

Correlates Of Personal Halal Beliefs And Service Quality In The Halal Restaurants In Bangsamoro Region In Southern Philippines

Lei May A. Dalaten ,

Assistant Professor IV. Hospitality Management Department, College of Hospitality and Tourism Management, Mindanao State University-Main Campus, Marawi City, Philippines; ORCID ID: 0009-0007-1582-2495
leimay.dalaten@msumain.edu.ph / dalatenlei@gmail.com

Abstract – The study analyzes how personal halal beliefs affect BARMM halal restaurant service quality. The study investigates restaurant halal practices, service quality, and personal halal beliefs and gives recommendations to improve food facility service and compliance. The Philippines' rising Muslim population is driving halal product and service demand. The study fills the Bangsamoro-specific variables affecting organizational operational efficacy research gap. The study's research questions include service quality, restaurant halal practices, the relationship between service quality and personal halal beliefs, issues in complying with halal standards, and the development of a program. This study triangulated quantitative and qualitative data and uses Likert scale surveys and interview guides. SERVQUAL assessed efficiency, and service quality. A literature review and best practices question alignment enhanced reliability and accuracy. Data analysis shows BARMM restaurant customers' demographics. These places draw men and women equally. These firms emphasize affordability to attract all income levels. Halal beliefs influence their food choices. Halal regulation is improving guest handling, but staff awareness needs growth. Halal certification requires government, marketing, and promotion for restaurants. Service quality, customer satisfaction, and halal-certified restaurant growth will show program success. Halal principles influence clients' opinions and decisions, therefore BARMM food businesses must modify services.

Keywords – Service Quality, Personal Halal Belief, Restaurant Halal Practices, and BARMM

INTRODUCTION

In a competitive global market, performance evaluation is essential. Product quality, customer service, and industry regulations must be prioritized for efficiency. The food and beverage industry has focused service excellence and halal norms. Customers appreciate good service. Halal standards comply with Islamic diets. Food and beverage firms value both.

Food and beverage firms must meet halal regulations and give quality service to the expanding Muslim community in the Philippines (Lopez, 2021) ^[2]. Philippines, notably Muslim-majority Mindanao, want halal-certified goods and services. Diola (2021) says enterprises are pursuing halal certification to profit on market development. Senate Bill 1742 governs halal food packaging, labeling, display, sale, preparation, and service. The Philippines promotes the halal industry in many ways. The NCMF could promote halal. The Philippine Halal Export Development and Promotion Program helps domestic companies get halal-certified and increase exports to Muslim-majority nations (Javier, 2021) ^[15]. Philippine food and beverage enterprises are improving service to compete (Dimacali, 2022) ^[15]. Republic Act No. 10817, the "Philippine Halal Export Development and Promotion Act of 2016," establishes a comprehensive framework for advancing and promoting Philippine Halal sectors. The Act expands, preserves, and standardizes Philippine Halal exports. It protects and fairs consumers. The Philippine Halal Export Development and Promotion Board manages it. The Act also regulates the Halal Board's powers and duties, Halal certifying body accreditation, Philippine National Standards for Halal, and Halal product, process, and service export and trade. Export promotion, infrastructure support, incentives, and institutional and human resource development are essential in the Halal industry. Halal restaurant service and personal halal beliefs are rarely examined despite their growing importance. Service quality and individual halal views affect restaurant halal practices in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). Questions included: Service quality and religious beliefs were evaluated in halal restaurants.

This study examines halal compliance in BARMM Region food service establishments in Marawi, Lamitan, and Cotabato. However, solely Cotabato City had halal-certified establishments, limiting the study to this region. Cotabato City was distinct. Southwest Mindanao traded through Cotabato City. Numerous routes use the city's small interisland port and airport. The Christian community governs Cotabato. The 2010 census showed 51.2% Roman Catholicism, while 26% were Muslim. This study focuses on regions halal practices. Following protocols can improve service quality and customer happiness. The study promotes organizational efficacy through restaurants halal practices. This motivates firms to obtain halal certification and participate on the rising market for halal goods and services. This effort may fill a gap in the scholarly literature and improve understanding of the variables that determine organizational operational efficacy in this paradigm. The study's findings can inform Muslim-populated Philippine studies.

METHODOLOGY

It uses a descriptive-correlational design using a triangulation method to collect and analyze quantitative and qualitative data. The Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) in the Philippines was chosen for the investigation. Customers and restaurant owners were surveyed. Semi-structured interviews with proprietors collected qualitative data. The survey surveys asked clients about service quality, halal beliefs and halal practices using Likert scale questions. The interviews sought proprietors' insights

on halal issues. Data collection and participant availability determined sample size. The investigation ensured subject confidentiality and privacy. Experts validated and Cronbach's alpha analyzed the research instrument. A representative group pilot-tested the survey questionnaire for internal consistency. Data was coded and encrypted to preserve participant privacy. Weighted mean calculations were used to score responses on the Likert scale.

RESULTS AND DISCUSSION

Table 1 presents the demographic breakdown of individuals according to their age, along with the corresponding percentages. 42% of BARMM food restaurant consumers are 26–35 years old. 30% of clients are 36–55. 17% of clients are 18-25, 8% are 56-65, and 3% are 66-80. These findings show that younger age groups, particularly 26–35-year-olds, are BARMM food restaurants' main customers.

Table 1
Frequency And Percentage Distribution of Respondent's Age

	Frequency	Percent
18-25	17	17.0
26-35	42	42.0
36-55	30	30.0
56-65	8	8.0
66-80	3	3.0
Total	100	100.0

Millennials value experiences and convenience over cooking, thus they prefer eating out. Lend EDU ^[16] discovered that 50% of millennials would rather eat out than cook, spending more on food than retirement savings. 27% of millennials spend more on coffee than on savings. These findings imply that younger BARMM residents appreciate dining out and are ready to pay on culinary experiences.

Table 2
Frequency and Percentage Distribution of Respondent's Sex

	Frequency	Percent
Male	48	48.0
Female	52	52.0
Total	100	100.0

BARMM food outlet consumers are evenly split by gender. 48% of clients were male, 52% female. This balanced gender representation shows that BARMM food restaurants are attracting both men and women. This suggests that gender plays a moderating role in the context of food consumption in the studied population (Zhong & Moon, 2020) ^[17].

Table 3
Frequency And Percentage Distribution of Respondent's Frequency in The Establishment

	Frequency	Percent
1-3 times	65	65.0
4-7 times	29	29.0
8-10 up	6	6.0
Total	100	100.0

In the BARMM region, 65% of clients visit the food establishment 1-3 times. This shows that the establishment attracts many infrequent consumers. 29% of customers visit 4-7 times, suggesting a loyal or frequent client base. Only 6% of clients visit the restaurant 8-10 times. This shows that the establishment may not have a large proportion of highly loyal or frequent clients, suggesting room for engagement and retention efforts to drive repeat visits. If there is a general decline in the national mood, such as due to economic challenges, social issues, or other external factors, it could potentially affect customers' overall satisfaction with their dining experiences, including online ordering occasions (Shank, 2022) ^[18].

Table 4
Frequency And Percentage Distribution of Respondent's Socio-Economic Status

	Frequency	Percent
Below 5,000	17	17.0
5,000-10,000	17	17.0
11,100-20,000	19	19.0
21,000-30,000	20	20.0
31,000-40,000	14	14.0

41,000-50,000	2	2.0
51,000-60,000	3	3.0
61,000-above	8	8.0
Total	100	100.0

BARMM food outlet clients' socio-economic status reveals various relevant conclusions.

First, 17% of clientele earn under 5,000 monthly. Price and value are crucial to attracting and retaining clients in this region. Restaurants should offer affordable menus, specials, and discounts to attract this clientele and boost accessibility. Second, food companies can target 11,100-30,000-income customers. Offer a mix of economical and high-value menu items to fulfill this segment's tastes. However, the share of clients in the top income groups (41,000-60,000) is smaller, suggesting a smaller market for high-end food goods. Premium or unusual menu items and a better dining experience can still attract high-socioeconomic level (61,000+) customers.

Understanding the socio-economic status of BARMM customers allows food enterprises to adjust their services and pricing strategies to different customer segments, enhancing customer satisfaction and attracting more customers. Discounts are an effective way to build awareness and interest among potential customers and can be shared through word-of-mouth, resulting in new customer acquisition while keeping acquisition costs in check. Discounts can also help to keep current customers engaged and happy with the brand, as they create positive moments of appreciation and value. Lastly, strategic discounts that are tied to a cause or community that the target audience cares about can improve brand reputation and image (Gabris, 2022) ^[19]. In this study, the image and brand reputation is the Halal Logo.

Table 5

Frequency And Percentage Distribution of Respondent's Religion

	Frequency	Percent
Muslim	58	58.0
Non-Muslim	42	42.0
Total	100	100.0

BARMM food restaurant customer religion generated some noteworthy outcomes. These eateries serve 58% Muslims. Catering to this customer segment's nutritional and cultural needs is crucial. 42% of customers are non-Muslim, according to data. A pleasant and inclusive dining experience may attract and retain a diverse customer base.

Dietary preferences may lead non-Muslims to Halal restaurants. These restaurants provide food that follows Islamic dietary regulations, which may exclude pork or require certain meat preparation procedures. Non-Muslims with comparable diets may like this (Ramli et al., 2021) ^[9].

Table 6

Frequency And Percentage Distribution of Respondent's Educational Level

	Frequency	Percent
No educ.	1	1.0
Madrasah	10	10.0
Primary	3	3.0
Secondary	8	8.0
College	50	50.0
Postgraduate	28	28.0
Total	100	100.0

50% of BARMM restaurant customers are college graduates, and 28% are postgraduates. This reflects a growing desire for upscale dining and high-quality meals. Restaurants may need to provide a large menu, excellent service, and high-quality food to satisfy educated clientele.

Understanding customers' educational backgrounds helps food businesses offer them better. They can choose diet-friendly cuisine at restaurants. College grads may favor "clean labels" with little additives. They may also favor eateries that use reusable containers or eco-friendly disposables (Baltazar, 2019) ^[20]

Table 7 presents the data pertaining to the perceived degree of Personal Halal Beliefs. It is imperative to comprehend the participants' perceived degree of Personal Halal Beliefs to assess their compliance with halal regulations and investigate its association with service quality in halal restaurants.

Table 7

Mean Distribution of Respondents' Perceived Level of Personal Halal Beliefs in Terms of Behavioral Beliefs

Statement	Mean	SD	Description	Interpretation
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Halal restaurants provide a satisfactory level of nutritional food	3.78	1.74	Beneficial	highly beneficial & advantageous
Halal restaurants provide food that is free of ingredients which is against Islamic Shariah	3.40	0.70	Beneficial	highly beneficial & advantageous
Halal restaurants serve food that is important for health	3.48	0.50	Beneficial	highly beneficial & advantageous
Halal restaurants provide food that is free from harmful material	3.51	0.63	Beneficial	highly beneficial & advantageous
Establishments of halal restaurants are encouraged by the government	3.44	0.61	Beneficial	highly beneficial & advantageous
Halal restaurants depict the halal logo	3.58	0.55	Beneficial	highly beneficial & advantageous
AVERAGE	3.48	0.41	Beneficial	highly beneficial & advantageous

The respondents' behavioral opinions about Personal Halal opinions yielded the following major findings: Halal conformity reassures customers. Halal restaurants suit customers' nutritional needs because "Halal restaurants provide a satisfactory level of nutritional food" obtained the highest average score. Halal restaurants must deliver nutritious, high-quality food to satisfy customers and improve service. "Halal restaurants provide food that is free of ingredients which are against Islamic Shariah" rated somewhat lower, showing opportunity for improvement in meeting customers' ingredient compliance standards. Halal ingredients and regulations build client trust. Customers choose halal eateries based on compliance and certification; study shows. To build trust, differentiate, and increase their reputation, halal restaurants must meet customers' nutritious food and ingredient Shariah compliance demands (Riaz & Chaudry, 2017) ^[6].

Table 8

Mean Distribution of Respondents' Perceived Level of Personal Halal Beliefs in Terms of Normative Beliefs

Statement	Mean	SD	Description	Interpretation
My family thinks I should eat at halal restaurant	3.33	0.71	Beneficial	highly beneficial & advantageous
My closest friend thinks I should eat at halal restaurant	3.30	0.67	Beneficial	highly beneficial & advantageous
AVERAGE	3.32	0.65	Beneficial	highly beneficial & advantageous

The following significant findings emerged from respondents' normative perceptions of Personal Halal. This reveals that clients question their closest friends and relatives about halal food service quality. Halal restaurant patrons are influenced by norms. "My closest friend thinks I should eat at halal restaurant" had the highest average score, showing that close friends impact halal restaurant choices. Word-of-mouth marketing and social influence on halal food service customers are powerful. Since normative conviction is beneficial, customers trust friends and family's halal food service suggestions. This shows that restaurants can use social influence to attract new customers with good cuisine and service.

This emphasizes the importance of social networks and peer influence in shaping consumer behavior in the context of halal products (Nawawi et al., 2018) ^[7].

Table 9

Mean Distribution of Respondents' Perceived Level of Personal Halal Beliefs in Terms of Control Beliefs

Statement	Mean	SD	Description	Interpretation
As a consumer, I have complete control over the choice towards eating at halal restaurants	3.20	0.75	Slightly Beneficial	beneficial & advantageous
Very few factors outside my control, prevent me from eating at halal restaurant	3.13	0.77	Slightly Beneficial	beneficial & advantageous
AVERAGE	3.17	0.70	Slightly Beneficial	beneficial & advantageous

Control beliefs lead to these fundamental conclusions. Halal restaurants empower consumers. Halal food service customers feel they can control their diets. "As a consumer, I have complete control over the choice towards eating at halal restaurants" received the highest average score, showing that customers feel empowered and in command of their decision-making. Customer satisfaction increases when customers feel in control and make decisions that match their demands. "Very few factors outside my control prevent me from eating at halal restaurants" scored slightly lower. This suggests that external factors may prevent certain customers from eating at halal restaurants. Addressing these obstacles boosts customer satisfaction and loyalty.

Jusmaliani & Nasution (2013) ^[3] say perceived control affects halal food consumption. Controlled clients like halal meat. Halal consumers seek control. The findings stress customer empowerment and removing perceived barriers to increase dining decision control at halal food service firms. Information, education, and addressing external variables can boost consumer satisfaction and repeat business.

Table 10 shows notable findings from respondents' religiosity-based Personal Halal Beliefs: Halal eateries Halal certification improves clients' religion. These businesses satisfy customers' religious beliefs. "I feel it is important to worship regularly" scored highest religiously. Customers like worshipping at halal food service locations.

Table 10

Mean Distribution of Respondents' Perceived Level of Personal Halal Beliefs in terms of Religiosity

Statement	Mean	SD	Description	Interpretation
Spirituality is a key to living a happy life	3.69	0.51	Beneficial	highly beneficial & advantageous
I feel responsible, because of religious values to help people who are less fortunate than I am	3.65	0.48	Beneficial	highly beneficial & advantageous
I feel it is important to worship regularly	3.75	0.44	Beneficial	highly beneficial & advantageous
Religious faith makes life an exciting and challenging journey	3.67	0.47	Beneficial	highly beneficial & advantageous
My religious beliefs help me to accept other people as they are	3.68	0.47	Beneficial	highly beneficial & advantageous
My religion gives focus and direction to my life	3.72	0.45	Beneficial	highly beneficial & advantageous
It is vital to support religious organizations financially	3.56	0.50	Beneficial	highly beneficial & advantageous
My religious faith convinces me that it is better to focus on others than on my self	3.55	0.59	Beneficial	highly beneficial & advantageous
Patronage of halal restaurants is considered Islamic behavior	3.59	0.49	Beneficial	highly beneficial & advantageous
Prayer room is provided in halal restaurant	3.53	0.58	Beneficial	highly beneficial & advantageous
A Halal restaurant is clean from any harmful substances	3.63	0.56	Beneficial	highly beneficial & advantageous
AVERAGE	3.64	0.31	Beneficial	highly beneficial & advantageous

Halal restaurants with prayer rooms were least religious. These businesses' prayer rooms are seen as less pious. Religious services must improve. Restaurants are incorporating Muslim prayer rooms. Religious and cultural training for staff can help improve client eating experiences.

Many restaurants, especially those catering to Muslim customers, are incorporating facilities such as prayer rooms to accommodate their patrons' religious needs (Samori & Sabtu, 2014) ^[11].

Table 11

Mean Distribution of Respondents' Perceived Level of Personal Halal Beliefs in terms of Ambiance

Statement	Mean	SD	Description	Interpretation
I feel good when I eat in a halal restaurant which depicts Islamic culture	3.50	0.54	Beneficial	highly beneficial & advantageous
I feel good when eating at a halal restaurant that doesn't serve liquor	3.51	0.54	Beneficial	highly beneficial & advantageous
I feel it is important to provide Islamic expressions at halal restaurant	3.53	0.54	Beneficial	highly beneficial & advantageous
Islamic holy mosques pictures in halal restaurant providers good impression	3.43	0.56	Beneficial	highly beneficial & advantageous
Halal restaurant plays Qur'anic songs on its pipe music	3.27	0.60	Beneficial	highly beneficial & advantageous

I feel good eating at a halal restaurant whose ambiance does not contradict with Shariah guidelines	3.46	0.54	Beneficial	highly beneficial & advantageous
AVERAGE	3.45	0.43	Beneficial	highly beneficial & advantageous

Halal restaurants' ambiance is enhanced by their Halal compliance and accreditation. This indicates that customers like these restaurants' ambiance, which can affect their dining experience. "I feel it is important to provide Islamic expressions at halal restaurant" was the highest-scoring ambiance item. This suggests that clients appreciate Islamic art, decor, and other characteristics in halal food service enterprises. These expressions can boost the restaurant's image and improve client service. Halal food service companies' pipe music playing Qur'anic songs scored lowest in ambiance. This shows that clients value other atmosphere factors more than music or sound in these locations. The studies stress the relevance of halal restaurants' ambiance. To improve consumers' dining experience, create an ambiance that matches their tastes and culture. Islamic design, artwork, lighting, and other features can add authenticity and individuality.

Islamic culture plays a significant role in shaping these perceptions, as past research has shown that customers rely on tangible and intangible cues to evaluate service quality in restaurants (Salindal et al., 2018) ^[15].

Understanding clients' service quality opinions is crucial to achieving their expectations and improving the dining experience. This study evaluates service quality in halal food service enterprises across multiple parameters.

Table 12

Mean Distribution of Respondents' Assess the Level of Service Quality in Terms of Tangibility

Statement	Mean	SD	Description	Interpretation
1.) The Food establishment has virtually appealing buildings and physical facilities.	3.30	0.56	Strongly Agree	Very High quality
2.) The Food establishment has modern-looking equipment.	3.12	0.66	Agree	High quality
3.) The atmosphere is comfortable and appropriate for purpose of dining in.	3.27	0.62	Strongly Agree	Very High quality
4.) Ambiance in the Food establishment is maintained well.	3.30	0.61	Strongly Agree	Very High quality
5.) The Food establishment facilities function properly.	3.37	0.58	Strongly Agree	Very High quality
AVERAGE	3.27	0.52	Strongly Agree	Very High quality

The following Table 12 presents an analysis of customers' assessments of service quality in terms of the indicated dimensions.

Halal food service companies have attractive structures, contemporary equipment, nice ambient, well-maintained ambiance, and properly running amenities. These traits strongly effect customer service. "The food establishment has virtually appealing buildings and physical facilities" scored best in tangibility. Halal food service customers prioritize appearance. Maintaining aesthetic facilities helps increase customer happiness. "The food establishment has modern-looking equipment" earned the lowest average. Halal food service customers value equipment quality less than other tangibility.

Halal food service businesses need tangibility. Incorporating modern approaches and techniques in their dishes and operations can help restaurants stay relevant, attract customers, and achieve business growth (Lee et al., 2022) ^[4]. High-quality halal food service requires tangibility, originality, and modernization, according to the findings.

Table 13 shows customers' reliability ratings of halal food service enterprises. Customers value service reliability. Halal restaurants have met client expectations, delivered reliable and consistent services, and developed trust. 3.42 average and 0.51 standard deviation indicate customer satisfaction with service reliability. "The Food establishment employees are skillful in performing their tasks" was the most reliable. Halal food service customers admire employee competence and aptitude. Training and development programs assist staff provide consistent, reliable service, increasing customer satisfaction and loyalty. "The Food establishment performs services right the first time" earned the lowest average score. Customers evaluate service accuracy lower than other reliability characteristics.

Focusing on personnel skills, minimizing errors, and ensuring correctness can boost service quality, client satisfaction, and customer loyalty. Therefore, having skillful employees is important for hotels and restaurants to overcome performance challenges and achieve sustainable success (Ongori et al., 2013) ^[18].

Table 13

Mean Distribution of Respondents' Assess the Level of Service Quality in terms of Reliability.

Statement	Mean	SD	Description	Interpretation
1.) The Food establishment provides the service as they were promised.	3.40	0.60	Strongly Agree	Very High quality
2.) The Food establishment has flexibility in services according to guest demands.	3.42	0.61	Strongly Agree	Very High quality

3.) The Food establishment performs the services right the first time.	3.37	0.63	Strongly Agree	Very High quality
4.) The Food establishment employees are skillful in performing their tasks.	3.46	0.59	Strongly Agree	Very High quality
5.) The Food establishment is able to solve a problem and cooperate.	3.43	0.59	Strongly Agree	Very High quality
AVERAGE	3.42	0.51	Strongly Agree	Very High quality

Table 14

Mean Distribution of Respondents' Assess the Level of Service Quality in Terms of Responsiveness

Statement	Mean	SD	Description	Interpretation
1.) Employees provide efficient and prompt service.	3.39	0.58	Strongly Agree	Very High quality
2.) Employees made me feel like an important person.	3.32	0.58	Strongly Agree	Very High quality
3.) Employees are always available when needed.	3.38	0.62	Strongly Agree	Very High quality
4.) Employees always treat guests in a friendly manner.	3.46	0.61	Strongly Agree	Very High quality
AVERAGE	3.39	0.51	Strongly Agree	Very High quality

Customers rank halal food service establishments' responsiveness very highly. Halal restaurants have a 3.39 average and 0.51 standard deviation. Fast and efficient service keeps customers happy. "Employees always treat guests in a friendly manner" scored highest. Halal customers enjoy friendly staff. Friendly customers boost service. "Employees made me feel like an important person" scored slightly lower. Although a high-quality rating, it suggests room for improvement in making consumers feel valued and important. Halal restaurants should teach personnel to be courteous and appreciative.

Friendly approach, personalized service, and good complaint management can improve responsiveness, service quality, customer contentment, and loyalty. (Wang, & Groth, 2014) ^[14] found that highly customized service clients are more sensitive to suppressed negative emotions. In individualized service experiences, concealing unpleasant emotions may have a greater impact on client pleasure.

Table 15

Mean Distribution of Respondents' Assess the Level of Service Quality in Terms of Assurance

Statement	Mean	SD	Description	Interpretation
1.) Employees instill confidence in guests.	3.40	0.57	Strongly Agree	Very High quality
2.) The Food establishment provides its guest with a safe and secure place.	3.42	0.57	Strongly Agree	Very High quality
3.) Employees are polite, professional, and friendly.	3.48	0.61	Strongly Agree	Very High quality
4.) Employees have in-depth occupational knowledge	3.44	0.59	Strongly Agree	Very High quality
AVERAGE	3.44	0.51	Strongly Agree	Very High quality

Customers highly rate halal food service guarantee quality. Customers trust these businesses based on the 3.44 average score and 0.51 standard deviation. Customers are satisfied because they trust the food and service. "Employees are polite, professional, and friendly" topped assurance elements. Halal cuisine customers appreciate civility, professionalism, and friendliness. Positive and professional staff enhances assurance and service quality. "Employees instill confidence in guests" scored somewhat lower. A high-quality assessment suggests customer confidence should be improved. Staff expertise and professionalism establish client trust.

The findings show how halal food service customers assess service quality certainty. Trust, training, and a professional attitude can enhance client satisfaction and loyalty. Business connections depend on politeness. Being the kind of person others want to work with can help one succeed in business (J. Martin, 2017) ^[15].

Table 16

Mean Distribution of Respondents' Assessment on The Level of Service Quality in Terms of Empathy

Statement	Mean	SD	Description	Interpretation
1.) Employees give guests individualized attention to make them feel special.	3.36	0.69	Strongly Agree	Very High quality

2.) Employees of the Food establishment understand the specific needs of the guests.	3.40	0.62	Strongly Agree	Very High quality
3.) Service time provided by the Food the establishment is convenient for the guests.	3.43	0.62	Strongly Agree	Very High quality
4.) Employees have flexible rules with guests.	3.45	0.64	Strongly Agree	Very High quality
AVERAGE	3.41	0.56	Strongly Agree	Very High quality

Halal food customers value empathy. With an average score of 3.41 and a standard deviation of 0.56, customers rate establishments as attentive and responsive. "Employees have flexible rules with guests" scored highest in empathy. Halal food service staff are flexible and accommodating, according to clientele. Customer empathy and service quality improve with legal flexibility. However, "Employees give guests individualized attention to make them feel special" rated slightly lower. This high-quality rating suggests improving visitor customization. Personalization enhances empathy and service.

Understanding and acknowledging the importance of empathy in service quality allows the establishments to continue focusing on this aspect and further improve their overall customer experience.

The Significant Difference

Table 18 shows that age groups significantly affect personal halal beliefs. The study discovered a substantial difference between the 18-25 and 26-35 age groups, suggesting that halal beliefs vary by age. Men and women have similar halal beliefs. Halal belief seems unaffected by gender. Restaurant visits do not influence halal belief. Visiting restaurants 1-3 times, 4-7 times, or 8-10 times does not affect personal halal beliefs. Income does not affect halal belief. Income doesn't affect halal belief. Education does not affect halal belief. Halal belief seems unaffected by education.

Table 18

Results of the Test of difference in the Personal Halal Belief when grouped according to profile.

	N	Mean Rank	Kruskal Wallis Chi-square	p value	Remarks
Age					
18-25	17	36.91	12.791	0.012	Reject Ho
26-35	42	47.87			
36-55	30	62.95			
56-65	8	38.25			
66-80	3	72.50			
Post Hoc			Mann-Whitney U test		
18-25	17	16.15	121.500	0.003	Reject Ho
26-35	30	28.45			
Gender			Mann-Whitney U test		
Male	48	53.64	1097.500	.298	Failed to Reject Ho
Female	52	47.61			
Frequency in Restaurant					
1-3 times	65	53.17	1.666	.435	Failed to Reject Ho
4-7 times	29	44.88			
8-10 up	6	48.75			
Income					
Below 5,000	17	47.12	7.560	.373	Failed to Reject Ho
5,000-10,000	17	40.91			
11,100-20,000	19	52.13			
21,000-30,000	20	47.78			
31,000-40,000	14	59.00			
41,000-50,000	2	78.75			
51,000-60,000	3	74.83			

61,000-above	8	49.94			
Religion					
Muslim	58	52.72	1089.500	.369	Failed to Reject Ho
Non-Muslim	42	47.44			
Educational Level					
No educ.	1	54.00	6.628	.250	Failed to Reject Ho
Madrasah	10	43.75			
Primary	3	89.67			
Secondary	8	48.63			
College	50	48.22			
Postgraduate	28	53.20			

*Significant at the 0.05 level (2-tailed)

In summary, the research findings indicate that age groups play a significant role in personal halal belief, while gender, frequency of visiting restaurants, income levels, and educational levels do not significantly affect personal halal belief. These findings contribute to a better understanding of the relationship between personal halal belief and demographic factors.

Table 19

Results of the Kruskal-Wallis Test of difference in the Service Quality when grouped according to profile.

	N	Mean Rank	Kruskal Wallis Chi-square	p value	Remarks
Age					
18-25	17	55.32	6.055	.195	Failed to Reject Ho
26-35	42	42.33			
36-55	30	56.02			
56-65	8	56.88			
66-80	3	65.33			
Post Hoc					
18-25					
26-35					
Gender					
Male	48	49.51	1200.500	.743	Failed to Reject Ho
Female	52	51.41			
Frequency					
1-3 times	65	53.70	2.322	3.13	Failed to Reject Ho
4-7 times	29	44.00			
8-10 up	6	47.25			
Income					
Below 5,000	17	48.65	1.641	.977	Failed to Reject Ho
5,000-10,000	17	51.21			
11,100-20,000	19	49.76			
21,000-30,000	20	52.15			
31,000-40,000	14	54.43			
41,000-50,000	2	54.50			
51,000-60,000	3	57.33			
61,000-above	8	40.13			
Religion					
Muslim	58	53.87	1022.500	.171	Failed to Reject Ho
Non-Muslim	42	45.85			
Educational Level					

No educ.	1	84.00	6.321	.276	Failed to Reject Ho
Madrasah	10	46.05			
Primary	3	86.00			
Secondary	8	49.06			
College	50	48.53			
Postgraduate	28	51.02			

Table 19 demonstrates no age-related service quality differences. Service quality is consistent across generations.

The demographic profiles did not significantly affect service quality. This suggests that people of varied ages, genders, visit frequency, income levels, religious origins, and educational levels see service quality similarly. Service quality must be consistent across customer profiles. These findings highlight the importance of providing consistent, high-quality service to all clients, regardless of demography.

The Significant Relationship

Table 20

Correlation Between the Level of Service Quality and Level of Personal Halal Beliefs

Level of Compliance	Level of Personal Halal Beliefs														
	OVERALL			Tangibility			Reliability			Responsiveness			Assurance		
	t	P-value	Remarks	t	P-value	Remarks	t	P-value	Remarks	t	P-value	Remarks	t	P-value	Remarks
Overall	.427*	0.00	Reject Ho	.275*	0.01	Reject Ho	.313	0.00	Reject Ho	.366*	0.00	Reject Ho	.335*	0.00	Reject Ho
Behavioral Beliefs	.248*	0.01	Reject Ho	.288*	0.00	Reject Ho	.221	0.03	Reject Ho	0.19	0.06	Failed to Reject Ho	0.18	0.07	Failed to Reject Ho
Normative Beliefs	.251*	0.01	Reject Ho	0.10	0.32	Failed to Reject Ho	0.19	0.06	Failed to Reject Ho	.258*	0.01	Reject Ho	0.17	0.08	Failed to Reject Ho
Control Beliefs	.215*	0.03	Reject Ho	0.07	0.47	Failed to Reject Ho	.206	0.04	Reject Ho	0.17	0.10	Failed to Reject Ho	0.18	0.08	Failed to Reject Ho
Religiosity	.335*	0.00	Reject Ho	0.17	0.09	Failed to Reject Ho	.283	0.00	Reject Ho	.259*	0.01	Reject Ho	.365*	0.00	Reject Ho
Ambience	.426*	0.00	Reject Ho	.250*	0.01	Reject Ho	.239	0.02	Reject Ho	.409*	0.00	Reject Ho	.396*	0.00	Reject Ho

The research findings reveal a significant positive correlation between the level of service quality and the level of personal halal beliefs. The overall measure of personal halal belief was found to be significantly related to the overall measure of service quality, indicating that as the level of personal halal belief increases, the level of service quality tends to increase as well. This relationship is statistically significant, with a Spearman's rank correlation coefficient of $r_s = .427^{**}$ and a p-value of less than .001. Approximately 18.2% of the variance in service quality can be explained by the variance in personal halal belief, suggesting that personal halal belief is one of the factors influencing service quality.

Service quality is substantially connected with behavioral, normative, control, and religiosity sub-dimensions of personal halal belief. Positive attitudes and views about personal halal belief, such as nutritional value and adherence to Islamic Shariah, are associated with improved service quality. Customers who perceive social norms supporting halal restaurant choices, feel in control of their restaurant choice, or emphasize frequent prayer as part of their religious beliefs are also more likely to perceive superior service quality. These findings show that retaining personal halal conviction at a restaurant improves service quality, customer pleasure, and loyalty. Halal restaurants can improve their service quality by publicly displaying halal certifications, offering customizable menus, recognizing and honoring religious traditions, and encouraging family and friend referrals. Halal restaurants can succeed by knowing and responding to customers' beliefs and preferences, which improves service quality and trust.

CONCLUSION

The Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) research study sheds light on customer demographics, preferences, and how halal beliefs affect their perspectives and decisions. The findings highlight the relevance of client demographics and service customization. Halal restaurants may attract and maintain consumers by offering affordable options and demonstrating their value.

This research helps understand halal food service customer satisfaction, behavior, and decision-making. The theory of reasoned action and expectancy disconfirmation theory are practical and relevant in this arena. The findings underline the importance of customization and halal compliance support in building a vibrant BARMM halal food market.

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