

UNDERSTANDING PURCHASE DECISION BEHAVIOUR OF MUSLIM RESIDENTS IN JAPAN: A QUALITATIVE SHADOWING METHODOLOGY

Raihana Mohd Raffi^{*1}, Nabilah Johari¹, Yosuke SHIMAZONO², Yoshinori SUMIMURA²

¹ Halalan Thayyiban Research Centre, Brunei Darussalam.

² Osaka University, Japan.

*raihana.raffi@unissa.edu.bn.

ABSTRACT

Japan has been a destination of choice for Muslims to travel either for work, leisure, or study. While being a popular tourist spot, there are several concerns and challenges experienced by Muslims residing in Japan. Therefore, the purpose of this study is to obtain a complete understanding, in-depth information, and a need to identify the concerns and difficulties faced by Muslim consumers in Japan in accessing halal food. In addition to that, this study also looks into factors influencing Muslim consumers' behaviour when buying foods in supermarkets. For this study, a qualitative shadowing methodology have been used, whereby short observations and interviews took place for further clarity of the participants' backgrounds and purchasing decisions. Two participants have been observed during their trip to supermarkets. The finding showed that Muslim residents' accessibility to halal food is relatively difficult in non-tourist areas. The purchase decision was heavily based on participants' understanding of what constitutes Muslim-friendly food.

Keywords: *behaviour, halal, Japan, shadowing.*

1. Introduction

A study was conducted on global tourism development and Japan has been ranked as a popular destination choice for holidays, study, and work (World Economic Report, 2022). Although Japan is a non-Muslim country, many Muslims have shown their interest to go to Japan either for leisure, work or study (Japan Educational Travel, 2021). However, there is limited research and study literature about the situation of Islam in Japan. In addition to the lack of reports, there is also little information about the Muslim community in Japan. Significantly for the past decade, there has been a rising interest in Japan, it is believed the growing number of Muslim populations in Japan is contributed to diplomatic and business relations between Japan and many Muslim countries. As a result of these relations, many Muslims came to Japan with their families to work as an expatriate and slowly add to the rising minority population.

There is no latest information or report in terms of the exact figures and percentage of the Muslim population in Japan. According to Pew Research Centre (2012), a nonpartisan fact tank that informs the public about the issues, attitudes, and trends shaping the world, they conducted public opinion polling, demographic research, media content analysis, and other empirical social science research, their 2012 data demonstrated that Japan had 252,463 Muslim population. This statistic shows that the Muslim population constitutes 0.2% of the total population of Japan. Although most Muslims in Japan live in three major metropolitan areas (Greater Tokyo, Chukyo Metropolitan Area, and Kinki Region), Muslim resident lives predominantly in other areas as well (Japan Educational Travel, 2021). Being in the minority population, residing in Japan as a Muslim presents a great challenge in terms of halal food accessibility, primarily because consuming halal food is a religious obligation for Muslims, therefore Muslims need to search for only halal food (Arina Lintang, et al., 2021).

Prior to the Tokyo Olympics in 2020, there was an influx of Muslims coming to Japan

in massive preparation for the sporting event. More than 200,000 Muslim workers came to cater for the ground needs as a nurse, labour, chef, hotel and retail worker. All these employees were demanded to cater the Muslim athletes and tourists. According to the Japan National Tourism Organization (2019), more than 2.4 million overseas tourists who visited Japan in July 2018 were from neighbouring countries and regions in Asia, including Malaysia and Indonesia, where Islam is the official religion. This is believed to be the heightening awareness in Japan of the need to create a Muslim-friendly environment that ensures the demand from Muslims is met (Sulong, et al., 2020).

Therefore, this study has been conducted to study and focuses on Muslim residents' perspectives related to their purchase and decision behaviour to further understand and support the current and future Muslim community and travellers living in Japan (Yusof, et al., 2014).

2. Brief Literature Review

Japan has shown great interest to build its halal market as Japan's Muslim population continuously increased in 2010 alone, it grew from 120,000 in 1990 to 190,000 (Brian et al., 2011). Hirofumi (2017) mentioned that there were many studies conducted on the potential of building a halal industry in non-Muslim countries, which include Japan and Korea. Japan's low number of Muslims can be contributed to their strict cultural understanding and religious acceptance (Shannaz & Tonny, 2019). Therefore, the number of Japanese native converts is still low, however, El- Maghrabi, Soliman, & Adli (1995) argued the number of Japanese women married to foreign men is growing.

Earlier studies have shown that there are several concerns and challenges raised by Muslim living in Japan (Inaya Swasti Ratih, et al., 2021). In addition to that, the findings of Yamaguchi (2019), stated that Muslim consumers searching for halal food and other goods was challenging mainly in small cities, especially there were Muslim employees worked in industrial areas just outside big and metropolitan cities. This situation is different in many Islamic countries, where most stores offer halal-certified products for their customers, there are significant limitations on obtaining halal food in Japan (Mellania & Arsi, 2022). However, the situation in Japan reflects that most of the food and beverages available in the market contain pork, alcohol derivatives, or both (Yasuda, 2014). This issue makes it difficult for Muslims to adhere to their religious beliefs, consume only accepted foods, and pray five times daily when travelling or living in Japan. This issue has arisen because of the limited facilities for Muslims in Japan, where the number of Muslims is comparatively small (Hiroko, 2019). Furthermore, investing in the halal market in Japan would support the Japanese government's ambition to attract more foreign students and workers to come into the country (Hajis, 2021). Despite the concern, Adidaya (2016) also argued that halal awareness and recognition have become one of the priorities in Japan's halal market expansion due to the increasing demand.

Consumer purchase intention and decision behaviour upon selecting halal food depend on their religious approach and understanding of what constitutes as Muslim-friendly food. At present, most attention has been directed to providing Muslim-friendly facilities in bigger cities, targeting to cater to Muslim tourists. Most Muslim coming to Japan rely heavily on halal application software to help them read and understand certain food ingredients. This can be a good investment for a software developer to improve what has already been created. Suggestions should be made to push local authorities to have food ingredients labelled in the English language in addition to the original Japanese packaging. Subsequently, this will address doubt when consuming food. The three main issues in food are alcohol, pork and its derivatives. If by having an English label, Muslims can enjoy visiting Japan and eating local cuisine without any shadow of a doubt (Hariyani, 2016).

3. Materials and methods

3.1 Study Design and Sample

This study adopted a qualitative research methodology by shadowing technique. Albeit, this kind of methodology is rarely used in the study of the social sciences, however, the rationale behind this approach was to give clear direction and strategy to achieve the objectives of this research.

McDonald (2005) defines shadowing as “a research technique which involves a researcher closely following a member of an organization over an extended period.” The researcher accompanies the research participants as they go about their daily business, figuratively trailing them as their “shadow.” The researchers constantly take field notes, which are developed into extensive reports for this study. In this way, the shadower attempts to bring a particular perspective or set of experiences into view (McDonald, 2005). Shadowing combines observation with short, on-the-go interviews and debriefing sessions, in which the participant is asked to clarify certain occurrences or to comment on and explain certain actions (McDonald, 2005; Quinlan, 2008). In this way, the shadower has access both to the event and to what it means to the participant. This sets shadowing apart from interviewing (which relies exclusively on participants’ reconstructions of events) and participant observation (which excludes the participants’ commentary on events) (Bartkowiak-Theron & Robyn Sappey, 2012; McDonald & Simpson, 2014).

The methodology used in the study was shadowing, whereby short observations and interviews took place for further clarity of the participants' backgrounds and purchasing decisions. Convenience sampling was used to gather the participants whereby the focal person met coincidentally at one of the supermarkets that happened to be a Muslim. From there, the focal person shared the information with other participants who were willing to volunteer in the study. Therefore, to carry out the shadowing method in this study, the market, time, and day of choice were based on the availability of the participants. The benefits of convenience sampling are it expedites the research procedure, thus saving time and money. Collecting responses from the research population does not require a significant investment of resources. It also permits immediate research results.

In this study, the researchers wish to employ shadowing as a qualitative research method as they believe it can provide better insights and information.

3.2 Data Collection and Targeted Participants

This study is part of a small project conducted by a group of researchers that was carried out in Osaka Prefecture, Japan in July 2022. The research conducted is relevant to the current situation, thus, this study aimed to identify the concerns and difficulties faced by Muslim consumers in Japan in accessing halal food, and to determine the factors influencing Muslim consumers' behaviour when buying foods in supermarkets. This research aims to investigate the view of Muslim consumers in Japan towards halal food facilities during their visits and stay in Japan, particularly many aspects related to their concern with the availability and access of halal food as well as their level of confidence in consuming halal food.

Table 1: Background of the Participants

	IKA	THIA
Age	32	29
Gender	Female	Female
Country of Origin	Malaysia	Indonesia
Highest Educational Level	Master’s Degree	Bachelor Degree
Occupation	Psychology Officer	Student

Duration of Stay in Japan	10 months	1 year
Level of Japanese Language Writing Skill	None	Level 1 - Elementary proficiency
Level of Japanese Language Reading Skill	None	Level 1 - Elementary proficiency
Level of Japanese Language Listening Skill	None	Level 1 - Elementary proficiency
Frequency of Grocery	Twice a week	Twice a month
Number of Members Living in A Household	4	1
House Location (Prefecture)	Sumiyoshi, Ikeda City	Global Village Tsukumodai
Frequency of Grocery	Twice a week	Twice a month
Number of Members Living in A Household	4	1
House Location (Prefecture)	Sumiyoshi, Ikeda City	Global Village Tsukumodai

4. Results and Discussion

The results of this study indicate concerns and difficulties faced by Muslim consumers in Japan in accessing halal food. Many contributing factors are influencing Muslim consumers' behaviour when buying foods in supermarkets.

As a result, it has been found that Ika tends to shop for more than one person since she has a family hence, her family commitment and shopping decision are influenced and depended on the number of household members and the members' preferences. On the other hand, Thia only focused on herself thus, fewer factors influenced her decision and buying behaviour. For instance, snacks for Ika's children, and Thia shops only for herself.

Ika seems to have more difficulties shopping and choosing halal markets closer to her home as her children always accompany her. At the same time, Thia is more relaxed and flexible in shopping.

Ika's devotion towards halal choice is higher than Thia's as she relies more on the halal app as one of her necessary tools to feed her children, husband, and herself. It is due to the high possibility that she is a strong devoted Muslim therefore, she is accountable for making the right choices to feed her family righteously and properly.

As for the similarities, both Ika and Thia use the Halal Japan Apps as a medium to ensure their groceries are halal for consumption. Furthermore, in terms of purchasing eggs, Ika and Thia will compare the price of the eggs and choose whichever is cheaper. But both will also buy what is available at that time.

Participant A

Ika (pseudonyms are used for this study) is a 32 years old female from Malaysia. Having obtained a master's degree in (place), she has been working as a psychologist and now resides in Sumiyoshi, Ikeda City with her husband and two children (her four years old and her daughter is eight months old). She has been living in Japan for 10 months but she still does not have proficiency in the Japanese language for listening, writing, and reading.

The researchers made an appointment with Ika at Ishibashi Park nearby her apartment. The researchers interviewed Ika about her experiences and insights while living in Japan and then proceeded with shadowing her at the convenience store. Ika shares that the distance to go to the halal supermarket or shop is quite far. For example, Gyomu supermarket, Asian Halal Market, and other halal restaurants are not located close to where she lives.

Since Ika was accompanied by her children, it seemed difficult for Ika to walk far to get her groceries at any Halal market. Furthermore, based on Ika's statement, she usually went shopping without her husband as her husband arrived home late from work. Ika and the researchers proceeded to go to the Appro Supermarket which was two minutes away from Ishibashi Park. According to Ika, she usually walks ten minutes from her accommodation.

Upon arrival, the supermarket was not as crowded as expected despite the peak hours. There were many bicycles parked in front of the supermarket. Perhaps this was because bicycles are used as the main transportation mode for both residents. However, Ika did not come to the supermarket with a bicycle as it would be difficult for her to ride a bicycle carrying both her children and her groceries. She preferred to walk instead of riding a bike for safety and comfort reasons.

The researchers observed that the size of the market was a medium-sized supermarket. Both of the mentioned shops offer ready-to-eat meals, also a specific section for raw and fresh fish in the end corner of the supermarket, as well as other sections that are usually available in any average store such as frozen food, snacks, and beverages.

Before starting her grocery shopping, the researchers interviewed Ika about her purpose in grocery shopping to have a prior understanding before acting as a shadower. She expressed that she intended to purchase groceries for a family picnic tomorrow at sunflower park. Ika added, "before this, our apartment did not have a fridge, so we often went to this supermarket to buy groceries, especially vegetables". From her statement, it can be concluded that she preferred to buy from this supermarket because it is closer to her house so her fresh vegetables and fish can be cooked immediately.

Ika then took the shopping basket, put it in the shopping cart, and started shopping with her small boy always by her side while also carrying her baby. First, she went to the left side of the supermarket which was the fruit section. She immediately grabbed a bunch of bananas and put them inside the basket. When asked why she chose a banana instead of an apple.

She suggested that banana is a soft fruit so it will be easy for her kids to consume and it is convenient for her to provide them as she does not need a blender to mash the fruit for her toddler. She then added that if she wanted to choose apples, she would have to get a blender to get the apple puree to feed her children, which is a lot of preparation. After that, Ika continued her shopping activity at the vegetable section, where she picks up green beans and cabbage in her basket as she planned to make mixed vegetables for a picnic event tomorrow. Ika also mentioned that the quantity and price of the green beans were quite different compared to Malaysia, where Japan offered a small quantity and expensive products.

At the beverage section, one of the researchers took and carried her shopping cart to further ease her shopping activity while she shared some information on what she usually buys when buying groceries. She expressed that, for the seafood option, she typically purchased sashimi, salmon, and mackerel. Since she rarely eats salmon in her home country, she is unsure about the price, but she has gotten information from her friend that salmon in Japan is relatively cheaper than in Malaysia. She stated that she did not prefer to consume sashimi as she did not know how to consume raw food, but she had an alternative way to modify it by cooking it first and turning it into Malaysian cuisine. However, other than the fish mentioned above, she did not buy it due to her unfamiliarity with the type of fish. As for prawns, only Ika and her husband consume them, therefore, she always buys a small amount.

Ika also shared that while passing through the egg section. She said, "I usually buy any

available eggs on the shelf. But if there is a cheaper option, I would take it, or else I would just buy randomly.”

At the ready-to-eat meal section, among the food offered were tempura and rice. However, Ika had never tried it before. Ika usually prefers to purchase Onigiri in the ready-to-eat section. This was because she preferred to cook at home. She added that her spices were all brought from Malaysia and packed in two big containers; thus, she did not need to purchase them at any Japanese supermarket.

While looking at the Ice-cream section, she stated that the ice cream brands Haagen Dazs and Meiji were “acceptable” as the brands were well recognized and she was familiar with them. However, this emphasis was only on the vanilla flavour as it was Halal-friendly based on the halal Japan app she had used; she figured out that the chocolate flavour was not a Halal-friendly option. Hence, she had been using the Halal Japan app as one of her necessary shopping tools.

After exchanging stories and sharing several information with the researchers, she turned to the drinks section. There, she said that rarely bought sugary drinks for herself and her husband and bought an apple-flavoured drink for the sake of her son as it was her son's favourite. For this section, Ika always gets the Lotte cup chocolate Doraemon as it is also one of her son's favourite snacks. Ika highlighted that utilizing the Halal Japan apps was very important especially for all the food and beverage products to confirm the halal status. In addition, she also added they usually purchased products that they are familiar with and had scanned previously. Lastly, Ika headed to the cashier to pay for her purchases and the researchers waited outside to give sincere thanks for her kind cooperation in volunteering in the shadowing process.

Participant B

Thia (pseudonyms are used for this study) is a 29 years old female from Indonesia. Having a bachelor as her highest education level and currently continuing her study as a master's degree student. She has been living alone in Japan for a year and she has level 1 of proficiency in the Japanese language for listening, writing, and reading.

Before conducting and setting up the shadowing session with Thia, the researchers coincidentally met Thia in front of the convenience store, precisely at 7-Eleven around the Osaka University, Suita Campus. The researcher then approached and introduced herself to Thia and, at the same time, took the opportunity to seek her consent to be shadowed for ‘Muslim consumer in Japan’ research. Thia agreed, and her contact number was inquired to ease the research process for shadowing. The shadowing appointment with Thia was made on Sunday, 24th July 2022, at Kohyo supermarket located close to Yamada station. This supermarket was selected as the location because it was nearby to the participant's residence, where she is currently living alone. From her home, it only took her approximately 5 to 7 minutes to walk to Kohyo supermarket. Thia has stated that she usually went grocery shopping twice a month and happened to be on the day of shadowing. Therefore, it was her time to do her monthly groceries.

The researchers arrived right at the supermarket's opening hour, which was at nine in the morning. It was seen that there was a high number of shoppers and it was assured that the supermarket is one of the centre supermarkets for consumers to shop, especially during the weekend. The supermarket size was larger than expected. The size and the environment of the supermarket were similar to Sim Kim Huat (SKH) supermarket in Brunei and LIFE Supermarket in Japan.

Thia arrived at Kohyo supermarket at approximately 09:35 in the morning. At the

entrance, the researchers decided to introduce themselves to Thia and immediately walked towards the entrance and grabbed a trolley along with her.

The fruit and vegetable section was the first aisle that Thia stopped by the moment she entered the supermarket. She took packets of mushrooms, bean sprouts, and spring onions for guaranteed freshness along her heading home. Since Thia lives alone, she prefers to choose veggies and fruits that are less/paramount for her consumption. She also grabbed salad packages in her trolley as it is easier and more convenient for her breakfast on campus. For vegetables, no factor hinders her from purchasing any available choices offered in the supermarket.

In the fruit sections, watermelon was the first item she grabbed. She was astounded by the expensive price in Japan compared to Indonesia. However, she still proceeds to place the watermelon in her trolley as eating fruits every day is her daily routine.

While at the rice section, Thia mentioned she only bought 2 kg of uncooked rice as it is only for her consumption. However, on the shadowing day, Thia did not proceed to purchase it as she had bought it the previous week. Thia then walked to the egg section and compared the price for white-shelled eggs and brown-shelled eggs. Usually, Thia will choose brown-shelled eggs as it is cheaper however, depending on the availability or else she would purchase white-shelled eggs instead.

At the milk and beverages section, Thia no longer hesitated in purchasing her milk and beverage choices as she had scanned the barcodes using the Halal Japan App previously for clarification. Since then, she has bought the same milk and beverage brands. In terms of beverages, Thia only picks drinks that are 100% pure fruits as it is original and has no other mixture.

Following this, Thia went to the bread section and usually grabbed a small pack of muffins for her breakfast. The muffins she usually purchased look similar to Brunei's traditional food called Buahulu, however, in Japan, it is similar to baby castella. Thia also bought another muffin in a plastic bag despite it not being her favourite for the sake of her breakfast consumption as there was no other choice at the time.

Although Thia did not grab any of it in the instant drinks section, she shared some information regarding her shopping. She has mentioned that she only bought a familiar and promising brand and stated that Starbucks and Nestle are her go-to as it is her safest choice. Right after grocery shopping, Thia went straight to the cashier to make payments.

The researchers waited for her in front of the Kohyo supermarket. While Thia was packing for her groceries, we had another short conversation related to dining out. She has mentioned that if there is no halal sign or certification at the restaurants, she would choose halal-friendly dining and avoid meat or any doubtful items on the menu. In the best scenario, she would specifically choose seafood such as tempura for her meal. Before ending the shadowing process, the researchers thanked her for her willingness to be part of the research participants despite her busy schedule as a laboratory student.

5. Conclusion

In general, Japan is still growing and developing its tourism sector. The Japan National Tourism Board (JNTO) have intensified their effort to provide facilities for Muslims such as prayer rooms and halal food availability. However, this focus has been great in the metropolitan area. It is hoped the government and local authorities could understand the challenges for Muslims in the university and non-tourist areas. Based on the analysis of shadowing data, both participants relied on the same Halal Japan App to ensure the products purchased were Halal, this will allow future researchers, entrepreneurs and web developers

the opportunity to explore and enhance the Halal Japan application with different kinds of innovations. The purpose of the recommendation is to cater toward overcoming and solving the issues and concerns raised by Muslim consumers while staying in Japan. Furthermore, the findings from this study can be used as a reference for future researchers to study a bigger sample population and expand the target participants to both Muslim and non-Muslim participants to increase the generalisation of the research and to investigate the comparison from both perspectives.

References

- Adidaya, Y. A. (2016). Halal in Japan: History, Issues and Problems – dawa.center. Retrieved from <https://dawa.center/file/3596/download>.
- Arina Lintang Iklima, Yayuk Yuliati, Anif Fatma Chawa. (2021). Between Halal and Haram: The Challenges and Adaptation of Halal Dietary Consumption Indonesian Muslim Immigrants in Japan. *Islam Realitas: Journal of Islamic and Social Studies*, Vol. 7, No. 2, July – December 2021.
- Brian J.G. et al. (2011). The future of the global Muslim population: projections for 2010- 2030. Washington D.C. PEW Research Center. Retrieved from <https://www.pewresearch.org/religion/2011/01/27/the-future-of-the-global-muslim-population/>
- EID, W. (2020). Understanding Muslim Consumers Halal Food Consumption Intention. *International Review of Management and Business Research*, 9(1), 19-37. Retrieved from <https://irmbrjournal.com/papers/1586516768.pdf>.
- El-Maghrabi, N. M., Soliman, M. A., & Adli, M. A. (1995). Islam in Japan: The History of Islam in Japan. Retrieved from <http://www.islamawareness.net/Asia/Japan/history.html>
- Gill, R. (2011). The shadow in organizational ethnography: Moving beyond shadowing to spectating. *Qualitative Research in Organizations and Management: An International Journal*, 6(2), 115–133. <https://doi.org/10.1108/17465641111159116>.
- Gill, R., Barbour, J., & Dean, M. (2014). Shadowing in/as work: Ten recommendations for shadowing fieldwork practice. *Qualitative Research in Organizations and Management: An International Journal*, 9(1), 69–89. <https://doi.org/10.1108/QROM-09-2012-1100>.
- Johnson, B. (2014). Ethical Issues in Shadowing Research. *Qualitative Research in Organizations and Management: An International Journal*, 9(1), 21–40. <https://doi.org/10.1108/QROM-09-2012-1099>.
- Hajis, H. (2021). The number of Muslims in Japan is growing fast. *The Economist*. Retrieved from <https://www.economist.com/asia/2021/01/07/the-number-of-muslims-in-japan-is-growing-fast/>
- Hariani, D. (2016). Halal Japanese Culinary as Attraction for Muslim Travellers to Visit Japan. In *International Conference on Tourism, Gastronomy, and Tourist Destination (ICTGTD 2016)* (pp. 174-176). Atlantis Press. Retrieved from <https://www.atlantispress.com/proceedings/ictgtd-16/25868938>
- Hirofumi, T. (2017). The ever-growing Muslim community in the world and Japan. Waseda University. Retrieved from <https://www.waseda.jp/top/en/news/53405>.
- Hiroko Kurosaki Yamaguchi. (2019). The Potential and Challenge of Halal Foods in Japan. *Journal of Asian Rural Studies*, 2019, 3(1): 1-16. Retrieved from https://www.researchgate.net/publication/336724656_THE_POTENTIAL_AND_CHALLENGE_OF_HALAL_FOODS_IN_JAPAN
- Inayah Swasti Ratih, Alfadhila Khairil Sinatrya, Muhammad Dzulfaqori Jatnika & Nur Syamsiyah. (2021). Muslim-Consumers Behaviour in Willingness to Buy Halal Food in Japan. *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam*, Vol. 5, No. 1, October 2021, 1-17. Retrieved from https://www.researchgate.net/publication/360623242_Muslim-Consumers_Behaviour_in_Willingness_to_Buy_Halal_Food_in_Japan
- Ismah Osman, Suriati Osman, Imani Mokhtar, Fatimah Setapa, Shamsul Azreen Mohd Shukor,

- Zawawi Temyati. (2014). Family Food Consumption: Desire towards Convenient Food Products, *Procedia - Social and Behavioral Sciences*, Volume 121, 2014, Pages 223-231, ISSN 1877-0428, <https://doi.org/10.1016/j.sbspro.2014.01.1123>.
- Japan Educational Travel. (2021). JAPAN Educational Travel. Retrieved from <https://education.jnto.go.jp/en/about-japan-educational-travel/>
- Mellania Yustica, and Arsi Widiandari. (2022). Halal Tourism: Capturing the Development and Potential of Halal Tourism in Japan, *E3S Web Conference*, Volume 359. Retrieved from https://www.researchgate.net/publication/364951323_Halal_Tourism_Capturing_the_Development_and_Potential_of_Halal_Tourism_in_Japan
- PEW Research Centre. (2012). Religious Composity by Country. Retrieved from <https://assets.pewresearch.org/wp-content/uploads/sites/11/2012/12/globalReligion-tables.pdf>.
- PEW Research Centre. (2013). “The World’s Muslim: Religion, Politics, and society | pew Research Center,” PEW Research Center, <https://www.pewforum.org/2013/04/30/the-worlds-muslims-religion-politics-society-overview/>.
- Quinlan, E. (2008). Conspicuous Invisibility: Shadowing as a Data Collection Strategy. *Qualitative Inquiry*, 14(8), 1480–1499. <https://doi.org/10.1177/1077800408318318>.
- Ratih, I. S., Jatnika, M. D., Sinatrya, A. K., & Syamsiyah, N. (2022). Muslim-Consumers Behaviour in Willingness to Buy Halal Food in Japan. *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam*, 5(1), 1-17.
- Shannaz Mutiara Deniar, Tonny Dian Effendi. (2019). Halal Food Diplomacy in Japan and South Korea. *Journal of Social and Political Sciences*, 805-813. Retrieved from <https://www.asianinstituteofresearch.org/JSParchives/Halal-Food-Diplomacy-in-Japan-and-South-Korea->
- Sulong, W. M. W., Husain, S., Ismail, M. Z., Othman, M. S., Zin, Z. M., Ghazali, R. M. (2020). Halal Food Facilities in Japan from the Perspective of Malaysian Muslim Tourists. *International Journal of Academic Research in Business and Social Sciences*. 10(11), 180-192. Retrieved from: https://hrmars.com/papers_submitted/7949/halal-food-facilities-in-japan-from-the-perspective-of-malaysian-muslim-tourists.pdf
- World Economic Forum. (2022). Travel & Tourism Development Index 202i Rebuilding for a Sustainable and Resilient Future. Insight Report. Retrieved from <https://www.weforum.org/reports/travel-and-tourism-development-index-2021>
- Yamaguchi, H. (2009). Foodscape of Muslims in local society: production and distribution of Halal food in Okayama prefecture (Indonesian Society in Japan: Issues of International Migration and Symbiosis) M. Okushima ed., (Tokyo: Akashishoten), pp. 233-9.
- Yasuda, S. (2014). Nihon ni okeru musurimu kankoukyaku: kankou ni okeru hararu ninsho seido no Juyou wo meguru genjo to kadai (Muslim tourists in Japan: Current status and problem of halal certification system in tourism study). *Chuto Kenkyu* (Journals of Middle Eastern Studies), 520, pp. 49-55. (in Japanese)
- Yusof, S. M., & Shutto, N. (2014). The development of halal food market in Japan: An exploratory study. *Procedia-Social and Behavioral Sciences*, 121, 253-261. Retrieved from <https://reader.elsevier.com/reader/sd/pii/S1877042814011434?token=AE688214F765A77334C46388CD487541A8096BDC9D841F31151A37518E3785A5B4D6CBC712E0F3B0F403BA4C80FCC33D&originRegion=us-east-1&originCreation=20221224064738>