



# Halal Standards in the Age of Globalization: The Current Situation in Muslim Minority Countries and the Responsibilities of Muslim Majority Countries

Satomi Ohgata<sup>(✉)</sup>

Kyushu International University, Kitakyushu, Japan  
ohgata@cb.kiu.ac.jp

**Abstract.** Halal standards have become increasingly standardized at the global level, but this trend has also created a distrust of local Halal standards in Muslim minority countries, and creating significant problems for Muslim minority countries. This paper aims to clarify the reality that globally accepted standards such as M S 1500 are hindering the spread of Halal services in Japan, as a Muslim minority country, and to discuss what Halal standards should be in the age of globalization and what responsibilities Muslim majority countries should fulfil now. Now that the negative effects of too strict Halal standards in Muslim majority countries have become evident in Muslim minority countries, it is time for Muslims to return to the original teachings of Islam based on the Qur'an and Hadith and consider Halal standards appropriate for the global era.

**Keywords:** Halal Standards · Globalization · Muslim Minority Countries

## 1 Introduction

In recent years, Halal standards have become increasingly standardized at the global level, but this trend has also created a distrust of local Halal standards in Muslim minority countries, and creating significant problems for Muslim minority countries. Without the recognition of local Halal standards adapted to the current situation and culture of each country and region, Muslims in Muslim minority countries will not be able to receive adequate Halal services. As a result, the quality of social life and well-being of Muslims is undermined, and this became a major obstacle for host societies to build a sustainable symbiotic society. This paper aims to clarify the reality that globally accepted standards such as M S 1500 are hindering the spread of Halal services in Japan, as a Muslim minority country, and to discuss what Halal standards should be in the age of globalization and what responsibilities Muslim majority countries should fulfil now. The responsibilities of Muslim-majority countries should be discussed.

## 2 ‘Unreliable Certification’

So far, there have been several occasions when the author has been asked about Halal certification in Japan, “Which certification is trustworthy?” and also “Which certifications are reliable?” These questions are based on the misconception that local standards in Japan are not 100% Halal. Such misconceptions are created by researchers who argue that there is no unified standard in Japan and that certification with local halal standards cannot be trusted, because those standards deviate from international standards [1]. They are non-Muslims, who have received training by the Malaysian JAKIM and others, and they claim that it is dishonest to issue certifications based on standards other than the Malaysian Halal standards [2]. One Halal consultant (also non-Muslim) remarks, “I don’t trust the imams of the masjids because they don’t know anything about Halal.” Essentially, they do not understand that if basic standards are followed, it is recognized as Halal, and Islamic law is flexible enough to be valid in anyplace and any age.

This is also due to the words and deeds of Muslim consumers from Muslim majority countries who come to Japan for tourism and other reasons. A well-known business magazine published a feature in 2015 entitled “Is that Halal safe?” [3] and published the following episode. A Japanese businessman invited a foreign Muslim client to a restaurant that served a ‘Halal menu’, but when he saw the ‘Halal menu’ being served in a restaurant with a beer and pork menu, he said, “You said this restaurant is Halal certified?” He complained and left without eating. In other words, as long as Muslim consumers have a negative reaction to local Japanese standards, the consultant has no choice but to use them as the standard. 95% of Japanese Muslims have foreign roots and their words and actions have a significant impact on the state of Halal services in Japan.

## 3 Halal Certification Bodies in Japan

Many Halal certification bodies in Japan were established in the 2010s [4]. Particularly around the time of the Halal Summit in Tokyo in 2014, it is said that more than 80 certification bodies were established. However, now there are currently only 13 or so organizations active in Japan. All of these organizations are officially registered with the government’s Legal Affairs Bureau, but the Japanese Government has no control over Halal standards, based on the principle of separation of church and state. All of these Halal certification bodies are established by Muslims and are generally staffed by Islamic scholars and food scientists, although some employ non-Muslim Japanese staff to serve Japanese companies as their clients. Incidentally, many Halal consulting companies and organizations are established by non-Muslims and employ Muslims.

## 4 The Need to Distinguish Between International and National Standards

A number of Japanese Halal certification bodies have concluded MOUs with foreign Halal certification bodies in order to issue certification for products destined for export [5]. However, several of these certifying bodies issue Halal certificates to domestic

food manufacturers and restaurants, taking into account the current situation in Japan. They issue certificates with more flexible criteria than the current JAKIM criteria, as long as they meet the criteria for preventing contamination. Specifically, they ready to issue 'Halal certification' for menus in restaurants where contamination is controlled in the cooking process, even if the same restaurant serves alcoholic beverages and pork dishes (but such case is very rare), and they issue 'Halal certification' to Halal menus served in ordinary restaurants, and also 'Muslim Friendly certification' for such restaurants.

However, researchers who mistakenly believe that strict standards that originally should be applied only to exports should also be applied to Halal services for the domestic market have disseminated information denouncing these standards as not 100% Halal [6]. Also, as discussed below, researchers and consultants have disseminated unbalanced information on traditional Japanese fermented seasonings containing alcohol, which has also been viewed as resulting in discourses about 'unreliable certification'. And because almost all Muslim consumers mistakenly believe that all kind of alcohol are haram, this makes it difficult to offer Japanese dishes that use a lot of fermented seasonings as Halal menu items. Balanced consumer education on Halal in Muslim majority countries is required.

In conclusion, there is basically no such thing as 'unreliable certification', at least with regard to the certification of Halal certification bodies currently active in Japan, and a lack of understanding of Halal standards has led to misunderstandings about the standards in Japan.

## **5 Factors Hindering the Spread of Halal Services in Japan**

Currently, Halal services are hardly widespread in Japan. This is due to overly strict Halal standards, high certification costs and misunderstanding of traditional seasonings, especially about alcohol.

### **5.1 Too Strict Halal Standards**

It is a mistake to assume that the stricter the halal standards, the better. In Muslim minority countries, too strict standards in all processes - raw materials, production facilities, storage methods, means of transport, sales methods, point-of-sale displays, use of facilities in restaurants, etc. - has limited the supply of halal products and services.

#### **5.1.1 Raw Materials**

Halal services cannot be provided in Japan if halal certification based on current halal standard of Muslim majority countries is required for everything from sugar, salt, vinegar, soy sauce, vegetable oil, pepper, flour and so on. For this reason, halal certifying organizations in Japan basically do not obligate halal certification for such raw materials for halal services for the domestic market as long as the ingredients can be regarded as halal. However, consultants and researchers trained by JAKIM and others are spreading the discourse that it is safe to use certified white sugar, salt, vegetable oil, pepper, etc., as ordinary products are regarded not 100% halal[7]. Restaurants are therefore forced

to use expensive certified seasonings to serve “halal menus” unless they do not obtain certification for menu or restaurants.

In Japan, when even taurine from cattle, peptides and emulsifiers from pigs are considered non-Halal based on the halal standard of Muslim majority countries, it is difficult to produce halal products such as powdered milk for baby. We believe that powdered milk is an essential food for babies, and in the absence of breast milk, there is no other option.” Although we have not been able to confirm this with all companies, we were able to obtain cooperation for interviews from several companies. From the results of the interviews, it is clear that it is currently very difficult to produce Halal powdered milk in Japan, as the powdered milk currently produced in Japan generally contains taurine of bovine origin, and some of the powdered milk contains peptides made from enzymes derived from pigs. It became clear that the production of Halal powdered milk in Japan is currently very difficult.

Incidentally, the use of synthetic taurine is allowed in other countries, but in Japan, the use of synthetic taurine in food products is prohibited by law, so there is no other option but to use bovine taurine, which is in stable supply. At the same time, the law prohibits the importation of powdered milk containing synthetic taurine from overseas, except for personal importation, so powdered milk from overseas is not sold in supermarkets in Japan. As a result, Muslims are forced to feed their babies powdered milk produced in Japan.

Taurine and enzymes themselves are highly refined substances. Considering the current situation where both bovine-derived taurine and porcine-derived enzymes used in peptide production are difficult to substitute for other raw materials, it is necessary to develop a system to ensure that the powdered milk that babies must consume as their staple food in Japan does not interfere with the lives of Muslim consumers living in Japan. We believe that it is necessary to request that peptides made from bovine taurine and porcine enzymes be allowed to be used as Halal products so that they do not interfere with the lives of Muslim consumers living in Japan[8].

### 5.1.2 Halal Slaughtering

Under current Malaysian and Indonesian standards, Halal slaughter is not permitted at facilities on the same premises where pigs are handled, and most facilities in Japan handle pigs, and the inability to carry out Halal slaughtering in such facilities is a problem. It is a fact that even in such facilities, Halal slaughter used to be practiced and Halal certification was obtained from certain country in the Middle East and exported to two countries since 2011 and 2014. However, since about 5 years ago, they were suddenly not allowed to continue with the certification [9]. This was due to the impact of JAKIM and MUI’s strict standards. Even today, Muslims in the neighbourhood bring their cattle to the slaughterhouse once a month for slaughter, but of course they cannot obtain Halal certification, but who can say that meat slaughtered Halal by Muslims living in the area is not Halal?

On the issue of slaughterhouses, Dr. Salimur Rahman Khan, former director of the Islamic Centre Japan, consulted this problem to a mufti, Dr Iqbal Masood Nadwi, who lives in Canada. The response suggested that even if the slaughterhouse is on the same site as the pig facility, it is possible to carry out halal slaughter as long as the building

has separate entrances and exits for halal and non-halal slaughter and all equipment used for slaughter is separated, and the meat is not mixed there[10]. Regarding stanning, the current JAKIM standard states that if the skull is cracked, the meat is non-halal, but the Mufti's response did not express such a view. It only states the rule that slaughter should take place within two minutes after stanning.

If it is non-halal for cattle with a penetrated skull, then it means Halal slaughtering is producing halal and non-halal meat from upstream slaughterhouses.

Halal slaughter, which produces non-halal meat, is simply killing animals for nothing, rather than respecting their welfare and appreciating their life. Japanese cattle are large, weighing 750–850 kg, so slaughtering them without stanning is dangerous and the only options are to buy very expensive equipment to turn the cattle or to perform stunning. This is a matter that needs to be re-examined by ulama.

### 5.1.3 Intermediate Ingredients

In Japan, intermediate ingredients are often used to save labor costs. Currently, it is very difficult to produce and provide Halal products in Japan due to the fact that they have to follow the rules at the production site of intermediate ingredients, such as that they must be produced in a dedicated factory, or that facilities for non-Halal use cannot be used for Halal use even if they are cleaned. In Japan, where the Muslim population is around 0.16%, preparing a dedicated Halal facility is too costly and difficult to manage. This makes the production of Halal products impossible in most food production sites in Japan. Intermediate ingredient factories and food production companies that had built Halal-only facilities before Corona were also forced to convert their Halal facilities to non-Halal facilities due to the sharp decline in demand in Corona.

If intermediate foodstuffs are not recognized as 'halal', automatically it becomes difficult for downstream restaurants to offer Halal services. And that means, after all, that Muslims are told that what they are eating is not Halal in a situation where they have to live off food produced in their production facilities in a country where they are an ethnic minority. This means that Muslims have to live with a sense of guilt and unhappiness. That is the reason why Islamic scholars should consider standards appropriate to the global age.

Some imams from the Middle East and Islamic jurists from India living in Japan, who I met, believe, on the basis of hadith ( Sahih Al-Bukhari:5496), that a clean wash is sufficient. HAS 23102, which states that as long as it is properly cleaned (even air if it is difficult to clean with water), it is allowed to be used to produce and serve Halal products. On the other hand, it is said that the Malaysian MS1500 standards used to have a similar section, but the current MS 1500 no longer has such a section[11].

Halal products are also said to be aimed at the SDGs, but if facilities and tools cannot be used even if they are cleaned in the first place, then recycled products cannot be used either. It must be said that such standards are also contrary to the direction of the UN's SDGs.

#### 5.1.4 Halal Transportation

Requiring Halal certification even for means of transport is causing tragedy in Muslim minority countries. In some cases, even if Halal certification is obtained for a product at great expense and effort, it is not permitted to display the Halal certification due to the lack of availability of dedicated Halal trucks. An interview with a slaughterhouse operator revealed that only a few per cent of meat of Halal slaughtered there was used to be shipped as Halal meat[12]. More than 90% of Halal slaughtered meat had been sold as non-Halal beef, partly because foreign importers only buy premium parts, and partly because they cannot secure dedicated Halal transport. Slaughterhouses have to bear the costs of inviting auditors from several overseas certification bodies to conduct audits, and pay several million yen a year to Halal certification bodies in Japan. Of course, there is some demand for Halal meat in Japan, but the price of Halal Wagyu beef is 1.5 times higher than that of non-Halal beef because the cost of obtaining Halal certification is passed on to the few per cent of meat that is eventually sold as Halal meat. And restaurants that want to offer Halal menus cannot offer them as ‘Halal menus’ unless they use such expensive meat.

In addition, sugar made from beet in Hokkaido which obtained Halal certification since 2018, but cannot use Halal logo, on the grounds that they were informed by Halal certification body that it would be difficult to operate the mark logo without a Halal-certified warehouse and transportation company, especially they were informed that in Japan it is difficult to control transportation[13]. This is because it is difficult to manage the sorting of Halal and non-Halal products in Japan, as logistics in Japan is often in the form of mixed shipments. Then these Halal sugars are sold without the Halal logo in shops, so no one knows that it is Halal certified sugar. And in order to obtain the same sugar as a “Halal certified sugar”, it has to be purchased via a specialized Halal wholesaler, so the restaurants or other premises have to pay special cost for halal transportation. And all the costs have to be borne by the consumers or restaurants.

There are also Halal seasonings such as soy sauce and vinegar, but these are not available in ordinary supermarkets. These products are also available on Amazon and other retailers, but they are very difficult for restaurants to use because of the high price due to the Halal certification fee being passed on and also shipping costs.

Never the less, these products also have to be delivered by regular courier services to reach the end consumer. In other words, unless it is an Olympic athletes’ village, Halal transport standards such as those of JAKIM cannot be met in Japan, which is only a hindrance to the spread of Halal services. If such strict transport standards are imposed at each stage of the process, the supply of Halal products naturally became very narrowed, and making it difficult to provide services for Muslims. In other word, it is very obvious that in Muslim minority countries, overly strict Halal standards are strangling Muslims.

#### 5.1.5 Point-Of-Sale Displays

How much help it would be for Muslims if Halal bento boxes were sold in Japanese supermarkets and convenience stores. Unfortunately, Japanese supermarkets and convenience stores believe that it is impossible to sell Halal bento as they suppose that they

have to build halal dedicated factories to produce Halal bento[14]. This is because there is a discourse that has been spread by Halal researchers and Halal consultants that if the JAKIM standards are not applied, it cannot be said to be Halal. Halal consultants and researchers are spreading the discourse that if the JAKIM standards are not applied, it cannot be considered Halal. One convenience store outlet in Tokyo once sold Halal lunchboxes, but these were manufactured and delivered by a Halal in-flight catering company in a dedicated Halal factory, so a similar service cannot be offered nationwide.

### 5.1.6 Usage of Facilities in Restaurants

With regard to restaurants, it is impossible to separate the kitchen into halal and non-halal spaces, as the kitchens in normal Japanese restaurants are too small. Many universities canteen in Japan where they have Muslim students began to offer Halal menus, but the canteen managers regard it is not 100% halal, because they cannot separate cooking spaces, utensils and even dishwashers [15]. So many canteens can only serve boil-in-bag (foods) because they afraid not halal if they use same kitchen, and call the menu as “halal recommended menu” because the transportation is not halal dedicated.

This is because building a dedicated Halal line for a small number of Muslims would be too costly and unprofitable. If this is not recognized as Halal, Muslim students will soon find themselves without food to eat except “non-Halal” food.

## 5.2 Misconceptions About Traditional Fermented Seasonings Containing Alcohol

Misunderstandings about traditional fermented seasonings containing alcohol have also hindered the spread of Halal services in Japan. In Japan, there are many alcohol-containing traditional fermented seasonings such as soy sauce, miso, vinegar, mirin and sake, which are indispensable seasonings for Japanese cuisine. This makes it very difficult to offer Halal Japanese cuisine, as all alcohol contained in these condiments is mistakenly considered to be Haram.

### 5.3 Soy Sauce

Japanese soy sauce manufacturers have obtained Halal certification in order to export their soy sauce to Middle East, but in order to produce Halal soy sauce, the alcohol content, which is normally 2–4%, must be evaporated to less than 0.5% and synthetic preservatives must be added instead of alcohol. Even without doing so, soy sauce, miso and mirin are not consumed as alcoholic beverages and should therefore be recognized as halal if the fatwas of MUI and JAKIM that allow *tape* that containing 5% alcohol as halal are applied. Incidentally, Halal certification bodies in Japan allow soy sauce without Halal certification to be used as Halal, as long as no added alcohol is used. Not only that, because the MUI Fatwa in 2018[16] also allows the use of additive alcohol in fermented foods, so if the MUI Fatwa criteria are applied, soy sauce with added alcohol can also be considered as Halal.

### 5.3.1 Mirin & Sake

Mirin has also been regarded as haram, but the reality is that mirin is used exclusively as a seasoning and not consumed as an alcoholic beverage. Mirin has a high alcohol content of 14%, but when used for cooking, 1–2 tbsp of mirin is used in a pan and is supposed to be heated, so that the resulting dish is safe for pregnant women and small children. Therefore there is enough possibility mirin could be recognized as a Halal seasonings.

Sake is also exclusively known as a alcohol beverage, or khamr, but the data show that for many Japanese people sake is actually used far more frequently as a seasoning than for drinking. 70% of those in their 20s and 30s (young adults) and 74% of women of all ages have not drunk sake within the past year. The survey also found that more than 40% of Japanese men in their 20s and 30s and women in all age said they had never drunk sake before. On the other hand, sake is an indispensable seasoning in Japanese cooking.

When searching for cooking recipes, the total number of hits for sake and mirin is greater than that for dishes using salt. In other words, these seasonings are like garlic and chilli in Indonesian cooking and are inseparable from Japanese cooking. Incidentally, sake manufacturers do not limit their production to cooking or beverage use. In other words, we can consider the nature of sake is neutral just as ethanol industry.

### 5.3.2 Vinegar

With regard to vinegar, the Japanese Halal certification body allows the use of vinegar made from brewing ethanol as Halal, but Halal consultants instruct restaurants to use Halal-certified products, and it is increasing the cost of Halal services and making it more difficult for Halal services to spread. In part, this is because Muslim consumers have such an understanding. Regarding alcohol as a raw material for vinegar, a fatwa has been issued by the MUI since 2003 that states that vinegar even made from khamr is also halal, and similar statements can be found in IFANCA's books, so essentially any vinegar, regardless of its raw material, should be considered halal, if we follow MUI and IFANCA standards, and maybe many other international Halal standards.

### 5.3.3 Criteria on Alcohol

Many Muslim consumers are unaware of the Halal certification bodies' standards on alcohol and consider all alcohol to be haram. Some countries, such as Brunei, consider all use of ethanol for brewing to be haram. A book has also been published explaining such understanding about alcohol. This book, published by a group of scientists from Osaka University, which has an MOU with the Brunei Government in the field of Halal research, provides misleading information as if this particular view of alcohol is the only correct view in the world. Books published by major Halal consultancies also state that baking powder should be used because the yeast in bread produces alcohol, and that mayonnaise and ketchup, which also use brewing alcohol, so should be avoided because they are not considered Halal.

The proliferation of this kind of misinformation has made Halal service very difficult in Japan. These factors have caused confusion in the Japanese service industry. Consumers also should realize that if they are consuming products manufactured according



to MUI or JAKIM alcohol standards, they are already accepting those alcohol standards and it is nonsense to make such alcohol standards an issue. And Brunei also imports Halal products from Indonesia and other countries, and its people are consuming such products made with brewing ethanol, which means that there is a discrepancy between what is said and the reality.

#### **5.4 Expensive Halal Certification Costs**

There is also the issue of the high cost of Halal certification. Normally, it is said that a restaurant would pay around 500,000 yen to a consultant and 300,000–500,000 yen to a certification body in order to obtain Halal certification. As Japan is a Muslim-minority country and the principle of separation of church and state, the government rarely provides subsidies for Halal certification. Some local authorities may subsidize part of the certification fee to attract Muslim tourists, but this is not common. As a result, only a few companies are willing to pay expensive Halal certification fees to start Halal services, and many companies that had obtained Halal certification have stopped continuing their certification due to Corona.

## **6 Reasons for the Absence of a Unified Standard that Fits Japan's Current Situation**

The absence of Japanese own standards has hindered the spread of Halal services in Japan. And there are several reasons for the absence of Japan Halal Standard. Firstly, the principle of separation of church and state in Japan means that the Government does not encourage the development of Halal standards.

Secondly, many Japanese Muslims are opposed to Halal certification because they have seen the negative effects of the Halal certification system. Because most Japanese Muslims can basically read the Japanese labels on food packaging, and many believe that labels on food ingredients are enough for them.

In 2015–2016, several Islamic scholars and others opposed to Halal certification and representatives of masjids in Sapporo, Tokyo, Chiba, Nagoya, Fukuoka and other cities organized a national conference and also adopted a statement opposing the Halal certification system. Unfortunately, this activity came to an end when the organizer, Professor Atsushi Okuda, an Islamic scholar, retired from the university for personal reasons. To date, this activity has had a significant impact on the lack of co-operation from masjid officials in the movement to unify Halal standards for Japanese domestic services.

A third reason is the coexistence of diverse Halal standards from abroad. The diversity of Halal certification standards from foreign countries has been brought directly into Japan. As a result, it is as difficult to unify Halal certification standards in Japan as it is to unify Halal certification standards at the global level.

Halal principles differ slightly from one certification body to another, due to the different standards of the ulama of each certification body's country of origin and of the overseas certification bodies with which they have MOUs. Also, in some regional masjids, such as Fukuoka Masjid, Beppu Masjid and Kagoshima Masjid, the imams of

the masjid provide free or very low-cost Halal certification to halal menu in ordinary restaurants for the sake of local Muslim community. But because the standards applied there, although based on basic Islamic teachings, can be seen more relaxed than the JAKIM standards, such as allowing restaurants serve pork menus besides offer Halal menus. Therefore such a manner is considered by Halal researchers and Halal consultants to be not 100% Halal and the restaurants rarely dare to serve in such way. Thus it is this mindset of JAKIM supremacy that is hindering the spread of halal services in Japan.

## **7 Perplexity and Distress for Companies and Loss for Halal Consumers**

As a result of the absence of unified Halal standards for the domestic market in Japan, companies cannot try to begin halal service because they are unsure how to provide Halal products and services. It is impractical to directly apply standards such as those in Malaysia when providing Halal services in Japan. On the other hand, local Halal standards are deemed insecure and inapplicable because researchers and Halal consultants are spreading discourses as if they are unreliable standards, and also because of some oversea Muslim consumers behavior.

This is where Halal consultants come in, but Halal consultancy fees are not cheap. Halal consultants for restaurants are divided into those who work with certification bodies and lone wolf Halal consultants. And the latter type of Halal consultants encourages restaurants to use Halal-certified seasonings and guide the restaurants to use term 'Muslim-friendly menus'. In some cases, apart from consultancy fees, they also encourage restaurants to advertise on halal-inspired websites and charge a fairly high monthly advertising fee.

The end result is a structure that generally incurs high costs regardless of whether or not Halal certification is obtained. And those costs are passed on to the menu price. The provision of Halal services increases the business risk for restaurants, and is also a major loss for Halal consumers, who have to pay essentially unnecessary costs.

## **8 The Need for Japanese Standards and Approval by Foreign Certification Bodies**

As mentioned above, Japan does not have clear Halal standards for the domestic service, and the application of strict standards and systems such as JAKIM's standards has caused a number of problems in the field of Halal services in Japan. We have already discussed the confusion of Halal stakeholders and the loss of Halal consumers. Japan now needs an applicable Halal standard that is appropriate to the Japanese culture and social context. The standards need to be implementable at all stages of the Halal supply chain, from upstream to downstream, without undue burden.

Islamic doctrine, which should be valid in all times and regions, should have solutions to the problems occurring in Muslim minority countries. A situation similar to that in Japan is probably occurring in many Muslim minority countries.

Today, Muslims do not only live in Muslim countries, but also all over the world, including Muslim minority countries, and frequently travel back and forth between

countries for work, study, tourism, etc. Ninety-five per cent of Muslims living in Japan have foreign roots, and more than 30 per cent are Indonesian.

Now that Muslims around the world have become more sensitive toward Halal, there is a need to reconsider Halal standards on a global level. In today's globalized world, setting strict Halal standards that can be implemented only in Muslim majority countries and enforcing them in Muslim minority countries will hinder the spread of Halal services in Muslim minority countries. And that directly lead to a decrease in the well-being of the Muslims living there.

It is important that the responsible authorities in the Muslim majority countries now recognize that it is Halal as long as it conforms to the basic standards derived from the Qur'an and Hadiths. Unless the responsible authorities in Muslim majority countries recognize officially that Muslim minority countries need their own standards, and such countries own Halal standards are also credible Halal standards based on Islamic doctrine, consumers will regard the standards of Muslim minority countries as 'dubious' and 'unreliable' standards. Major companies such as nationwide supermarkets and convenience stores cannot use 'dubious' Halal standards because of the business risks involved. The problems currently occurring in Muslim minority countries have been created by the strict Halal standards and systems from some Muslim majority countries and cannot be solved without the cooperation of such Muslim majority countries.

## 9 Conclusion

Now that the negative effects of too strict Halal standards in Muslim majority countries have become evident in Muslim minority countries, it is time for Muslims to return to the original teachings of Islam based on the Qur'an and Hadith and consider Halal standards appropriate for the global era.

In the age of globalization, there is now a noticeable Malaysian market-oriented economic drive to maintain its comparative advantage in the halal market by setting stricter halal standards, and this situation is clearly making Muslims in Muslim minority countries unhappy. Originally, Halal was taught to Muslims to enable them to lead healthy and happy lives.

If Muslims cannot return to follow the basic original teaching in terms of halal, in the near future Muslims in Muslim minority countries would find themselves isolated, because they are unable to eat together with non-Muslims in Muslim-minority countries. In European countries, Islamophobia has become more serious in recent years. One reason for the isolation and social fragmentation of Muslims from host societies in European countries may be seen as the result of insufficient opportunities to eat together. Lack of interaction fosters misunderstanding and prejudice. In Japan, a situation that did not exist 20 years ago has emerged where Muslims cannot casually invite their Muslim friends for a meal, or Muslims decline invitations because they may not have anything to eat or afraid to eat where served pork menu and alcohol beverages. If this situation continues, Islamophobia like that in Europe may be born in Japan. We must absolutely avoid that. Now is the time to urgently establish a social infrastructure that enables Muslims and non-Muslims to deepen their understanding of each other's culture while eating together, in order to build a peaceful and sustainable society.

The Halal certification system has so far, the Halal certification system has played the role of connecting Muslim countries. Going forward, the Halal standards must be one that also achieves the well-being of the Muslims in Muslim minority countries. The method of creating business opportunities by making Halal standards as advanced and difficult to implement as possible to give a comparative advantage to exported products under the worship of science and technology can only be achieved at the expense of the well-being of our brothers and sisters in Muslim minority countries. The teachings of Allah should not be used to force Muslims living in Muslim minority countries who cannot meet such high levels of Halal standards to live a life of inconvenience while making them feel guilty. I believe that the world will be a more peaceful and sustainable place when the standards of the world are adjusted to the standards of Muslim minority countries.

## References

1. Mariko Arata(2020) 「食のハラールとムスリム対応認証制度」 (Halal and Various Certification System for Muslim Food) in 『日本調理科学会誌』 (J Cookery Sci.Jpn.)Vol.53, No.6, pp.415–422.
2. Ryoichi Namikawa(2019) 『ハラール製品—対応マニュアル 商品企画から認証マーク、製造、管理、販売まで』 (Halal products - a manual for compliance From product planning to certification mark, production, management and sales ),蒼天社出版(Soutensya syuppan)
3. Weekly Toyo Keizai e-Business News(週刊東洋経済eビジネス新書) (2015), No.92 「そのハラール大丈夫?」 (No. 92, “Is that Halal safe?”) p.4.
4. Some halal certification bodies began before that. For example Japan Muslim Association has begun to certify halal products with cooperation of Takusyoku University since 2004. And Japan Islamic Trust (Otsuka Masjid, Tokyo) also began since 1997.
5. Seven organizations have MOUs with JAKIM, three with M U I , one with GCC and two with U A E (as at 30 August 2020) according to Mariko Arata (2020) op.sit., p.420.
6. Ryoichi Namikawa (2019), op.sit., pp.270–271
7. Mariko Arata(2018) 『食のハラール入門 今日からできるムスリム対応』 (An Introduction to Halal in Food: A Muslim-friendly Guide You Can Start Today), 講談社(Kodansya).
8. Based on online author’s interview with several companies that producing powderd milk in September 2022.
9. Based on interviews with slaughterhouses’ representative via email and phone, on 22 June, 2022.
10. Answers from a mufti living in Canada 22 Oct. 2020. (Responding the author’s Questions supported by Dr. Salimur Rahman Khan)
11. Jais, Ahmad (2019)”THE MS1500:2019 HALAL FOOD -GENERAL REQUIREMENTS (3 rd REVISION): WHAT’S NEW, WHAT’S OLD, WHAT’S NEXT? “2019/04/19 [https://www.researchgate.net/publication/332523066\\_THE\\_MS15002019\\_HALAL\\_FOOD\\_GENERAL\\_REQUIREMENTS\\_3\\_rd\\_REVISION\\_WHAT’S\\_NEW\\_WHAT’S\\_OLD\\_WHAT’S\\_NEXT/citation/download](https://www.researchgate.net/publication/332523066_THE_MS15002019_HALAL_FOOD_GENERAL_REQUIREMENTS_3_rd_REVISION_WHAT’S_NEW_WHAT’S_OLD_WHAT’S_NEXT/citation/download) (Last viewed 2nd July 2021)
12. Online interview with a representative from one of the Japanese slaughterhouse operators on 8 June, 2022.
13. Interview with Halal representative of a sugar company in Hokkaido Japan, via phone and e-mail, 26 November 2021.
14. Based on information obtained via online interview with one of the leading nationwide supermarket on 12 August 2021, and also online interview with one of the leading nationwide

- convenience stores' head office manager and its collaborated bento factory's managers on 15 September 2021 and confirmation via e-mail on 16 September 2021.
15. Japan Poultry Association (一般社団法人 日本食鳥協会) (2020) 『令和元年度 ハラールチキンに関する国内需要調査報告書』 (Report on Domestic Demand Survey on Halal Chicken in Japan) [https://www.j-chicken.jp/wp-content/uploads/2022/02/halal\\_chicken\\_r1.pdf](https://www.j-chicken.jp/wp-content/uploads/2022/02/halal_chicken_r1.pdf)
  16. “Fatwa Majelis Ulama Indonesia Nomor: 10 Tahun 2018 Tentang Produk Makanan dan. Minuman yang Mengandung Alkohol / Etanol.” & e-SMAF e-Sumber Maklumat Fatwa”Alkohol Dalam Makanan, Minuman, Pewangi Dan Ubat-Ubatan” from JAKIM(2011).
  17. The tax rate is set to be low in line with such a reality.The tax per kiloliter is 370,000 yen for whiskey
  18. Tatenokawa Shuzo Corporation (2022) 桶の川酒造株式会社(2022) 「国内の20~30代の約7割が1年以上日本酒に触れてない/全国の男女に聞く「日本酒」の飲用実態調査を実施」 ( ‘Around 70% of Japanese 20–30 year olds in Japan have not touched Japanese sake for more than a year / Survey of Japanese sake drinking conducted, asking men and women across Japan’) PRETIMES, 2022.2.10, <https://prtimes.jp/main/html/rd/p/000000030.000071925.html>(Last viewed 28.9.2022)
  19. Woman excite, E-recipes (Woman excite, E・レシピ) <https://erecipe.woman.excite.co.jp/food/drink/alcohol/519/>(Last viewed 28.9.2022).
  20. Mian N. Riaz, Muhammad & M. Chaudry (2003) , Halal Food Production, CRC Press, 1st edn.
  21. Eiichi Tamiya and Toshio Tomizawa(民谷栄一・富沢 寿勇監修)(2019) 『ハラールサイエンスの展望』 (Perspectives on Halal Science ), CMC Publishing, pp. 151–168.
  22. 第 2 回全国ムスリムミーティング共同声明文(Joint Statement of the Second National Muslim Meeting)19 August, 2016. [https://www.kri.sfc.keio.ac.jp/ja/press\\_file/20160819\\_islamlab.pdf?fbclid=IwAR0LC4IF6RtFVhJKWGszF6KIT1t7EAxA-z\\_XsKiXUjTYzEB2N3Bf9yglzxA](https://www.kri.sfc.keio.ac.jp/ja/press_file/20160819_islamlab.pdf?fbclid=IwAR0LC4IF6RtFVhJKWGszF6KIT1t7EAxA-z_XsKiXUjTYzEB2N3Bf9yglzxA) (last viewed 28.9.2022)

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

