

Governing Halal Tourism in Vietnam: Destination Trust, Community Participation, and Lessons from Thailand and Japan

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ABSTRACT

Halal tourism is expanding, but its contribution to green-economy objectives cannot be assumed from halal compliance alone. This study uses qualitative document analysis and structured comparative policy analysis of Vietnam, Thailand, and Japan to examine the governance and environmental conditions under which halal tourism could contribute to selected green-economy objectives in Vietnam. The findings reveal contrasting approaches: Thailand demonstrates a relatively institutionalized halal-assurance approach, whereas Japan relies on more decentralized, market-adaptive arrangements. Vietnam has an emerging policy, standards, and certification framework, but destination-level service coordination remains fragmented and environmental integration is insufficiently documented. The analysis distinguishes halal service availability from destination-level trust and shows that Cham Muslim participation requires context-specific governance and cannot be inferred from the presence of cultural resources. The study proposes a bounded halal tourism spatial-chain pilot integrating credible assurance, service coordination, community authorization, information transparency, and environmental monitoring. It contributes a governance framework for distinguishing halal assurance, destination trust, community legitimacy, and environmental performance within halal tourism development in Muslim-minority destinations.

Keywords: Halal Tourism; Green Economy; Destination Governance; Cham Muslim Community; Destination Trust; Vietnam.

INTRODUCTION

The transition to a green economy seeks to integrate economic growth with environmental protection, resource efficiency, and inclusive development (Loiseau et al., 2016; Ali et al., 2021; D'Amato & Korhonen, 2021). Tourism can support these objectives through employment and livelihood creation, resource conservation, and the preservation of local cultural values (Hall, 2019; Mason et al., 2023; Rasoolimanesh et al., 2023).

Halal tourism extends beyond halal food to include Muslim-friendly accommodation, prayer facilities, transparent information, and services consistent with Islamic values (Battour & Ismail, 2016; El-Gohary, 2016; Henderson, 2016). However, it is not inherently equivalent to sustainable or green tourism: the former primarily addresses Muslim travellers' religious and service needs, whereas the latter focuses on tourism's economic, social, resource, and environmental impacts. Halal tourism may retain characteristics of conventional mass tourism (Rhama, 2022); its contribution to green-economy objectives therefore depends on appropriate governance, community safeguards, and measurable environmental practices.

Much of the established halal tourism literature has examined Muslim-majority contexts with developed halal infrastructure and religious institutions (Battour & Ismail, 2016; Rahman et al., 2020; Hanafiah & Hamdan, 2021). Despite growing research on Muslim-minority destinations (Said et al., 2022; Adham et al., 2024), three gaps remain particularly relevant to Vietnam: (1) the conceptual distinction between halal tourism and green-economy outcomes; (2) how governance, halal assurance, information transparency, and community participation may reduce uncertainty and support destination trust; and (3) how halal services can be integrated with environmental safeguards, local benefit sharing, and community interests.

Vietnam is an emerging halal policy setting characterized by institutional fragmentation, uneven service provision, and coordination challenges (Dinh et al., 2025), while Cham Muslim communities maintain mosques, halal cuisine, and living cultural and religious practices (Ho et al., 2025; Tran, 2022). The policy challenge is therefore to combine credible service assurance with community participation and authorization, cultural safeguards, and environmental considerations.

This study compares Vietnam with Thailand and Japan as contrasting cases. Thailand represents a relatively institutionalized halal-assurance approach, Japan a decentralized and market-adaptive Muslim-friendly approach, and Vietnam an emerging institutional setting with a resident Muslim cultural base. Rather than ranking their performance, the comparison identifies governance lessons potentially adaptable to Vietnam.

Accordingly, the study examines the conditions under which halal tourism could contribute to Vietnam's green economy strategy, focusing on institutional arrangements, destination governance, halal assurance, information transparency, destination trust, and Cham Muslim community participation. It contributes by clarifying these conditions in a Muslim-minority context, deriving comparative lessons from Thailand and Japan, and proposing a pilot integrated halal tourism spatial-chain framework for further development and evaluation rather than an empirically validated model.

The study addresses four research questions:

1. Under what governance and environmental conditions could halal tourism contribute to Vietnam's green economy strategy?
2. How can institutional arrangements, destination governance, halal assurance, information transparency, and community participation support destination trust in a Muslim-minority context?
3. What lessons can Vietnam learn from the contrasting experiences of Thailand and Japan?
4. How could a pilot integrated halal tourism spatial chain be designed and governed in Vietnam?

Theoretical Background

Halal, Muslim-Friendly, Sustainable Tourism, and Green-Economy Outcomes

The green economy integrates economic growth with environmental protection, resource efficiency, and social equity, emphasizing low-carbon development, biodiversity conservation, natural capital, quality of life, and long-term resilience (Loiseau et al., 2016; Ali et al., 2021; D'Amato & Korhonen, 2021). Tourism can contribute to these objectives while affecting natural resources, cultural heritage, and local communities. Sustainable tourism therefore addresses tourism's economic, social, cultural, and environmental impacts, whereas green tourism places more specific emphasis on environmental performance, including carbon emissions, energy and water use, waste, and ecosystem pressures (Hall, 2019; Mason et al., 2023; Rasoolimanesh et al., 2023; Bramwell & Lane, 2011, 2014; Gössling et al., 2023; Gössling, 2015).

Halal and Muslim-friendly tourism address a different primary concern. Halal tourism refers here to tourism products and services that comply with, or provide credible assurance regarding, halal requirements, including food, accommodation, prayer facilities, and other religious needs (Battour & Ismail, 2016; El-Gohary, 2016;

Henderson, 2016). Muslim-friendly tourism more adaptively accommodates these needs without requiring comprehensive formal halal certification, a distinction particularly relevant to Muslim-minority destinations.

Halal tourism is therefore not inherently sustainable or green. Rhama (2022) shows that it may retain characteristics of conventional mass tourism, while Sulong et al. (2024) distinguish halal performance from environmental, social, and economic dimensions in their sustainable halal tourism performance index. Halal compliance and sustainability performance are thus analytically distinct, although halal or Muslim-friendly tourism may contribute to sustainability when additional environmental, social, and economic practices are incorporated into tourism planning and services.

Accordingly, this study treats green-economy contributions as potentially measurable outcomes rather than inherent attributes of halal tourism, including resource and carbon performance, local value retention, inclusive benefit distribution, and protection of cultural and environmental resources. Table 1 links selected interventions to these potential outcomes and does not imply that they have been achieved in Vietnam. Local halal food sourcing, in particular, indicates local value retention and supply-chain linkage rather than necessarily lower carbon emissions, which also depend on production, transport, and logistics.

Table 1. Proposed Halal Tourism–Green Economy Indicator Framework

PROPOSED INTERVENTION	INTERMEDIATE MECHANISM	POTENTIAL OUTCOME	PROPOSED INDICATOR
Green Muslim-friendly accommodation	Resource efficiency	Reduced water and energy use	Litres of water and kWh per guest-night
Low-carbon itinerary	Shift in transport mode and travel organization	Reduced transport-related emissions	kg CO ₂ e per visitor-trip
Local halal food sourcing	Local value retention and local supply-chain linkage	Local livelihood support	Share of halal food sourced locally
Food-waste management	Waste prevention and reuse	Reduced food waste	kg of food waste per guest
Community-owned services	Retention of tourism value within local communities	More inclusive distribution of tourism benefits	Local employment, community income, and share of benefits retained locally
Visitor-capacity controls	Management of visitor pressure	Protection of cultural and religious spaces	Visitor density, recorded violations, and resident satisfaction

Source: Authors' proposed framework, informed by Sulong et al. (2024), Gössling et al. (2023), and Gössling (2015).

Halal Tourism in the Context of Muslim-Minority Countries

In Muslim-minority destinations, where halal norms and religious-service conventions may not be embedded in the wider tourism environment, Muslim travellers can face uncertainty about whether food, accommodation, prayer facilities, and other services consistently meet religious requirements. Physical availability alone may therefore be insufficient when travellers cannot determine the reliability of these services throughout their travel experience (Battour & Ismail, 2016; El-Gohary, 2016; Stephenson, 2014; Henderson, 2016).

This uncertainty reflects information asymmetry concerning food ingredients and preparation, possible cross-contamination, prayer facilities, and other service conditions. Fragmented information and inconsistent practices

can therefore impede travellers' ability to verify compliance with religious requirements (Rahman et al., 2020; Hanafiah & Hamdan, 2021; Said et al., 2022).

Certification, information transparency, and service consistency can reduce such uncertainty. Certification provides formal assurance, while clear information enables informed decisions where comprehensive certification is unavailable. Consistent information and service delivery further strengthen the credibility of halal or Muslim-friendly provision (Adham et al., 2024; Ashton & Islam, 2025). These mechanisms provide the basis for examining destination governance and trust in the following section.

Destination Governance, Assurance, and Trust

Institutional conditions refer to the formal and informal rules and organizational arrangements shaping coordination, service provision, and uncertainty. Institutional economics provides a basis for examining how rules, standards, and coordination may reduce transaction costs and support predictable service provision, rather than directly explaining halal destination trust (North, 1990; Williamson, 2000).

Destination governance refers to coordination among public, private, community, and certification actors involved in destination-level policies and services (Bramwell & Lane, 2011; Hartman, 2023). In halal tourism, such coordination can support standards, information, service delivery, monitoring, and stakeholder responsibilities where practices vary across providers.

Halal assurance provides travellers with credible signals regarding compliance with halal requirements, including through certification, while information transparency provides accessible information about halal status, food preparation, prayer facilities, and other religious accommodation (Battour & Ismail, 2016; Henderson, 2016). Together with service consistency, these mechanisms can reduce the information asymmetry identified in Section 2.2.

Halal destination trust is defined here as travellers' confidence that a destination's service system provides reliable, transparent, and culturally respectful information and religious accommodation throughout the travel journey. It concerns confidence in the destination service system rather than individual providers or institutions and is conceptually distinct from satisfaction, loyalty, revisit intention, and behavioural intention, which are possible subsequent outcomes.

Accordingly, institutional conditions provide the setting within which destination governance can support halal assurance, information transparency, and service consistency, thereby providing a basis for destination trust. This pathway guides the comparative policy analysis but is conceptual rather than an empirically tested causal relationship.

Cultural Integrity, Community Legitimacy, and Participation

Muslim communities should not be treated merely as cultural resources or sources of authenticity. Incorporating religious and cultural practices into tourism raises concerns about cultural integrity, participation, and legitimacy because commercialization may alter their social meaning (Shepherd, 2002). Cultural integrity therefore refers here to maintaining the cultural and religious meaning of community practices incorporated into tourism.

Community participation extends beyond consultation. Consultation seeks community views, whereas participation involves communities in planning, service design, monitoring, and tourism-related decisions (Tosun, 2006; Eyisi et al., 2021; Reindrawati, 2023). Community authorization refers more specifically to involvement in approving how culturally or religiously significant spaces, images, practices, and narratives are used or interpreted for tourism. This distinction ensures that consultation is not equated with influence over cultural representation.

Community legitimacy is likewise not inherent in cultural resources but arises through governance processes involving meaningful stakeholder representation (Bisani et al., 2024). Participation and authorization can therefore strengthen the legitimacy of halal tourism development by preventing cultural interpretation and tourism use from being determined solely by public or commercial actors.

This distinction is particularly relevant to Vietnam, where Cham Muslim communities should not be treated as homogeneous or assumed to share identical tourism interests. The tourism use of mosques, religious practices, community spaces, images, and narratives should therefore involve context-specific participation and authorization, protecting cultural integrity while avoiding their treatment solely as tourism attractions.

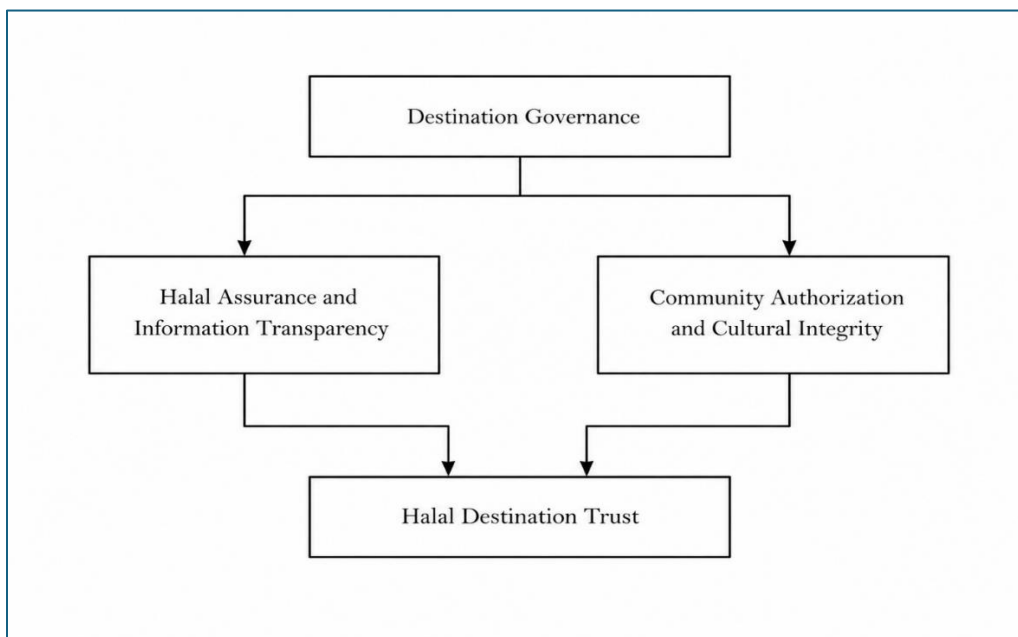


Figure 1. Conceptual Framework of Halal Destination Trust Formation

Source: Authors' conceptualization based on the theoretical discussion in Sections 2.3 and 2.4.

Figure 1 therefore presents cultural integrity and community legitimacy as governance-related dimensions rather than independent causal variables. It proposes two complementary pathways from destination governance to halal destination trust: through halal assurance and information transparency, and through community authorization and cultural integrity.

RESEARCH METHODOLOGY

Research Design

This study adopts a qualitative research design combining document analysis and structured comparative policy analysis to examine the governance and environmental conditions under which halal tourism could contribute to selected green-economy objectives in Vietnam. Vietnam constitutes the focal case, while Thailand and Japan are used as contrasting reference cases. Document analysis is appropriate for systematically examining policy frameworks, institutional arrangements, standards, governance mechanisms, and other forms of documentary evidence (Bowen, 2009).

The analysis proceeded in two stages. First, documentary evidence was examined within each country to identify its institutional arrangements, assurance mechanisms, service conditions, governance characteristics, community roles, environmental integration, and documented constraints. Second, the three cases were compared using a

common analytical framework. This within-case followed by cross-case procedure enables comparison across consistent analytical dimensions while retaining the institutional and socio-cultural specificity of each country.

The study is exploratory and policy-oriented. It does not seek to establish causal relationships among the concepts presented in the conceptual framework or to measure destination trust or green-economy outcomes empirically. Rather, documentary evidence is used to identify governance arrangements, implementation evidence, trust-related mechanisms, limitations, and potentially transferable policy lessons.

Case Selection

Vietnam was selected as the focal case because the study seeks to examine the governance conditions under which halal tourism could be developed within Vietnam's emerging institutional and green-economy policy context. Thailand and Japan were selected as contrasting reference cases because they represent different approaches to halal and Muslim-friendly tourism governance in Muslim-minority settings.

Thailand represents a relatively institutionalized approach characterized by identifiable halal-administration arrangements, formal certification procedures, standardization, scientific support, and government-linked tourism initiatives. Japan provides a contrasting, more decentralized and market-adaptive approach in which formal halal certification coexists with Muslim-friendly service adaptation, information disclosure, local initiatives, and multiple assurance organizations. Vietnam differs from both cases in that its national halal-related policy and standards framework is still developing, while destination-level service coordination and community-governance arrangements remain unevenly established.

The cases were therefore selected purposively for their institutional variation and their relevance to comparative policy learning rather than because Thailand and Japan were assumed to represent universally successful or directly transferable models. The comparison is used to identify how different combinations of assurance, information transparency, service coordination, community participation, and environmental safeguards may inform context-appropriate governance arrangements for Vietnam. Policy lessons are interpreted in relation to Vietnam's institutional and socio-cultural conditions rather than through direct replication of either reference case.

Search and Document Selection

Academic literature was searched primarily through Google Scholar, prioritizing studies published from 2020 onward and Scopus-indexed Q1/Q2 journals where available. Scopus status was used as a journal-quality criterion rather than as a directly searched database. Earlier studies were retained when foundational or necessary for country-specific analysis.

Official and institutional materials were identified through Google and targeted searches of government, tourism, standards, halal-certification, and institutional websites in Vietnam, Thailand, and Japan. The iterative search also followed relevant citations and references. Policy, legal, standards, and institutional materials were not subject to the 2020 cutoff where earlier documents were needed to establish institutional or regulatory context. The final supplementary search update was completed on 4 September 2026.

Representative terms included "halal tourism," "Muslim-friendly tourism," "halal certification," "halal standards," "halal supply chain," "destination governance," "destination trust," "green economy," and "sustainable tourism," combined with country names where appropriate. These were representative concepts rather than a standardized Boolean string. English- and Vietnamese-language materials were considered; for Thailand and Japan, English-language official or institutional materials were used where available.

Documents were retained for substantive relevance to halal/Muslim-friendly or green/sustainable tourism and the study's institutional and governance dimensions, including relevant academic, policy, legal, standards, and institutional evidence. Materials lacking sufficient relevance or substantive reliability, or displaced by more

authoritative sources, were excluded. Conference, seminar, industry, media, and similar materials were used only as supplementary evidence.

Because the search was iterative rather than a formal systematic review, formal duplicate-removal and stage-by-stage exclusion counts were not maintained and were not reconstructed retrospectively.

Documentary Dataset

The retained documentary dataset comprises policy/legal and standards documents, official/institutional materials, and academic studies used as substantive country-level evidence; general theoretical and methodological references are excluded. Primary legal, governmental, standards, and official institutional sources were prioritized for factual institutional claims, while academic studies provided empirical evidence, contextual interpretation, implementation experience, stakeholder perspectives, and documented constraints.

Table 2 summarizes the 29 retained sources. The distribution is intentionally asymmetric because the analysis seeks sufficient relevant evidence for each case rather than numerically equivalent national samples. Source-level details and classifications are provided in Appendix B.

Table 2. Retained Documentary Dataset by Country and Source Type

COUNTRY	POLICY/LEGAL & STANDARDS	OFFICIAL/ INSTITUTIONAL	ACADEMIC	TOTAL
Vietnam	4	5	4	13
Thailand	2	2	4	8
Japan	0	4	4	8
Total	6	11	12	29

Source: The author 's compilation

Coding and Comparative Analysis

A common coding framework was applied across the three cases using ten dimensions: (1) national policy; (2) certification and assurance; (3) service infrastructure; (4) information transparency; (5) governance coordination; (6) community participation; (7) supply-chain linkage; (8) environmental integration; (9) trust mechanism; and (10) outcomes and constraints. Operational definitions and inclusion/exclusion criteria are provided in Appendix C.

The coding unit was a substantive documentary passage or evidence segment, which could receive multiple codes. Environmental integration was coded only where evidence explicitly documented environmental practices or safeguards; halal compliance, cultural authenticity, or local sourcing was not assumed to generate environmental benefits. Similarly, community presence was not treated as evidence of participation, certification as equivalent to all forms of assurance, destination trust as equivalent to satisfaction or behavioural outcomes, or halal tourism activity as evidence of green-economy outcomes.

The lead author conducted the primary coding and comparative synthesis, while the other authors reviewed the framework and key interpretations. Differences were resolved by revisiting and discussing the relevant evidence; this process supported interpretive review rather than formal inter-coder reliability. Evidence qualifying or contradicting apparent institutional advantages was retained as negative evidence.

Analysis proceeded from within-country coding to cross-case comparison across the same dimensions to identify similarities, differences, constraints, and potentially transferable policy lessons without assuming equivalent institutional conditions.

Evidence Assessment and Methodological Limitations

Evidence was assessed by source authority and relevance. Legal documents, national standards, government sources, and official institutional materials were prioritized for factual institutional claims; peer-reviewed studies supported empirical evidence and interpretation, while conference, industry, media, and similar sources were supplementary.

Documentary coverage is asymmetric across the three countries and primarily limited to English- and Vietnamese-language materials, potentially excluding relevant Thai- or Japanese-language evidence. More importantly, policies, standards, certification arrangements, or programmes do not themselves demonstrate implementation or outcomes. Halal compliance, Muslim-friendly services, cultural authenticity, and community participation were therefore not treated as evidence of green-economy performance without supporting evidence.

The documentary design also provides no primary evidence of tourist perceptions, community experiences, or provider behaviour. Destination trust is consequently examined conceptually rather than as an empirically measured outcome. These limitations inform interpretation and assessment of policy transferability to Vietnam.

FINDINGS AND DISCUSSION

Thailand: Institution-led Halal Tourism Governance

Government support and institutional foundations

Thailand's halal development has been supported by broader food-industry and international economic strategies, including the *Kitchen of the World* initiative (Nawawi et al., 2020; Sudrajat, 2022). Halal affairs operate within a formal institutional framework in which the Central Islamic Council of Thailand (CICOT) has specified responsibilities for halal standards, certification, monitoring, and use of the halal certification mark (Central Islamic Council of Thailand [CICOT], 2015, 2023).

This identifiable authority can reduce uncertainty by clarifying the institutional basis for halal verification. However, formal arrangements do not demonstrate uniform implementation across tourism destinations or providers. For Vietnam, the transferable lesson is clearly defined institutional responsibility for halal assurance rather than replication of Thailand's institutional structure.

Institutional coordination and scientific support

Thailand's system also differentiates religious, standardization, and scientific functions. The Halal Standard Institute of Thailand (HSIT) supports standardization, research and development, human-resource development, institutional coordination, and international cooperation (CICOT, 2015), while Chulalongkorn University's Halal Science Center (HSC) provides research, laboratory testing, training, and halal quality-management support (Chulalongkorn University, n.d.).

This functional differentiation combines formal assurance, common standards, and scientific verification, strengthening the credibility of halal assurance beyond provider claims. The evidence, however, does not establish equally effective coordination across tourism sectors and destinations. For Vietnam, the relevant principle is coordination among halal assurance, standardization, scientific support, and tourism actors, adapted to its institutional context.

Halal certification and assurance

Thailand's institutional architecture is operationalized through R-CICOT-01, which specifies relevant certification actors, applicant requirements, Stage 1 and Stage 2 audits, and compliance with applicable halal and food-safety requirements (CICOT, 2023). It also provides for surveillance, re-certification, non-conformities and corrective actions, special audits, appeals and complaints, changes in scope, and certification revocation or termination (CICOT, 2023). Certification thus functions as an ongoing assurance mechanism rather than a one-time approval.

Documented audit, surveillance, and re-certification can reduce reliance on self-declared halal claims and information uncertainty. These procedures are interpreted as a potential institutional trust mechanism, not evidence that certification itself increases tourist trust. Moreover, restaurants may face practical certification challenges (Wannasupchue et al., 2023), indicating that formal assurance does not ensure universal participation or service availability. For Vietnam, credible monitoring should therefore be accompanied by feasible compliance pathways and technical support.

Tourism-service linkage and destination governance

Thailand has extended halal-related capacity into destination development. Official evidence documents *Muslim Friendly & Gastronomy Tourism Routes* across 14 southern provinces (Government Public Relations Department, Thailand, 2023), while research on the Andaman Coastal Cluster identifies Muslim tourist lifestyles, cultural sensitivity, community considerations, and sustainability-related dimensions in destination development (Pongsakornrunsilp et al., 2024).

These initiatives can complement establishment-level certification by improving destination-level service information and coordination. However, the evidence does not establish a fully integrated halal tourism supply chain or uniform service readiness. Nor does it support characterizing Thailand as an established green halal-tourism model: sustainability-related evidence from the Andaman case does not demonstrate systematic improvements in emissions, energy or water use, waste, or other environmental indicators (Pongsakornrunsilp et al., 2024).

Thailand is therefore best interpreted as an institutional and destination-governance reference case. For Vietnam, transferable lessons concern credible assurance, institutional coordination, scientific support, and destination-level service information; environmental safeguards and measurable green-performance criteria must be incorporated explicitly rather than inferred from halal-tourism development.

Japan: Market-Adaptive Halal Tourism Governance

Japan reflects a market-adaptive approach in which Muslim-friendly services have developed through tourism initiatives, independent certification organizations, Muslim institutions, and provider adaptation rather than a centralized national halal-accreditation system (Japan National Tourism Organization [JNTO], n.d.; Ohgata, 2024). It therefore provides a contrasting case of incremental service adaptation in a Muslim-minority destination.

Adaptation to market demand

Japan has gradually expanded services addressing Muslim travellers' religious and practical needs, including halal assurance and prayer facilities (Saville & Mahbubi, 2021). JNTO provides information on halal and Muslim-friendly dining, accommodation, mosques, prayer facilities, and other travel resources (JNTO, n.d.), illustrating incremental accommodation rather than comprehensive halalization.

Information is particularly important where service conditions vary. JNTO cautions that Muslim-friendly restaurants may not operate exclusively halal kitchens and directs travellers seeking certified services to more

specific sources (JNTO, n.d.). Such disclosure can reduce uncertainty without implying equivalent levels of assurance across Muslim-friendly services.

Information transparency and flexible service adaptation

Ingredient disclosure can complement formal certification by informing Muslim travellers about food-service conditions (Takeshita, 2020). Kyoto's official tourism guidance, for example, distinguishes "Halal," "Muslim Friendly," "Muslim Welcome," and "Pork-Free" establishments according to different conditions and identifies Muslim organizations involved in supervision and information provision (Kyoto City Tourism Association, n.d.).

The Japan Halal Association (JHA) likewise presents ingredient and seasoning disclosure as an option where formal certification may not be necessary while distinguishing disclosure from certification (Japan Halal Association [JHA], n.d.). Information transparency can thus reduce information asymmetry and support informed choice without equating Muslim-friendly accommodation with formal halal assurance.

Luthfi et al. (2024) additionally propose *Fiqh Aqalliyah* as a possible approach to halal standardization in Muslim-minority settings. This remains a scholarly proposal rather than an established Japanese tourism policy or national assurance mechanism.

Decentralized assurance and supply-chain implementation

Japan's decentralized assurance environment includes formal certification by organizations such as JHA and the Muslim Professional Japan Association (MPJA), alongside Muslim-friendly certification and service adaptation (JHA, n.d.; Muslim Professional Japan Association [MPJA], n.d.). Decentralization therefore does not imply the absence of formal assurance.

Operational controls include ingredient verification and separation to prevent contamination between halal and non-halal materials (MPJA, n.d.). JHA's certification scope extends to transportation and storage, including storage facilities and distribution vehicles (JHA, n.d.), demonstrating that assurance can encompass supporting supply-chain activities.

Implementation evidence includes restaurant separation of halal ingredients, utensils, and relevant equipment components, as well as Nippon Express's introduction of halal logistics services in Japan in March 2021 following halal logistics certification in Malaysia (Ohgata, 2024). These examples demonstrate operational assurance practices but not an integrated national halal logistics system.

Muslim-friendly accommodation, trust, and limitations

Japan combines formal certification with adaptive Muslim-friendly accommodation. Certification, differentiated service information, and operational safeguards can reduce uncertainty by helping travellers assess service conditions that are difficult to verify directly; both certification and locally adapted information arrangements may provide reassurance in Japan's Muslim-minority context (Ohgata, 2024).

This flexibility also creates limitations. Multiple assurance arrangements may reduce consistency, while certification, production, distribution, and transportation requirements can constrain wider provision (Ohgata, 2024). JHA similarly reports limited transportation and warehousing certification because domestic halal-product flows remain small (JHA, n.d.). Japan thus illustrates a trade-off between formal assurance credibility and operational feasibility.

For Vietnam, the transferable lesson is proportionate assurance: credible certification complemented by transparent service information, clearly communicated operational safeguards, and, where appropriate, credible

Muslim organizations. Japan offers adaptive assurance rather than a directly replicable model, while demonstrating the need for sufficient coordination to prevent flexibility from creating additional uncertainty.

Vietnam: Halal Tourism Governance Based on Cultural Resources and Institutional Integration

Emerging National Policy and Assurance Framework

Vietnam's halal-tourism development is increasingly situated within a national policy and regulatory framework. The National Green Growth Strategy 2021–2030 provides the broader sustainable-development context but does not demonstrate environmental benefits from halal tourism (Prime Minister of Vietnam, 2021). More specifically, Decision No. 10/QĐ-TTg established a national project to strengthen international cooperation for Vietnam's halal industry through 2030, including standards, certification, market access, and international cooperation (Prime Minister of Vietnam, 2023).

This framework has become more specific through TCVN 14230:2024 on Muslim-friendly tourism services (Ministry of Science and Technology, 2024) and Decree No. 127/2026/NĐ-CP on quality management and policies for halal products and services (Government of Vietnam, 2026). Chung (2025), writing before the 2026 regulatory development, identified an earlier destination-level assessment gap and proposed halal-compatibility criteria; this finding is therefore not interpreted as describing the current regulatory framework.

Institutional capacity is also provided by the National Halal Certification Center (HALCERT) under the Vietnam Certification Centre (QUACERT) for halal conformity assessment and certification (Vietnam Certification Centre [QUACERT], n.d.). Together, standards, certification, and regulatory oversight constitute an emerging assurance architecture capable of providing institutional signals around halal claims.

These formal developments do not demonstrate nationwide operational readiness. Their effectiveness depends on business adoption, stakeholder coordination, Muslim-friendly service availability, and consistent destination-level implementation. Vietnam's current position must therefore be assessed by distinguishing formal institutional development from operational readiness.

Market Access and Uneven Service Readiness

Vietnam has experienced growing arrivals from markets relevant to Muslim-friendly tourism. Official 2024 data show substantial visitor flows from Malaysia and India and strong growth from Indonesia, although nationality statistics do not directly measure Muslim tourist demand (Viet Nam National Authority of Tourism [VNAT], 2025a). International accessibility has also improved; in June 2025, Emirates introduced services to Da Nang via Bangkok, connecting Central Vietnam with its Dubai-based network (Emirates, 2025). These developments indicate market opportunity and accessibility rather than halal-service readiness.

Service adaptation remains localized and uneven. In 2025, Da Nang reported more than 30 halal or Muslim-friendly restaurants and initiatives involving halal kitchens, prayer and ablution facilities, qibla directions, prayer mats, meal provision, and staff training (VNAT, 2025b). Hanoi similarly offers Al-Noor Mosque and selected Muslim-relevant hotel and restaurant services, while limitations remain in halal-certified food, prayer facilities, and human-resource capacity (Lê, 2025). These examples indicate geographically differentiated service readiness rather than additional community cases examined here.

Firm-level evidence also identifies a gap between favorable market demand and organizational responses, particularly in knowledge resources and capability preparedness (Nguyen-Thi et al., 2026). Thus, growing opportunities have not been matched by consistent service capabilities.

Across the visitor journey, the evidence does not establish continuous, verifiable coverage across transport, accommodation, food, prayer facilities, destination information, attractions, and inter-destination travel, nor a

consolidated inventory sufficient to assess national coverage. Vietnam is therefore better characterized by an emerging and geographically uneven service base than an integrated national halal-tourism ecosystem. This fragmentation provides the context for examining community-governance conditions in An Giang and Ho Chi Minh City.

Cham Muslim Communities and Context-Specific Governance Conditions

The governance relevance of Cham Muslim communities should be understood contextually rather than as a single community category. This study is limited to the two contexts examined in An Giang and Ho Chi Minh City, and community presence is not itself evidence of participation in tourism governance.

An Giang provides the clearest retained evidence of such participation. Research in Tan Chau documents community involvement in tourism development and constraints on its effectiveness (Tran, 2022). Where tourism involves religious spaces, cultural narratives, practices, or heritage, meaningful consultation and, where appropriate, community authorization can safeguard against external commercialization or reinterpretation without adequate local involvement.

Ho Chi Minh City presents a different institutional context. Evidence identifies an organized Muslim community structure comprising the Representative Board of the Islamic Community of Ho Chi Minh City, mosque management boards, and mosques and other religious activity sites (Representative Board of the Islamic Community of Ho Chi Minh City, n.d.). Interaction among Cham Muslim community institutions, local authorities, and social organizations further indicates an established community–government interface (An Hiếu, 2025). However, this evidence establishes institutional capacity and representation, not formal participation in halal-tourism planning, certification, or destination management.

Community presence should therefore not itself be interpreted as a trust mechanism. Participation by locally legitimate Muslim actors in cultural interpretation, communication of religious requirements, and relevant governance processes may support destination trust and complement formal standards and certification, but cannot substitute for formal halal assurance.

The evidence neither establishes a common halal-tourism governance mechanism across An Giang and Ho Chi Minh City nor supports treating them as a single constituency with identical interests. Context-specific arrangements are therefore more appropriate: An Giang provides evidence of tourism participation, whereas Ho Chi Minh City demonstrates organized community institutions whose specific role in halal-tourism governance remains to be established.

Environmental Readiness and the Halal-Tourism Integration Gap

Vietnam’s environmental-readiness gap in halal tourism should not be interpreted as an absence of sustainability practices in the wider tourism sector. The national green-growth framework promotes resource efficiency and greener economic activities, including tourism-related activities (Prime Minister of Vietnam, 2021), while Tran (2025), based on 565 visitors to green hotels in Ho Chi Minh City, documents green hotel practices. However, this evidence does not establish environmental readiness within halal or Muslim-friendly tourism.

The specific issue is the integration of environmental measures—such as energy and water efficiency, waste reduction, sustainable transport, and destination environmental management—into halal or Muslim-friendly services and destinations. Sustainability considerations are emerging in Vietnam’s halal-tourism agenda through calls for green, clean, and sustainable destinations (Chiêu Anh, 2026), while Giang (2026) proposes “Green Halal” as a direction combining halal requirements with environmental and social responsibility. These sources indicate an emerging policy and conceptual orientation rather than established environmental performance.

The reviewed evidence remains insufficient to assess waste management, energy and water efficiency, sustainable transport, environmental monitoring, visitor-capacity management, or environmental pressures specifically within halal or Muslim-friendly services and destinations. This represents an integration and evidence gap, not evidence that environmental practices are absent. Broader green policies and hospitality practices provide a potential foundation, but environmental benefits should not be attributed to halal-tourism development without service- or destination-level evidence of implementation and performance.

Comparative Analysis

The comparative evidence indicates that Thailand, Japan, and Vietnam differ primarily in the institutional and governance arrangements through which halal assurance, service provision, information, coordination, and community involvement are organized. Table 3 compares the three cases using common analytical dimensions derived from the coding framework. The comparison is limited to arrangements, mechanisms, and constraints supported by the retained documentary evidence and does not rank the three countries according to overall performance.

Table 3 shows that neither Thailand nor Japan provides an institutional model that can be transferred directly to Vietnam. Instead, the two cases offer complementary lessons. Thailand demonstrates how identifiable institutional responsibilities, formal assurance procedures, monitoring, standardization, and scientific support can make halal claims more verifiable, although these arrangements do not themselves establish uniform destination readiness or environmental performance. Japan demonstrates how certification can coexist with differentiated service information, ingredient disclosure, and incremental Muslim-friendly adaptation, while decentralized assurance arrangements may remain uneven and impose implementation costs on providers.

Vietnam should therefore not replicate either arrangement. The comparative evidence instead supports a context-specific combination of assurance architecture informed by Thailand, information transparency and incremental adaptation informed by Japan, and community-authorized cultural governance and explicit environmental safeguards appropriate to Vietnam. This distinction is important because the presence of Cham Islamic cultural resources does not itself demonstrate community participation or legitimacy, while halal compliance does not establish environmental performance. The Vietnamese evidence instead indicates geographically uneven service readiness, context-specific community-governance conditions, and an environmental integration and evidence gap.

This comparative synthesis provides the basis for the proposed spatial-chain framework. Rather than representing an already integrated national halal-tourism ecosystem, the spatial chain is conceptualized as a pilot governance and service-integration framework through which these complementary elements could be operationalized and evaluated. The term *pilot* indicates that the framework is intended for bounded, context-specific implementation and evaluation rather than as an established nationwide spatial arrangement.

Table 3. Comparative Governance Dimensions of Halal Tourism in Thailand, Japan, and Vietnam

Comparative dimension	Thailand	Japan	Vietnam
Institutional structure	CICOT provides an identifiable halal-administration framework, supported by standardization and scientific functions.	Tourism authorities, certification bodies, Muslim organizations, local initiatives, and providers operate without a single national halal authority.	An emerging national framework combines halal-related policy, standards, regulatory oversight, and certification capacity; destination-level coordination remains under development.
Halal assurance	Formal CICOT procedures cover audit,	Multiple certification arrangements coexist	National standards and certification/regulatory

	certification, surveillance, re-certification, corrective action, complaints, and appeals.	with Muslim-friendly practices, ingredient disclosure, and provider-level safeguards.	arrangements provide an emerging assurance architecture, but nationwide tourism-sector implementation is not established.
Service readiness	Muslim-friendly routes in 14 southern provinces document destination-level service development, but not uniform service coverage.	Halal/Muslim-friendly dining, prayer facilities, accommodation information, and adapted services are available, with variation among destinations and providers.	Selected destinations provide halal food and religious-accommodation services, but evidence remains fragmented and does not support a nationwide assessment.
Information transparency	Tourism information accompanies Muslim-friendly route development, while certification identifies verified halal status.	National and local guidance differentiates halal status, ingredients, dining options, mosques, prayer facilities, and Muslim-friendly conditions.	A national service standard exists and destination information is developing, but consistent information provision across the visitor journey is not established.
Supply-chain coordination	Institutional and tourism-service linkages are documented; an integrated halal-tourism supply chain is not established.	Certification can extend to transport and storage, with documented logistics and separation arrangements, but not an integrated national supply chain.	Continuous coordination across transport, accommodation, food, attractions, certification, and inter-destination services is not established.
Community role	Community and cultural-sensitivity considerations are documented in the Andaman case, but not a uniform national community-governance mechanism.	Muslim organizations participate in certification and, in some local settings, service-information and supervision arrangements.	Community participation is documented in An Giang and organized Muslim institutions in Ho Chi Minh City, but no common national mechanism for Cham Muslim participation in halal-tourism governance is established.
Environmental integration	Sustainability considerations are documented in the Andaman case, but systematic halal-tourism environmental performance is not established.	The retained evidence does not establish systematic environmental integration within Muslim-friendly tourism.	Green-growth policy and green-hospitality practices provide contextual foundations, but integration with halal/Muslim-friendly tourism remains insufficiently documented.
Trust mechanism	Auditable certification, surveillance, institutional responsibility, and scientific support can reduce uncertainty	Certification, differentiated information, ingredient disclosure, and operational safeguards can reduce uncertainty where comprehensive	Emerging standards and certification can provide institutional assurance; context-specific community participation may complement, but cannot substitute for, formal assurance.

	surrounding halal claims.	certification is unavailable.	
Main limitation	Formal assurance does not establish universal provider participation, uniform destination readiness, or environmental performance.	Multiple assurance arrangements may produce unevenness and impose certification and supply-chain costs.	Destination-level service continuity, environmental integration, and community-governance arrangements remain incompletely evidenced.
Comparative policy implication	Institutional responsibilities should connect certification, monitoring, standardization, scientific support, and tourism-service coordination.	Formal assurance can be combined with transparent information and incremental provider adaptation.	Implementation should combine formal assurance with context-specific community authorization, service-chain coordination, and explicit environmental safeguards.

Source. Authors' comparative synthesis based on the documentary analysis.

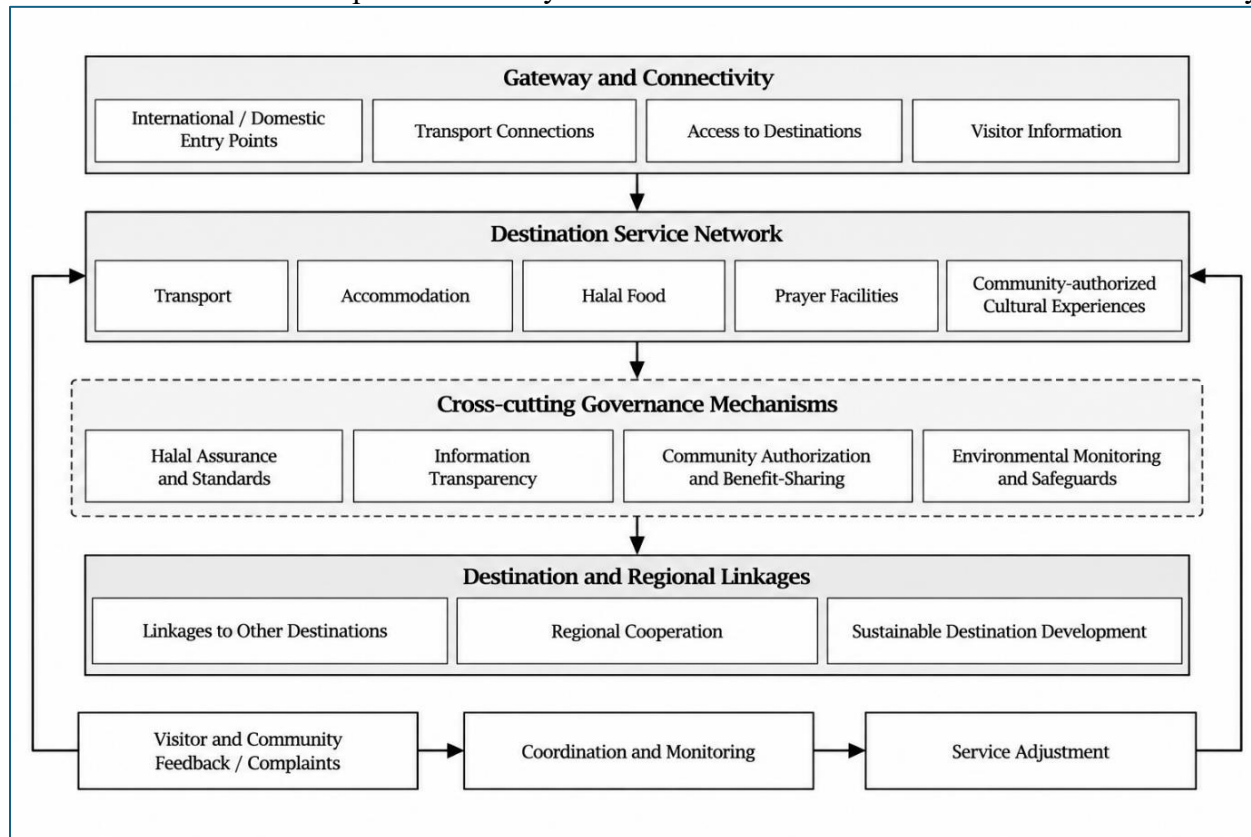


Figure 2. Proposed Pilot Halal Tourism Spatial-Chain Framework

Source: Authors' proposed framework derived from the comparative analysis.

For the purposes of this study, a halal tourism spatial chain is defined as a territorially connected and jointly governed service network linking gateways, transport, accommodation, halal food, prayer facilities, community-authorized cultural experiences, digital information, and environmental monitoring across the visitor journey. Given the fragmented evidence on service coverage, community-governance arrangements, and environmental

integration in Vietnam, Figure 2 specifies the functional components and governance mechanisms of such a pilot rather than assigning them to a specific geographical corridor.

Implications

Theoretical Implications

This study makes three theoretical contributions to halal tourism research in Muslim-minority destinations. First, it distinguishes halal service availability from destination-level trust. Halal food, prayer facilities, Muslim-friendly accommodation, or certification do not themselves establish destination trust, which depends on credible assurance, reliable services, transparent information, appropriate religious accommodation, and institutional signals that reduce uncertainty across the visitor journey.

Second, it incorporates community legitimacy into destination governance rather than treating Muslim communities as resources for cultural authenticity. Cultural resources do not themselves demonstrate participation, authorization, representation, or equitable benefit distribution. In Vietnam, where Cham Muslim communities are geographically and institutionally diverse, legitimacy therefore depends on governance processes rather than the instrumental use of Cham Islamic cultural resources as tourism assets.

Third, the study separates environmental governance from halal assurance and destination trust. Neither halal compliance, Muslim-friendly services, community participation, nor destination trust demonstrates environmental performance. Green-economy contributions require a distinct governance pathway through which resource use, waste, emissions, water, conservation, and related indicators are monitored and evaluated. The study therefore integrates green-economy performance conditions into a halal destination-governance framework rather than extending green-economy theory.

Policy Implications

The comparative findings support incremental rather than immediate nationwide implementation in Vietnam. The proposed spatial-chain framework is therefore translated into a phased roadmap comprising baseline preparation, bounded pilot implementation and evaluation, and conditional scaling. Table 4 presents this roadmap as a policy proposition derived from the comparative analysis, not an existing national programme. The roadmap responds to three principal implementation gaps. First, baseline service mapping and context-specific community consultation and authorization are required because neither continuous national service coverage nor a uniform mechanism for Cham Muslim participation has been established. Second, the pilot should connect credible halal assurance with destination-level service information and coordination, community-governance procedures, feedback mechanisms, and explicit environmental monitoring. Third, expansion should depend on independent evaluation of assurance, service continuity, community rights and benefits, and environmental performance rather than occur automatically.

Evaluation should distinguish halal assurance, destination trust, community rights and benefits, and environmental performance rather than treat them as interchangeable indicators. Destination trust requires primary tourist evidence and remains conceptually distinct from behavioural outcomes such as revisit and recommendation. Likewise, environmental performance requires direct measures of resource efficiency, energy and water use, waste, and emissions rather than inference from halal provision or community participation.

Table 4. Proposed Phased Roadmap for Halal Tourism Development in Vietnam

PHASE	KEY TASKS	MAIN ACTORS	EXPECTED OUTPUTS	PROPOSED INDICATORS
0–2 years: Baseline and	Conduct baseline audit; map	National and local tourism authorities; local	Baseline dataset; service map; gap	Number and distribution of

pilot preparation	halal/Muslim-friendly services and service gaps; consult relevant Muslim communities; select a pilot area; define participation, coordination, and community-authorization procedures.	governments; relevant halal certification/standards organizations; tourism providers; relevant Muslim community representatives.	assessment; documented community consultation and authorization procedures; pilot design.	mapped services; identifiable halal-assurance status; service gaps; documented community participation and authorization arrangements.
3–5 years: Pilot implementation and monitoring	Standardize service information; train providers; coordinate transport, accommodation, halal food, prayer facilities, and community-authorized cultural experiences; establish feedback and complaint procedures; implement environmental monitoring.	Designated local coordination body; tourism authorities; service providers; relevant halal organizations; Muslim community representatives.	Operational pilot spatial chain; coordinated service information; trained providers; feedback and complaint mechanism; environmental monitoring system.	Service coverage and continuity; information reliability; complaint-resolution performance; community participation and benefit indicators; energy and water use; waste generation; emissions/carbon indicators.
Beyond 5 years: Independent evaluation and conditional scaling	Independently evaluate the pilot; identify governance and service deficiencies; revise implementation arrangements; expand only where specified assurance, community, service, and environmental requirements are met.	Relevant inter-agency authorities; local governments; designated coordination bodies; halal organizations; community representatives; independent evaluators.	Evaluated and revised pilot model; conditional interregional expansion where performance requirements are satisfied.	Halal-assurance performance; destination-trust measures; community rights and benefits; local economic participation; resource efficiency; waste, water, and emissions/carbon performance; behavioural outcomes where primary data are available.

Source: Authors' proposed policy roadmap derived from the comparative analysis and spatial-chain framework.

Research Limitations

Several limitations bound the interpretation of the findings. First, the documentary design provides no primary evidence from Muslim tourists, Muslim communities, or tourism providers. Destination trust, community

perceptions, provider responses, and behavioural outcomes are therefore not empirically measured, and the proposed relationships should be interpreted as analytical propositions rather than confirmed causal relationships.

Second, documentary coverage is asymmetric across the three countries and primarily limited to English- and Vietnamese-language materials. Relevant Thai- and Japanese-language regulations, implementation documents, or institutional practices may therefore be underrepresented. Moreover, documented policies, standards, certification arrangements, and programmes do not establish uniform implementation or actual tourist and community experiences.

Third, the proposed halal tourism spatial chain is a conceptual policy proposition rather than an evaluated intervention. Its feasibility, governance, service continuity, community-authorization procedures, and environmental monitoring remain to be tested through a bounded pilot and independent evaluation before wider scaling.

Finally, the study does not sufficiently examine heterogeneity within Cham Muslim communities. Differences in community priorities, governance arrangements, cultural practices, willingness to participate, authorization, and benefit expectations require primary, context-specific investigation. *Cham Muslim communities* should therefore not be treated as a homogeneous stakeholder group.

CONCLUSION

This study examined the governance conditions under which halal tourism may contribute to selected green-economy objectives in a Muslim-minority destination through comparative documentary analysis of Thailand, Japan, and Vietnam.

First, Thailand and Japan provide contrasting rather than directly transferable lessons. Thailand illustrates institution-led halal assurance supported by certification, standardization, monitoring, and scientific capacity, whereas Japan combines decentralized certification with information disclosure and adaptive Muslim-friendly services. Neither arrangement should be directly replicated in Vietnam.

Second, halal service availability is distinct from destination-level trust. Trust depends on credible and consistent assurance, transparent information, and coordinated services across the visitor journey. Vietnam's policy, standards, and certification capacity are developing, but service provision and destination-level coordination remain fragmented.

Third, Vietnam requires context-specific community governance rather than assuming legitimacy from the presence of Cham Islamic cultural resources. Environmental performance must likewise remain distinct from halal compliance, community participation, and destination trust. Halal tourism could contribute to selected green-economy objectives only where credible assurance, community-authorized governance, and measurable environmental safeguards are incorporated into destination development.

Fourth, the proposed halal tourism spatial chain provides a pilot governance and service-integration framework, not an existing or evaluated national system. It should be implemented at a bounded, context-specific scale and independently evaluated before wider expansion.

Overall, the study integrates green-economy performance conditions into a halal destination-governance framework rather than assuming that halal tourism inherently produces green outcomes. The proposed relationships remain to be empirically tested using primary tourist, community, and provider evidence, alongside evaluation of the proposed pilot.

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APPENDICES

Appendix A. Search Strategy and Inclusion Criteria

The documentary search combined academic literature with official and institutional materials relevant to the comparative analysis of Vietnam, Thailand, and Japan.

ITEM	PROCEDURE
Search period	The documentary search was conducted during manuscript development and updated during manuscript revision. The final supplementary search update was completed on 4 September 2026.
Academic search	Academic literature was searched primarily through Google Scholar. Relevant studies published in Scopus-indexed Q1 and Q2 journals were prioritized where available. Scopus was used as a journal-quality prioritization criterion rather than as a database directly searched for this study.
Official and institutional search	Google searches and targeted searches of relevant government, tourism, standards, halal-certification, and institutional websites in Vietnam, Thailand, and Japan.
Search process	Iterative searching, including reference following and citation chaining where relevant materials identified additional academic, policy, legal, standards, or institutional evidence.
Representative terms	“halal tourism”; “Muslim-friendly tourism”; “halal certification”; “halal standards”; “halal supply chain”; “destination governance”; “destination trust”; “green economy”; “sustainable tourism”; combined where appropriate with “Vietnam,” “Thailand,” and “Japan.”
Languages	English and Vietnamese. For Thailand and Japan, English-language official and institutional materials were used where available.

ITEM	PROCEDURE
Academic time priority	Academic studies published from 2020 onward were prioritized. Earlier studies were retained selectively where they provided relevant country-specific or foundational evidence.
Official/legal time rule	Policy, legal, standards, and official institutional materials were not subject to the same publication-period restriction where earlier documents remained necessary to establish the institutional or regulatory context.
Inclusion	Documents were retained where they were directly relevant to halal or Muslim-friendly tourism, green or sustainable tourism, or the institutional and governance dimensions examined; provided substantive evidence usable in country-level or comparative analysis; provided a relevant academic contribution; or constituted relevant policy, legal, regulatory, standards, or institutional evidence.
Exclusion	Materials were excluded where they were insufficiently relevant or reliable, duplicated a more authoritative source, or were secondary or promotional sources used for factual institutional claims for which an authoritative source was available.
Supplementary evidence	Conference, seminar, industry, media, and similar materials were used only as supplementary evidence where appropriate.
Search design	The search was iterative and policy-oriented rather than a formal systematic review. Formal duplicate-removal and stage-by-stage exclusion counts were not maintained and were not reconstructed retrospectively.
Dataset rule	The retained documentary dataset comprises substantive country-level evidence used in the country and comparative analyses. General theoretical and methodological literature cited elsewhere in the manuscript is not included in this dataset.
Evidence hierarchy	Primary legal, governmental, standards, and official institutional sources were prioritized for factual claims concerning laws, standards, certification procedures, institutional responsibilities, and formal initiatives. Peer-reviewed academic studies were used primarily for empirical evidence, contextual interpretation, implementation experience, stakeholder perspectives, and documented constraints.

Appendix B. Documentary Dataset by Country

The retained documentary dataset comprises policy, legal and standards documents, official reports and institutional materials, and academic studies used as substantive country-level evidence. General theoretical and methodological literature cited elsewhere in the manuscript is not included.

Vietnam

YEAR	ISSUING BODY/AUTHOR	DOCUMENT TYPE	PRINCIPAL ANALYTICAL USE	SECTION USED
2021	Prime Minister of Vietnam	Policy/Regulatory & standards	National green-growth context; environmental integration	4.3.1; 4.3.4
2023	Prime Minister of Vietnam	Policy/Regulatory & standards	National halal-development policy; governance and international cooperation	4.3.1
2024	Ministry of Science and Technology, TCVN 14230:2024	Policy/Regulatory & standards	Muslim-friendly tourism service requirements; assurance	4.3.1

2026	Government of Vietnam, Decree No. 127/2026/NĐ-CP	Policy/Regulatory & standards	Quality management; regulatory oversight; halal assurance	4.3.1
n.d.	Vietnam Certification Centre (QUACERT)/National Halal Certification Center (HALCERT)	Official/institutional	Halal conformity assessment and certification capacity	4.3.1
2025	Chung, L. K.	Academic	Earlier destination-level halal-compatibility assessment gap and proposed criteria	4.3.1
2025	Viet Nam National Authority of Tourism (VNAT)	Official/institutional	Visitor flows from relevant source markets; market exposure	4.3.2
2025	Viet Nam National Authority of Tourism (VNAT)	Official/institutional	Localized halal and Muslim-friendly service readiness in Da Nang	4.3.2
2025	Lê, N.	Official/institutional	Localized Muslim-friendly service readiness and constraints in Hanoi	4.3.2
2026	Nguyen-Thi et al.	Academic	Tourism-business capability and operational-readiness gap	4.3.2
2022	Tran, V. T.	Academic	Community participation in tourism in Tan Chau, An Giang	4.3.3
n.d.	Representative Board of the Islamic Community of Ho Chi Minh City	Official/institutional	Muslim community institutions and representation in Ho Chi Minh City	4.3.3
2025	Tran, N. K. H.	Academic	Green-hotel practices; broader environmental-readiness context	4.3.4

Thailand

YEAR	ISSUING BODY/AUTHOR	DOCUMENT TYPE	PRINCIPAL ANALYTICAL USE	SECTION USED
2015	Central Islamic Council of Thailand (CICOT)	Policy/Regulatory & standards	Halal administration, standardization, institutional responsibilities, and HSIT functions	4.1.1; 4.1.2
2023	Central Islamic Council of Thailand (CICOT), R-CICOT-01	Policy/Regulatory & standards	Certification, audit, surveillance, re-certification, corrective action, complaints, appeals, and certification control	4.1.1; 4.1.3
n.d.	Chulalongkorn University, Halal Science Center	Official/institutional	Scientific support, laboratory testing, training, and halal quality management	4.1.2
2023	Government Public Relations Department, Thailand	Official/institutional	Muslim Friendly & Gastronomy Tourism	4.1.4

			Routes in 14 southern provinces	
2020	Nawawi et al.	Academic	Halal-development policy and institutional context	4.1.1
2022	Sudrajat	Academic	Kitchen of the World and halal-development policy context	4.1.1
2023	Wannasupchue et al.	Academic	Practical constraints associated with halal certification among restaurants	4.1.3
2024	Pongsakornrunsilp et al.	Academic	Muslim tourist lifestyles, cultural sensitivity, community considerations, destination development, and sustainability-related evidence in the Andaman Coastal Cluster	4.1.4

Japan

YEAR	ISSUING BODY/AUTHOR	DOCUMENT TYPE	PRINCIPAL ANALYTICAL USE	SECTION USED
n.d.	Japan National Tourism Organization (JNTO)	Official/institutional	National Muslim-friendly tourism information; dining, accommodation, mosques, prayer facilities, and service conditions	4.2; 4.2.1
n.d.	Kyoto City Tourism Association	Official/institutional	Differentiated Halal, Muslim Friendly, Muslim Welcome, and Pork-Free information; local implementation	4.2.2
n.d.	Japan Halal Association (JHA)	Official/institutional	Certification, ingredient disclosure, transportation and storage assurance	4.2.2; 4.2.3; 4.2.4
n.d.	Muslim Professional Japan Association (MPJA)	Official/institutional	Certification principles, ingredient verification, and contamination-prevention controls	4.2.3
2020	Takeshita	Academic	Ingredient disclosure and certification in Japanese tourism destinations	4.2.2
2021	Saville and Mahbubi	Academic	Muslim travellers' needs, including halal assurance and prayer facilities	4.2.1
2024	Ohgata	Academic	Service adaptation, certification, restaurant separation practices, halal logistics, and implementation constraints	4.2; 4.2.3; 4.2.4
2024	Luthfi et al.	Academic	Fiqh Aqalliyah as a scholarly proposal for halal	4.2.2

			standardization in Muslim-minority settings	
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Appendix C. Coding Framework for Cross-Country Analysis

CODE	ANALYTICAL DIMENSION	OPERATIONAL DEFINITION AND CODING BOUNDARY
1	National policy	Relevant laws, strategies, programmes, standards, and formal policy directions affecting halal or Muslim-friendly tourism and related governance arrangements.
2	Certification and assurance	Certification bodies, halal standards, certification and inspection procedures, recognition arrangements, monitoring, and other documented mechanisms providing credible halal assurance. Certification was treated as one mechanism of assurance rather than as equivalent to assurance itself.
3	Service infrastructure	Documented services relevant to Muslim travellers, including halal food, accommodation, prayer facilities, and other Muslim-friendly services.
4	Information transparency	Availability and clarity of information concerning halal status, ingredients and service conditions, prayer facilities, and other forms of religious accommodation.
5	Governance coordination	Allocation of roles and documented coordination among government agencies, certification bodies, tourism businesses, communities, scientific or academic institutions, and other relevant actors.
6	Community participation	Documented community involvement in planning, consultation, implementation, monitoring, cultural interpretation, or authorization. Community presence, mosques, religious institutions, or cultural resources alone were not coded as evidence of participation.
7	Supply-chain linkage	Documented relationships among suppliers and producers, certification actors, tourism businesses, accommodation and food-service providers, logistics actors, and other participants in halal-tourism service delivery. Local supply relationships alone were not interpreted as evidence of a green supply chain.
8	Environmental integration	Explicit evidence concerning resource efficiency, energy or water use, emissions, waste management, environmental protection, sustainable transport, visitor-pressure management, or other documented environmental measures. Halal compliance, Muslim-friendly services, cultural authenticity, community participation, or local sourcing alone were not treated as evidence of environmental performance.
9	Trust mechanism	Documented arrangements capable of reducing uncertainty and supporting Muslim travellers' confidence in the destination service system, including credible halal assurance, reliable service provision, transparent information, culturally respectful religious accommodation, and relevant institutional signals. Destination trust was not treated as equivalent to satisfaction, loyalty, revisit intention, recommendation, or other behavioural outcomes.
10	Outcomes and constraints	Documented institutional, service, economic, social, cultural, or environmental outcomes and constraints, including fragmentation, coordination problems, certification or service limitations, implementation barriers, and capacity constraints. Halal-tourism activity alone was not treated as evidence of green-economy outcomes.

The coding unit was a substantive documentary passage or evidence segment rather than the document as a whole. A passage could be coded under more than one analytical dimension where supported by its content.

Appendix D. Vietnam Policy, Legal, and Standards Documents

ISSUING BODY/YEAR	DOCUMENT	SUBJECT	USE IN ANALYSIS
Prime Minister of Vietnam (2021)	Decision No. 1658/QĐ-TTg, National Green Growth Strategy for 2021–2030, vision to 2050	National green-growth strategy, including resource efficiency and greening of economic activities	Broader green-growth and environmental-policy context
Prime Minister of Vietnam (2023)	Decision No. 10/QĐ-TTg	Project to strengthen international cooperation for the development of Vietnam’s halal industry through 2030	National halal-development policy, standards, certification, market access, and international cooperation
Ministry of Science and Technology (2024)	TCVN 14230:2024	Muslim-friendly tourism services	National reference for Muslim-friendly tourism service requirements
Government of Vietnam (2026)	Decree No. 127/2026/NĐ-CP	Quality management and policies for the development of halal products and services	Regulatory oversight, quality management, and emerging halal-assurance framework