KỶ YẾU

HỘI THẢO KHOA HỌC QUỐC TẾ

"ĐỔI MỚI SÁNG TẠO, HỘI NHẬP VÀ PHÁT TRIỂN BỀN VỮNG (CIISD)"

CHỦ ĐỀ NĂM 2026

"KINH TẾ HALAL: ĐỘNG LỰC CỦA PHÁT TRIỂN BỀN VỮNG"

PROCEEDINGS
INTERNATIONAL CONFERENCE

"INNOVATION, INTEGRATION AND SUSTINABLE DEVELOPMENT (CIISD)"

2026 THEME

"HALAL ECONOMY: DRIVERS OF SUSTAINABLE DEVELOPMENT"

NHÀ XUẤT BẢN KINH TẾ - TÀI CHÍNH

FROM THE "HARMONY-WITH-NATURE" CULINARY PHILOSOPHY TO ECO-HALAL TOURISM IN CON CHIM

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Abstract: *As global Halal tourism moves beyond narrow juridical compliance toward the Tayyiban value system (purity, ethics, and ecological responsibility), the Mekong Delta is also seeking to transform livelihoods in response to climate change. This study examines the potential for integrating Tayyiban values into a non-Islam agricultural tourism model through the "harmony-with-nature" philosophy practiced in Con Chim (Vinh Long). Drawing on Cultural Ecology, Cultural Capital, and the Subject-Space- Time (C-K-T) coordinate system, the paper decodes the mechanism through which local values can be transformed into an advantage in approaching the Muslim tourist market. Using a mixed-methods design (a survey of 200 visitors and fieldwork), the findings indicate that supply-chain transparency, seasonal rhythms, and the hospitable cultural capital of the community function as robust "social guarantees," partially compensating for the absence of institutional certification infrastructure. In comparison with Southeast Asian models, the study proposes a "Pilot - Training - Scaling" roadmap and a strategic framework for a non-institutional Eco-Halal model, thereby opening a pathway for sustainable tourism development in Vinh Long and Vietnam.*

Keywords: *harmony-with-nature cuisine, Tayyiban, Eco-Halal, C-K-T coordinate system, Con Chim.*

TỪ TRIẾT LÝ ẨM THỰC "HÒA HỢP VỚI THIÊN NHIÊN" ĐẾN DU LỊCH SINH THÁI HALAL TẠI CỒN CHIM

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Tóm tắt: *Trong bối cảnh du lịch Halal toàn cầu vượt khỏi giới hạn hợp chuẩn giáo luật thuần túy để vươn tới hệ giá trị Tayyiban (thuần khiết, đạo đức, trách nhiệm sinh thái), Đồng bằng sông Cửu Long cũng đang nỗ lực chuyển đổi sinh kế thích ứng biến đổi khí hậu. Nghiên cứu này khảo sát tiềm năng tích hợp giá trị Tayyiban vào du lịch nông nghiệp phi Islam thông qua triết lý "thuận thiên" tại Cồn Chim (Vĩnh Long). Vận dụng lý thuyết Sinh thái văn hóa, Vốn văn hóa và hệ tọa độ Chủ thể - Không gian - Thời gian (C-K-T), bài viết giải mã cơ chế chuyển hóa giá trị địa phương thành lợi thế tiếp cận thị trường khách Muslim. Bằng phương pháp hỗn hợp (khảo sát 200 du khách và điền dã), kết quả chỉ ra tính minh bạch của chuỗi cung ứng, nhịp điệu mùa vụ và vốn văn hóa hiếu khách là những "bảo chứng xã hội" vững chắc, thay thế hiệu quả rào cản hạ tầng chứng nhận thể chế. Đối chiếu với các mô hình Đông Nam Á, nghiên cứu đề xuất lộ trình "Thí điểm - Tập huấn - Nhân rộng" và khung chiến lược cho mô hình "Eco-Halal phi thể chế", kiến tạo động lực phát triển bền vững cho du lịch Vĩnh Long và Việt Nam.*

Từ khóa: Ẩm thực thuận thiên, Tayyiban, Eco-Halal, hệ tọa độ C-K-T, Cồn Chim.

1. INTRODUCTION

The global Halal economy is experiencing rapid growth, with a projected size of USD 10 trillion by 2028 (DinarStandard, 2023), while Southeast Asia is among its most dynamic consumption hubs. For Vietnam, as outlined in the national Halal development scheme (Prime Minister, 2023), deeper integration into global Halal value chains is not only a strategy for diversifying export markets but also a new driver for economic growth and national competitiveness. At the same time, global tourism is witnessing a profound paradigm shift within the Islamic world: from a sole concern with Halal standards (permissible/lawful) to broader expectations associated with Tayyiban values (clean, safe, ethical, and ecosystem-friendly). This

tendency suggests a new strategic direction for ecological destinations in Vietnam, especially in the Mekong Delta.

An illustrative case is Con Chim (administratively part of Vinh Long Province after recent administrative mergers), a non-Islam farming community that has successfully positioned itself around a "harmony-with-nature" philosophy of living and production. This philosophy follows natural rhythms, minimizes harmful chemical intervention, and maintains a harmonious relationship between people and the environment. From a cross-cultural comparative perspective, the local "harmony-with-nature" philosophy shares striking affinities with the ecological ethics embedded in Tayyiban.

Against that backdrop, this paper places the ecological culture of "harmony-with-nature" in Con Chim into direct dialogue with the requirements of the contemporary Muslim-friendly/Eco-Halal tourism market. Through the Subject–Space–Time (C-K-T) framework, the article does not seek to prove that Con Chim already satisfies Halal standards in the institutional sense; rather, it aims to identify a structure of compatibility between local culture and Islamic consumption ethics. On that basis, the study proposes an exploratory approach for recognizing the potential to develop Eco-Halal-oriented tourism in Vinh Long and to contribute to Vietnam's broader Halal integration agenda.

2. LITERATURE REVIEW, THEORETICAL FRAMEWORK, AND RESEARCH METHODS

2.1. Literature review and research gap

In recent years, research on community-based tourism associated with agriculture and ecology in the Mekong Delta has attracted considerable scholarly attention. Internationally, Nguyen and Cheung (2023) view community-based agritourism as an instrument for strengthening rural resilience amid environmental and economic volatility. From this perspective, tourism is not merely a service activity but also a mechanism for reorganizing local resources, linking communities with ecological space, and generating added value for rural livelihoods. In a more specific case, Ta Duy Linh (2022) portrays the "harmony-with-nature tourism" model in Con Chim as a form of development grounded in living in harmony with nature, where the local community plays a central role in sustaining both the environment and destination identity. Building on this approach, Ho Diem Phuong and Kien Duong Mong Huy (2025), as well as Kien, Ho, and Nguyen (2026), further emphasize that the combination of natural ecology and community cultural capital has enabled the islets of Vinh Long to form distinctive tourism product chains with potential for sustainable development.

Another line of scholarship on Halal tourism in Vietnam has also developed relatively quickly. Nguyen Danh Cuong (2022) identifies the fundamental characteristics of Halal tourism and suggests several policy directions for Vietnam in the context of integration into the Muslim travel market. More recently, Dinh Cong Hoang, Pham Thi Kim Hue, and Nguyen Danh Cuong (2025) approach the issue at the macro level, emphasizing the roles of policy, institutions, and destination positioning in the development of Halal tourism in Vietnam. At the service level, Dao Minh Ngoc and Bui Thi Hong Viet (2025) analyze Muslim tourists' intentions to choose Halal restaurants in Hanoi, while Trinh Thanh Thuy (2025) focuses on Muslim tourists' accommodation consumption behavior in Vietnam. From a more specialized perspective, Tran Thi Ngoc Lan (2025) examines Halal culinary tourism as a field that offers significant opportunities while also posing substantial challenges for Vietnam in its effort to expand international markets.

The coexistence of these two strands of research reveals a clear pattern: on the one hand, scholarship on community-based, agricultural, and ecological tourism in the Mekong Delta; on the other, research on Halal tourism largely focused on macro policy, accommodation, restaurants, and consumption behavior in urban settings or destinations with relatively complete service infrastructure. Yet there remains a lack of empirical studies on the possibility of integrating Halal-oriented service requirements into a non-Islam rural farming community, where local cultural structure, ecological space, and everyday practices play a decisive role. In other words, the key research gap lies in the limited number of studies that analyze the meeting point between local eco-cultural values and the ethical standards of Halal tourism from a Cultural Studies perspective. This article seeks to help fill that gap through the case of Con Chim.

2.2. Theoretical framework

2.2.1. Cultural Ecology, Cultural Capital, and the C-K-T coordinate system

The paper employs Julian Steward's (1955) Cultural Ecology theory to view Con Chim's culinary culture as the outcome of a process of community adaptation to the specific ecological conditions of the transitional Mekong Delta environment. From this perspective, dishes, ingredients, cooking methods, and consumption habits do not exist independently of nature; rather, they emerge within a close relationship with the local ecosystem. The "harmony-with-nature" philosophy in Con Chim can therefore be understood as an eco-cultural principle that guides the community's selection of ingredients, production rhythms, and consumption logic in ways that remain attuned to nature.

To interpret the cultural structure of local cuisine more deeply, the study further applies Tran Ngoc Them's (2001) Subject–Space–Time (C-K-T) coordinate system. Within this framework, Space (K) determines environmental conditions, sources of ingredients, and the ecological characteristics of dishes; Time (T) shapes seasonal rhythms, harvesting moments, and the cyclical character of culinary practices; and Subject (C) is where local knowledge, culinary skills, behavioral codes, and the capacity to convey cultural meaning converge. This framework enables the study to read cuisine not only as a material product but also as a dynamic cultural structure jointly constituted by environment, seasonal memory, and community agency.

The study also incorporates Bourdieu's (1986) concept of Cultural Capital to explain why Con Chim cuisine is compelling not only because of its dishes but also because of how those dishes are organized, narrated, and shared with visitors. In the context of community-based tourism, cultural capital includes not only intergenerational local knowledge, but also forms of conduct, hospitality, communication skills, and storytelling capacity. In the context of Halal tourism, this layer of cultural capital is particularly important because, in destinations that do not yet possess a comprehensive certification system, visitors' trust is built not only through institutional procedures but also through transparency, sincerity, and the communicative capacity of the host community.

2.2.2. Halal tourism, Muslim-friendly tourism, and the Tayyiban value system: the basis for the analytical framework

In recent scholarship, Halal tourism is no longer understood merely as compliance with prohibitions in consumption; it is increasingly associated with broader concerns about cleanliness, safety, ethics, and responsibility toward the environment. However, a relative distinction should be made between Halal tourism and Muslim-friendly tourism: while Halal

tourism often implies a stricter degree of adherence to Islamic principles and may be associated with standardization or certification, Muslim-friendly tourism emphasizes the adaptive capacity of destinations to meet at least some of the basic needs of Muslim visitors. Within this trajectory, Tayyiban may be regarded as an expanded layer of ethical-ecological values in consumption, encompassing purity, safety, procedural transparency, and the minimization of environmental harm. From this perspective, the "harmony-with-nature" philosophy in Con Chim cannot be equated with Halal standards in the institutional sense, yet it demonstrates noteworthy points of convergence with a mode of clean, responsible, and nature-respecting consumption. Accordingly, Con Chim is treated in this study as a case possessing the foundational conditions for development in a Muslim-friendly direction, rather than as a fully developed Halal tourism destination. This distinction lays the groundwork for the proposed "non-institutional Eco-Halal" approach discussed later in the paper.

2.3. Research methods

The study employs a mixed-methods design to combine quantitative and qualitative data in identifying the adaptive capacity of the "harmony-with-nature" culinary culture toward a Muslim-friendly/Eco-Halal orientation in Con Chim.

For the quantitative component, the study uses approximately 200 survey questionnaires collected from visitors who directly experienced cuisine in Con Chim. The sample was selected through conditional convenience sampling. The questionnaire consists of two groups of variables: the first covers sample characteristics and travel behavior, while the second uses five-point Likert-scale items to evaluate key dimensions of the culinary experience, including local taste, traditional cooking techniques, on-site ingredients, dining space, the role of the host, storytelling capacity, seasonality, and the degree to which meals are adjusted for visitors. The data were processed using descriptive statistics to identify levels of agreement and mean scores for each criterion.

For the qualitative component, the study conducted fieldwork, participant observation, and in-depth interviews with several households engaged in community-based tourism and other relevant local actors. The qualitative data were analyzed according to thematic groups associated with the Subject–Space–Time (C-K-T) framework, thereby supporting a deeper interpretation of the survey results.

It should be noted that the survey sample in this study consists of general visitors to a non-Islam destination and does not yet include a sufficiently large sample of actual Muslim visitors. Therefore, the findings are not intended to verify Halal compliance from the perspective of Muslim consumers; rather, they primarily identify the foundational conditions that may enable Con Chim to develop in a Muslim-friendly/Eco-Halal direction.

3. RESULTS AND DISCUSSION

3.1. The meeting point between "harmony-with-nature" and Tayyiban through the C-K-T lens

3.1.1. Survey results on the culinary values of Con Chim

To identify the initial level of compatibility between Con Chim's culinary culture and the Tayyiban value system, the study surveyed visitors on the main characteristics of the local culinary experience. The results are presented in Table 1.

Table 1. Tourist Survey Results on the Socio-Ecological Values of the Culinary Experience in Con Chim (N = 200)

Coordinate	Evaluation criterion (5-point Likert scale)	Mean	Agree & strongly agree (%)	Interpretation from survey data
Space (K)	The ingredients used in meals were introduced or observed as predominantly local products	4.49	92.5	Indicates an advantage in locality, cleanliness, and the potential for transparent ingredient sourcing
Space (K)	The dining space, presentation, and service create a sense of connection with local everyday life	4.54	94.0	Suggests a close, authentic, and low-performance type of experience compatible with responsible consumption
Time (T)	The culinary experience helped me recognize the link between dishes and seasonal cycles or water conditions	4.35	88.0	Reflects the ecological rhythm and harmony-with-nature logic of the destination
Subject (C)	The way dishes are prepared reflects local traditional cooking techniques and experience	4.43	91.5	Shows that indigenous knowledge and traditional cooking skills remain clearly present in the experience
Subject (C)	The host's role and behavior are an important part of the culinary experience	4.60	94.5	Confirms hospitality as a prominent component of the culinary experience in Con Chim
Subject (C)	Stories and explanations related to the dishes help me understand local culture and life more deeply	4.36	90.5	Shows that storytelling plays an important role in deepening cultural interpretation
Subject (C)	I recognize that meals served to visitors have been adjusted to some extent compared with the everyday meals of local residents	4.34	85.5	Suggests an initial degree of community flexibility in adapting the culinary experience for visitors
Composite (C-K-T)	The taste of dishes in Con Chim expresses the distinctive character of local cuisine	4.44	92.0	Affirms the overall attractiveness of the culinary experience as a synthesis of environment, seasonality, and cultural agency

Source: Survey data processed by the author, April 2026.

The survey results show that all criteria received high mean scores, ranging from 4.34 to 4.60, indicating generally positive visitor evaluations of the culinary experience in Con Chim. The most prominent elements belong to the Subject (C) and Space (K) dimensions, especially the host's role (4.60), the dining space linked to local everyday life (4.54), and on-site ingredients (4.49). By contrast, the Time (T) dimension received a relatively lower, though still high, score, suggesting that visitors nevertheless clearly recognized the relationship between cuisine and seasonal and water conditions. Overall, these findings show that the attractiveness of Con Chim cuisine lies not only in the dishes themselves but also in the authenticity of the living environment, the hospitable cultural capital of the community, and the local ecological rhythm. This provides a basis for identifying the foundational conditions that may support future development in a Muslim-friendly/Eco-Halal direction, even though Con Chim cannot yet be equated with Halal in the institutional sense.

3.1.2. Compatibility through the Space (K) and Time (T) lenses

From the Space (K) dimension, Con Chim cuisine is formed on the basis of an agricultural-riverine ecosystem in which the main ingredients consist of natural aquatic products, ecological vegetables, and local produce tied to on-site growth cycles. It is precisely this locality, transparency of origin, and relatively limited use of chemicals in production that gives meals in Con Chim their distinctive value. Conceptually, these features are strongly resonant with the spirit of Tayyiban, which emphasizes clean, safe, and responsible food. In other words, the "harmony-with-nature" philosophy in Con Chim is not automatically equivalent to Halal in the

sense of certification, yet it demonstrates a notable degree of compatibility with the ethical and ecological values highlighted by Tayyiban.

From the Time (T) dimension, the survey results show that most visitors recognized the relationship between dishes and natural seasonality. This means that Con Chim cuisine does not operate according to a de-seasonalized industrial logic; instead, it retains a rhythm tied to water levels, harvesting moments, and local ecological conditions. From a Cultural Studies perspective, this is important because seasonality not only reflects dependence on nature but also expresses a principle of restraint and respect for ecological rules. When situated within the Tayyiban framework, this may be understood as a form of ethical consumption that avoids resource overexploitation and reduces the separation between products and the environments that produce them.

3.1.3. The Subject (C) lens: mobilizing cultural capital to build trust

If Space and Time constitute the ecological foundation of compatibility, Subject (C) determines the possibility of transforming that foundation into a tourism experience that Muslim visitors may find acceptable. The survey shows that the highest-scoring criterion is the role and conduct of the host, while storytelling about food also received a high level of agreement. This indicates that visitors value not only the dishes themselves, but also the sincerity, communication style, and the community's ability to explain ingredient origins and preparation processes.

From the perspective of cultural capital, this is especially important. In destinations that do not yet possess comprehensive certification systems or specialized infrastructure, visitor trust cannot rely solely on labels or institutional signs; it is also formed through direct interaction with local people. Sincerity in explaining dishes, transparency about ingredients, and respectful communication can generate an initial form of interpersonal trust. Of course, this form of trust does not replace official Halal certification, but it is a crucial social condition for opening the way to experimental Muslim-friendly services in a non-Islam agricultural community such as Con Chim.

3.1.4. Overall matching matrix between "harmony-with-nature" and Muslim-friendly/Eco-Halal services

Based on the survey data and the C-K-T analysis, the study constructs a matching matrix to identify the main points of compatibility between the eco-cultural characteristics of "harmony-with-nature" in Con Chim and several basic requirements of the Muslim-friendly tourism model. The results are presented in Table 2.

Table 2. Matching matrix between the "harmony-with-nature" features of Con Chim and Muslim-friendly/Eco-Halal service requirements

"Harmony-with-nature" feature in Con Chim	Survey basis (N = 200)	Corresponding Muslim-friendly/Eco-Halal requirement	Initial level of compatibility	Additional conditions needed
Local ingredients with relatively transparent origins	On-site ingredients: 4.49; 92.5% agree/strongly agree	Clean and transparent food, reducing doubts about components	High	Separate utensils, clarify dish ingredients, and reduce the risk of cross-contamination
Dining spaces linked to local life and low in performative staging	Dining space: 4.54; 94.0%	A close and authentic experiential environment compatible with responsible consumption	High	Improve sanitation, signage, and the arrangement of stopping points and functional zones
Dishes associated	Link to	Nature-oriented	Medium to	Design seasonal menus,

with seasonality and water conditions	seasonality and water conditions: 4.35; 88.0%	consumption, flexible itineraries, and sensitivity to time-related factors	high	adjust itineraries flexibly, and consider prayer-related time needs
Traditional cooking techniques and the prominent role of hosts	Cooking techniques: 4.43; 91.5%; Host role: 4.60; 94.5%	Transparent preparation processes, friendly communication, and initial trust-building	High	Provide intercultural communication training and explain kitchen processes and food preparation more clearly
Storytelling capacity and adjustments of meals for visitors	Storytelling: 4.36; 90.5%; Meal adjustment: 4.34; 85.5%	Improved interpretation of dishes and initial adaptation to the special needs of visitors	Medium to high	Strengthen dish interpretation, prepare more flexible menus, and add foreign-language and presentation skills

Source: Compiled by the author, 2026.

The data show that Con Chim's potential to develop in a Muslim-friendly/Eco-Halal direction does not lie in the "Halalization" of the entire community's way of life, but rather in its ability to build on existing points of compatibility within the "harmony-with-nature" model, such as local ingredients, authentic living space, seasonal rhythms, and a hospitable cultural ethos. However, this compatibility remains only at an initial stage and still requires additional conditions, including separate utensils, enhanced storytelling, intercultural communication training, and more flexible service organization. In the context of Con Chim as a non-Islam community, this approach is more appropriate as a process of partial adaptation than as the mechanical imposition of an institutional Halal model from outside.

3.2. Lessons from Southeast Asia and an implementation roadmap for the Eco-Halal model

3.2.1. Comparing Southeast Asian experiences through the C-K-T and Cultural Ecology lenses

Integrating Muslim-friendly tourism requirements into a local community is not a process of forced transplantation; it requires deep eco-cultural articulation. Through Tran Ngoc Them's Subject–Space–Time (C-K-T) framework, experiences from Malaysia and Indonesia show different ways of protecting local identity while receiving Muslim visitors.

In Malaysia, community tourism models (such as Banghuris Village, Selangor) apply Muslim-friendly standards through interventions primarily at the Space (K) dimension. The community does not change village structure or farming methods, but instead establishes micro-spatial boundaries: clearly separating kitchen areas, using dedicated cooking utensils, and arranging separate prayer spaces to avoid cultural conflict (Pusiran & Xiao, 2013). At the Subject (C) dimension, farmers perform a dual role: they maintain local ways of life while also being trained to recognize Halal/Haram boundaries and respond appropriately (Battour & Ismail, 2016).

By contrast, in the ecotourism village of Bilebante (Lombok, Indonesia), Halal tourism has developed on the basis of religious homogeneity. There, the natural eco-cultural setting is fully compatible with Halal values. Space (K) consists of organic herbal gardens; Time (T) operates according to both natural rhythms and the five daily prayer times of Subject (C) (Harnika & Gunada, 2024). The traditional hospitality of the Sasak people is itself a practical expression of Tayyiban (goodness and purity).

From a comparative perspective, Con Chim is a non-Islam community and therefore cannot replicate the religious homogeneity found in Lombok, nor should it mechanically intervene by building rigid partitions into domestic space as in some Malaysian examples. Rather, the most

appropriate orientation is to use the "harmony-with-nature" philosophy as an ecological filter. Riverine space, naturally clean ingredients, and a way of life organized around water rhythms (Time) constitute the most favorable conditions for an Eco-Halal direction. Protecting the originality of this eco-cultural structure, rather than commercializing it excessively, is the core condition that could allow Con Chim to welcome Muslim visitors without losing its Southern Vietnamese identity. These comparisons are summarized in Table 3.

Table 3. Comparison of selected Muslim-friendly models through the C-K-T framework and implications for Con Chim

Cultural dimension	Malaysia – Banghuris Homestay, Selangor	Indonesia – Bilebante Ecovillage, Lombok	Implications for Con Chim
Space (K)	Adjustment of homestay spaces and activities according to Muslim-friendly criteria, with emphasis on Halal food, prayer amenities, and suitably organized experiences for Muslim visitors	Tourism space operates within a local Muslim social setting, where Halal food, prayer facilities, and hygiene standards are embedded in service delivery	Make use of open spaces, natural on-site ingredients, and preparation in semi-public areas to avoid deep intervention in traditional kitchen structures
Time (T)	Agricultural rhythms and experiential activities are organized in ways that are sensitive to Muslim visitors' needs	Community rhythms and service practices are tied to the local Islamic social context, facilitating prayer needs and Halal consumption	Organize flexible itineraries in line with seasonality and water rhythms while leaving appropriate time for rest and religious needs
Subject (C)	Host communities maintain local identity while incorporating Muslim-friendly elements into service organization	Sasak identity, hospitality, and an Islamic social foundation facilitate community participation in Halal tourism	Capitalize on authenticity, hospitality, and storytelling about agriculture and cuisine to build initial trust in the spirit of Tayyiban

Source: Analytical synthesis by the author, 2026.

Table 3 shows that Con Chim's strength does not lie in having already satisfied Halal standards in the institutional sense, but in possessing several favorable eco-cultural conditions for future service development in a Muslim-friendly direction. The appropriate approach, therefore, is not the mechanical imposition of an external standard, but the flexible integration of core Muslim-friendly requirements on the basis of the "harmony-with-nature" philosophy and the structure of local communal life.

3.2.2. Community-based implementation roadmap for product formation

Based on the above analyses, the study proposes a three-step roadmap for the community-based and adaptive development of Halal-oriented tourism products in Con Chim. First, in the pilot phase, a number of households willing to participate should be selected to build a small-scale model focused on dishes with clearly ecological ingredients and with minimal elements likely to conflict with the needs of Muslim visitors. Signature dishes such as water-apple mangrove flower salad and sour canh chua made with naturally sourced shrimp and fish may serve as typical trial cases, provided that preparation and cooking processes are more tightly controlled to reduce the risk of cross-contamination.

To ensure scientific rigor and to reduce the risk of cultural disruption when applied in a non-Islam community, the study proposes a readiness-assessment framework for Eco-Halal adaptation. Based on the C-K-T system, this framework functions as a screening tool through which the locality can assess households' capacities before including them in the pilot model.

Table 4. Suggested framework for assessing readiness for Muslim-friendly/Eco-Halal adaptation through the C-K-T lens

Dimension (C-K-T)	Suggested readiness-assessment criteria	Conditions for application and supporting actors	Suggested methods of identification/verification
Space (K)	1. Priority is given to local ingredients with relatively transparent origins and consistency with harmony-with-nature production. 2. The ability to arrange separate preparation areas and utensils when serving Muslim groups or pilot products. 3. A service space that is clean, well ventilated, and suitable for rest and basic visitor needs.	Initially applied at the household or service-point level in the pilot phase. Local authorities support hygiene guidance and basic infrastructure; tourism enterprises support service-process standardization; Halal experts or advisory organizations may participate in later specialist consultation.	Field surveys at households; observation of kitchens and service areas; cross-checking input ingredients; review of the possibility of arranging separate areas for visitors with special requirements.
Time (T)	4. Experiential activities are organized in line with seasonality and water rhythms, ensuring the harmony-with-nature character of the destination. 5. Tour itineraries retain a degree of flexibility, allowing adjustments to visitors' needs for rest, daily routines, and prayer when necessary.	Applied in small and medium-scale tours where itineraries remain adjustable. Tourism enterprises and operators design products, while local authorities help coordinate infrastructure, stopover points, and service linkages.	Analysis of tour itineraries; observation of actual operations; interviews with households, guides, and organizers; comparison between designed itineraries and actual capacity for adjustment.
Subject (C)	6. The community displays hospitality, respect for cultural difference, and the absence of religious prejudice. 7. The community is capable of storytelling about farming, cooking, and harmony-with-nature lifeways to generate trust in the cleanliness, safety, and authenticity of the experience. 8. Participating households show an initial level of commitment to adjusting service space, menus, and preparation processes when hosting visitors with special needs.	Applied when the community has voluntary consensus and willingness to experiment gradually. Local authorities support training; tourism enterprises support intercultural communication skills and market feedback; Halal experts or advisory organizations support specialist orientation if the destination moves into a deeper development phase.	In-depth interviews with host households; observation of host–visitor interaction; analysis of visitor feedback; assessment of households' willingness to participate in training and service adjustment.

Source: Proposed by the author on the basis of the C-K-T framework, survey results, and fieldwork, 2026.

Note: This is an analytical and directional framework, not a Halal standard or certification framework in the institutional sense.

Table 4 shows that Con Chim's readiness for Muslim-friendly/Eco-Halal adaptation should not be understood as an immediate ability to satisfy a complete Halal standard, but first of all as the capacity for partial adjustment on the basis of an existing eco-cultural foundation. The feasibility of this approach depends on three main conditions: the community must maintain the "harmony-with-nature" logic as its identity base; participating households must voluntarily agree to adjust space, menus, and service; and intermediary support must be available from local authorities, tourism enterprises, and Halal experts or advisory organizations in more advanced

phases. Thus, the appropriate implementation path is not the uniform application of a rigid set of standards, but gradual experimentation on a small scale, prioritizing feasible elements such as transparent ingredients, clean service spaces, flexible itineraries, and intercultural communication.

On that basis, the suggested framework may be used as an initial reference tool for the pilot phase in Con Chim, first to establish a relative degree of standardization in ingredients, service spaces, and community communication capacity. In later stages, attention should focus on training in intercultural communication, storytelling, and basic knowledge of Muslim visitors' needs. However, the transparency of ingredients, preparation processes, and community conduct should only be understood as a mechanism for creating initial trust, not as equivalent to Halal certification in the institutional sense. If the pilot proves effective, the locality may gradually expand it through community self-monitoring mechanisms and through linkages with tourism enterprises and Halal experts or advisory bodies in order to refine criteria that are more appropriate to market demands.

Table 5. Suggestions for integrating C-K-T elements into the Muslim-friendly service orientation in Con Chim

C-K-T dimension	Foundation in the Con Chim case	Suggested integration into a Muslim-friendly service orientation
Space (K)	Local ingredients, open spaces, and kitchens/service areas that can be adjusted in part	Prioritize transparent ingredient origins, ensure sanitary service spaces, and arrange service areas and utensils appropriately when receiving visitors with special requirements
Time (T)	Activities linked to seasonality, water rhythms, and local ways of life	Organize flexible itineraries that allow adjustment of breaks, meal times, and prayer-related needs when necessary
Subject (C)	A hospitable community with the ability to tell stories and guide experiences	Strengthen intercultural communication, storytelling, and community capacity for Muslim-friendly service

Source: Proposed by the author on the basis of the C-K-T framework, 2026.

Table 5 indicates that the C-K-T coordinate system is not only an analytical tool for understanding culinary culture in Con Chim; it may also be used as a directional framework for integrating selected requirements of Muslim-friendly services. In this respect, the Space dimension emphasizes ingredients, sanitation, and the organization of service space; the Time dimension suggests the possibility of adjusting itineraries according to seasonal cycles and visitors' daily needs; and the Subject dimension highlights communication capacity, hospitality, and the storytelling ability of the community. Thus, rather than imposing a complete Halal model, Con Chim appears better suited to a gradual adaptation grounded in local eco-cultural values.

3.3. Discussion and the proposed concept of "non-institutional Eco-Halal" from the case of Con Chim

From the survey results, fieldwork, and analysis through the Subject–Space–Time framework, it can be seen that Con Chim cannot yet be considered a Halal destination in the institutional sense; however, it does possess several foundational conditions for development in a Muslim-friendly direction. These conditions include relatively transparent local ingredients, experiential spaces close to nature, a way of life linked to seasonal cycles and water rhythms, and the hospitable cultural capital of the community. Building on discussions of Halal tourism, Muslim-friendly tourism, and Tayyiban, this study proposes the concept of "non-institutional Eco-Halal."

In this study, "non-institutional Eco-Halal" refers to the initial adaptive condition of a non-Islam destination in which eco-cultural values, cleanliness, transparency of ingredient origins, and the community's culture of conduct create a more Muslim-friendly experience, even though the destination does not yet meet Halal standards in the sense of formal certification.

Under this interpretation, "non-institutional Eco-Halal" does not mean the Halalization of the entire destination, nor does it imply that the community already satisfies all the requirements of fully developed Halal tourism. Rather, the concept emphasizes a soft mode of adaptation, in which local values such as "harmony-with-nature," on-site ingredients, limited chemical intervention, a rhythm of life respectful of nature, and a hospitable cultural ethos are transformed into basic conditions for building trust, a sense of safety, and friendliness for Muslim visitors. In other words, the contribution of the Con Chim case does not lie in imposing an external rigid standard, but in demonstrating the possibility of a partial articulation between Muslim-friendly service requirements and the structure of local life without rupturing community identity.

Nevertheless, the feasibility of this approach depends on several important conditions. At the Subject dimension, the community needs voluntary consensus as well as support in intercultural communication, storytelling skills, and basic knowledge of Muslim visitors' needs. At the Space dimension, service organization should prioritize semi-public areas or relatively separate service spaces instead of rigid intervention into the entire domestic kitchen and family life. At the Time dimension, itineraries need to remain flexible enough to accommodate rest, daily routines, and prayer needs when necessary, while still preserving the seasonal and water-based logic of "harmony-with-nature" life. Therefore, the most appropriate approach for Con Chim is not the immediate application of a complete Halal model, but the gradual trial of service layers with a high degree of compatibility, supported by local authorities, tourism enterprises, and Halal experts or advisory organizations in more advanced stages.

4. CONCLUSION

The study shows that the "harmony-with-nature" culinary culture of Con Chim cannot yet be regarded as a Halal tourism model in the institutional sense, but it does possess foundational conditions for development in a Muslim-friendly direction. From survey data, fieldwork, and analysis through the Subject–Space–Time framework, the article demonstrates that relatively transparent local ingredients, experiential spaces close to nature, a rhythm of life linked to seasonal cycles and water conditions, and the hospitable cultural capital of the community together create an initial degree of compatibility with Muslim visitors' expectations of cleanliness, safety, authenticity, and trustworthiness. On that basis, the study proposes the concept of "non-institutional Eco-Halal" as an exploratory approach for recognizing the possibility of articulating local "harmony-with-nature" values with a Muslim-friendly service orientation in the context of a non-Islam community.

From a practical point of view, the findings suggest that the appropriate path for Con Chim is not the immediate application of a complete Halal standard, but rather the gradual trial of feasible elements such as transparent ingredients, clean service spaces, flexible itineraries, and intercultural communication, with support from local authorities, tourism enterprises, and Halal experts or advisory organizations. At the same time, the study remains limited insofar as the survey sample mainly reflects the perceptions of general visitors and does not yet include a sufficiently large number of actual Muslim visitors, while the quantitative analysis is still limited to descriptive statistics. Accordingly, "non-institutional Eco-Halal" in this paper should be

understood as a working concept proposed from the case of Con Chim rather than as a standardized model of universal applicability.

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KỶ YẾU

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CHỦ ĐỀ NĂM 2026

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2026 THEME

"HALAL ECONOMY: DRIVERS OF SUSTAINABLE DEVELOPMENT"

ISBN: 978-604-79-5732-3

(SÁCH KHÔNG BÁN)