

Strengthening Family Roles Through Islamic Educational Strategies to Promote Halal Lifestyle Among Muslim Minority Youth in Vietnam

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Abstract

Muslim minority families in Vietnam face limited access to structured Islamic education and halal literacy resources, leading to challenges in strengthening halal lifestyle awareness among adolescents. Responding to this issue, this community engagement program was conducted in August 2025 at Thành đường Hồi Giáo Đầu Tiếng, Ho Chi Minh City, involving 10 Muslim families. The program employed a participatory family empowerment model, utilizing a combination of online assessments, offline workshops, and hybrid mentoring and evaluation. Vietnamese students from Universitas Wahid Hasyim supported the on-site implementation, while practitioners from Indonesia provided guidance online. Over one month of staggered activities, families participated in halal literacy education, Prophetic parenting training, and the development of a Halal Lifestyle Family Plan (HLFP). The results show increased parental awareness of halal values, improved family communication, and observable behavioral changes among adolescents in consumption habits, digital media use, and Islamic identity confidence. This program demonstrates that a culturally responsive, hybrid, and family-centered Islamic educational strategy can effectively strengthen halal lifestyle practices within Muslim minority contexts.

Keywords: Halal lifestyle, Family empowerment, Muslim minority, Islamic education, Hybrid learning, Vietnam, Adolescents.

Introduction

The global halal industry has experienced rapid growth, expanding far beyond the realm of food consumption into broader domains, including finance, fashion, tourism, cosmetics, and digital ethics. This expansion signifies not only the increasing global demand for halal products but also a growing awareness of ethical consumption rooted in Islamic values (Bohari et al., 2017). The halal industry's growth is estimated to surpass USD 3 trillion globally by 2025, reflecting a robust integration of faith-based values with modern consumerism and sustainable development (Dinar Standard, 2023). This phenomenon represents a global lifestyle transformation that embraces both religious adherence and universal ethical values.

For Muslim minority communities, such as those residing in Vietnam, the adoption of halal values represents more than religious compliance—it becomes a form of cultural and spiritual identity preservation within a pluralistic environment (Chung & Tuấn, 2022). The Cham Muslims, particularly the Cham Bani and Cham Islam groups, have sustained their Islamic identity for centuries despite their minority status within a predominantly Buddhist and secular society (Phu, 2006). In contemporary Vietnam, maintaining halal consciousness among Muslim families has become a vital effort to strengthen communal cohesion and intergenerational faith transmission amidst increasing globalization.

According to the 2019 national census, Vietnam is home to approximately 178,948 Cham people, with around 50,000 identified as Cham Bani and 30,000 as Cham Islam, primarily located in Ninh Thuận, Bình Thuận, An Giang, and Hồ Chí Minh City (Open Development Vietnam, 2021). These communities maintain local mosques, madrasah, and religious associations that play crucial roles in sustaining Islamic teachings and practices. However, in recent years, the influence of modernization, tourism, and secular education systems has posed challenges for Muslim families in preserving halal-oriented lifestyles among the younger generation.

In response to the growing demand for halal products and services, Vietnam established the **Vietnam Halal Certification Authority (HALCERT)** under Decision No. 689/QĐ-TĐC in 2024 (HALCERT, 2024). The agency is responsible for halal certification, training, and international collaboration to ensure the integration of halal standards within national industries. This initiative reflects the Vietnamese government's

commitment to supporting the halal economy and promoting Muslim-friendly tourism, as demonstrated through partnerships with the Quang Ninh Tourism Association. Despite these institutional developments, the transmission of halal values within family education remains underexplored.

Although previous studies have examined the dynamics of Muslim minority communities in Vietnam, most of them have focused on socioreligious identity, cultural transformation, and institutional challenges in maintaining Islamic practices (Chung & Tuấn, 2022)(Hoàng Văn Chung, 2015) (Phu, 2006). Meanwhile, research on halal literacy has been predominantly developed in Muslim-majority countries such as Malaysia and Indonesia, focusing on consumer behavior, halal certification, and market development (Aziz & Chok, 2013)(Bohari et al., 2017)(Khasanah et al., 2023). Literature concerning family education in Muslim minority settings primarily discusses general religious value transmission—such as the formation of Islamic identity, cultural resilience, and moral-based parenting (Suud Sarim Karimullah, 2023) (Spiegler et al., 2022) (Abroto et al., 2022)—but does not yet provide a comprehensive exploration of halal lifestyle education. Moreover, no existing study has interactively linked Islamic educational strategies—including ta’dib, tarbiyah, and ta’lim (Al-Attas, 1980; Halstead, 2013)—with a structured family empowerment program aimed at strengthening halal awareness among Muslim minority youth, particularly in Vietnam, where access to formal Islamic educational institutions is limited. Therefore, this study fills that research gap by introducing a family-based Islamic educational empowerment model designed to transmit halal lifestyle values in a practical, contextual, and sustainable manner for Muslim adolescents living in a culturally assimilative and institutionally constrained minority environment.

Minority Muslim families often struggle to maintain consistent halal practices due to limited access to religious education, cultural assimilation pressures, and the dominance of secular curricula. Children growing up in such environments are exposed to globalized youth culture, digital media, and peer norms that may conflict with Islamic ethical values. This underscores the strategic role of the family as the first and most effective educational institution in shaping halal awareness and moral resilience among children(Al-Attas, 1980).

Islamic educational philosophy—embodied in the concepts of *ta'dib* (moral refinement), *tarbiyah* (nurturing), and *ta'lim* (knowledge transmission)—offers a holistic framework for instilling religious values within familial settings. These principles emphasize balanced character development, integrating intellectual, ethical, and spiritual dimensions. Strengthening family capacity through community-based education initiatives rooted in these principles can empower Muslim parents to become effective transmitters of halal lifestyle values and moral guidance (Al-Attas, 1980).

Therefore, this community service program aims to empower Muslim families in Vietnam—particularly among Cham communities—to integrate halal lifestyle education into daily parenting practices. By equipping parents with Islamic pedagogical strategies and practical tools for value transmission, this initiative contributes to sustaining religious identity, enhancing moral education, and fostering intergenerational continuity of Islamic values in a plural society. The program's relevance lies in bridging the gap between emerging halal institutional frameworks and family-level education, ensuring that the halal lifestyle is not only certified but also lived and internalized in everyday life.

Methods

This community service program adopted a participatory family empowerment approach combining online assessment, offline workshops, and hybrid mentoring and evaluation. The implementation took place in July - August 2025 at Thánh đường Hồi Giáo Dầu Tiếng (Al-Muttaqin Mosque), Minh Hoà, Dầu Tiếng District, Bình Dương Province, Ho Chi Minh City, Vietnam. The program was conducted over approximately one month, with intentional intervals between activities to allow families to reflect on the materials and apply the practical components at home. A total of 10 Muslim families (around 20–25 individuals) participated in this engagement.

The program was supported by Vietnamese students from Universitas Wahid Hasyim (UNWAHAS), Semarang, who served as cultural mediators, bilingual assistants, and on-site facilitators. The Indonesian practitioners and academic team conducted instructions, mentoring, and evaluations online, while UNWAHAS students remained at the location to assist with translation, coordination, and direct interaction with participant families.

The program consisted of four interconnected stages:

1. Online Needs Assessment (Late July 2025)

The assessment was conducted online, consisting of structured virtual interviews and digital questionnaires administered by practitioners from Indonesia. Each interview lasted 20–30 minutes. UNWAHAS students assisted families on-site with device setup, translation, and real-time communication. This stage identified participants' challenges regarding halal literacy, Prophetic parenting, and adolescent behaviour in a minority environment.

2. Offline Educational Workshops (early August 2025)

Workshops were held offline for two days at the mosque complex. Each session lasted 60–90 minutes and was delivered bilingually through a combination of online explanations by practitioners and offline facilitation by UNWAHAS students. Topics included Islamic educational foundations, halal lifestyle values, Prophetic parenting in modern contexts, and digital ethics. Interactive activities such as role-play, case analysis, and reflective discussions were handled directly by the on-site student facilitators.

3. Hybrid Mentoring and Family Practice (Throughout August 2025)

For the next two weeks, families participated in hybrid mentoring activities: Online mentoring by an Indonesian lecturer from Universitas Islam Sultan Agung (UNISSULA) and UNWAHAS, who provided guidance, answered questions, and reviewed family progress. Offline mentoring by UNWAHAS students who assisted families in implementing their Halal Lifestyle Family Plan (HLFP). Families practiced daily halal lifestyle routines—ethical food choices, modest dress, responsible media use, and strengthening prayer habits—while keeping reflective journals.

4. Hybrid Evaluation (Late August 2025)

The final stage of evaluation also used a hybrid format. Pre- and post-surveys were administered online. Focus Group Discussions (FGDs) were conducted offline, involving 10 parents and 10 adolescents, with each session lasting 60 minutes. Observations were carried out directly by UNWAHAS students during mentoring visits. Reflective journals were submitted for analysis.

Data were analyzed using a descriptive qualitative method with thematic content analysis. Validity was ensured through triangulation of interviews, observations, FGDs, and journals.

Results

Overview of Program Implementation

The family empowerment program was implemented as part of an international community engagement initiative conducted in C9RJ+FP8, Minh Hoà, Dầu Tiếng, Bình Dương, Ho Chi Minh City, Vietnam, focusing on a Muslim minority community living in a multi-religious urban environment. The Muslim families in this area generally maintain strong faith-based values despite being surrounded by dominant non-Muslim cultural influences. Previous studies note that Muslim minority communities in Vietnam often face challenges in accessing Islamic education and maintaining religious identity within secular social settings (Chung & Tuấn, 2022). Limited access to halal certification, religious teachers, and structured family learning platforms reinforces the importance of informal religious education at home (Aziz & Chok, 2013). Against this backdrop, the program sought to empower Muslim families to strengthen their understanding and practice of a halal lifestyle and Islamic parenting in modern urban contexts.

The participants consisted of **10 Muslim families** from the Ho Chi Minh City Muslim community, involving **15 adolescents aged 13–18 years**. Participants were selected through purposive sampling in collaboration with the Muslim community living in one village and the Management of the Al Muttaqin Mosque (Thánh đường Hồi Giáo Dầu Tiếng). The families represented a range of socioeconomic backgrounds and ethnic subgroups, including Cham Bani and Cham Islam, providing a comprehensive representation of Vietnam's Muslim minority context. Participation was voluntary, and informed consent was obtained from all adult respondents. Ethical approval for community engagement was granted by the Faculty of Islamic Studies, Universitas Islam Sultan Agung (UNISSULA), Semarang, Indonesia, and Universitas Islam Wahid Hasyim (UNWAHAS), Semarang, Indonesia.

The implementation took place over one intensive week of direct engagement, followed by one month of virtual mentoring and evaluation conducted through Zoom meetings. A total of 10 Muslim families participated in the program, representing diverse social and educational backgrounds. Short-term international community engagements have been found effective when supported by participatory design and post-program online mentoring.

During the on-site phase, activities included a needs assessment, interactive workshops, and mentoring sessions. Despite the short duration, the structured and collaborative nature of the program enabled meaningful interaction between facilitators and families. The sessions were conducted at a local Islamic centre that also functions as a prayer space and informal learning venue for the Muslim community in Ho Chi Minh City, reflecting the adaptive nature of Islamic institutions in minority contexts.

The needs assessment stage revealed several pressing issues faced by the families. Many parents expressed uncertainty about guiding their children in maintaining Islamic values in a secular environment, particularly concerning halal food awareness, modest fashion, and online behavior. Similar challenges have been identified among Muslim minorities in Southeast Asia, where parents often struggle to transmit Islamic ethics while navigating modern social pressures. For some families, the concept of a halal lifestyle extended beyond food to encompass ethical living, digital conduct, and financial integrity—areas rarely discussed in a family setting. This aligns with the findings of Aziz & Chok, 2013 who emphasizes the need for holistic halal education that includes moral, social, and economic dimensions. These insights guided the contextual adaptation of workshop materials, ensuring relevance and resonance with the families' lived experiences.

During the workshop sessions, participation rates were remarkably high; participants from families attended all sessions, demonstrating strong motivation and commitment. The topics most appreciated by participants included “Halal Literacy in Urban Life” and “Prophetic Parenting in the Digital Age.” The use of participatory learning methods, such as group discussions, scenario analysis, and reflective journaling, made the sessions lively and interactive. Such approaches are consistent with the participatory empowerment model proposed by (Chambers, 2017), which emphasizes local voice and co-created learning. Parents and adolescents attended together, creating opportunities for intergenerational dialogue on how Islamic values could be practiced in modern contexts. This aligns with recent findings that intergenerational learning enhances moral education and strengthens family resilience (Warsiyah, 2018).

The mentoring component continued online over the following month. Through Zoom meetings and group chats, facilitators provided guidance, answered participants' questions, and encouraged families to share their

reflections and experiences. Around 80% of families are actively engaged in these follow-up sessions by submitting reflective journals or participating in online discussions. This hybrid model—combining face-to-face and virtual engagement—proved effective in maintaining participant motivation and reinforcing behaviour change. As suggested by Agus Irfan, 2025, sustained post-program interaction helps ensure that community-based Islamic learning leads to long-term transformation rather than one-time awareness. The mentoring stage thus became a bridge between conceptual understanding and habitual practice, marking an important innovation in international community engagement strategies.

Discussion

The findings of this international community engagement program highlight the potential of participatory, family-based Islamic education models to strengthen religious understanding and moral resilience among Muslim minorities. The high levels of participation and enthusiasm observed during both face-to-face and online phases indicate that families are eager to access structured, context-sensitive Islamic learning opportunities. This supports (Warsiyah et al., 2022) argument that religious education within families' functions as a primary mechanism for moral development, especially in environments where institutional Islamic education is limited. The combination of practical topics—such as halal literacy, modest fashion, and digital ethics—provided a bridge between traditional values and contemporary challenges, making Islamic education relevant to the daily realities of urban Muslim families.

The participatory approach adopted in this program proved to be a key factor in its success. Instead of relying on a top-down teaching model, facilitators invited families to articulate their own challenges and co-develop solutions. This aligns with (Chambers, 2017). Empowerment theory, which emphasizes that sustainable learning emerges when communities are positioned as active agents in their own transformation. In this program, families were not passive recipients of religious information but co-creators of meaning, reflecting the epistemological shift from didactic instruction to dialogical engagement in Islamic pedagogy. Such an approach also resonates with (Freire, 2019) notion of *critical consciousness*, where learners—here represented by families—reflect critically on their lived realities and act to transform them in accordance with their values..

Theoretical Interpretation of Behavioral Change

The behavioral transformation observed in this program can be theoretically interpreted through the Islamic educational triad—*ta'dib* (moral refinement), *tarbiyah* (nurturing), and *ta'lim* (knowledge transmission)—as articulated by (Al-Attas, 1980) and (J. Mark Halstead, 2013). Within the context of halal lifestyle education, these three interrelated concepts became the moral framework guiding family-based learning and behavioral adjustment among both parents and adolescents.

The principle of **ta'lim** was operationalized through structured sessions and mentoring activities designed to enhance parental and adolescent understanding of *halal literacy*. Parents were introduced to the jurisprudential foundations of halal consumption, digital ethics, and modest behavior. At the same time, adolescents learned to identify halal-certified products and evaluate media content in light of Islamic ethical principles. This stage reflects Al-Ghazali's emphasis that knowledge (*'ilm*) must precede action (*'amal*), ensuring that behavioral change is rooted in sound epistemic understanding rather than mere imitation. (Muflihin, 2019)

Meanwhile, **tarbiyah** unfolded through the process of moral nurturing in everyday family practices. Parents applied what they learned by consistently modeling halal consumption at home, involving children in decision-making about food, dress, and media, and maintaining open discussions about ethical choices. Such modeling aligns with *social learning theory*, which posits that individuals internalize behaviors through observation and imitation of significant role models. The sustained interaction between parents and adolescents created a micro-environment of moral reinforcement, transforming the household into an active learning space for halal values.

The dimension of **ta'dib**, or moral embodiment, became evident as both parents and adolescents demonstrated behavioral consistency beyond formal sessions. Parents exhibited self-discipline in consumption habits and digital engagement, while adolescents began to reflect this moral awareness in peer interactions and online behavior. This finding echoes (Al-Attas, 1980) conception of *ta'dib* as the highest form of education—when ethical knowledge becomes part of one's identity and conduct. The habitual enactment of halal behavior within family life represents the culmination of the moral refinement process.

From an experiential learning perspective, these transformations align with **(Kolb, 1984) experiential learning cycle**, where knowledge becomes transformative through a cycle of concrete experience, reflective observation, abstract conceptualization, and active experimentation. Parents and adolescents experienced real-life moral challenges (such as choosing halal food or navigating online spaces), reflected on these experiences during mentoring and family discussions, and then applied Islamic values in subsequent decisions. This iterative process demonstrates that halal lifestyle education is most effective when theory and practice are continuously integrated through reflection and lived experience.

The findings further support emerging scholarship emphasizing the **centrality of the family** in cultivating halal awareness and ethical consumption. Studies by (Khasanah et al., 2023) in Indonesia and (Shaharuddin et al., 2025) in Malaysia revealed that parental religiosity and consistent modeling significantly enhance adolescents' halal behavior, while knowledge alone often yields limited behavioral change. Similarly, research by (Abroto et al, 2022) notes that moral formation in Islamic contexts thrives when family education combines affective, cognitive, and behavioral reinforcement.

In this study, the synergy of *ta'dib*, *tarbiyah*, and *ta'lim* created a holistic moral ecosystem in which halal values were not merely taught but lived. The program's success thus lies in its capacity to integrate **religious instruction, moral exemplification, and reflective practice** within the framework of family education. This integration represents a sustainable model for behavioral transformation—where ethical awareness becomes embodied in daily routines rather than confined to cognitive understanding. Consequently, the family emerges as both a pedagogical and ethical institution that sustains the *halal lifestyle movement* from within. By embedding halal consciousness in the rhythms of everyday life, this approach offers a replicable model for value-based behavioral education applicable across Muslim societies navigating modern consumer culture and digital ethics. (Risidiani, 2022)

Family Empowerment as an Agent of Religious Continuity

The findings underscore the importance of contextual adaptation in Islamic education for minority settings. Muslim families in Ho Chi Minh City operate within a pluralistic and secular social environment, where

opportunities for formal religious instruction are scarce (Hoàng Văn Chung, 2015). In this context, the family becomes the central site for transmitting Islamic ethics and identity. The inclusion of both parents and adolescents within the same learning process strengthened intergenerational dialogue, echoing the conclusions of (Suud Sarim Karimullah, 2023) that shared learning fosters empathy, trust, and value continuity across generations. Such communication patterns are essential for cultivating a sense of belonging and resilience among minority Muslims who navigate cultural dualities in their daily lives (Spiegler et al., 2022)

The program highlighted the strategic role of families as agents of religious continuity within minority Muslim contexts. In the absence of extensive formal religious institutions, family-based education serves as the primary means of transmitting Islamic identity and halal awareness. This finding aligns with the view of (Knowles et al. 2012) that adult learning is most effective when it is self-directed and experience-based. Parents acted as both learners and educators—enhancing their pedagogical competence while simultaneously guiding their children. Such dual roles fostered *murabbi*-based parenting, where parents nurture through example and emotional connection, strengthening the relational fabric of Muslim families. This model also corresponds to participatory empowerment theory (Chambers, 2017), emphasizing that genuine transformation occurs when communities actively co-create knowledge rather than passively receive it.

The hybrid delivery model—combining direct engagement and virtual mentoring—proved effective in maintaining learning continuity. The digital mentoring sessions allowed families to sustain motivation, receive ongoing feedback, and share experiences beyond the one-week field visit. This finding supports the growing body of research advocating for hybrid or blended community education as a practical solution in post-pandemic international collaboration. In this case, digital tools did not merely serve as communication platforms but as spaces of ongoing reflection, facilitating what (Warsiyah et al., 2022) describes as “continuous ethical learning.” The flexibility of the online format enabled participants to integrate Islamic practices into their personal schedules, ensuring that religious learning became a lived, habitual process rather than a temporary intervention.

Contextual Adaptation in Minority Muslim Education

Another key insight pertains to the sociocultural impact of the program within the minority Muslim community. The shared learning environment fostered solidarity among participants and enhanced community cohesion. This outcome resonates with the findings of (Miftachul Huda, 2019), who argues that Islamic community initiatives in Southeast Asia often function as mechanisms for collective identity reinforcement in multicultural societies. Through dialogue and mentoring, participants not only learned religious principles but also cultivated mutual support networks that may sustain religious practices over time. In this sense, the program operated both as an educational and a social empowerment initiative.

The Vietnamese Muslim minority context presented unique socio-religious challenges. Families must negotiate their Islamic identity amid the secular norms of public education and the dominant non-Muslim culture (Hoàng Văn Chung, 2015). The program's participatory approach enabled them to contextualize Islamic values within these plural realities. This adaptive process echoes (Freire, 2019) notion of *critical consciousness*, where learners critically interpret their social environment and act upon it guided by ethical reasoning. The bilingual delivery (English–Vietnamese) and culturally relevant case studies ensured inclusivity and comprehension, reinforcing the principle that Islamic education must be culturally embedded to remain meaningful and effective.

Comparatively, Muslim minorities in other Southeast Asian countries, such as Thailand or Singapore, often benefit from state-supported Islamic schools or religious councils. In contrast, Vietnamese Muslims rely heavily on family and local mosques for Islamic learning (Chung & Tuấn, 2022). Therefore, family empowerment programs such as this play a pivotal role in sustaining religious identity and community cohesion. This underscores the universality of Islamic pedagogy as a flexible and context-sensitive model adaptable across diverse socio-political settings.

Broadening the Concept of Halal Literacy

One of the most significant outcomes was the participants' expanded understanding of halal beyond dietary observance to encompass lifestyle ethics—covering consumption, fashion, finance, and digital behavior. This

shift reflects (Miftakhul Khasanah, 2023) conceptualization of *holistic halal literacy*, which integrates spiritual, social, and ethical dimensions of daily living. By incorporating halal principles into family routines and decision-making, participants internalized Islamic ethics as part of their lived identity rather than external rules. This process demonstrates *value internalization*, a core aim of Islamic education that transforms belief into character and habit (*kebuluq*) (Al-Attas, 1991). The reflective journaling practice served as a mechanism for self-evaluation, allowing adolescents to articulate moral reasoning and personal accountability, thereby deepening their moral consciousness.

Initially, participants equated *halal* merely with dietary restrictions—what is permissible or forbidden to eat. After the family-based education and mentoring, their perception evolved into an understanding that *halal* also applies to **how one lives**, not just **what one consumes**. This includes ethical purchasing, modest fashion choices, responsible financial transactions, and integrity in digital behavior (e.g., avoiding plagiarism, gossip, or exposure to haram content online). This broader interpretation mirrors (Miftakhul Khasanah, 2023) framework of *holistic halal literacy*, which defines *halal* as a value system encompassing spiritual, social, and ethical aspects of life. The shift indicates that participants no longer viewed halal as a set of external prohibitions but as a **moral compass** guiding their daily decision-making.

The results emphasize that the **family context** plays a decisive role in transforming abstract halal knowledge into *embodied ethics*. By embedding halal values in daily family routines—such as cooking, shopping, financial planning, or online interactions—parents and adolescents co-constructed a living moral environment. This echoes (Al-Attas, 1991) conception of *ta'dib*, where moral education aims at the cultivation of *kebuluq* (virtuous character) through lived experience. When halal observance becomes habitual and emotionally meaningful, it transcends legal compliance and evolves into **personal moral conviction**.

The expansion of halal literacy observed in this study demonstrates that effective moral education must **go beyond information transfer**. It requires the integration of spiritual knowledge (*'ilm*), experiential practice (*'amal*), and reflective awareness (*ihسان*). This approach repositions halal literacy as a **transformative educational process**, not merely a regulatory or consumer-oriented framework. It aligns with contemporary Islamic education

discourse, emphasizing *value internalization* and *character formation* as the ultimate goals of learning (Opik Taupik Kurahman, 2023).

Social Impact and Policy Implications

An important dimension revealed by this study is the shift in understanding of the concept of *halal*. Participants moved from viewing *halal* as a set of dietary restrictions to embracing it as a comprehensive ethical framework guiding lifestyle, consumption, and digital behavior. This aligns with the theoretical expansion of halal literacy proposed by (Miftakhul Khasanah, 2023), who emphasizes its moral and social dimensions. The program's thematic integration of halal principles into daily decision-making allowed participants to connect their faith to modern ethical dilemmas, such as online interactions and consumption choices. In doing so, it contributed to the internalization of Islamic ethics through experiential learning, a process long recognized as crucial in faith-based education (Aziz, 2013)

Beyond individual transformation, the program generated community-level benefits. Shared learning and dialogue fostered solidarity among Muslim families, creating informal peer networks that enhance social cohesion. This outcome resonates with (Al-Attas, 1991), who argues that Islamic community initiatives in multicultural societies function as mechanisms for reinforcing collective identity. Moreover, the initiative aligns with Vietnam's emerging halal certification policy under the Vietnam Halal Certification Authority (HALCERT, 2024). By strengthening household-level awareness, the program bridges the gap between top-down halal policy and grassroots education, ensuring that halal values are both institutionalized and internalized.

From a broader policy perspective, this model offers a replicable framework for integrating *faith-based family education* within community development agendas. It suggests that international community engagement can function as a soft-power approach to religious diplomacy—enhancing interfaith understanding, cultural inclusion, and ethical literacy in plural societies.

Finally, the results provide evidence that short-term international community engagement, when designed with cultural sensitivity and participatory methods, can yield meaningful educational outcomes. The use of digital follow-up mitigated the limitations of physical distance and time

constraints, a challenge often noted in transnational community development projects. The program’s success demonstrates that sustained mentorship, even when conducted online, can foster moral and behavioral transformation. These findings contribute to the broader discourse on Islamic education by illustrating that integrative, family-centered, and digitally supported approaches are not only feasible but highly effective for Muslim minorities seeking to uphold religious values in secular settings.

Table 1. Summary of Key Outcomes of the Community Engagement Program

No .	Program Focus / Aspect	Main Outcomes and Achievements	Empirical Evidence / Observation	Interpretation and Educational Significance
1	Enhancement of Halal Literacy	Participants’ understanding of <i>halal</i> expanded from food-related concerns to a holistic ethical lifestyle encompassing consumption, fashion, and digital behavior.	Reflective journals and focus group discussions revealed a shift in perception—from viewing halal as merely ritual compliance to recognizing it as a daily ethical practice.	Reflects (Miftakhul Khasanah, 2023) framework of <i>Holistic Halal Literacy</i> . Demonstrates effective <i>value internalization</i> when Islamic ethics are contextualized in family life (Al-Attas, 1991).
2	Parental Empowerment in Family Education	Parents gained confidence and competence in guiding their children	Workshop feedback and mentoring logs showed increased parent–child communication	Strengthened the role of parents as <i>murabbi</i> (moral educators), consistent with the principles of

		through Islamic values and halal practices.	n about religious identity and halal consumption.	<i>tarbiyah</i> and <i>ta'dib</i> . Builds family capacity as a core site of Islamic education.
3	Behavioral Transformation in Family Practice	Families adopted more disciplined halal practices, including ethical food selection, modest fashion, and responsible media use.	Observation during home mentoring and post-program reports confirmed visible lifestyle adjustments.	Indicates <i>experiential learning</i> (Kolb, 1984) and <i>social modeling</i> as mechanisms for behavioral change through lived moral examples.
4	Reflective and Experiential Learning	Adolescents improved their moral reasoning and self-awareness through reflective journaling activities.	Journals revealed personal insights about applying halal values in peer relationships and online environments.	Reflective journaling functioned as <i>muhasabah</i> (spiritual self-assessment), bridging faith and behavior while deepening moral consciousness.
5	Contextual Adaptation in Minority Settings	The program successfully localized Islamic educational strategies within the	Bilingual workshops (English–Vietnamese) and locally relevant examples	Demonstrates <i>contextual Islamic pedagogy</i> —religious education adapted to social realities,

		multicultural context of Vietnam's Muslim minority.	increased participation and comprehension.	enhancing inclusivity and relevance (Freire, 2019) (Aziz, 2013)
6	Community Solidarity and Network Building	The initiative fostered stronger collaboration and mutual support among Muslim families.	Participants formed informal peer-learning groups and continued digital mentoring after the field program.	Supports (Chambers, 2017) <i>Participatory Empowerment Theory</i> , where shared learning reinforces collective identity and moral resilience.
7	Policy and Social Impact	The program bridged Vietnam's emerging halal certification policy (HALCERT, 2024) with household-level awareness of halal.	Families reported increased awareness of the link between national halal policy and family practices.	Demonstrates <i>grassroots alignment</i> between policy and education, promoting <i>faith-based social inclusion</i> and ethical community development.

Conclusion and Suggestion

This study concludes that strengthening family roles through Islamic educational strategies effectively promotes awareness of a halal lifestyle and moral resilience among Muslim minority youth in Vietnam. The program's participatory and family-based approach enabled parents and adolescents to collaboratively interpret, internalize, and practice Islamic ethical values in their

everyday lives. Through the integration of *ta'dib* (moral refinement), *tarbiyah* (nurturing), and *ta'lim* (knowledge transmission), families became active agents of value transmission and moral exemplification within a pluralistic society.

A key outcome of this initiative is the **broadening of halal literacy** from a narrow focus on food consumption to a holistic framework encompassing ethical behaviour, fashion, finance, and digital conduct. This expansion signifies a deeper level of moral consciousness, where halal principles are no longer perceived as external obligations but as an integral part of personal and family identity. The use of reflective journaling and mentoring proved effective in facilitating self-awareness, ethical reasoning, and behavioural consistency among both parents and adolescents.

Furthermore, the program demonstrated that **family empowerment serves as a sustainable mechanism of religious continuity** in minority Muslim contexts where access to formal Islamic education is limited. The collaborative learning environment fostered intergenerational dialogue, strengthened social cohesion, and enhanced communal identity. The hybrid delivery model—combining face-to-face workshops and digital mentoring—proved particularly valuable for maintaining motivation and sustaining post-program transformation, offering a practical template for cross-border community education initiatives.

From a policy perspective, the findings highlight the importance of aligning **grassroots family education** with national halal certification frameworks to ensure that halal values are both institutionalized and internalized. Such integration can contribute not only to strengthening Muslim family resilience but also to promoting intercultural harmony and ethical citizenship within plural societies, such as Vietnam.

In summary, this study affirms that family-centred Islamic education, when designed participatorily and supported by reflective practice, can transform halal awareness into lived ethical behaviour. This model provides a replicable and adaptable approach for other Muslim minority communities worldwide seeking to maintain their religious identity, moral integrity, and social inclusion in contemporary global contexts.

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