the World Cosplay Championship in 2013. The number of countries and regions that compete in the World Cosplay Championship were 20 countries and regions. Italy also became the winner of the World Cosplay Championship that year. Volunteer group consisted of students (student volunteer group) by the name of Omotenashi started the first time as volunteer

---

<sup>70</sup> *Ibid*, p, 20

<sup>71</sup> *Ibid*, p, 21

in World Cosplay Championship event after previously the volunteers in the event came from local and international volunteers. The group was formed so that the participants will have a pleasant experience while in Japan and provide an opportunity to learn Japanese culture interactively. After years of organized events department on TV Aichi, the first ever World Cosplay Championship was held under an independent company at this year.<sup>72</sup>

In its final year in 2014, the World Cosplay Championship saw an increase in the number of countries and regions as Kuwait and Portugal joined the observer. This made the number of participants in the event in 2014 increased to 26 countries and regions. World Cosplay Championship 2014 won by Russia.

Based on the description of the World Cosplay Championship was made Japan as one of the effective diplomacy strategy in improving the image of Japan in the international world. This is evidenced by the growing number of countries that become participants in the event held by Japan in each year. This is because Japanese popular culture can reach young people from various countries and also become a symbol that the value of freedom, especially freedom of expression contained in cosplay can be accepted by the young generation in various countries, especially the participating countries of the World Cosplay Championship event.

#### **d. Japan Foundation**

In addition to the appointment of some anime figures as a Japanese diplomatic ambassador and held a festival about

---

<sup>72</sup> *Ibid*, p, 22

anime and manga. Japan also created an institution that has links with Japanese diplomacy namely the Japan Foundation. Japan Foundation is the first institution to focus on cultural activities. Established in 1972 under MOFA, with the main objective of organizing programs related to international cultural exchange. The institute has several branch offices spread across several countries and regions, while its headquarters are in Tokyo, with a branch office in Kyoto and two language institutes in Urawa and Kansa, 22 branch offices in 20 countries. Japan Foundation gets funding support from government and private parties in the implementation of its activities.<sup>73</sup>

One of the reasons Japan established this institution was to conduct international cooperation not only through economy and politics, but also in cooperation in the field of culture. This is due to cultural cooperation is very important for its national interests, and as a restoration of the image for the country that once colonized, the Japanese established many Japanese cultural centers through the Japan Foundation in countries that are considered important to introduce his culture in the international world.<sup>74</sup>

One of the main activities of the Japan Foundation is the exchange of art and culture. In the field of art and cultural exchange, the Japan Foundation supports various exchange projects between Japan and other countries in three areas. Namely art performances, audio-visual art, and publications. The goal is to deepen Japanese culture abroad by introducing culture and art in Japan such as manga and anime. In addition,

---

<sup>73</sup> Dian Effendi Tonny, *Diplomasi Publik Jepang “Pekembangan dan Tantangan”*, Bogor: Ghalia Indonesia, p, 36

<sup>74</sup> Mochtar Lubis, *Kekuatan yang Membisu: Kepribadian dan Peranan Jepang*, p. 90.

the Japan Foundation also contributes to the rescue and preservation of traditional culture.<sup>75</sup>

Along with the increasing number of visitors who come to Japan due to the success of popular cultural diplomacy, which certainly not only affects the positive side but will arise a variety of new problems facing Japan. The problem comes from the tourists who are not only non-Muslim but many of them are even close to the majority are Muslim visitors. This means that the government also needs to provide all facilities related to the needs of Muslim visitors, such as halal food and places of worship. With the facility, of course, will affect the image of Japan as a country that is not only successful in establishing diplomatic affairs but also as a country that is friendly to Muslim tourists.



---

<sup>75</sup> Opcit, p, 37.

### CHAPTER III

## DEVELOPMENT OF JAPANESE CULTURE DIPLOMACY THROUGH HALAL INDUSTRY

In Muslim countries such as Saudi Arabia and other Muslim-majority countries where state religion is enforced, governments use Islamic instruments as halal as a political tool to make or receive incoming goods from home and abroad. Therefore every food circulating in the country must be halal. Thus halal is not a major concern for consumers of these Muslim majority countries, as they are assured by the state authorities that all products entering the country are halal for example Saudi Arabia which has adopted this system for a long time. But in a non-Muslim country, getting a truly halal product can be a challenge.<sup>76</sup>

Japan is a non-Muslim country with significant halal industrial development. However, compared to other East Asian countries, Japan is fairly late in handling the Halal market due to a lack of interest in religion in Japanese society.<sup>77</sup> In Japan where Islamists make up only about 0.18% of the total population, Muslims often find that it is not that easy to travel or live while maintaining their trust and consuming only halal food. However, the current halal concept is mushrooming in Japan. Halal is a topic of new trends, and includes not only food and drink but also applied to other aspects such as facilities which has been certified halal concept. Halal concept has begun to be discussed by many local newspapers, and not a few local TV stations that make halal programs in Japan. Halal in Japan is not only a concern in terms of basic daily needs of Muslims, halal is also a lucrative

---

<sup>76</sup> Product Market Study, “*Product Market Study: Marketing of Halal Product in Saudi Arabia*”, accessed from Halalrc.org: <http://goo.gl/Wduy4E>, retrieved Mei 19, 2018, p. 1

<sup>77</sup> Halal Challenge Project, “*harāru māketto ga yoku wakaru hon*”, 2013, Tokyo: Shogo Horei Publishing, p. 25

market for Japanese tourism businesses. Indeed, the Japanese Government wants to expand the tourism sector by increasing the number of visitors from Muslim-majority countries such as countries in Southeast Asia which economic growth has grown significantly over the past few years. Given the fact that Tokyo has been selected to host the Olympics in 2020, it is no exaggeration to say that Japan should be able to handle the demands of visitors from different countries and cultures.

Moreover, given that halal products is a huge market with 1.6 billion people spread around the world, it is predictable that the need for halal will increase gradually, leading to the urgent need to offer halal products in Japan.

### **3.1 Early development of halal industry in Japan**

Although halal products has spread in Japan, some scholars argue that halal products in Japan is not really a new topic. The halal industry entered Japan long before the Muslim rise to Japan began. The halal industry grew along with the growing number of Muslim immigrants in Japanese society during the economic bubble in Japan in the 1980s.

Immigrants from neighboring countries such as Korea, China and the Philippines, along with people from Muslim countries like Pakistan, Iran and Bangladesh, came to Japan in considerable numbers in the 1980s. This phenomenon is triggered by an increase in the value of the yen, known as the Japanese economic bubble. Immigrants from Muslim countries come to Japan on short-term visas and stay even after the visa expires. Most of them live illegally until they obtain a legal residence status through marriage.<sup>78</sup> These immigrants mostly work as factory workers, but some of them also engage in self-employed businesses such as Pachinko, Yakitori and exports of marijuana cars. Meanwhile, the majority of Muslim immigrants who open

---

<sup>78</sup> Keiko Sakurai, “*Muslim in Contemporary Japan*”, *Asia Policy*, p. 5, January 2008.

their own businesses come from Pakistan. Pakistani immigrants accounted for about 27 percent of the total Muslim immigrants who lived in Japan in the 1980s. In that period, it was considered a time when halal business grew for the first time in Japan.<sup>79</sup>

Halal food that has spread to Japan is mostly consumed by Muslim sailors and embassy officials. Some people buy halal food products from companies that provide halal food such as Yokohama trading company, from this company halal food sold to Muslim consumers and they sell it back to their friends or relatives. The first professional halal stores opened in the 1980s. In addition, there are also people who sell halal food in their rooms and cars as a traveling salesman.<sup>80</sup>

Furthermore, in 1985, Muslim businesses began to open retail stores wholesale and retail. To date, the halal food industry has grown significantly. Significant developments in the halal industry can be seen from the services offered by the seller. Sellers have started offering halal food delivery service. 1985 was the year when the halal food industry started growing.

To identify halal food, based on research conducted by Higuichi revealed that in 1990, the number of people involved in halal business began to increase. In Tokto there have been 20 halal stores, followed by Gunma prefecture with 18 stores, Kanagawa prefecture with ten stores, Aichi and Saitama prefectures with eight stores, Chiba prefecture with five shops, Ibaraki prefecture with four shops, Tochigi prefecture with three stores, and one respective stores in Toyama prefecture, Shizuoka, Hyogo and Fukuoka. From the above explanation, it is clear that during the early period of halal industry, halal stores were concentrated mainly in the Kanto area. From this description it can be concluded that halal business first emerged during the

---

<sup>79</sup> Higuchi, N. Ekkyō suru shokubunka- Tainichi Musurimu no Bijinesu to Harāru shokuhin sangyō. In N. Higuchi, N. Inaba, K. Tanno, T. Fukuda, & H. Okai, *Kokkan o Koeru- Tainichi Musurimu Imin no Shakaigaku*, Tokyo: Seikyusha, p. 119

<sup>80</sup> *Ibid*, p. 126

economic bubble in Japan in the 1980s, along with an increasing number of immigrants from Muslim countries. The number of stores grew significantly in the 1990s.<sup>81</sup>

### 3.2 Halal Boom

It has been argued that the 1980s and 1990s were the years when the halal concept was brought by Muslim immigrants to Japan and halal began to spread in the country. However, halal tourism is currently not widely discussed as it is today. According to some experts, mushrooming the concept of halal in Japan can not be separated from the halal phenomenon of the boom. Furthermore, experts argue that halal boom occurs with the help of the media, which is an effective tool to familiarize Japanese society with the concept of halal.

There are two factors that influence the halal boom in Japan, known as “inbound” and “outbound”. Both factors are what causes halal to grow exponentially compared to previous years. The Japanese food industry is encouraged to increase tourist arrivals from Islamic countries. The increased number of Muslim tourist visits will have an impact on image formation of Japan as a Muslim friendly country and indirectly will also impact on the economic rise. The increased of halal products are accompanied by an increasing number of tourists known as the Halal Boom phenomenon.<sup>82</sup>

#### 3.2.1 Inbound Factor

Japanese motivation as a Muslim-friendly country is based on the economic benefits that will be brought by the tourists who come. Globalization and the fall of the Japanese yen have made Japan more affordable, and this has affected the high number of tourists coming to

---

<sup>81</sup> *Opcit*, p. 18

<sup>82</sup> Numajiri, “*A Religious Sociological Study of Halal Boom in Japan: Intercultural Understandings Brought by the Religious Taboo*”, *Otemon Gakuin University Sociology Bulletin*, P. 57



Japan. Japan sees tourism as a solution to boost the economy. In other words, Japan considers tourism as an important tool to attract foreign tourists to come to Japan and to boost the economy.

Shinzo Abe's government has set a target of 20 million tourists visiting Japan by 2020 when the Olympics and Paralympic Games begin (Japan Today, January 19, 2014). According to statistics released by the Japan National Tourists Organization (JNTO), the number of foreign tourists visiting Japan exceeds ten million for the first time in 2013. This number even increases in 2014, reaching 13.41 million visitors. By 2015, this number is almost twice that of 2013, reaching 19.7 million visitors (JNTO, 2016). Therefore, it is not excessive to say that Japan is likely to reach its target for 2020. This shows that the Japanese Government's efforts to boost the tourism sector and to increase foreign tourists have paid off.<sup>83</sup>

In addition, Chinese and Korean tourists were once prime targets for Japanese tourism as they were the largest proportion of foreign tourists. However, because of territorial disputes with China raising concerns about the risks of China, and Korea, relations between Japan and these countries are deteriorating. Thus, Japan can no longer rely on Chinese and Korean tourists. Japanese businesses are turning their eyes toward Southeast Asian countries, among which Indonesia and Malaysia are two countries with a Muslim majority: these countries capture Japanese interest and lead to the spread of the halal concept.

However, it is difficult to show precisely how many Muslim tourists who come to Japan because there is no official tourist data based on religion. Thus it is not possible to accurately calculate the annual number of Muslim visitors. Rough estimates can be made by

---

<sup>83</sup> Japan Today, "Gov't Eyes 20 Mil Foreign Tourists a Year by 2020", accessed from National: <http://www.japantoday.com/category/national/view/govt-eyes-20-mil-foreign-tourists-a-year-by-2020>, Mei 9 2018

categorizing foreign tourists based on citizenship. Given the fact that Indonesia and Malaysia are Muslim-majority countries (87.2 percent of Indonesia's 250 million people are Muslim, and 60.4 percent of 30 million Malaysians are Muslim), a rough estimate can be made that 150,000 Muslims from Malaysia and 140,000 Muslims from Indonesia visit Japan in 2014. Meanwhile, tourists from Middle Eastern countries only contribute a small amount. Therefore, we can assume that the majority of Muslim tourists come from Indonesia and Malaysia. The Halal Boom in Japan may have been triggered by these tourists, leading to the spread of halal tourism in Japanese society.

Rapid economic growth has made Indonesia and Malaysia more prosperous. Furthermore, political movements within the Japanese Government may be the reason that tourists from these countries are increasing significantly. For example, the Ministry of Foreign Affairs of Japan (MOFA) has excluded entry visas for Thai and Malaysian citizens. Visa relaxation has also been given to Vietnamese and Filipino citizens (MOFA, May 7, 2014) on the occasion of the 40th anniversary of ASEAN-Japan Friendship and Cooperation in 2013. In the following year, Indonesian citizens holding electronic passports and registering their passports with the Japanese embassy before their departure is also excluded (MOFA, December 26, 2014). As a result, the number of tourists from Indonesia and Malaysia has increased significantly over the past three years. On the other hand, an increase in Indonesian and Malaysian tourists is causing new problems: different habits and cultures, as well as worship habits five times a day, is a concern for Muslims traveling to Japan. This has led to the Japanese tourism industry, such as hotels, inns and restaurants, to obtain halal certification to attract more Muslim tourists to their places.<sup>84</sup>

---

<sup>84</sup> *Opcit*, P. 61

### 3.2.2 Outbond factor

In terms of outbound factors, Numajiri further states that Japan wants to export its products to Islamic countries. Japanese companies are experiencing a slowdown due to the lack of local consumers. Also, the aging population and falling birth rate has affected other Japanese manufacturing and industrial industries. The aging population is reflected in a relatively small proportion of the younger generation of productive age, which has threatened the Japanese economy and led to the weakening of the Japanese yen.<sup>85</sup> This gives the Japanese industry a choice but to change their target from the local market to overseas markets.<sup>86</sup> The Japanese industry is now targeting the Muslim market which is not considered a promising market in the past. Currently, the Islamic market is considered a lucrative business by the Japanese industry, as there are about 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 (Yomiuri, December 12, 2013). This is a challenge for the Japanese industry if they want to participate in this huge market.

Japan only applies to local consumption and not for consumption abroad. In other words, to sell their products to the Islamic countries, Japanese companies must strive for halal certification from different countries. In fact, obtaining halal certification is not an easy thing, because the requirements that must be met by the company is very strict and complicated. Therefore, it can be concluded that the problem

---

<sup>85</sup> Nakamura, Y. "*Kankō Rikkō Kakumei*", Tokyo:: Canaria Communications, 2015, P. 70

<sup>86</sup> *Opcit*, P. 70

with halal certification is one of the major challenges for Japan to penetrate Muslim market.

### **3.3 Halal Boom and its Impact on the Japanese Tourism Industry**

One sign of the halal boom in Japan is the emergence of a service where the terms halal is used to attract Muslim customers. The halal blast has caused not only local governments but also tourist agencies to start providing. For example, a local government agency, the Kyoto Tourism Federation, has organized a halal seminar with Muslim hospitality as the topic. Seminars are held every month throughout 2015 to provide an understanding of Halal and Islamic tourism to people working in the tourism industry such as hotel managers, restaurant owners, and other entrepreneurs.

In addition, nowadays, some travel agents can offer halal packages to their customers, but the number is not as fast growing as halal restaurants. One of the travel agents - known as the first Halal tourist agent in Japan - is Miyako International Tourists. Miyako was an ordinary tourism company when it was founded in 1989. Halal tourism was first introduced soon after its president director Matsui Hideshi, who is also vice-chairman of the Halal Association of Japan, converted to Islam in 2011. Before adopting Muslim tourism as their company's tour concept, the company only handles domestic tourist destinations such as onsen (hot springs) and group travel to Asian countries. However, in 2011, Matsui started a new innovation to provide Muslim friendly service. This innovation was welcomed by its Muslim guests, most of them came from Southeast Asia. Matsui believes that, of the 13.4 million registered tourists visiting Japan in 2014, tourists from Southeast Asia accounted for the largest share. He also mentioned that tourism from Islamic countries continues to increase. In order to give Muslims traveling in Japan a feeling of security, his company focuses on Muslim tourism. To succeed in its mission, Miyako International employs

four Muslim staff from Japan and other citizens who specialize in handling Muslim guests.<sup>87</sup>

Furthermore, there are two important elements in providing guests with authentic halal tourism. These two elements are food and prayer space. To be able to provide tourism in Japan while adhering to the teachings of Islam, some preparations are the main requirements, such as providing and ordering halal food for the guests; displaying the qibla mark (the sacred building in Mecca where Muslims turn to prayer) in every hotel room; and provide prayer mats. A Muslim guide who has a good understanding of Halal and Islam is another serious consideration when opening a halal tourism business.

### **3.4 Increased in Halal Shop and Muslim Friendly Restaurants in Japan**

Japan as one of the countries that is currently heavily encouraging the movement of the halal tourism industry listed already has 350 restaurants that provide halal food, 54 of which is the country's special food restaurant. The growth of halal food restaurants is also a preparation for Japan in the presence of a surge of visitors from various countries in 2020 where Japan is preparing its country as host of the summer olympics in 2020 with the target of tourists as many as 20 million tourists.

To attract tourists to Japan and in preparation for Japan's Olympic Games in 2020 where Japan is hosting a sports championship that will invite some participating countries, the government is currently working to increase the needs of the tourists, especially Muslim tourists.

Although Japan only has a very small percentage of Muslim population, but the number of Muslim tourists coming has increased in recent years. Since 2009 to 2013 the number of Indonesian visitors visiting

---

<sup>87</sup> Matsui, H. *Nihon de Musurimu no Kankōkyaku o mukaeru*. In K. Sakurai, *Isuramu ken de hataraku*", Tokyo: Iwanami Shinsho, 2015, P. 193

Japan has increased significantly from 63.617 up to 136.797 in 2013. Meanwhile, Malaysian visitors in 2009 amounted to 89.509 up to 179.521 in 2014. In general, Japanese people are very tolerant of different religions, including Islam. However, few Japanese people understand how Islam is run. It affects the lack of services and facilities for Muslim travelers. But with the increasing number of Muslim tourists, tourist associations and halal industrialists have been boosting efforts to improve the situation in order to be better serving Muslim tourists.

The motivation to make Japan a country with Muslim-Friendly service is applied to increasing the supply of Japanese halal food. Although there are still many obstacles such as centralized, unmanageable food arrangements such as halal certification agencies, ultimately food service providers like most restaurants have to think of everything themselves. As a result, it is difficult to maintain a consistent standard of goods and services that are permitted because restaurants seek certification from different agencies. Currently five cities in Japan have been prepared to attract more numbers of Muslim tourists to come. These cities are Tokyo, Osaka, Kyoto, Aichi and Hyogo.

In Tokyo there are about 27 restaurants that provide halal food for Muslim tourists who visit. The restaurants such as Bosphorus Hasan, Raj Mahal, Samrat, Marhaba, Aladdin, Karachi, Rung Ruen, Asena, and Potohar. In general, the restaurant provides dishes from Turkey, Malaysia, India, Pakistan, Indonesia, Iran, Marocco, Arabia and Bangladesh. In addition, the restaurant will be more accessible to Muslim travelers as it is adjacent to several Japanese train stations such as Bosphorus Hasan adjacent to Shinjuku station, Raj Mahal adjacent to Ginza station, or Samrat restaurant adjacent to Roppongi station.<sup>88</sup>

---

<sup>88</sup> Jalan2 ke Jepang, “*Tokyo Halal Restourant*”, accessed from <https://www.jalan2kejepang.com/informasi-muslim/makanan/daftar-restoran-halal/tokyo-halal-restaurant>, 30 January 2018

Osaka is one of the cities in Japan which currently also provides many halal food for Muslims who visit. Noted there are 12 restaurants that provide the needs of ready-to-eat foods available in restoran-Osaka restaurant. The restaurants include Nazar, Hafez, Meya-Meya, Sharimar, Sinasos, Mughal, and Muqam. The restaurants provide cuisine came from Turkey, Persia, China, Egypt, and Pakistan. Similar to previous restaurants with easy access, restaurants in Osaka are also adjacent to several stations. One of them is the Nazar restaurant adjacent to Shinsaibashi station.<sup>89</sup>

In Kyoto, there are five halal restaurants that are ready to serve foreign Muslim guests. The restaurant is an Instanbur Saray with Turkish cuisine adjacent to Kyoto Shiyakushomae station, Kerala with Indian cuisine adjacent to the same station as the previous restaurant, La Baraka with Moroccan cuisine adjacent to Kawaramachi station, Minokichi Shinhankyu Hotel which provides Japanese cuisine and is adjacent to Kyoto station, and Rose cafe with Turkish cuisine adjacent to Kyoto station.<sup>90</sup>

There are approximately six halal restaurants in Nagoya, such as Casablanca which provides Moroccan cuisine and is adjacent to Takkaoka station, Turkish Taste with Turkish cuisine and adjacent to Honjin station, Bunga Raya Malaysian cuisine adjacent to Yabacho station, Taxim provides Italian cuisine adjacent to Takaoka Station and Gandhaara Restaurant which provides Pakistani cuisine adjacent to Honjin station.<sup>91</sup>

For Muslim tourists who are on holiday to Japan especially Hyogo, will still be able to enjoy halal food in this city. Hyogo's halal restaurant is

---

<sup>89</sup> Jalan2 ke Jepang, "*Osaka Halal Restourant*", accessed from <https://www.jalan2kejepang.com/informasi-muslim/makanan/daftar-restoran-halal/tokyo-halal-restaurant>, 30 January 2018

<sup>90</sup> Jalan2 ke Jepang, "*Kyoto Halal Restourant*", accessed from <https://www.jalan2kejepang.com/informasi-muslim/makanan/daftar-restoran-halal/tokyo-halal-restaurant>, 30 January 2018

<sup>91</sup> Jalan2 ke Jepang, "*Nagoya Halal Restourant*", accessed from <https://www.jalan2kejepang.com/informasi-muslim/makanan/daftar-restoran-halal/tokyo-halal-restaurant>, 30 January 2018

spread in several locations and of course with a variety of menu. Generally, these halal eateries offer Indian, Turkish and other Asian cuisines. Some of the restaurants are AARTI (Ashih Bhasin Indian Restaurant) with Indian cuisine, Caydacira with Turkish cuisine, Murat with Turkish cuisine, Cafe Chameau with Cunisia cuisine, and JICA Hyogo Shokudo with Asian Ethnic cuisine.<sup>92</sup>

Japan as a developed country that attracts millions of people to come and live, not only Asians but everyone from all over the world. It is no exception for Muslims, they come to Japan to study, work, do business, and travel. Currently the availability of halal food in supermarkets and even in stores continues to increase. It makes the visitors and the Muslim population more comfortable while living in Japan, especially for those who visit small towns. Some supermarkets in Japan that provide halal products are Aeon, Green Nasco, Gyomu, AGM Tradng, and Toko Indonesia Okubo.

Muslim tourists can find a variety of foodstuffs ranging from staples, spices, canned food, to frozen meat. Spices and food are sold also come from several countries such as Pakistan and India, as well as various food choices from Africa. Along with the increasing tourist growth to Japan, the stores are also increasingly adding branches to meet the needs of the tourists who visit Japan.

In addition to supermarkets, Muslim tourists who visit Japan is also facilitated by the online store that provides halal food for Muslims. For visitors who come to Japan, who usually have their own business and do not have the opportunity to shop, it does not have to bother to go out looking for halal food. Many online halal stores in Japan are ready to send their products to where the visitors are. The choice of products offered was quite

---

<sup>92</sup> Jalan2 ke Jepang, “*Hyogo Halal Restourant*”, accessed from <https://www.jalan2kejepang.com/informasi-muslim/makanan/daftar-restoran-halal/tokyo-halal-restaurant>, 30 January 2018



complete with a fairly easy transactions. Some of them are Okubo shop, Kobe Halal Food, Baticrom, Sonali Halal Food, and Azhar Halal Food.

### **3.5 The Development of Muslim Facilities in Japan**

Along with the development of halal food in Japan, Muslim prayer facilities have also been developed by the Japanese Government in cooperation with private parties or Islamic organizations. Some of them are mosques and public places that provide such Muslim facilities. This is certainly to provide a sense of comfort for tourists who come to visit Japan as the number of tourists continues to increase every year, especially from Muslim tourists.

Masjid is a place of worship to Allah. In addition, masjid is also the center of Muslims in each region. The mosque in each area has several functions, besides as a place to pray, the mosque is also used as a place to deepen the knowledge of Islam. Children and adults who are new to Islam learn about Islam and learn to read the Qur'an in the masjid. In mosques are also commonly obtained lecture program from Muslim intellectuals who have been arranged by masjid teenage.

Like the mosque in Japan, which not only serves as a place of worship but also serves as a place to collect and exchange information. Until 2010, in Japan it is estimated there are about 60 mosques that most built in the last 20 years. The first mosque in Japan was built in 1935 in Kobe which is a port city near Osaka and the second mosque is located in Tokyo which was built in the 1960s which is the capital of Japan.<sup>93</sup> In general, funding for the construction of mosques in Japan comes from donors from local Muslims, some mosques also receive donations from individuals and organizations abroad.

---

<sup>93</sup> “*Masjid in Japan*”, accessed from [www.masjid.jp](http://www.masjid.jp), 25 January 2018

To facilitate Muslim tourists worship, the Japanese Government makes it easy for the Muslim population to establish or develop mosques located in Japan. The ease is characterized by the official recognition of religious institutions such as mosques and Islamic associations (such as the Japan Muslim Association, the Islamic Center of Japan and the Japan Islamic Trust). Without this status, mosques must register as private property and pay higher taxes.<sup>94</sup>

As the host of the Summer Olympics to be held in Tokyo in 2020, Japan is preparing to accommodate many visitors including its prayer facilities for Muslims. Although the majority of Japanese are Buddhist by performing worship to the Shinto shrine in the new year, religion is not included as a legal consideration or governmental decision but only limited to its existence. Therefore, the construction of religious buildings such as mosques or churches is usually built by religious groups themselves with the conditions that have been implemented.

Islam entered Japan through merchants from the Middle East in the 19th century. Until 2010 there have been 100,000 Muslims living in Japan. The number of tourists visiting Japan also increases every year from Muslim countries like Indonesia, Malaysia and some countries in the Middle East. In connection with the target of the Japanese Government targeting tourists as many as one million visitors, places of worship such as mosques are certainly very important in carrying out the orders regarding the beliefs of Muslims during a trip in Japan.<sup>95</sup> Of the dozens of mosques in Japan, there are two mosques that became the recommendation of the Japanese Government during a visit to the State of Sakura. Camii Mosque and Kobe Mosque.

---

<sup>94</sup> Keiko Sakurai, *“Muslim in Contemporary Japan”*, *Asia Policy*, p. 5, January 2008.

<sup>95</sup> Hicha Aquino, *“Mosques Around Japan”*, accessed from <https://taiken.co/single/mosques-around-japan>, 25 January 2018

One of the mosques that became the mainstay of the Japanese Government and became the destination of Muslim tourists is the mosque Camii. The mosque is located in the business and leisure districts of Shibuya and Shinjuku city of Tokyo and is the largest mosque in Japan. The design of the building is very thick with various Ottoman imperial ornaments from Turkish civilization. The Camii Tokyo mosque covers an area of 700 square meters and has a 25 meter diameter dome, which is where the mosque can accommodate about 1200 worshipers. On the big days of Islam like Eid al-Fitr and Eid al-Adha, visitors will be at their peak. In addition, on Friday the number of pilgrims will reach hundreds of people, whose delivery of the sermon will be delivered in Turkish, English, and Japanese.<sup>96</sup>

In addition to the Camii mosque, in Japan there is also the Kobe Mosque (Kobe Muslim Mosque) which is the first mosque built. The mosque was built in 1935 with a donation that has been collected from local Muslims who are bloody Turkish, Indian and Tatar.<sup>97</sup> It had experienced some destruction due to air strikes during the Pacific war and the devastating earthquake that hit the city of Osaka and Kobe in 1995. Until now the Kobe mosque still stands beautifully in Kitano, Chuo-ku, Kobe. When the prayer time arrives the attendees are 10 to 20 pilgrims, but on Friday it will increase to 150 to 200 pilgrims who join.

Entering the mosque room visitors will be presented with a small library contained in the mosque. The library is filled with Arabic books and books about Islam in Japanese. As a part of history, non-Muslims are allowed to visit the mosque. Visitors can make reservations by phone in

---

<sup>96</sup> Mira Achiruddin, "*Masjid Camii, Masjid Terindah dan Terbesar di Tokyo*", accessed from <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/17/11/19/ozmjxo374-masjid-camii-masjid-terindah-dan-terbesar-di-tokyo>, 25 January 2018

<sup>97</sup> Zulhimy, "*Dinamika Perkembangan Islam di Jepang Abad ke 20*", Skripsi Jurusan Sejarah dan Peradaban Islam Fakultas Adab dan Humaniora, Universitas Islam Negeri Syarif Hidayatullah, Jakarta. p. 34.

advance if the place is crowded. In addition the visitors can also request an explanation in Japanese.<sup>98</sup>

Japan is also known as the Land of the Rising Sun, which features famous natural wonders, modern cities, fascinating traditions, and delicious cuisine. In addition, Japan is also famous for the culture of friendly people. This archipelago country has certainly become one of the main goals of every individual who will travel. With so many destinations to explore and visit, Japan becomes an ideal country for families for a fun holiday. Although the country is inhabited by a large proportion of its Buddhist and Muslim population is a minority religion, Muslim friendly facilities can still be found in Japan albeit in small numbers. One of the public facilities provided by the Japanese Government in serving the needs of Muslim consumers is a place of worship. Some airports in Japan have been equipped with facilities of worship (prayer) for Muslims. There are at least five international airports in Japan that provide these religious facilities. The airports are Narita International Airport, Haneda Airport, Fukuoka Airport, and New Chitose Airport.

With the aim of encouraging and building a strong Japanese economy with one of the ways to become a tourist destination by offering more performances beyond the neighboring countries, as part of its growth strategy. As a form responding to the development of tourists who continue to increase, especially from Muslim tourists. These airports are the first places to be visited by Muslim wizards.

In view of the growing number of visitor spikes from around the world, the Japanese Government in the airport authority is trying to meet the needs and desires of most passengers, one way is to offer various facilities. The facility in question is the provision of prayer facilities for Muslim travelers at Japanese airports.

---

<sup>98</sup> Ozawa Kumi, "*Kobe Muslim Mosque*", accessed from <https://matcha-jp.com/id/1291>, 25 January 2018

Halal lifestyle in recent years is the middle of the world, the demand is not only in countries that are predominantly Muslim but also from a predominantly non-Muslim country. Awareness of halal food fulfillment increases in the global arena along with the global halal tourism wriggling that is not always limited to tourism destination sectors related to Islamic sites (religion) but has been concerned with the fulfillment of the needs of tourism itself. Multinational corporations are currently implementing halal systems, such as Japan Airlines, Singapore Airlines, Qantas, Chatay Pacific (Hong Kong).<sup>99</sup>

The halal certification board has a role to certify the product and ensure that every product sent for halal inspection meets halal requirements for consumption by Muslims. Halal certification refers to the examination of food processes (from preparation, slaughter, materials used, cleaning and handling to processing and storage).<sup>100</sup> Companies or individuals seeking to obtain halal certification and halal certification should apply to the certification board. Halal certification is now accessible globally in over 60 countries, with Islamic centers and organizations, together with government agencies, issuing different types of halal certificates. Furthermore, in France alone, there are 50 halal certification boards, while Britain has 20 different certification boards competing with each other to issue halal certificates.<sup>101</sup>

In Japan, the halal certification boards is divided into three categories: non-profit organizations, religious companies and other organizational

---

<sup>99</sup> Asep Syarifuddin & Mustolih Siradj, "Sertifikasi Halal dan Sertifikasi Non Halal pada Produk Pangan Industri", *Ahkam Jurnal*: Vol. XV, No. 2, July 2015, p. 5

<sup>100</sup> Quantaniah, N. A., Norieina, & Syakinah, N. "Selecting Halal Food: A Comparative Study of The Muslim And Non Muslim Student Consumer", *International Conference on Technology Management, Business and Entrepreneurship*, p. 438-453

<sup>101</sup> Bon, M., & Hussain, M. "Halal Food and Tourism: Prospect and Challenges", in N. Scott, & J. Jafari, "Tourism in the Muslim World: Bridging Tourism Theory and Practice Volume 2", Bingley: Emerald, p 47-59

forms.<sup>102</sup> The certification for halal food in Japan was first established in 1986, managed by the Japanese Muslim Association.<sup>103</sup> However, this organization at that time did not focus on halal certification for business purposes, since this organization is basically a religious organization whose main activity is volunteering to help the community. Organizations that establish halal certification that is entirely business-based is MHC.<sup>104</sup> There are currently over ten halal certification bodies. Among them, some of the most prominent are Japan Islamic Trust (JIT), Islamic Center of Japan (ICJ), Japan Muslim Association (JMA), Halal Nippon Asia Association (NAHA), Halal Corporation of Japan (MHC), Kyoto Halal Kyōgikai, Halal Business Association, Halal Association of Asia (AHA) and Japan Halal Development Foundation (HDFJ). These halal certification boards were established between 1986 and 2012. According to Numajiri, it is a major trend that certification bodies with a long history of certification experience tend to have a stricter halal standard than those newly established. The loosely halal standard in Japan is known as “Local Halal.”<sup>105</sup>

### 3.6 Increasing tourist convenience to Japan

The Japanese Government is intensifying its tourism sector. This is provided by the opening of visa-free facilities for tourists who visit the country with the nickname of the sunrise. Some countries granted visa-free policies such as Thailand, Malaysia and Indonesia are without reason. The rising number of tourists visiting from the country each year becomes one of the factors imposed the policy. With this policy is expected the tourists can be easier when traveling to Tokyo.

---

<sup>102</sup> Sasaki, Y. “*harāru Māketō Saizensen*”, Tokyo: Jitsugyounonihonsha, (2014) in Yoza Achmad Adidaya, *The Effect of the “Halal Boom” Phenomenon on Japanese Society and Industry*”, Oslo University, p. 27

<sup>103</sup> *Opcit*, P. 13

<sup>104</sup> Kawabata, “*Harāru bijinesu*”, 2015 in Yoza Achmad Adidaya, *The Effect of the “Halal Boom” Phenomenon on Japanese Society and Industry*”, Oslo University, p.

<sup>105</sup> *Opcit*, P. 120

In 2013 the Japanese Government is more serious to attract foreign tourists. This is realized with the 2020 Olympic program which was revealed to attract 20 million foreign tourists to Japan by Prime Minister Shinzo Abe. In realizing it, the Japanese Government issued two major policies with private companies to better condition Japan more attractively. The two policies are a policy of increasing types of services for foreign tourists who are more emphasized on airport services and wireless facilities and ease of visa policy. The Japanese Government is targeting Southeast Asian countries with Muslim majority to be granted visa exemptions in 2013 such as Malaysia and Thailand to visit Japan as tourists within a maximum period of 15 days and provide ease of visa entry and multiple visa entry requirements. While other Muslim-majority countries with visa-free policies to visit Japan are Tunisia, Turkey, Brunei Darussalam, and United Arab Emirates.<sup>106</sup> For citizens of the Philippines and Vietnam through certain travel agents, as well as performing visa clearance based on prior registration at the Embassy or Consulate General in the visitor country for the e-pastor holder.<sup>107</sup>

The target of the Japanese Government that targets 20 million tourists to Japan, as Japan's growth strategy, and in particular can play a major role in strengthening Japan's ties with visa-free countries. In Indonesia, the visa-free policy start to applied in 2015. This policy initiative is taken to boost the number of tourist arrivals. Japan is targeting tourist arrivals of 20 million tourists for the Olympics in 2020. The visa policy plan has also received attention from various media in Southeast Asia. Bangkok Post wrote, tourism will indeed be the mainstay of Prime Minister Shinzo Abe to boost the economy.

---

<sup>106</sup> Ministry of Foreign Affairs of Japan, "68 Countries and Regions for Visa Exemptions (as of July 2017)", accessed from [http://www.mofa.go.jp/j\\_info/visit/visa/short/novisa.html](http://www.mofa.go.jp/j_info/visit/visa/short/novisa.html), 19 Februari 2018

<sup>107</sup> Aditya Al-Jamil, "Motivasi Pemerintah Jepang Dalam Rencana Pemberian Bebas Visa Bagi Turis Asal Indonesia", JOM FISIP Vol. 2 No. 2 –October 2014, p. 8

The interest of the world community, especially countries in the Southeast Asian region to travel abroad is high utilized Japan to gain profit by attracting tourists to come to Japan. The Japanese Government certainly does not want to lose the opportunity to profit from the high interest in visiting Japan just because of the difficulty of obtaining a visa. In enforcing visit visa-free facilities for tourists, the Japanese Government has set the main requirement of the obligation to register an electronic passport (e-passport) at a Japanese representative or embassy in a tourist country. Just like the Indonesian immigration office has issued two types of passports. That is a regular passport and an electronic passport. Gradually, Indonesian Immigration requires the reduction of regular passport expenses, until finally there are only two types of ordinary passport namely the Indonesian passport which has electronic security features in accordance with the standards established by the International Civil Aviation Organization (ICAO).

### **3.7 Increasing Promotion of Japanese Tourism About Halal Industry**

Japan is a country that has a natural beauty and tourist attractions that can support the development of tourism. Japan's geographical conditions supported by technological advances provide an opportunity for the government to make the tourism sector as a leading sector that can affect the increase in national income. The potential of tourism in Indonesia is expected to help the country in advancing the economy.

To introduce the halal industry to foreign countries, Japan made several promotions to attract more tourists coming to Japan. Some of the promotions that Japan has made in introducing its halal industry are Malaysia International Food Beverage 2017 (MIBA 2017), Japan Food Festival 2016, and Halal Expo Japan. This national and international event is quite successful in attracting the number of visitors. This is proved by the large number of visitors who come in every event is held.



In Japan with a declining population, business actors are expected to actively grow their business to global markets. Based on the acceleration of the Japanese business industry, this exhibition has a role to spread products and services related to halal or in other words the Muslim population around the world by bringing quality Japanese made in the Islamic market. In a situation where international interests are concentrated on refugees and immigrants, it makes it a challenge for Japan to spread its halal industry among tourism entrepreneurs.

### **3.8 International Corporation**

In addition to promoting the country as a Muslim-friendly country through halal food products, places of worship, halal labeling, and industrial halal events. Japan also conducts its business through international cooperation with some countries, especially with the majority Muslim population. It certainly has a specific purpose, namely that these countries can contribute to Japan in terms of increasing the halal tourism industry. Dubai and Indonesia are the examples of countries that cooperate with Japan in terms of the halal tourism industry. The election is reasonable, Dubai is one of the Gulf countries that have very strong economic potential and Indonesia is a country with the largest Muslim population in the world. To that end, both countries are expected to further promote Japan's halal tourism industry.

#### **3.8.1 Establishment Kyoto Office in Dubai**

Japan considers tourism to be one of the key industries for its economic revival, and wants to harness the potential of a significant Muslim market. Although Muslim tourists who come to Japan more dominated by Indonesian and Malaysian tourists, but the Middle Eastern region like Dubai as one of the advanced industrial centers in the region is becoming a new hope for Japanese tourism. For that reason, the city of Kyoto recently opened an office in Dubai that will

promote tourism and encourage people from the Gulf countries to visit the ancient capital of Japan.

The increasing flow of tourism in Japan, cause Japanese Muslim tourists often check the availability of halal restaurants and find out where the local mosques are located. Therefore, Japan is trying harder to provide information to provide such information on the internet. One example is, the Japan National Tourism Organization (JNTO) as the “Japan Travel Guide for Muslim Visitors”. The tourist can get the information in website [http://www.jnto.org.sg/for\\_muslim\\_visitors.html](http://www.jnto.org.sg/for_muslim_visitors.html).

Meanwhile, the Japanese city of Kyoto also has its own halal website under the name “Muslim Friendly Kyoto” (<http://kyoto.travel/muslim>), which provides several kinds of halal restaurants recognized by the Kyoto Muslim Association. Moreover it makes easier for Japanese Muslim tourists easier to meet their needs, to find a restaurant is as easy as finding local mosques in Kyoto.

The new Kyoto office in Dubai has participated in the Arabian Travel Market event, an international tourism exhibition held in May at the Dubai World Trade Center. In the event the Japanese presented their traditional Tea House brought by several Maiko women (women wearing kimono outfits with some traditional Japanese performances), showing abilities in Japanese, dancing, playing stringed instrumental and performing tea ceremonies. In addition, Kyoto also features several Japanese hijab women with a blend of ancient Japanese clothing by local Kyoto companies.

Although European countries are still the main holiday destination for the people of the Gulf region, the Japanese Government through the Kyoto office in Dubai remains optimistic with the potential imported from Gulf state tourists like Dubai. According to Daisuke

Matsunaga, Consul General in Dubai said Japanese food and popular culture are rooted with the people of Dubai, as well as providing fertile ground for the development of tourism potential. The Japanese Government is that the new Kyoto office in Dubai and some of its efforts will generate a significant spike in Japanese tourism from the Middle East.<sup>108</sup>

### **3.8.2 Japan and Indonesia Cooperation through Japan Halal Food Project Program 2013-2015**

The development of Japanese halal food (Japan Halal Food Project) is a program of disseminating Japanese halal food through market development in the creative industry sector. This program is implemented through the cooperation of the Japanese Government with private parties such as food companies, banks, nirbala organizations and Japanese restaurants. The goal of Japanese halal food development program is to support the development of Japanese overseas markets by disseminating the exciting products of Japanese companies, especially the spread of Japanese culinary to all corners of the world. The program is specifically held in Indonesia from 2013 and ends in 2014.

Implementation of Japanese halal food development program in Indonesia consists of main activities. Implementation of Japanese halal food development program in Indonesia consists of three main activities. First, the dissemination of information to the public through the Cooking Japan page that followed also with the launch of several social media such as Facebook: CookingJapan, twitter: @CookingJapan and Instagram: CookingJapan. Second, the implementation of cooking Japan School Caravan training, this activity is filled with cooking demonstration training and giving understanding to elementary school

---

<sup>108</sup> Daisuke Matsunaga, “*Kyoto Opens Office in Dubai*”, accessed from [http://www.dubai.uae.emb-japan.go.jp/newhp/201405\\_birelation.pdf](http://www.dubai.uae.emb-japan.go.jp/newhp/201405_birelation.pdf), 27 January 2018, p. 1

children together with their parents about healthy eating habits. Third, business seminars and matching, seminars and business matching provide insight into the interest of Japan's production control system with halal provinces that are the lifestyle of the people in Indonesia, as well as business matching to open up opportunities for the spread of Japanese food products.

The goal is to enhance a country's positive image through culinary potential. While in the context of Japanese halal food development program is done to make halal Japanese food into clean food products, safe, and comfortable in accordance with the pole of Muslim society in Indonesia. The essence of Japan's own halal food products is health, safety, and comfort. On the other hand, in its campaign, Japan's halal development program promotes the concept of health and security that is almost the same as the halal concept as the pattern of Muslim society life in Indonesia. This is a great potential that can be enjoyed by the people of Indonesia is no exception for Muslim tourists who want to visit Japan. Furthermore, Japanese halal food development program aims to image Japan as a friendly country for the Muslim community and is the basis for the development of halal food products.<sup>109</sup>

There are several actors involved in Japanese halal food development programs, including government actors and non-governmental actors who are then referred to as stakeholders. The purpose of this stakeholder is to influence or be influenced by the actions, objectives and policies of the organization to which they are persons, groups or organizations with an interest in an issue. Some of the main stakeholders involved in Japanese halal food development process are First Co., Ltd, Sumitomo Mitsui Banking Corporation

---

<sup>109</sup> Muslimah, Fauziiah, "*Begini Cara Sukses Jepang Gaet Wisatawan Muslim*", accessed from <http://www.gomuslim.co.id/read/news>, 6 February 2018, 21:27

(SMBC), Sakura Restaurant, Ministry of Economy, Trade and Industry (METI) Halal Japan Business Association, Nippon Asia Halal Association (NAHA), Indonesia-Japan Friendship Association (PPIJ), and PT. Relatives of Dyan Utama (Radyatama).

Establishment of a national reputation in Japanese Halal Food Development program is implemented by imaging Japan as a Muslim-friendly country. Japan's image as a Muslim-friendly country is done by presenting information about Japanese recipes, Japanese culinary culture, restoral and menu page / website about food. In addition, Japan also provides information on hotels and restaurants that can respond to the needs of Muslims and provide halal tour tours in Japan. This is reinforced by halal business matching activities in Indonesia and support halal certification of food products from Japan. These efforts can indirectly build a reputation and provide a deep understanding to the Indonesian people on the image of Japan as a Muslim-friendly country.

In general, special attention to efforts to build Japan's national reputation in Japanese halal food development program is the operationalization of Japanese cultural diplomacy in Indonesia. The goal to be achieved is to make Indonesian people, especially Muslims see Japan as a country slightly different from most other developed countries. Therefore, this nation branding is one of Japan's efforts in building and developing the reputation of Japan that strives to be a friendly country for Muslims (Muslim friendly).<sup>110</sup>

---

<sup>110</sup> Rizal, Iqbal, Agus, "Gastrodiplomacy of Japan in Indonesia Through the Program of Halal Food Project", E-SOSPOL; Vol.IV Edisi 1; Jan-April 2017, p. 13



UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

**CHAPTER IV**  
**THE ANALYSIS OF JAPANESE CULTURE DIPLOMATION**  
**AS A MUSLIM FRIENDLY THROUGH THE STRATEGY OF**  
**HALAL INDUSTRY DEVELOPMENT**

Nowadays, in pursuit of national interests, countries not only emphasize on military or economic power but also culture. According to Joseph, S. Nye, Jr. said that the source of a country's strength, post-cold war not only depends on military strength but on other sources such as culture and custom called Soft Power. Diplomacy with the use of cultural media, is done in various ways such as through the development needs of tourists and the spread of various cultural products of a country through various media such as internet and others.<sup>111</sup>

Japan is one of the countries that intensively conduct cultural diplomacy. After successfully attract international attention with popular culture (pop-culture) such as *manga*, *anime*, fashion, and popular music, Japan is now beginning to pay attention to its diplomacy to attract Muslim tourists. This concern is apparent with the development of some halal products in Japan. Some of them are the development of halal food and religious facilities for Muslims. The urgency to use the halal industry as an instrument of diplomacy is the increasing number of Muslim tourists who have visited Japan in recent years. Some Muslim-majority countries donate tourists to Japan such as Indonesia, Malaysia and Middle East countries.

Another urgency, to use the halal industry in Japanese cultural diplomacy emerged in the era of globalization. In the era of globalization, countries, especially in the Asian Region can perform a variety of cultural diplomacy. This cannot be separated from the rapid economic growth

---

<sup>111</sup> Joseph S. Nye, Jr, "*Soft Power: The Means To Success in World Politics*", Public Affairs 2009, p. 4

experienced by countries in Asia. One of them is by developing a variety of halal products and facilities that can attract Muslim tourists to come to Japan. Increasing number of visitors to Japan by developing a halal industry has changed the views of the international community. It is a world view that considers Japan as a Muslim-friendly country and a new destination for tourism travel. From the previous one where Japan is regarded as a country that does not really care about the interests of religion, especially Islam, becomes a tolerant country with the presence of Muslim tourists. The trick is to increase the needs of both Muslim products and worship facilities.

#### **4.1 Strategy Analysis of Japan in Improving the Country's image as Muslim-Friendly**

##### **4.1.1 Halal Certificate Institution**

The increasing Muslim population around the world currently is close to 2 billion. According to Kettani estimation, the Muslim population will reach 2.049 billion by 2020 with the largest population of Muslims in the world is on the Asian continent with a percentage of 70.94% and in the second position followed by the African continent with a percentage of 26.47%. The Muslim population grew at a regular rate of 1.75% annually. From these data it can be concluded that the number of Muslims growing rapidly every year.



**Table 4.1** Population data of each Muslim Region

Continent	Population	Muslim (%)	Number of Muslim	Muslim Ratios
Asia	4,737,480,856	30.68	1,453,601,910	70.94
Africa	1,302,294,870	41.64	542,322,842	26.47
Eropa	741,164,497	5.77	42,735,724	2.09
United States	1,053,854,176	0.94	9,931,849	0.48
Oseania	41,274,369	1.29	530,669	0.03
World	7,876,068,770	26.02	2,049,122,995	100

Source (kettani), Muslim Population in Asia, Journal of Environmental

The rapidly growing demand for halal food consumption is in line with the expansion of 2.1 billion Muslim populations worldwide. According to Mariam, the development of halal markets worldwide is around USD 2.1 trillion and in 2011 it is estimated that the market development for halal food sector is USD 661 billion. The halal market is growing fast and increasing by about 25% per year.<sup>112</sup> Halal food becomes a profitable business not only among countries with Muslim majority but also non-Muslim countries.

Viewed from an Islamic perspective, the concept of halal is vital to a Muslim. Halal means allowed or permitted in Islam. Therefore, Muslims will look for products to be consumed with accepted religious teachings. This is marked by the number of halal product demand that already has halal certification in the world. The halal institution in charge of issuing a halal label on a product is a distinct attraction and a distinguishing identity of similar products that become competitors.

---

<sup>112</sup> Danang Waskito, *Pengaruh Sertifikasi Halal Kesadaran Halal, dan Bahan Makanan Terhadap Minat Beli Produk Makanan Halal*, program Studi Manajemen-Jurusan Manajemen Fakultas Ekonomi Universitas Negeri Yogyakarta, 2015, p, 2

This has become one of the most effective marketing tools to attract many consumers.

With the ever increasing number of tourists from Muslim tourists, Japan has come to be a friendly destination for Muslim visitors and has provided all their needs like goods and services. Although each Muslim consumer has different levels of adherence to sharia depending on their level of religiosity, but in general Muslim consumers will have a positive attitude toward products that use halal approaches in their marketing process. Muslim tourists or consumers in Japan will find halal certified foods issued by halal certification institutions in Japan. There have been six halal labeling agencies in Japan such as the Japan Muslim Association, the Japan Halal Association (JHA), the Japan Halal Unit Association (JHUA), the Japan Islamic Trust (JIT), the Japan Professional Japan Association (MPJA), and the Nippon Asia Halal Association (NAHA). The agency authorizes the company to use halal logos to be printed on product packaging or to be displayed on the premises of the company.

Halal certification is a guarantee of security for Muslims to be able to consume a product. Halal certification is proved by the inclusion of halal logos on product packaging. In general, a halal approach in the marketing process of a product can also neutralize the negative image that Muslim consumers associate with a product. A study in 2006 found that McDonald's in Singapore saw an increase in the number of visits by 8 million visits after obtaining a halal certificate issued by a halal institution. While KFC, Burger King and Taco Bell also increased sales by 20% after they obtained halal certification.<sup>113</sup> Therefore, halal certification issued by the halal certification agency significantly affects consumer buying interest in halal products.

---

<sup>113</sup> *Ibid*, p, 4

Similar to Japan, the government of Japan has been cooperating with halal certification agencies trying to convince Muslim visitors that the food they eat has been secured. The role of Japan halal certification institution is a very important in developing the halal tourism industry since its target customers are Muslim tourists. The certification board will issue halal certificates for restaurants, or halal labels for food products made by a food company. To date approximately there are 350 restaurants that provide halal food and have been certified by Japanese halal institution, and 54 of them are typical Japanese food restaurants. In addition, the halal certification agency also contributes to the labeling of halal food products issued by Japanese companies one of which is Okaki snack that has been available in various supermarkets in Japan. This is what makes the Muslim who visiting Japan feels safe when consuming the food available in Japan.

Halal awareness is the level of knowledge possessed by Muslim consumers to seek and consume halal products in accordance with Islamic Sharia. Awareness is characterized by the knowledge of the process of slaughter, food packaging, and food success in accordance with Islamic law. Therefore, the government of Japan in managing halal products certified through halal certification agencies will bring a significant influence on the interest of Muslim consumers purchasing a product.

UNIVERSITAS DARUSSALAM GONTOR

#### **4.1.2 Non-Government Actor**

In order to expedite Japan's strategy as a friendly country for Muslim tourists, it is necessary to have some diplomatic actors that have been done by state actors more. Diplomacy by non-governmental actors has proved to be a significant increase in the positive outlook of Muslim tourists visiting Japan. Some non-state actors involved in Japan's diplomacy strategy are the tourism industry businesses such as

hotels, supermarkets, and restaurants that provide for Muslim needs. In addition to business people, there is a media that also plays an important role in the promotion of Japanese halal industry.

This is interesting to be discussed because at the same time, the role of non-governmental actors in diplomacy is believed to contribute positively to the views of the international community. Efforts made to introduce the development of halal industry to foreign Muslim tourists are conducted in various ways such as exhibitions, unofficial talks, visits and other related activities. Through these activities in the future can open insight as well as an understanding of the openness and friendliness that Japan has to Muslim tourists around the world.

One of them is businessman, or in the book *Multi Track Diplomacy* the actor is included in the third Track. Business actor or actor of the realization of peace through trade. Businesses can carry out actual and potential roles to build peace through economic, friendship and international understanding, informal communication channels, and support various activities of the realization of peace. Economic cooperation between countries can escape from conflict.<sup>114</sup>

In this case, the third track is mostly done by tourism industry entrepreneurs such as hotels, restaurants, and private halal labeling institutions. This is to make it easier to run soft diplomacy which will further help introducing Japan as Muslim-friendly to third world countries through business relationship to help improving the image or nation branding of Japan. The role of this businessman is very visible where the halal industrial entrepreneurs become a place that will be first sought by Muslim tourists when visiting Japan.

---

<sup>114</sup> Louise Diamond and John Mc.Donald. 1996, *Multy-track Diplomacy: A System Approach to Peace*-3<sup>rd</sup> ed, New York: Kumarian Press, p. 1

In the period from the 2000s to 2016, Japan has opened 350 halal restaurants, and some of them are restaurants that provide original halal Japanese food, such as *sushi*, *ramen* and so on. By increasing the number of Muslim tourists, associations and businessmen of the halal industry have boosted efforts to improve the situation in order to better serve Muslim tourists. Furthermore, in the face of the 2020 Olympics Japan has had several cities that became the center for the halal industry. These cities have provided some of the needs of Muslim tourists such as restaurants and religious facilities provided by tourism entrepreneurs. It is expected to meet the needs of Muslim customers while visiting Japan.

Halal industry entrepreneurs are also aggressively promoting both inside and outside the country. Some of Japan's halal industry promotion events are Malaysia International Food Beverage 2017 (MIBA 2017), Japan Food Festival 2016, and Halal Expo Japan 2017. The event is aimed to promote the development of halal industry in Japan. Through this event will indirectly give a special impression to tourists or potential tourists who will visit Japan. Moreover, by approaching cultures as described, Japan tries to be a friendly country for Muslim visits whose impact has begun to be seen from the increasing number of tourists and Japan's position as the sixth best Muslim destinations in non-OIC countries.

In addition to business people there are also media, entered in the ninth Track. The meaning of this track is communication and media as a form of peace through information. Everyone is entitled to voice opinions through print, radio, film, electronic systems, and even art. The media can be a means of education, analyze an issue, and able to change the situation when public opinion has been formed.<sup>115</sup>

---

<sup>115</sup> Ibid, p, 4

In this phenomenon, it can be seen that Japan in addition to using government agencies and businessmen, also take advantage of the role of the media in the spread of halal industry in the world through the media which of course will greatly affect the people who see or read it. There has many Japanese media that provide information related to halal products that can easily be accessed by Muslim tourists. One medium that helps tourists when visiting Japan is the website provided by JNTO. Tourists may access the information required through the website provided by JNTO. Through the media tourists will easily find information about tourist attractions, restaurants, and places of worship that exist in Japan due to the ease, the delivery of promotions will be faster and wider.

Tourists are expected to be more interested because the promotional media used in addition to displaying the article also displays some pictures. By seeing the involvement of this media, proving that the actor is very influential in an effort to increase tourist visits. It can be analyzed that the promotional media used by non-Japanese state actors can increase tourist visit because with the media campaign, the tourists are easier to get information.

Japan National Tourism Organization (JNTO) is one of the Japanese electronic media that provides information about Japanese tourism. Given the growing potential of Muslim tourists, the government of Japan provides this channel to provide convenience to Muslim travelers. JNTO manages 20 offices in major cities around the world, each of which is responsible for promoting tourism travel to Japan. One of the most important functions is to help the travel industry encourage their clients to visit Japan. In addition, the media also provides the latest information on trips to Japan through interest, brochures and free maps. This proves that the media play an active role in the spread of Japanese soft diplomacy in the world.

### 4.1.3 Visa exemptions

Japan is an advanced country in the manufacturing industry trading in goods and services. Meanwhile, in the field of tourism, Japan is not a country that became a favorite tourist destination for foreign tourists. The main purpose of granting visas to promote Japan as a tourism-oriented country. The seriousness of the Japanese government in making tourism-oriented Japan is reflected in the granting of Visas to other countries including Muslim-majority countries and enhancing services to Muslim tourists, with the aim of Japan becoming a Muslim-friendly country. The combination of visa relaxation policies for Muslim countries by improving the quality of tourism especially for Muslim tourists is a very promising policy. This can be seen through the sharp rise of tourists from countries with Muslim majority, especially Indonesia and Malaysia. In addition, the amount of increase is a testament to the decline of the orientation of Japan's orientation from the industry into a tourist country. In addition to the Indonesian and Malaysian people who get the opportunity for visa-free visits, the Government of Japan also provides these opportunities to several other Muslim majority countries as listed in the table below.

**Table 4.2** Muslim Countries for Visa Exemption

Countries
Indonesia
Malaysia
Tunisia
Turkey
Brunei Darussalam
Uni Emirat Arab

Source: Ministry of Foreign Affairs of Japan

[http://www.mofa.go.jp/j\\_info/visit/visa/short/novisa.html](http://www.mofa.go.jp/j_info/visit/visa/short/novisa.html)

The government of Japan seems to realize that the world economy is no longer just centered on the flow of goods. Human mobilization between countries, especially the tourism sector is a promising sector for a country's economy. In particular, visa granting for Indonesian, Malaysian and other foreign tourists is a policy of Japan in order to increase the number of Japanese tourists visiting the country and target 20 million visits ahead of the 2020 Tokyo Olympics.

The preparation of the government of Japan to host the 2020 Tokyo Olympics is sufficient, including the establishment of a working group after the earthquake and tsunami that hit Japan in 2011 which has had many impacts on the improvement of facilities, security and post disaster infrastructure. Then the government of Japan has built some adequate facilities such as venues, dormitories, Olympic villages, transportation, even reserve funds for the 2020 Olympics.

The 2020 Olympics in Tokyo is nothing new for Japan. Japan had previously hosted the Olympics in 1964. Japan's hopes of hosting the 2020 Olympics are to show that Japan is safe to visit after the 2011 earthquake that damaged a nuclear reactor in Fukushima where it raises international concerns over Japan. The main visa-free requirement for Indonesian citizens is to create an e-passport where the conditions are in accordance with ICAO (International Civil Aviation Organization). After obtaining the e-passport, first they have to report their passport to the Japanese Embassy or the Consulate General of Japan in all applicable visa-free countries.

#### **4.1.4 Halal Food**

The halal industry has recently gained popularity and is becoming a rapidly evolving new phenomenon in public tourism. This refers to tourism products that provide hospitality services in accordance with beliefs in Islamic practice. The halal industry also involves or serves



halal food, has a separate pool, spa and recreation activities for men and women, alcohol-free dining areas, prayer facilities, and even women's beach areas with Islamic etiquette. Traditionally, halal tourism and the halal industry are generally associated with the pilgrimage of hajj and umrah. But over the times the custom has been transformed by middle-class Muslim consumers upwards, from traditional destinations like Mecca to holiday spots and luxury resorts.

In recent years, Japan has shown a strong interest in halal tourism. This destination is a favorite among Muslim travelers as Japan has a halal certification board, which allows travelers to find halal-certified food outlets while on vacation there. The current global halal market has emerged as a new growth sector in the global economy and creates a strong presence in the developed world. The regions with the fastest growing halal market development and promising for economic growth are East Asia, Middle East, Europe, and the United States. With a growing consumer base, and growing growth in many parts of the world, the industry is set to become a competitive force in world international trade. Halal industries that continue to grow and not just related to the food sector increasingly widen the potential of halal economy.

Muslim tourist spending is expected to increase to more than 13% of overall world tourism spending by 2020, where halal tourism has the potential to become a major destination with rapid growth as an integral part of the growing global halal market. Halal markets represent 12.3% or USD 126.1 billion of the total global tourism market and grow 4.8% compared to the global average of 3.8%. In 2011, Muslim travelers spend around USD 126 billion. This figure is expected to reach USD 419 billion by 2020. Halal tourism has grown in recent years to meet the needs of Muslims who want to enjoy a full-service holiday, which at the same time meets their religious demands and habits in Islamic

culture. A number of non-Muslim majority countries such as Japan have adapted their travel offerings to facilitate and accommodate the needs of Muslim travelers according to the Muslim travelers' religious requirements.<sup>116</sup>

In connection with the above, Japan tried to exploit the phenomenon to achieve profit by improving the quality of halal industry. Japan became one of the most ambitious countries to become the center of the world's halal products. Currently the government of Japan is incessantly building various facilities aimed at developing halal products business, ranging from halal restaurants to religious facilities, such as mosque in public places. For example the mosque in an airport, it aims to ensure the comfort of Muslim tourists. Other popular examples of Japanese food are *udon* and *ramen* that have been got halal certified so that Muslims can appreciate Japanese food. Promotion of halal products in Japan is also done which is part of the development of tourism sector in the country Sakura is to achieve the target of 20 million tourists by 2020. Through the promotion of halal products, Japan hopes to attract more tourists from countries with Muslim majority, such as Indonesia, Malaysia, and the Middle East. This is in line with what has been announced by Japanese Prime Minister Shinzo Abe, where halal products will be a major contributor to the Japanese economy by 2020.

*"Halal as key source of contributor to Japan's economy by 2020"*<sup>117</sup>

The statement certainly has its own purpose. In the same year Japan was selected as the host of the world's largest sporting event to be held in Tokyo, Japan. This Olympics will certainly spend the

---

<sup>116</sup> Rizwan Malik & Rob Hughes, *"The Global Halal Industry: An Overview"*, Organization for Islamic Financial Institution (AAOIFI), p, 146

<sup>117</sup> BioMalaysia, *"Halal Economy: Opportunity and Challenges"*, ASEAN BioEconomy Conference 2015, August 2015, Malaysia, p. 8

cost of development that will exacerbate the government of Japan debt crisis. The development includes new Olympic venues, transportation, security, and the cost of computerized devices expected to soar.<sup>118</sup>

The initial count of the Olympic Committee of Japan, the cost of preparation for the Olympics absorbed funds approximately 5 billion US dollars. The world's largest sporting event will add to Japan's debt mound. At the end of June 2013, Japan's debt has exceeded 1,000 trillion yen (\$ 10.46 trillion). International Monetary Fund (IMF), Japan's debt will reach 245 percent of total gross domestic product (GDP) by the end of 2013. This is the highest debt ratio worldwide beat Greece by 179%, the United States 108% and Italy reaching 131 % of GDP. In fiscal year 2013, Japan's debt burden sucks the state budget. Within a year, Japan must spend 22.2 trillion yen to pay interest on debt. This amount is equivalent to half of the state tax revenue. Debt interest expenses also account for 24 percent of the total government budget.<sup>119</sup>

Japan is one of the favorite destinations of foreign tourists. Japan has many tourist destinations, culture and culinary. Culinary is one of the most important things when traveling. When they travel they will want to try the local food of the area. The Japanese population mostly practiced Buddhism and Shinto that did not prohibit the use of pork and alcohol in cooking. Although many of them consume fish and vegetables, but many sauces are used to contain pork and alcohol so it is not permissible for Muslims to eat. Muslims who want to visit Japan

---

<sup>118</sup> Masako Tsubuku, "Reassessing the Negative Impact of Hosting the 2020 Olympics", the Japan Times, accessed from <https://www.japantimes.co.jp/news/2017/03/25/business/reassessing-negative-impact-hosting-2020-olympics/#.WqdSlujwa00>, 3 April 2018

<sup>119</sup> Erlangga Djumena, "Olimpiade 2020 dan Utang Jumbo Jepang", KOMPAS.COM, accessed from <https://ekonomi.kompas.com/read/2013/09/26/1107059/Olimpiade.2020.dan.Utang.Jumbo.Jepang>, 3 April 2018

are worried about the difficulty of obtaining halal food that can cause them to change their minds to go to Japan.

Japan is becoming an increasingly popular destination for Muslim travelers. In an effort to attract a greater number of Muslim travelers, Japan is restructuring its tourism industry to better serve Muslim needs. Japan has more than 300,000 Muslim tourists in 2013 and the number is expected to soar to more than one million Muslim visitors annually by 2020. Most of the visits come from Southeast Asian countries such as Indonesia, Malaysia and Singapore which account for about 65% from all Muslim visitors to Japan.

The increasing number of Muslim tourists from various countries to Japan has made the government of Japan begin to apply the concept of Muslim friendly so that Muslim tourists who visit Japan do not have to worry about the food they consume. The culinary experience can add value to tourism by providing tourist travelers with links between local culture, landscapes and food, and by creating an atmosphere is crucial to an impressive travel experience.<sup>120</sup>

There are currently several major cities in Japan prepared to attract more Muslim tourists to visit, by establishing a Japanese halal restaurant to serve tourists. These cities are Tokyo, Osaka, Kyoto, Aichi and Hyogo. These cities provide tour guides for Muslim travelers that include information on Japanese halal restaurants as well as places of worship or mosques. To attract more Muslim visitors there are several varieties of halal Japanese cuisine that can be found in Japan today, such as *ramen*, *udon*, *sushi*, *shabu-shabu*, *gyoza*, *kare*, *soba*, and many more. Halal restaurants that have stood in Japan must have a halal

---

<sup>120</sup> Dina Hariani, "Halal Japanese Culinary as Attraction for Muslim Travellers to Visit Japan", *Journal Advances in Economics, Business and Management Research*, Vol. 28, 2016, p. 174

logo issued by Japan's halal certification board, and it makes easier for Muslim travelers to identify foods that may and should not be consumed.

With the development of halal industry in Japan, will form the opinion of the world community, especially the Muslim community. Japan will be regarded as a country not only technologically advanced but friendly in accepting the Muslim community, as proved by the provision of places that provide halal food such as halal restaurants, supermarkets, and even the sale of Japanese online halal food. This will certainly have an impact on the improvement of the Japanese economy. With the growing number of Muslim visitors making it an opportunity for the government of Japan to make it a resource that will contribute to the Japanese economy in 2020 as one of the buoys in the midst of the huge amount of foreign debt.

#### **4.1.5 Promoting halal industry**

The contents of cultural diplomacy is everything that macro or micro is considered as the utilization of cultural aspects (in foreign politics), such as arts, tourism, sports, traditions, technology up to expert exchange and so forth.<sup>121</sup> The material or content of cultural diplomacy has been applied in the strategy of enhancing the image of Japan as a Muslim friendly country through the halal industry. Japan seeks to offer a Muslim-friendly tourism concept by providing halal food and places of worship. Not only that, Japan also holds various halal events nationally and internationally, where Japan not only act as a participant but also as an organizer.

One of the international halal events is Malaysia International Food Beverage 2017 (MIBA 2017) where Japan is invited as a country

---

<sup>121</sup> *Diplomasi Budaya, opcit*, p. 3

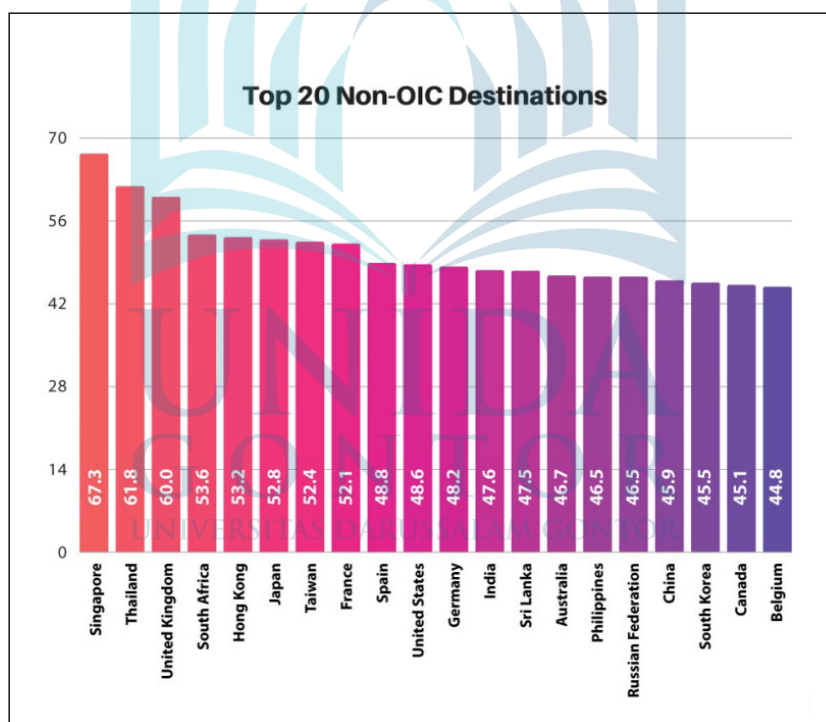
that is considered to have seriously targeting halal market. In addition, Japan also hosts the largest halal exhibition in Japan with 7.869 visitors bringing in visitors. In international cooperation, Japan cooperates with one of the advanced cities in United Arab Emirates namely Dubai and the country in Southeast Asia that is Indonesia. Where the cooperation undertaken with Dubai is in terms of promotion of Japanese halal industry by setting up a Kyoto office in Dubai. While in Indonesia Japan cooperates in terms of development of Japanese halal food. Relationships through this cultural approach can bring more countries getting closer. This is now recognized, and why countries like Japan are now busy establishing cultural relationships. They organize programs on the basis of culture and build permanent cultural information centers in other countries. This cultural program has become an effective means of diplomacy.

Japan made promotions to other countries so that the Japanese halal industry could be more widely known and Japan began to spread and influence the world community in the early 2000s with the development of halal industry combined with Japanese art, because the Japanese halal industry will be very different from the halal industry has a high art of creativity, this makes the Japanese halal industry will be different from the halal industry in other countries. The promotion of the halal industry certainly has an interest in building a positive perception of society about Japan as well as a commodity that can be sold to Muslim and even non-Muslim tourists. The influence of halal products that Japan has developed slowly but surely spread throughout the world.

This is supported by the popularity of Japan first known for its pop culture. During Japanese popular culture used to attract tourists then the halal industry will always be developed as a medium of soft power diplomacy for Japan. At the domestic level, especially for Japan

diplomatic means of one of this cultural diplomacy by promoting the halal industry around the world is the implementation of Japanese foreign strategy in spreading influence and interests and it proved successful by making his country as a friendly visit for Muslim tourists through development of halal industry. This is proved by the achievement of Japan which has been in the sixth position with an increase in the value of quality of 52.8 left Taiwan, France, Spain and even the United States as a destination for Muslim tourists to non OIC countries.

**Table 4.3** List of Non-OIC Best Countries for Muslim Tourist Destinations of the Global Muslim Travel Index version



Source: Crescent Rating

<https://www.crescentrating.com/>

The achievement was then followed by an increase in the number of Muslim visitors, especially from Muslim majority countries. Some countries are Indonesia and Malaysia, which for 5 years from 2009 to 2013 has increased significantly. For example, Indonesia and Malaysia. Indonesia from 63, 617 rose to 136.797 in 2013, while Malaysian visitors in 2009 amounted to 89.509 up to 179.521 in 2014. While other regions such as the African region countries in 2005 4.3% rose to 5.3% in 2010, and the Middle East countries which in 2005 by 4.2% rose to 5.8% in 2010.<sup>122</sup> This increase is one of the impacts of the success of the Japanese strategy in creating a positive outlook of the international community, especially countries with a Muslim majority of Japanese hospitality in accepting Muslim tourists.

#### **4.2 Japan's Success Indicators Being Muslim-Friendly Countries Through Halal Industry**

Japan is known throughout the world as a center of Buddhism and is home of some of Shinto's most famous shrines. Currently, the country has been and is stepping up efforts to better welcome foreign tourists, especially Muslims. The aim is to make Japan a Muslim friendly country even though Japan itself is not a Muslim-majority country. The importance of Japan being a Muslim-friendly country is the enormous potential of the Muslim world of the world that enjoys traveling to different countries, the kind of halal industry is growing. Moreover, the number of Muslim population in the world continues to grow. The Pew Research Center's Forum on Religion and Public Life estimates the world's Muslim population will increase 35% in 20 years, from 1.6 billion in 2010 to 2.2 billion by 2030.<sup>123</sup>

---

<sup>122</sup> White Paper on Tourism in Japan, "Tourism Trends in FY2015" accessed from <http://www.mlit.go.jp/common/001141408.pdf>, 25 February 2018

<sup>123</sup> Pew Research Center, "The Future of the Global Muslim Population", accessed from <http://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/>, 26 February 2018



This figure rises significantly compared to 2010 data, where only 98 million world Muslims travel within a year. Even estimated, by 2020 the number of Muslim tourists will penetrate the number 168 million people. Funds issued by 121 million Muslims to travel are quite large. According to the same data, US \$ 155 billion is spent on Muslim tourists around the world to shop in the area they make tourist attractions. This large number makes the halal industry market as one of the main contributors in the entire Muslim consumer market which is estimated to reach US \$ 2-3 trillion. This consumer market includes halal food, worship facilities and other services. It is estimated that 168 million Muslims in 2020 spend US \$ 200 billion. This figure makes the Muslim tourists as the world's largest foreign tourist contributors after tourists from China. In 2016, China's tourists spent US\$ 161 billion for tourism.<sup>124</sup>

The increasing number of Muslim tourists who visit Japan, the development of halal industry in Japan that prepares the various needs of Muslim tourists, and the increasing image of Japan in the international world as the best Muslim choice for non-OIC region is proof that Japan has become a tourist-friendly especially for Muslim countries. In recent years Japan has seen a significant increase in the number of Muslim tourists. As happened in Southeast Asia, especially Indonesia and Malaysia as a country with a Muslim majority. According to data obtained, Indonesia experienced an increase in number of visits to Japan from 63, 617 rose to 136.797 in 2013. Malaysia from 89.509 in 2009 rose to 179.521 in 2014. In addition to these two countries, African countries also experienced increase visitors from 4.3% in 2005 to 5.3% in 2010 and also the countries in the Middle East region, increased to 5.8% in 2010.

---

<sup>124</sup> Valisnews, "*Memburu Potensi Wisatawan Muslim Dunia*", accessed from <http://www.validnews.co/Memburu-Potensi-Wisatawan-Muslim-Dunia-V0000294>, 26 February 2018

Furthermore, there are a growing number of tourism industries that provide halal needs. For example, restaurants that provide halal food, there are currently 350 restaurants that provide certified halal food from the official Japanese halal institution, some of which is the country's typical food restaurant. In support of the development of Japanese halal restaurants, the government of Japan has also established organizations that oversee the certification of halal food and other food products. Until now there have been six halal labeling agencies in Japan who are ready to issue a label or halal certificate that allows Muslim visitors to choose foods to eat and should not.

The availability of restaurants or supermarkets that provide halal food that already has halal label, is preferred by Muslim tourists who come from Southeast Asia, Africa, Middle East and Europe. For Muslim travelers, finding a halal food place in Japan today is a pretty easy thing. There are various services that tourists can use to get their needs, ranging from online or cash based. Moreover, Japan has also prepared several big cities as the center of halal service providers such as Tokyo, Osaka, Kyoto, Aichi and Hyogo.

In addition to halal food, Japan becomes a friendly country for Muslim tourists. It can be seen in some of the common phenomena that have begun to provide many places of worship for Muslims. The facilities can be found at several Japanese international airports. Some of them are Narita Airport, Haneda Airport, Fukuoka Airport, New Chitose Airport, and Kansai Airport where the tourists who come or go can continue to perform the worship as usual. The government of Japan has also developed several mosques to become tourist attractions. The mosques in Japan are now not limited to just a place of worship. Muslim and non-Muslim tourists can make religious-themed visits to several mosques located in Japan. One of them is the Kobe mosque which is the first mosque built in Japan.

With the increasing number of tourists and the needs of tourists as described earlier, bringing Japan to its achievement as a country with the best destination for world Muslim tourists. This is seen in Japan's sixth position beating Taiwan, France, Spain and the United States as a friendly destination for Muslim tourists to non OIC countries. From these achievements, it proves that Japan has become a non-Muslim majority country that has been succeeded in becoming a friendly country for the visits of Muslim world travelers.





UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

## CHAPTER V

### CLOSING

#### 5.1 Conclusions

Diplomacy is a state or nation effort to fight for its national interests among the international community. Since the end of the feudal period in Japan, the changes and developments of the Japanese foreign policy character have undergone several developments whose objectives are inseparable from the interests of the government of Japan groups in particular and to gain the welfare of the people in general.

After Japan's defeat in World War II, efforts were made by the government of Japan to change and determine the direction of diplomacy in the international environment. Thus in the implementation of foreign policy, Japan often experience various kinds of changes and developments in determining the character of diplomacy to fit the times in the international environment. In general the changing foreign policy direction is certainly the influence of the targets to be achieved from Japan's own domestic policy.

Because in the history of the world, Japan was once known as one of the countries with strong military power during World War, it is not an easy task for Japan to change the new image to the international community. The suspicions and fears of the former Japanese colonies of Japan's return to action as in the triumph of its militarism in the wartime were an important factor in determining the success of Japanese diplomacy internationally.

In its journey also, the development of Japanese diplomacy has ups and downs and instability that is influenced both from internal factors of Japan as well as external factors. Like at the time of entering the 1970s when Japan experienced economic growth is so powerful. At that time Japan was consistently doing economic diplomacy by becoming a trading partner with developed countries and developing countries. However, this Japanese

policy is considered only to emphasize the prosperity of Japan alone by ignoring the interests of developing countries that became trading partners of Japan at the time. Finally, Japan is regarded as an “animal economic” country that only thinks about how to get the most profit, until its peak in 1973-1974 Japan was hit by massive protests in several countries such as South Korea, Thailand and Indonesia.

To improve its image, Japan used cultural instruments to make Japan as a friendly country to the international community. Before using the halal industry with Muslim tourists as its main target to create a positive outlook on Japan, the culture of pop culture is used by the government of Japan to enhance its positive image worldwide. By spreading popular Japanese culture such as *manga* and *anime*. This strategy proved successful with the large number of enthusiasts of *anime* and *manga* characters around the world. Since then, Japan is considered to have improved its bad image as an animal economic country.

The rapid growth of Japanese popular culture has resulted in an increasing number of tourists coming to Japan. This poses a new problem for Japan especially with regard to the needs of Muslim tourists. The growing number of world Muslims and Muslim tourists who continue to come to Japan each year motivate the government of Japan to develop their halal industries from food to places of worship such as mosques and prayer rooms. It aims to attract Muslim tourists to come to Japan.

The strategy of Japan has taken to improve its image of Muslim tourists is to develop halal products as part of Muslim needs. Starting from the halal labeling agency and the official halal-label food that has been available in several Japanese restaurants and supermarkets. In addition to supporting the spread of Japanese halal industry, the government cooperated with private parties to do some promotion with the theme of Japanese halal products both in national and international scale.

Currently, Japan has been regarded as a friendly country for world Muslim tourists and has been recognized by the international community. Cultural diplomacy through the halal industry is another alternative to the power of soft power to support Japan's national interest to become a Muslim-friendly country for tourist destinations. This is evidenced by the increasing number of Muslim tourists who come to Japan every year. From the data obtained, there is a significant increase in the number of Muslim travelers to Japan, especially from Muslim-majority countries. Example Indonesia, Malaysia, countries of Africa and Middle East countries. Of the people of Indonesia, there are 63,617 which rose to 136,797 in 2013. Malaysia, from 89,509 in 2009 rose to 179,521 in 2014. African region, from 4.3% in 2005 to 5.3% in 2010. Eastern Region Central, rising to 5.8% in 2010.

The growing number of halal industries and places of worship for Muslims is also an indicator of Japan's success to be a friendly country for Muslim tourists. Currently, Muslim tourists visiting Japan will easily find halal food available in some areas of Japan. There are at least 350 halal restaurants provided by Japanese halal industry players, some of which are typical Japanese food. Several major cities in Japan have also been prepared to cope with the spike in Muslim visitors by 2020 as a halal Japanese food hub, some of which are Tokyo, Osaka, Kyoto, Aichi and Hyogo.

In Tokyo, for example, there are about 27 restaurants that provide food and have obtained halal certification from Japan's official halal certification agency. Some of the restaurants are Bosphorus Hasan, Raj Mahal, Samrat, Marhaba, Aladdin, Karachi, Rung Ruen, Asena, and Potohar. The restaurant generally provides dishes from Turkey, Malaysia, India, Pakistan, Indonesia, Iran, Marocco, Arabia and Bangladesh. In addition, the restaurant is also strategically located making it more accessible to Muslim travelers as it is mostly close to several Japanese train stations.

To encourage the development of Japanese halal industry in the field of halal food, the government of Japan provides several halal certification boards aimed at providing halal food standards consumed. Until now in Japan there have been six halal labeling agencies that have operated and have been issuing halal certificates for some food products in Japan. Japan Halal Association (JHA), Japan Halal Unit Association (JHUA), Japan Islamic Trust (JIT), the Muslim Professional Japan Association (MPJA), and the Nippon Asia Halal Association (NAHA).

The friendliness of the government of Japan in welcoming Muslim tourists can also be seen in the provision of religious facilities in some public places in Japan. At some international airports in Japan there are available prayer facilities for Muslim tourists coming or going. Some of them are Narita Airport, Haneda Airport, Fukuoka Airport, New Chitose Airport, and Kansai Airport. The place of worship is located on several corners of the airport that are easy to find by tourists, as on December 1, 2013 the government of Japan at Narita Airport renamed the public facility at the airport to the Prayer Room. Meanwhile, the “Silent Room” to worship for Muslims available in the previous area adjacent to the control of passports at terminals 1 and 2 will undergo a name change to “prayer room” with the purpose of this facility more clearly for Muslim customers.

In addition to the development of worship space at the international airports of Japan, the government in cooperation with Muslim communities tried to develop the function of mosques that are not only used as a place of worship. Until 2010, Japan with a majority of non-Muslims already has 60 mosques built mostly in the last 20 years. Mosques in Japan are now also used as religious tourism visits for both Muslim and non-Muslim tourists. An example is the Kobe mosque which was the first mosque built in 1935, and Camii mosque which is the largest mosque located in Japan built in 1960s.



The biggest achievement of Japan as a friendly country for Muslim travelers is Japan's entry into the top ten as the best destination country for Muslim tourists to non-OIC region countries. According to data from the Crescent Rating, Japan currently ranks 6th out of 20 non-OIC countries that are the best choice in halal travel to beat the United States, France, South Korea, China and several other countries. Given these achievements that have been carried out through several cultural strategies have succeeded in bringing Japan to a positive view of the international community, especially the Muslim community. Japan has been considered to be able to receive well-traveled Muslim tourists to travel. Muslim tourists who visit Japan do not have to worry about the availability of worship facilities and halal food. Now all of Muslims need in traveling has been available in Japan.

Together with the private sector, the government of Japan continues to attract the attention of world Muslim tourists by promoting halal-themed foods both nationally and internationally. The goal is to introduce Japanese halal products that can be enjoyed by potential tourists. Some events that have been done and followed by Japan are Malaysia International Food Beverage 2017 (MIBA 2017), Japan Food Festival 2016, and Halal Expo Japan 2017. In addition to these promotions, cooperation in the field of halal industry has been done such as cooperation by Japan and Indonesia in halal food field. The goal of the Japanese halal food development cooperation is to support the development of Japanese overseas markets by disseminating the exciting products of Japanese companies, especially the spread of Japanese culinary to all corners of the world. This cooperation was specifically held in Indonesia starting in 2013 and finished in 2014.

## 5.2 Suggestions

The suggestions that writers can provide by looking at the conditions described above are:

- a. The government of Japan needs to develop the quality of halal products especially if they want to compete with Singapore, Thailand, United Kingdom, South Africa and Hongkong, which are the top five countries in the non-OIC region as the best destination country for Muslim tourists. This should be considered in order to develop the application of cultural diplomacy through halal industry to the world.
- b. The government of Japan needs to apply its cultural diplomacy by expanding the cooperation of halal industry not only to Muslim-majority countries but also to non-Muslim majority countries who have successfully developed their halal industries. This aim to increase Japanese knowledge about halal industry development.
- c. It is necessary to educate the Japanese public especially to the tourism industry actors about the importance of halal products to the improvement of the state economy. Thus, it will increase high awareness of the community in helping to promote his country, products or areas in the development of halal products.
- d. The government of Japan should be better prepared to face the opportunities and challenges that exist by promoting its country more in national and international events. In addition, in the implementation of visa-free in some countries need to pay more attention to the level of security.
- e. For the further researcher, particularly those have the same problem and interested in conducting reseacrh, it is suggested that this study can be a reference. Hopefully there will be more deeper research that discusses how the development of halal industry in Japan as a diplomacy strategy.

## REFERENCES

### Books

- Abbott, K. S. (2009). *Research Design and Methods: A Process Approach*. Bandung: PT Refika Aditama.
- Bungin, B. (2003). *Analisis Metode Penelitian Kualitatif*. Jakarta: PT. Raja Grafindo.
- Effendi, M. (1993). *Hukum Diplomasi Internasional*. Surabaya: Usaha Nasional.
- Kuntjaraningrat. (1979). *Hukum Diplomasi Internasional*. Surabaya: Usaha Nasional.
- Mas'oeed, M. (1990). *Ilmu Hubungan Internasional: Disiplin dan Metodologi*. Jakarta: LP3ES.
- Roy, S. (1991). *Diplomacy*. Jakarta: Rajawali Press.
- Majdi, Z., & Sayuti, R. M. (2016). *Peraturan Daerah Provinsi Nusa Tenggara Barat Nomor 2 Tahun 2016*. Lombok, Nusa Tenggara Barat: Dinas Kebudayaan dan Pariwisata Provinsi Nusa Tenggara Barat.
- Green, M. J. (2003). *Japan's Reluctant Realism*. New York: Palgrave.
- James. (2005). *Japan Emergence As a Global Power*. Westport: Greenwood Press.
- Lubis, M. (1976). *Kekuatan Yang Membisu: Kepribadian dan Peranan Jepang*. Semarang: Sinar Harapan.
- Yano, C. R. (2013). *Hello Kitty's Trek Across the Pacific*. United States: Duke University.
- Kettani, M. A. (2005). *Minoritas Muslim di Dunia Dewasa Ini*. Jakarta: Raja Grafindo Persada.
- Riaz, M. N., & Choudry, M. (2007). *Halal Food Production*. Washington: CRC press.
- Sakurai, K. (2008). Muslim in Contemporary Japan. *Asia Policy*, 5.
- Diamond, L., & Donald, J. M. (1996). *Multi Track Diplomacy*. New York: Kumarian Press.

**E-Journal**

- Holsti, K. (2014). *International politics, A Framework for Analysis*,. New Delhi: Prentice Hall of India.
- Iqbal, C. I. (2015). Budaya Populer Game Pokemon Go Sebagai Soft Diplomacy Jepang. *ejournal undip*, 14.
- Jamil, A. A. (2013). Motivasi Pemerintah Jepang Dalam Rencana Pemberian Bebas Visa Bagi Turis Asal Indonesia. 2.
- Neal M. Rasendorf. (2009). *A Cultural Public Diplomacy Strategy*”, in *Toward a New Public Diplomacy: Redirecting U.S. Foreign Policy* (edited by: philip seib). New York: Palgrave Macmillan.
- pariwisata, K. (2015). Kajian Pengembangan Wisata Syariah, Laporan akhir Pengembangan Wisata Syariah. *Asisten Deputi Penelitian dan Pengembangan Kebijakan Kepariwisataaan 2015*, 13.
- Perspectives, T. M. (2014). Halal Tourism: Concept, Practices, Challenges and Future. *ELSEVIER JOURNAL*, 2.
- Yanti, I. (2013). Diplomasi Kebudayaan Jepang di Indonesia Melalui The Japan Foundation Tahun 2003-2011. *Fakultas Ilmu Sosial dan Ilmu Politik Universitas Islam Negeri Syarif Hidayatullah*, 7.
- Adidaya, y. A. Halal in Japan: History, Issues and Problem: the Effect of the Halal Boom Phenomenon on Japanese Society and Industry. *Departmen og Philosophy in East Asian Culture and History*. University of Oslo, Oslo, Norwegia.
- Iwabuchi, K. (2015). Pop Culture Diplomacy in Japan: Soft Power, Nation Branding and the Question of International Cultural Exchange. *International Journal of Cultural Diplomacy*.
- Yusof, S. M., & Shutto, N. The Development of Halal Food Market in Japan: An Exploratory Study. *Faculty of Economic and Faculty of Business School*. University of Kebangsaan Malaysia and University of Kyushu, Malaysia and Japan.
- Arai, H. (2005). Intellectual Property Strategy in Japan. *International Journal of Intellectual Property: Law, Economy and Management*, 35.
- Iwabuchi, K. (2015). Pop Culture Diplomacy in Japan: Soft Power, Nation Branding and the Question of International Cultural Exchange. *International Journal of Cultural Diplomacy*.

- Purbantina, A. P. (2013). Dari Yoshida ke Fukuda Doctrine: Politik Luar Negeri di Asia Tenggara Pasca-Perang Dunia II. *Global & Policy Vol. 1*, 39.
- Putri, S. (2017). Penyebaran Pop Culture Jepang oleh Anime Festival Asia (AFA) di Indonesia. *eJournal Hubungan Internasional Universitas Mulawarman*, 741.
- Rijal Najamuddin, K. (2011). Pink Globalization: Hello Kitty Sebagai Instrumen Soft-Diplomacy Jepang. *Jurnal Global & Strategis Universitas Muhammadiyah Malang*, 9.
- Saputra, I. M. (2015). Penggunaan Budaya Populer Dalam Diplomasi Budaya Jepang Melalui World Cosplay Summit. *Jurnal Hubungan Internasional*, 15.
- Sueo, S. (2010). The Fukuda Doctrine: New Dimension in Japanese Foreign Policy. Singapore: Institute of Southeast Asian Studies.
- Tony, D. E. (2012). *Diplomasi Publik Jepang "Perkembangan dan Tantangan"*. Bogor: Ghalia Indonesia.
- Yusof, S. M., & Shutto, N. The Development of Halal Food Market in Japan: An Exploratory Study. *Faculty of Economic and Faculty of Business School*. University of Kebangsaan Malaysia and University of Kyushu, Malaysia and Japan.
- Japan Halal Expo 2015. (2015). *Jurnal Halal*, 18.
- Bajunid, O. F. (2015). In The Japanese Media: Between Prejudices and Promises. *ASEF*, 13.
- Battour, I. (2010). The Impact of Destination Attributes on Muslim Tourist's. *International Journal of Tourism Research*, 7.
- Division, H. H. (2015). The Recognised Foreign Halal Certification Bodies & Authorities. *Jabatan Kemajuan Malaysia (JAKIM)*, 27-27.
- Kettani, H. (2010). Muslim Population in Asia: 1950-2020. *International Journal of Environmental*, 151.
- Rizal, I. A. (2017). Gastrodiplomacy of Japan Through the Program of Halal Food Project. *E-SOSPOL*, 13.
- Shazlinda Md, Y., & Shutto, N. (2014). The Development of Halal Food Market in Japan: an Exploratory Study. *ELSEIFIER*, 254.
- Zulhilmy. (2012). *Dinamika Perkembangan Islam di Jepang Abad ke 20*. Jakarta: Fakultas Adab dan Humaniora.

- Syarifuddin, A., & Siradj, M. (2015). Sertifikasi Halal dan Sertifikasi non Halal pada Produk Pangan Industri. *Ahkam Jurnal*, 8.
- Hariani, D. (2016). Halal Japanese Culinary as Attraction for Muslim Travellers to Visit Japan . *Advances in Economics* , 174.
- Joseph S. Nye, J. (2009). *Soft Power: The Means To Success in World Politics*. London: Public Affairs.
- Kettani, H. (2010). World Muslim Population Proceeding. *Hawai International Conference on Arts and Humanities* (p. 1). Honolulu: Humanities Program.
- Malaysia, B. (2015). Halal Economy: Opportunity and Challenges. *ASEAN BioEconomy 2015* (p. 8). Malaysia: Bio Malaysia.
- Malik, R., & Hughes, R. (2014). The Global Halal Industry: An Overview. *Organization for Islamic Financial Institution*, 5.
- Warsito, D. (2015). *Pengaruh Sertifikasi Halal, Kesadaran Halal dan Bahan Makanan Halal Terhadap Minat Beli Produk Makanan Halal* . Yogyakarta: Economic Faculty UNY.

### Websites

- Halal Life Style*. (n.d.). Retrieved November Friday, 2017, from Kampung Halal Ramaikan Pameran Kuliner Terbesar Malaysia: <https://halallifestyle.id/finance/kampung-halal-ramaikan-pameran-kuliner-terbesar-malaysia>
- Japanese Station*. (n.d.). Retrieved November Wednesday, 2017, from Nikmati Kuliner Khas Jepang ala Japan Food Festival 2016: <https://japanestation.com/nikmati-kuliner-khas-jepang-ala-japan-food-festival-2016/>
- Axioma Dananjaya, K. M. (n.d.). *Creating an Environment to Welcome Muslim Travelers to Japan*,. Retrieved November Sunday, 2017, from Muslim : [www.naa.jp/en/press/pdf/20131128\\_muslim\\_en.pdf](http://www.naa.jp/en/press/pdf/20131128_muslim_en.pdf),
- Daftar Populasi agama di Asia Tenggara*. (n.d.). Retrieved Oktober sunday, 2017, from Religion Facts: <http://www.religion-facts.com/id/u11>
- Japan Won First Prize as Emerging Halal Destination in World Halal Tourism Awards 2016*. (n.d.). Retrieved October sunday, 2017, from HMJ Halal Media Japan: <http://www.halalmedia.jp/archives/19962/japan-won-in-world-halal-tourism-awards-2016/2/>

- Smith, R. (n.d.). *Japan Opens up to Halal Tourism*. Retrieved Oktober Sunday, 2017, from the National: <https://www.thenational.ae/business/travel-and-tourism/japan-opens-up-to-halal-tourism-1.145084>
- The National*. (n.d.). Retrieved November Tuesday, 2017, from Japan Opens up to Halal Tourism: <https://www.thenational.ae/business/travel-and-tourism/japan-opens-up-to-halal-tourism-1.145084>
- The Official Guide*. (n.d.). Retrieved November Sunday, 2017, from JNTO (Japan National Tourism Organization): [http://www.jnto.go.jp/eng/search\\_new/search.html?cx=011775091757220246588%3Ab-6pvqkntiq&ie=UTF-8&q=halal+restourant&search-submit=%EF%80%82](http://www.jnto.go.jp/eng/search_new/search.html?cx=011775091757220246588%3Ab-6pvqkntiq&ie=UTF-8&q=halal+restourant&search-submit=%EF%80%82),
- Top 20 Non OIC Destinations*. (n.d.). Retrieved November Tuesday , 2017, from Crescent Rating: <https://www.crescentrating.com/>
- Yagami Ramen House*. (n.d.). Retrieved November Saturday, 2017, from amen Jepang Halal Bisa Dikenali dengan 5 Cara Ini: <https://www.yagamiramenhouse.com/single-post/Ramen-Jepang-Halal>
- AFA. (2016, June Saturday). *Biggest Japanese Pop Culture Event Organization Join Forces to Bring C3 AFA to Various Countries*. Retrieved January Monday, 2018, from Anime Festival Asia: <https://animefestival.asia/>
- Embassy, J. (2002, November Tuesday). *Nihon no Matsuri*. Retrieved December Friday, 2017, from <http://www.id.emb-japan.go.jp/nihonmatsuri.html>
- Embassy, J. (2008, June Friday). *Pelantikan “Doraemon” Sebagai Duta Besar Budaya Animasi dan Kunjungan Kehormatannya ke Kedutaan Besar Jepang*. Retrieved December Friday, 2017, from Kedutaan Besar Jepang di Indonesia: [http://www.id.emb-japan.go.jp/news08\\_23.html](http://www.id.emb-japan.go.jp/news08_23.html)
- Embassy, J. (2013, August Monday). *World Cosplay Summit 2013 Conferment of Foreign Minister’s Prize*. Retrieved January Sunday, 2018, from Ministry of Foreign Affairs Japan: [http://www.mofa.go.jp/policy/culture/page5e\\_000020.html](http://www.mofa.go.jp/policy/culture/page5e_000020.html)
- JNTO. (2012, September Monday). *Hello Kitty App*. Retrieved September Friday, 2017, from Japan Endless Discovery: [http://us.jnto.go.jp/news/news\\_item.php?newsid=530](http://us.jnto.go.jp/news/news_item.php?newsid=530)

- Kompas.com. (2008, June Sunday). *Main Bersama Doraemon Hanya di Jakarta*. Retrieved December Monday, 2017, from KOMPAS: <http://travel.kompas.com/read/2008/06/23/1121276/Main.Bersama.Doraemon..Hanya.di.Jakarta>
- Kyodo. (2004, June Monday). *Hello Kitty Marks 30th Birthday*. Retrieved December Sunday, 2017, from The Japan Times: <https://www.japantimes.co.jp/2004/06/10/announcements/hello-kitty-marks-30th-birthday/#.WpUnRzZK201>
- Metro.com. (2008, May Monday). *Hello Kitty Becomes Japanese Ambassador*. Retrieved December Monday, 2017, from Metro: <http://metro.co.uk/2008/05/19/hello-kitty-becomes-japanese-ambassador-145087/>
- NEWS, N. (2008, March Saturday). *Japan Appoints Cartoon Ambassador: Foreign Minister Taps Robot Cat to Promote Anime To the World*. Retrieved December Friday, 2017, from ASIA PACIFIC: <http://www.nbcnews.com/id/23716592/#.WiituTZK3IU>
- NEWS.COM, N. (2008, Mei Thursday ). *Hello Kitty Named Japan Tourism Ambassador*. Retrieved December Friday, 2017, from NBC: <http://www.nbcnews.com/id/24708771/ns/travel-news/t/hello-kitty-named-japan-tourism-ambassador/#.WinVs0qnHIU>
- Online, P. D. (2008, March Sunday). *Japan Named Doraemon First Animated Ambassador*. Retrieved December Friday, 2017, from CPC NEWS: <http://en.people.cn/90001/90777/90851/6377497.html>
- UMY. (2016). *Sejarah dan Perkembangan Budaya Pop Jepang*. Retrieved January Senin, 2018, from repository.umy.ac.id: <http://repository.umy.ac.id/bitstream/handle/123456789/8751/BAB%20II.pdf?sequence=6&isAllowed=y>
- 5 *Supermarket Halal yang Bisa Dikunjungi di Jepang*. (2017, August Monday). Retrieved January Monday, 2018, from Traveling Journal: <https://his-travel.co.id/blog/article/detail/supermarket-halal-yang-bisa-dikunjungi-saat-liburan-ke-jepang>
- Achiruddin, M. (2017, November Sunday). *Masjid Camii, Masjid Terindah dan Terbesar di Tokyo*. Retrieved January Monday, 2017, from Republika: <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/17/11/19/ozmjxo374-masjid-camii-masjid-terindah-dan-terbesar-di-tokyo>



- Admin. (2017, July Monday). *Kampung Halal Malaysia Ramaikan Pameran Kuliner Terbesar Malaysia*. Retrieved February Monday, 2018, from Halal Life Style: <https://halallifestyle.id/finance/kampung-halal-ramaikan-pameran-kuliner-terbesar-malaysia>
- Affairs, J. (2014, November Monday). *Bebas Visa Dengan Sistem Registrasi Pra Keberangkatan Bagi Warga Negara Indonesia Pemegang E-Paspor*. Retrieved February Sunday, 2018, from Kedutaan Besar Jepang di Indonesia: [http://www.id.emb-japan.go.jp/news14\\_30.html](http://www.id.emb-japan.go.jp/news14_30.html)
- Affairs, J. (2017, July Friday). *68 Countries and Regions for Visa Exemptions (as of July 2017)*. Retrieved February Monday, 2018, from Ministry of Foreign Affairs of Japan: [http://www.mofa.go.jp/j\\_info/visit/visa/short/novisa.html](http://www.mofa.go.jp/j_info/visit/visa/short/novisa.html)
- Aini, N. (2013, June Thursday). *WNI Hanya Perlu Mengajukan Visa Sekali ke Jepang*. Retrieved February Monday, 2018, from Republika: <http://www.republika.co.id/berita/nasional/umum/13/06/27/mp1ts9-wni-hanya-perlu-mengajukan-visa-sekali-ke-jepang>
- Airport, N. (2013). *Creating an Environment to Welcome Muslim Travelers to Japan*. Japan: Narita International Airport.
- Aliyya, Y. Y. (2018, February Thursday). *Industri Halal di Dunia Serta Potensi dan Perkembangannya di Indonesia*. Retrieved February Sunday, 2018, from IBEC-FEBUI: <http://www.ibec-febui.com/industri-halal-di-dunia-serta-potensi-dan-perkembangannya-di-indonesia/>
- Almira, G. (2016, August Monday). *Toko Halal Online*. Retrieved January Sunday, 2018, from PPI: <http://ppion.org/toko-halal-online/>
- Aprilia, R. (2016, October Wednesday). *Menikmati Kuliner Khas Jepang Ala Japan Food Festival 2016*. Retrieved February Sunday, 2018, from Viva: <https://www.viva.co.id/gaya-hidup/839523-menikmati-kuliner-khas-jepang-ala-japan-food-festival-2016>
- Aqi. (2015, February Monday). *Tokyo Halal Restourant*. Retrieved February Friday, 2018, from Jalan-Jalan ke Jepang: <https://www.jalan2kejepang.com/informasi-muslim/makanan/daftar-restoran-halal/tokyo-halal-restaurant>
- Aquino, H. (2017, June Monday). *Mosques Around Japan*. Retrieved January Sunday, 2018, from Taiken Japan: <https://taiken.co/single/mosques-around-japan>

- Balkkarly, J. (2016, July Sunday). *Shadow of Surviellance Looms Over Japan's Muslim*. Retrieved February Monday, 2018, from Japan Times: <https://www.japantimes.co.jp/community/2016/07/13/issues/shadow-surveillance-looms-japans-muslims/#.WnnEG6inHIU>
- Fauziah, M. (2016, September Monday). *Begini Cara Sukses Jepang Gaet Wisatawan Muslim*. Retrieved February Sunday, 2018, from GoMuslim: <http://www.gomuslim.co.id/read/news/2016/09/14/1510/begini-cara-sukses-jepang-gaet-wisatawan-muslim.html>
- Fijisaki, M. (2016, October Thursday). *A Prayer Space Opened in Fukuoka Airport International Terminal*. Retrieved January Monday, 2018, from Halal Media Japan: <http://www.halalmedia.jp/archives/18610/a-prayer-space-opened-in-fukuoka-airport-international-terminal/>
- Imigrasi, D. J. (2013). *Bebas Visa*. Jakarta: Imigrasi.
- JNTO. (2017). *Informasi Bebas Visa ke Jepang Bagi Pemegang E-Paspor*. Jakarta: JNTO.
- Kumi, O. (2015, November Monday). *Kobe Muslim Mosque*. Retrieved January Friday, 2018, from MATCHA: <https://matcha-jp.com/id/1291>
- Matsunaga, D. (2015). *Kyoto Opens Office in Japan*. *UEA*, 2.
- Okubo. (n.d.). *Pusat Bahan Makanan Indonesia di Jepang*. Retrieved January Monday, 2018, from Toko Indonesia Okubo: <http://toko-indonesia.org/>
- Olgun, K. (1997, June Sunday). *Islam in Japan*. Retrieved February Monday, 2018, from FountainMagazine: <http://www.fountainmagazine.com/Issue/detail/Islam-in-Japan>
- Penn, M. (2002, June Sunday). *Islam in Japan*. Retrieved February Saturday, 2018, from Muslim Population: [http://www.muslimpopulation.com/asia/Japan/Islam%20in%20Japan\\_aq.php](http://www.muslimpopulation.com/asia/Japan/Islam%20in%20Japan_aq.php)
- Sk, N. A.-s. (2015, June Saturday). *Supermarket Gyomu Super Menyediakan Produk Halal Untuk Para Muslim*. Retrieved January Monday, 2018, from Halalmedia: <http://www.halalmedia.jp/id/archives/2234/japanese-super-market-gyomu-super-have-halal-corner-for-muslims/>
- Smith, R. (August, 2016 Monday). *Japan Opens up to Halal Tourism*. Retrieved February Sunday, 2018, from The National: <https://www.thenational.ae/business/travel-and-tourism/japan-opens-up-to-halal-tourism-1.145084>

- Syahid, A. R. (2016, April Monday). *Pariwisata Halal: Pengertian, Prinsip dan Prospeknya*. Retrieved February Friday, 2018, from Studi Pariwisata: <https://studipariwisata.com/referensi/pariwisata-halal/>
- Trip, H. (2015, November Tuesday). *Facilities for Muslim at Japan's Busiest Airport*. Retrieved January Friday, 2018, from Halaltrip: <https://www.halaltrip.com/other/blog/facilities-for-muslims-at-japans-busiest-airports/>
- Yildirm, C. (2015, May Tuesday). *Muslim Popolation in Japan Increases With Islamic Demans*. Retrieved February Sunday, 2018, from Daily Sabah: <https://www.dailysabah.com/asia/2015/05/31/muslim-population-in-japan-increases-with-islamic-demands>
- Yud. (2014, Sepetember Tuesday). *Mulai 1 Desember, Bebas Visa Kunjungan ke Jepang*. Retrieved January Thursday, 2018, from Berita Satu: <http://www.beritasatu.com/nasional/213985-mulai-1-desember-bebas-visa-kunjungan-ke-jepang.html>
- Djumena, E. (2013, September Monday). *Olimpiade 2020 dan Utang Jumbo Jepang*. Retrieved April Friday, 2018, from Kompas: <https://ekonomi.kompas.com/read/2013/09/26/1107059/Olimpiade.2020.dan.Utang.Jumbo.Jepang>
- News, V. (2017, July Sunday). *Memburu Potensi Wisatawan Muslim Dunia*. Retrieved April Wednesday, 2018, from Valid News: <http://www.validnews.co/Memburu-Potensi-Wisatawan-Muslim-Dunia-V0000294>
- Reseach, P. (2011, January Monday). *The Future of the Global Muslim Population*. Retrieved April Saturday, 2018, from Pew Reseach Center: <http://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/>
- Tsubuku, M. (2017, March Sunday). *Reassessing the Negative Impact of Hosting the 2020 Olympics*. Retrieved April Friday, 2018, from The Japan Times: <https://www.japantimes.co.jp/news/2017/03/25/business/reassessing-negative-impact-hosting-2020-olympics/#.Ws7coYjwa01>
- Sztefka, B. A. (n.d.). *Case Study on the Teaching of Culture in a Foreign Language*. Retrieved November Monday, 2017, from [http://www.beta-iatefl.hit.bg/pdfs/case\\_study.pdf](http://www.beta-iatefl.hit.bg/pdfs/case_study.pdf),
- Milton C. Cummings, J. P. (2003). *Cultural Diplomacy and the United States Government: a Survey*. Retrieved november Wednesday, 2017, from Center for Arts and Culture: <http://media.leeds.ac.uk/papers/pmt/exhibits/1434/MCCpaper.pdf>,



UNIDA  
GONTOR

UNIVERSITAS DARUSSALAM GONTOR