Abstract: The purpose of this study is to measure the awareness among non-Halal restaurant owners on the twelve standards of Halal certification and their willingness to be certified as Halal restaurants. We collected data from fifty non-Halal restaurant owners in Binondo, Ermita, and Malate, located within the area of Manila City. Results showed the restaurant owners are generally ‘Aware’ of all 12 standards of Halal certification, and the majority are ‘Willing’ to be Halal certified. Pearson’s r-analysis also showed there is a weak positive relationship between their awareness of Halal standards and their willingness to be Halal certified. We propose some of the research implications based on the study findings.

Keywords: halal, halal certification, awareness, willingness, non-halal restaurants, the Philippines

Introduction

The tourism industry is one of the world’s largest and fastest growing economic sectors (Carboni et al., 2014). There has already been an increase in the interest worldwide in the concept called “Halal tourism,” particularly ‘Halal food,’ which is already ubiquitous in many countries in regions such as in the Middle East (World Travel Market, 2007; as cited in Battour et al., 2010). The Halal industry is defined as the way goods and services are processed and produced in a manner that is consistent with the Shariah law. Goods that are considered Haram must be avoided at all cost.

According to Jumaaton Azmi, the managing director of KasehDia Sdn Bhd -The Halal Journal magazine’s publisher in Malaysia - Halal is no longer a purely religious matter, but already in the realm of business and trade. It is already becoming a global symbol for “quality assurance and lifestyle choice” (Islam Online Archive, 2005). In other words, the Halal industry is known for a globally recognised certification of all types of products in compliance with the Shariah law through thorough analytical techniques in authentication (Nakyinsige et al., 2012), and also the “production of hygiene and safety” (Samori et al., 2014). Authentication means the process by
which food is verified as complying with its label description (Dennis, 1998; as cited in Nakyinsige et al., 2012). Even non-Muslim consumers can enjoy Halal products as a benchmark to ensure safety, hygiene, and quality assurance of the food and beverage products that people consume daily (Ambali & Bakar, 2012). Malaysia, which is the only country receiving support from the government to produce Halal certification, receives widespread recognition globally in maintaining the benchmark in the field of Halal practices.

Due to the increase in awareness and demand for Halal certification in businesses in the past few years in the Philippines, the Department of Tourism (DOT) in collaboration with the Department of Trade and Industry (DTI), the Halal International Chamber of Commerce and Industries of the Philippines (HICCIP), and the National Commission on Muslim Filipino (NCMF) proposed the Halal Tourism Project in January 2016. It looks into “the whole Halal ecosystem from food, travel, lifestyle, and finances” (Perez, 2016), and aims to make the country the newest Muslim-friendly destination (Lacorte, 2016). Most Halal businesses in the country are situated in Mindanao, which has a population of 22 million people of which 20% are Muslims, and is the region considered perfect to be the centre for the Halal market in the Philippines (Dubé et al., 2016).

In this study, the researchers are eager to deeply understand the decisions of the restaurant owners as to their openness to accept Halal certification of food and beverages despite the Philippines being a predominantly Catholic country. The researchers believe that conducting an investigation to institute remedial measures could facilitate the development of Islamic tourism in the country. Specifically, this study focuses on non-Halal restaurant owners in Manila, which is the capital city of the Philippines, the centre for business and trade. Embracing Muslim culture in food and beverage products will promote socio-cultural understanding and provide a sense of belonging among Filipino Muslims in the country.

**Literature Review**

*Halal and Haram*

According to Muhammad et al. (2009), Halal food and practices have been around for over one thousand and four hundred years, but it is only in recent decades, especially in multicultural societies, that the labelling and branding of Halal products and standards have developed. Generally, Halal is known as something that is permitted by Islamic Law (Samori, et al., 2014). According to Marzuki, et al. (2011), Muslims must strictly conform to the consumption of Halal food and beverages and abstain from what is Haram, which are the acts and items prohibited in Islam. Under Islamic law, Halal, which means lawful or permissible, is given importance in the global scale specifically in regards to the sources of food to be consumed, since it is believed that food intake boosts human wellness and development. Shariah law mandates that all items that people use in their everyday life are to be clean and free from najis (filth) and avoid Haram and Syubhah (Samori et al., 2014). Haram food and beverage products include but are not limited to alcohol and drinks with alcoholic content, swine, dog, pork, pork-derived food including lard, bacon, meat, and other products that feed on carrion. It is also Haram for Muslims to go to establishments where alcoholic drinks and gambling are available. Even a drop of alcohol is considered Haram and must be avoided by Muslim consumers (Samori et al., 2014; Samori & Sabtu, 2014; Fadzlillah et al., 2011; Krishnan et al., 2017b).

“Forbidden unto you (for good) are carrion and blood and flesh of the swine, and that over which is invoked the name of other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, unless you have cleansed (by slaughtering) it in the proper, lawful way, while yet there is life in it, and that which has been immolated unto idols. And (forbidden is it) that ye swear by the divine arrows. This is an abomination.” (Al-Ma‘idah, 5: 3)

“He hath only forbidden you dead meat and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah (s.w.t) but if one is forced by necessity, without willful disobedience, nor transgressing due limits,-then is He guiltless. For Allah is Oft-forgiving Most Merciful.” (Al-Baqarah, 2: 173)
On the other hand, Mashbooh means doubtful and is questionable in the Islamic law. It applies to the context wherein doubtful ingredients such as an enzyme or substance mixed in the Halal food and beverage products (Fadzillah et al., 2011). Thus, stated in the Qur’an is this:

“Both doubtful things are evident but in between, there are doubtful (mashbooh) things and most of the people having no knowledge about them. So whoever saves himself from these doubtful things, he saves his religion and his honor, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every kind has a sanctuary, and truly Allah (s.w.t.) sanctuary is His prohibitions.” (Al-Bukhari, 1979).

Halal Food Industry

According to the World Halal Forum Report in 2010, the estimated global Halal market in the year 2010 reached up to US$2.3 trillion. About 67% of it, which is an equivalent to US$1.4 trillion, comes from food and beverage sectors (Attaalla et al., 2016). The contemporary Halal industry’s emergence is making a significant impact on the global markets as it is considered one of the most lucrative and most influential, and there are several factors driving this market. Firstly, many Muslim nations are still developing to grow their share of the global markets both as producers and consumers; and secondly, Halal meat has been increasing popular among non-Muslims, who play a huge role in the rapid growth of the Halal market (Muhammad et al., 2009). Muslim consumers, particularly the middle class are attentive to the details and values of Islam (Sandikei, 2011). Halal food and beverages are major concerns in Islam because it is believed that consumers gain impact on their mind, heart, and body through their consumption (Samori & Sabtu, 2014). Muhammad et al. (2013) stated that the Islamic concept of business growth lies in both satisfaction of materials and spiritual needs, and since Muslim business owners are bound by ethics, they strictly follow the policies of not selling Haram and unlawful products to gain satisfaction from the consumers. Halal is being recognised globally as a new benchmark for safety, hygiene and quality assurance even by non-Muslim consumers (Muhammad et al., 2009). Multinational companies, such as Nestlé, Unilever, L’Oréal, Colgate, Baskin Robbins, and Campbell Soup, are continuing their efforts in investments that aim to transform their respective image not only by being recognised as international but also as Halal brands (Alserhan, 2010).

In the Philippines, Halal foods and practices are mostly found in Mindanao, located in the southern part of the Philippines, at which 20% of its 20 million population are Muslim (Dubé et al., 2016). In 1995, “Zamboecozone”, a 15,000-hectare special economic zone was established in Zamboanga City, which was intended to position itself as the centre for Halal food industry in the Southern Philippines. It has gained full support from the regional and municipal authorities, and board of directors, of which one of them is the mayor of the said city. One hundred hectares of the said economic zone is reserved exclusively for the development of Halal food businesses (Dubé et al., 2016). However, attracting and retaining Halal food firms have proven to be very difficult due to problematic circumstances such as longstanding power interruptions, water supply shortage, and violent coercion and extortions from terrorists. Fortunately, there are still successful businesses up to now that are able to export fresh fruits, forming a significant amount of Halal food exports in Mindanao (Dubé et al., 2016).

On January 2016, the government implemented the Halal Tourism Project for the whole country with the purpose to “look into the whole Halal ecosystem...” as stated by DOT Assistant Secretary Boncato (Perez, 2016). The country was able to export Halal products to countries in the Gulf Cooperation Council (GCC), namely Bahrain, Kuwait, Oman, Saudi Arabia, Qatar, and UAE. However, despite this project, the Halal industry in the Philippines has not really taken effect nor advantage of the Halal market that is worth $1.37 trillion, as stated by Imelda Panolong, the Charge d’Affaires of the Philippine Embassy. She added that a credible certifying body would be essential for the Philippines to penetrate into the global Halal market (Nawal, 2017).

Halal Certification

A Halal certificate is a document issued by an accredited Islamic organisation certifying that the products conform to the Islamic law and are usable by Muslims (Islam & Chandrasekaran, 2013), assuring consumers that
the Halal status of the certified products is not compromised (Alserhan, 2010). Halal certification is a certification obtained through several processes to prove that materials and production comply with the standard of Islamic principles or the Shariah Law (Razalli et al., 2013). Yusuf et al. (2016) even stated that the Halal certificate is now seen as a marketing tool and also a mechanism for the authorities to monitor Halal products in the food industry. Among the countries in the world, Malaysia is considered the leader in the development of Halal standards, of which many countries today are replicating, including the Philippines. The Malaysia’s Department of Islamic Development or most commonly known as JAKIM, which is under the purview of the Ministry in the Prime Minister’s Department, is the only authorised organisation to issue and monitor Halal certification in Malaysia.

The MS or Malaysian Standard 1500:2004 which was launched in August 2004, is a comprehensive Halal food standard, covering all Halal food and beverage products, the slaughtering and the product processing, the handling and distribution, storage, display and serving, hygiene, sanitation, and food safety, and the packaging and labelling. This standard also includes the compliance of GMP (Good Manufacturing Practices) and GHP (Good Hygiene Practices) that further strengthens the Halal certification (Muhammad et al., 2009). In its second revision, which is the MS 1500:2009, it extends the labelling to the transportation, in which the bounded trucks used for the transport of Halal food and beverages should be used for Halal purposes only. Also, the products that are Haram such as pork should be stored in a dedicated place (Tieman & Ghazali, 2014). MS 1500:2009 also requires a minimum of two Muslim workers as part of the mandatory requirement before the issuance of certification for Halal logo application (Mashitoh et al., 2013).

On the other hand, similar to the MS 1500:2004, through the DTI’s Bureau of Product Standards (BPS), the government has set the Philippine National Standards for Halal or the PNS 2067:2008 that was developed by the Muslim scholars, theologians, and Shariah experts in the Philippines. This is to enhance the competitive advantage of local industries and to ensure quality and safe products for consumers. This standard aims to provide general guidelines for the Halal industry in the country, focusing on the preparation and handling of goods, thus serving as a fundamental requirement for food products and trade in the Philippines (Entrepreneur Staff, 2013). However, according to Potre Dirampatan Diampuan, Board member of the Alliance for Halal Integrity in the Philippines (AHIP), the Philippines does not have a government agency that is assigned to give Halal certification, unlike in other neighbouring countries such as Malaysia and Indonesia. This is due to the case in 2003, when the Philippine Supreme Court gave an order to nullify the law that gave the NCMF power for accreditation and regulation of the products acceptable to Muslims. The Philippine constitution enforces a strict law with regards to the separation of the church and the state, therefore concluding that Halal certification is deemed to be a religious activity, thus government agencies meddling in a Halal management or an establishment is forbidden (Dubé et al., 2016).

Moreover, Dubé et al. (2016) added that Halal certification in the Philippines is “decentralized, scattered, and lacks coherence.” The continuous struggling of Halal products in Zamboanga City hinders the performance of the local firms especially in the exportation of products and it will be difficult to gain a sustainable and efficient foothold in the foreign markets. The study then concludes that things could eventually change if the proposed “Philippine Halal Act of 2015” is passed, which intends to institutionalise regulatory policies and accreditation standards for Halal food and beverage products in the Philippines. Many entrepreneurs also express their hopes that this legislation will solve their long-standing problems (Dubé et al., 2016).

Awareness of Halal Certification

According to Ralph (2003) awareness means the knowledge or understanding of a particular subject or situation (as cited in Ambali & Bakar, 2012). Awareness can be subjective, a relative concept that a person may be subconsciously aware, partially aware, acute [sic] aware, or fully aware of any Halal products that are permitted by Allah, or in accordance with the Shariah law. Therefore, it is in one’s consciousness of what products should serve for customers and guests to eat, drink, and use, especially for Muslims (Ambali & Bakar, 2012).

Mashitoh et al. (2013) discovered that the awareness of Halal products has a significant positive relationship with the need for halal certification. They concluded that public services and community activity announcements are the best ways to inform the public about Halal products and certifications and that the government should be more engaged in these matters.
Saabar and Ibrahim (2014) carried out a study on Halal food. Four major findings are: (1.) The majority of the respondents who are aware of Halal products check for the Halal logo of the restaurant before deciding to dine in; (2.) The majority check the label or Halal logo of a certain product before purchasing; (3.) The majority purchase Halal products because of their beliefs; and (4.) the majority is neutral about relying on the advertisements used to obtain information about Halal products.

**Willingness of Halal Certification**

Alam and Sayuti (2011) demonstrated how the Theory of Planned Behavior (TPB) could facilitate in predicting the intention to purchase Halal food products in Malaysia. They found subjective norm is positively and significantly related to the intention of purchasing Halal products. Alam and Sayuti (2011) also discovered that attitude has a significant and positive effect on purchasing intention of Halal food and beverage products. Social pressure may compensate for high favourable attitudes in building the interest and intention to purchase Halal products in a particular culture.

Khalek (2014) also used the TPB as its theoretical framework and discovered the relationship between subjective norms and attitude of young Muslim consumers towards Halal food outlets. The majority of young Muslim consumers have a positive attitude toward Halal food outlets. Many agreed that Halal food is important to them for consumption and they will not eat at non-Halal restaurants. On the other hand, subjective norms had less significant influence on respondents’ attitude in choosing Halal food and beverage products, and that many disagreed their family influenced their decisions in choosing Halal or non-Halal restaurants.

**Theoretical Framework**

**A Framework of Halal Certification Practices for Hotel Industry**

We adapted the study A Framework of Halal Certification Practices for Hotel Industry by Razalli et al. (2013), as their theoretical framework was proposed for the efficiency of Halal standards in a hotel. However, we applied this framework to the context of the restaurant. It is divided into the following variables:

**Halal Documentation**

According to Noordin, Noor, Hashim, and Samicho (2009) (as cited in Razalli et al., 2013), Halal documentation is necessary documents [sic] needed by a new company which seeks to obtain Halal certifications [sic]. Noordin et al. (2009) also explained that the documentation explains and contains the manufacturing processes and procedures such as Hazard Analysis and Critical Control Point (HACCP), Good Manufacturing Practices (GMP), (...) the company’s profile, the registration of the company, documents control, standard operating procedures and processing, the administration system, and the training program (as cited in Razalli et al., 2013).

**Management Responsibility**

This refers to the management appointing a Muslim Halal executive officer to handle the procedures to ensure these are being complied with according to the standards. The staff in the establishment must also be trained and be knowledgeable about Halal practices and certifications.

**Raw Materials**

All raw, processed or additive materials that will be used for dishes or any finished products must be Halal-certified, and these materials must come from Halal suppliers or subcontractors as well. There should also be an application form which declares the list of the materials.
**Location**

To prevent cross-contamination through hand or equipment contact, the establishment must be located in a hygienic place, and that the location must be easily accessible to Muslim and non-Muslim customers.

**Exterior Area**

It is also called the operating environment. The establishment must have an attractive and clean exterior and must be located in a clean environment that complies with Good Manufacturing Practices (GMP).

- **Premises**
  - The establishment must be built or constructed according to the standards suitable for Halal operations. It must be kept in good repair and condition to maintain proper process flow, proper employee flow, good hygiene and safety practices to avoid pest infestation, cross-contamination between and during operations, and potential breeding sites in certain places.

- **Facilities**
  - The establishment must observe proper maintenance and cleanliness of water supply, storage, freezing room, sinks, toilets, and transportation from najis. Storage for wet and dry ingredients should be separated, well-arranged, and systematic.

**Tools and Equipment**

The devices, utensils, machine, and processing aids used for processing Halal foods must be free from najis. There must also be a separation of the usage of tools and equipment for Halal and Haram products, and the cleanliness must be maintained to avoid cross-contamination.

**Staff Characteristics**

All staff must be knowledgeable in practicing a good code of work ethics, good hygiene practices, and proper Halal practices, and must undergo food handlers training, adhering to safety and cleanliness measures.

- **Staff Policy**
  - All staff are required to have an annual medical check-up and vaccinations. They should also wear clean uniforms to avoid contamination and should be in a specific assigned area. The uniforms should have a Halal logo. Staff with illness should not be allowed to enter the premises until he/she has recovered.

**Pest Control**

The establishment must conduct a quarterly pest control in the establishment to maintain cleanliness, safety, and sanitation, and to prevent any insects, and rodents from accessing the premises (Bernardino et al., 2017).

**Waste Management**

Begum and Jacqueline (2008) stated that waste management is one of the most important environmental issues in developing countries around the world (as cited in Razalli et al., 2013). Thus, the establishment must practice good waste management, and store any chemical substances and cleaning materials away from Halal ingredients and raw materials to avoid contamination (Bernardino et al., 2017).

**Theory of Planned Behavior**

The theoretical framework adopted by the researchers is the “Theory of Planned Behavior” (Ajzen, 1991). The Theory of Planned Behavior (TPB) predicts an individual’s intention to be involved in a behavior at a specific time.
and place. In this theory, it implies that the intentions to perform the behaviors are influenced by three determinants: attitude toward the behavior, subjective norm, and perceived behavioral control (Ajzen, 1991). Attitude toward behavior refers to the degree to which a person has positive or negative feelings about the performance of a certain behavior. Subjective norm refers to the perceived social pressure whether an individual will perform the behavior or not. It is related to an individual’s perception of the social environment surrounding the behavior. Perceived behavioral control refers to the individual’s perception to the extent of which the performance of the behavior is easy or difficult. It is the control of the opportunities and resources by a person in the performance of a certain behavior. Behavioral intention refers to an individual’s motivation of a conscious plan or the decision for the performance of a certain behavior (Ajzen, 1991; Ajzen, 2005).

**Methodology**

**Population and Sample**

In this study, purposive sampling was used to assess the awareness and willingness of the non-Halal restaurants. Purposeful sampling allows the sampler’s decision as to who will or who will not be included in the sample (Mendenhall et al., 2014), and in this study, they were the non-Halal stand-alone restaurant owners. The three areas sampled in Manila City are Binondo (11 respondents), Ermita (18 respondents), and Malate (21 respondents), giving the total of fifty respondents.

**Research Instrument**

The research instrument used was a structured survey questionnaire using the Four-point Likert Scale, a method that requires the respondents to indicate their level of agreement with a given statement by way of an ordinal scale (Bertram, 2006). In this study, the respondents were instructed to mark one of the four choices: highly aware, aware, unaware, and highly unaware; and very willing, willing, unwilling, and very unwilling. The instrument was essential for the study to identify the concerns in the selected areas in Manila as to the awareness and the willingness of the non-Halal restaurant owners, and to guide the researchers to propose a program based on the outcome. The survey questionnaire is divided into three parts:

The first part of the questionnaire enquires about the respondents’ profile in terms of the restaurant’s name, address, form of business ownership, number of years of operation, number of employees, and number of average daily customers.

The second part of the questionnaire enquires about the respondents’ awareness of Halal practices, and the questions are divided into twelve categories: Halal documentation, management responsibility, raw materials, location, exterior area, premises, facilities, tools and equipment, staff characteristics, staff policy, pest control, and waste management. Each of these categories contains specific an item to be rated using the four point Likert scales: 4 (Highly aware), 3 (Aware) 2 (Unaware) and 1 (Highly unaware).

The third part of the questionnaire enquires about the respondents willingness to use Halal practices and certification in their respective restaurants. This section contains nineteen items to be rated using the four point Likert scale: Very willing (4), Willing (3), Unwilling (2) and Very unwilling (1).

There is also an open-ended question, asking for the respondents’ comments, insights, or reactions as to why they are willing or unwilling to be Halal-certified.

**Measures and Variables**

The frequency and percentage were used in the statistical analysis for this study to obtain the profile of non-Halal restaurants, and the mean was used to identify their level of awareness and willingness pertaining to the Halal
standard and Halal certification respectively. The mean or average, and a standard deviation were also used to measure the average response of the respondents and to measure how varied or similar their answers were.

Data Analysis

The researchers used descriptive statistics to summarise the important characteristics of measurements. Pearson product-moment sample coefficient of correlation or simply Pearson’s r was used in this study to interpret the gathered data as to their correlation values to determine the positive correlation of the awareness and willingness of the restaurant owners to gain Halal certification. If the correlation is greater than the value of 0, the variable is positively correlated. If the correlation is less than 0, the variable is negatively correlated. If the correlation is exactly 0, the variable is uncorrelated or has no correlation (Rosner, 2011).

Results

Level of Awareness

Table 1 shows the total level of awareness on 12 variables, and the restaurant owners were ‘Highly aware’ of the location, premises, staff characteristics, pest control, and waste management. This indicates that even the non-Halal restaurants are ‘Highly’ aware of certain requirements for Halal certification, which is a good foundation for them to be certified as Halal restaurants. The other seven variables, the restaurant owners were only ‘Aware’ of them. The total mean for the level of awareness yielded the value of 3.12, while the standard deviation yielded the value of 0.35, which show the difference in the answers by the restaurant owners is little. This is a good result because Halal industry is known globally for its Halal certification of all types of products in compliance with the Shariah law through a thorough systematic process in authentication (Nakyinsige et al., 2012), and also a “production of hygiene and safety” (Samori, et al., 2014). Thus, having the awareness among the restaurant owners is already a step ahead for their potentiality to having their restaurants eventually Halal-certified.

This study yielded similar results to Mathew et al. (2014) who discovered that non-Muslim consumers showed a positive attitude towards the Halal food concept, even though the mean score values were not that high. They concluded their study finding as significant and useful. The non-Muslim consumers who already have a positive attitude towards Halal food is likely to display the intention to purchase it. Krishnan et al., (2017a) stated that to increase the awareness of non-Muslims toward Halal food, the knowledge and information that non-Muslim consumers have must be determined, and how these determine and influence their buying decisions to choose Halal food especially in multi-cultural places such as Malaysia. In the current study, the non-Halal restaurant owners’ perception and understanding of Halal food must be determined, before examining their willingness to gain Halal certification.

Table 1. Level of Awareness on Halal Certification

<table>
<thead>
<tr>
<th>Level of awareness</th>
<th>Mean</th>
<th>Std. deviation</th>
<th>Verbal interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Halal documentation</td>
<td>3.01</td>
<td>0.49</td>
<td>Aware</td>
</tr>
<tr>
<td>Management responsibilities</td>
<td>2.88</td>
<td>0.45</td>
<td>Aware</td>
</tr>
<tr>
<td>Raw materials</td>
<td>2.64</td>
<td>0.55</td>
<td>Aware</td>
</tr>
<tr>
<td>Location</td>
<td>3.30</td>
<td>0.46</td>
<td>Highly aware</td>
</tr>
<tr>
<td>Exterior area</td>
<td>3.15</td>
<td>0.40</td>
<td>Aware</td>
</tr>
<tr>
<td>Premises</td>
<td>3.27</td>
<td>0.46</td>
<td>Highly aware</td>
</tr>
<tr>
<td>Facilities</td>
<td>3.18</td>
<td>0.43</td>
<td>Aware</td>
</tr>
<tr>
<td>Tools and equipment</td>
<td>2.84</td>
<td>0.55</td>
<td>Aware</td>
</tr>
</tbody>
</table>
Awareness and Willingness on Halal Certification of Non-Halal Restaurant Owners in Manila

As shown on Table 2, the total mean for the level of willingness to gain Halal certification by non-Halal restaurant owners yielded a value of 2.79, equivalent to the verbal interpretation of ‘Willing’ which shows a good result for the potentiality of the restaurant owners in Manila. The reason for having a positive response towards the willingness is that these restaurant owners wish to expand the food offered to consumers who are Halal conscious.

**Table 2. Level of Willingness on Halal Certification**

<table>
<thead>
<tr>
<th>Level of willingness</th>
<th>Mean</th>
<th>Std. deviation</th>
<th>Verbal interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The management will complete the necessary requirements for Halal certification.</td>
<td>2.54</td>
<td>0.58</td>
<td>Willing</td>
</tr>
<tr>
<td>2. The management will have another kitchen for Halal-use only.</td>
<td>2.32</td>
<td>0.62</td>
<td>Unwilling</td>
</tr>
<tr>
<td>3. The ingredients used for Halal dishes will come from Halal-certified suppliers and manufacturers.</td>
<td>2.54</td>
<td>0.71</td>
<td>Willing</td>
</tr>
<tr>
<td>4. The establishment will separate Halal and Haram products.</td>
<td>2.58</td>
<td>0.76</td>
<td>Willing</td>
</tr>
<tr>
<td>5. The management will separate utensils and equipment for Halal and Haram ingredients and dishes.</td>
<td>2.66</td>
<td>0.69</td>
<td>Willing</td>
</tr>
<tr>
<td>6. The management will separate storage areas for Halal and Haram ingredients.</td>
<td>2.52</td>
<td>0.68</td>
<td>Willing</td>
</tr>
<tr>
<td>7. The ingredients, tools, equipment and facilities will be free from najis or filth.</td>
<td>3.02</td>
<td>0.59</td>
<td>Willing</td>
</tr>
<tr>
<td>8. The establishment will be located in an accessible, clean and safe location.</td>
<td>3.22</td>
<td>0.51</td>
<td>Willing</td>
</tr>
<tr>
<td>9. The establishment will have proper pest control.</td>
<td>3.26</td>
<td>0.53</td>
<td>Very willing</td>
</tr>
<tr>
<td>10. The establishment will have proper waste management.</td>
<td>3.24</td>
<td>0.56</td>
<td>Willing</td>
</tr>
<tr>
<td>11. The establishment will have a safety measures such as fire exit signs, fire exits, fire extinguishers, emergency lights and other safety equipment.</td>
<td>3.28</td>
<td>0.54</td>
<td>Very willing</td>
</tr>
<tr>
<td>12. The establishment will maintain the cleanliness ans sanitation of the restroom, dining area, kitchen and storage area.</td>
<td>3.28</td>
<td>0.54</td>
<td>Very willing</td>
</tr>
<tr>
<td>13. The management will have at least two Muslim staff as Halal Assurance officers to monitor the compliance with the Philippine National Standards and adherence to Halal Assurance System.</td>
<td>2.60</td>
<td>0.64</td>
<td>Willing</td>
</tr>
<tr>
<td>14. The management, chefs and waiters will be trained in Halal principles and applications.</td>
<td>2.63</td>
<td>0.73</td>
<td>Willing</td>
</tr>
<tr>
<td>15. The establishment will attract both Muslim and non-Muslim customers.</td>
<td>2.90</td>
<td>0.71</td>
<td>Willing</td>
</tr>
<tr>
<td>16. The establishment will have a Halal logo to let the customers outside know.</td>
<td>2.57</td>
<td>0.71</td>
<td>Willing</td>
</tr>
<tr>
<td>17. The establishment will have a separate menu for Halal dishes.</td>
<td>2.64</td>
<td>0.72</td>
<td>Willing</td>
</tr>
<tr>
<td>18. The establishment will have takeout packages from Halal-certified source.</td>
<td>2.55</td>
<td>0.71</td>
<td>Willing</td>
</tr>
<tr>
<td>19. The establishment will not serve alcoholic beverages.</td>
<td>2.72</td>
<td>0.90</td>
<td>Willing</td>
</tr>
<tr>
<td>Total mean</td>
<td>2.79</td>
<td>0.49</td>
<td>Willing</td>
</tr>
</tbody>
</table>

*Legend: 4.00-3.26: Very willing, 3.25-2.51: Willing, 2.50-1.76: Unwilling, 1.75-1.00: Highly Unwilling*
The result of the data gathered for willingness is similar to the study of Khalek (2014) in which it illustrated that the subjective norms played a less significant role in choosing Halal food outlets compared to behavioral control, and the family’s perception did not play that much of an important role in the consumers’ behavioral intention. As stated earlier, when the restaurant owners were asked what was the reason for their willingness to be Halal-certified; they answered that they want to enlarge their consumer base to also include Muslim consumers. Hence, their answer was not based on market demand.

Among those restaurants which were unwilling to have Halal certification; their reason among others, is to preserve the tradition of their restaurants such as signature dishes, and some restaurants serve most dishes with pork. Here, subjective norm had a significant role to their decisions. Furthermore, the researchers believe that the respondents’ unwillingness could be due to the difficulty to gain Halal certification. Having only a single kitchen for Halal and non-Halal use would likely contaminate the Halal ingredients with Haram ingredients, unless they are willing to give up all Haram ingredients.

**Correlation between the Level of Awareness and Level of Willingness**

The total value for correlation was 0.356, equivalent to the verbal interpretation of ‘Weak positive correlation’. This means that the majority of the non-Halal restaurants have a weak positive attitude towards Halal certification. The result is also similar to the study of Khalek (2014) who used the Theory of Planned Behavior (Ajzen, 1991) and found that behavior is positively and significantly related to attitude. In our study, the majority of non-Halal restaurants have a positive attitude and perception toward Halal certification, and are likely to be viable for Halal-certification subject to the availability of resources such as documents, staff policies, tools and equipment (Refer to Table 3).

**Table 3. Correlation between the Level of Awareness and Level of Willingness**

<table>
<thead>
<tr>
<th>Relationship between the level of awareness and willingness of the restaurant owners on Halal certification</th>
<th>r</th>
<th>Decision</th>
<th>Verbal interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Level of awareness on Halal documents and willingness on Halal certification</td>
<td>.356</td>
<td>Reject H₀</td>
<td>Weak positive correlation</td>
</tr>
<tr>
<td>2. Level of awareness on management responsibility and willingness on Halal certification</td>
<td>.227</td>
<td>Accept H₁</td>
<td>Weak positive correlation</td>
</tr>
<tr>
<td>3. Level of awareness on raw materials and willingness on Halal certification</td>
<td>-.003</td>
<td>Accept H₀</td>
<td>Very weak positive correlation</td>
</tr>
<tr>
<td>4. Level of awareness on location and willingness on Halal certification</td>
<td>.015</td>
<td>Reject H₁</td>
<td>Very weak positive correlation</td>
</tr>
<tr>
<td>5. Level of awareness on exterior area and willingness on Halal certification</td>
<td>.280</td>
<td>Reject H₁</td>
<td>Weak positive correlation</td>
</tr>
<tr>
<td>6. Level of awareness on premises and willingness on Halal certification</td>
<td>.364</td>
<td>Reject H₁</td>
<td>Weak positive correlation</td>
</tr>
<tr>
<td>7. Level of awareness on facilities and willingness on Halal certification</td>
<td>.313</td>
<td>Reject H₁</td>
<td>Weak positive correlation</td>
</tr>
<tr>
<td>8. Level of awareness on tools and equipment and willingness on Halal certification</td>
<td>.278</td>
<td>Accept H₁</td>
<td>Weak positive correlation</td>
</tr>
<tr>
<td>9. Level of awareness on staff characteristics and willingness on Halal certification</td>
<td>.347</td>
<td>Reject H₁</td>
<td>Weak positive correlation</td>
</tr>
<tr>
<td>10. Level of awareness on staff policy and willingness on Halal certification</td>
<td>.424</td>
<td>Reject H₁</td>
<td>Moderate positive correlation</td>
</tr>
<tr>
<td>11. Level of awareness on pest control and willingness on Halal certification</td>
<td>.326</td>
<td>Reject H₁</td>
<td>Weak positive correlation</td>
</tr>
</tbody>
</table>
12. Level of awareness on waste management and willingness on Halal certification

<table>
<thead>
<tr>
<th>Overall level of awareness and willingness on Halal certification</th>
<th>.224</th>
<th>.356</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accept $H_0$</td>
<td>Reject $H_0$</td>
<td>Accept $H_0$</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Weak positive correlation</th>
<th>Weak positive correlation</th>
</tr>
</thead>
</table>

*Legend: 1.0 = perfect positive correlation
.80-.99 = very strong positive correlation
.60-0.79 = Strong positive correlation
.40-.59 = Moderate positive correlation
.20-.39 = Weak positive correlation
0- -1.0 = No correlation to negative correlation

**Conclusion**

Naturally, Halal comes from Islam. However, it also put emphasis on the cleanliness and hygiene from the start to the end of food processing, which is the so-called from farm to fork, and it is the reason for many consumers, even non-Muslim in other countries, to accept and trust Halal-certified food and beverage products. In this study, the majority of non-Halal restaurant owners were aware of the requirements of Halal certification and they showed some indication in their willingness to acquire Halal certification for their restaurants. This result indicates the potential of non-Halal restaurant owners to apply for Halal certification without difficulty, as they already have awareness of the twelve Halal variables which are Halal documentation, management responsibility, raw materials, location, exterior area, premises, facilities, tools and equipment, staff characteristics, staff policy, pest control, and waste management. Additionally these restaurant owners are also willing to apply for Halal certification, indicating their potentiality in being Halal food providers in the future in the Philippines. Their willingness to gain Halal certification stems from the desire to open the business to other consumers, especially Muslims.

Based on the number of respondents who responded positively on the awareness and willingness, Halal certification must be strengthened through the implementation of law despite the fact that the Philippines is a predominantly Catholic and multi-cultural country. Hence, a Halal program should be proposed to encourage the non-Halal restaurant owners to acquire Halal certification. This will enlarge their customer base to also attract Muslim consumers including tourists. The program should focus on product development, Halal certification, advertising and marketing campaigns. In conclusion, from the study on restaurant owners in the Philippines, it shows that the Halal food industry has some potential to be developed in the Philippines to cater for a wider market, including Muslims in the country and around the world.

**References**


