Research Article

Awareness and Acceptability of Pre-Certified Halal Foods to Non-Muslim Students among Secondary Schools

Fareed M. Guiapal[1]*, Annierah M. Usop[2], Jenevieve D. Lumbu-an[2]

[1]Department of Education, Lambayong National High School, Tacurong City 9800, Philippines
[2]Sultan Kudarat State University (SKSU), Cotabato City 9600, Philippines

ABSTRACT

Multiculturalism is increasingly shaping contemporary societies, yet food, a fundamental human necessity, often becomes a point of cultural and belief-based contention. The halal food industry has grown significantly, garnering support both locally and internationally. However, this burgeoning sector faces challenges related to establishing standardized regulations that acknowledge its role in nation-building and promote cultural diversity. This study aimed to assess the awareness and acceptance of pre-certified halal food among non-Muslim students across secondary schools in Lambayong, Sultan Kudarat. Employing a descriptive survey research design, the study utilized a researcher-developed questionnaire administered to 350 students selected through simple random sampling from seven identified schools in Lambayong, Sultan Kudarat.

Findings indicated that despite Lambayong's diverse population, most respondents demonstrated awareness and positive perceptions of pre-certified halal food. However, some community elders and church leaders expressed reservations about allowing younger generations to consume such food. The study also observed that while many vendors and proprietors were Muslim, not all adhered to the practice of wearing hijab (for Muslim women), and some lacked necessary cooking equipment like gloves and hairnets. Furthermore, certain halal establishments were found to have inadequate sanitation and pest control measures. Ultimately, the study concluded that there exists a moderate relationship between respondents' awareness and their acceptance of halal food. Recommendations include schools collaborating with barangay and local government units to monitor the hygiene of nearby restaurants and canteens. Additionally, halal food establishments should prioritize enhancing their sanitation practices and hygiene protocols to ensure compliance and consumer confidence.

Keywords: *Halal food, Awareness, Acceptability, Non-Muslim students, Multiculturalism, Sanitation, Secondary schools*

Introduction

In today's multicultural society, the blending of cultures and religions has become increasingly prevalent. However, this diversity can sometimes strain communal bonds due to conflicting cultural and religious beliefs, particularly concerning food practices. Halal food has emerged as a unifying factor known for its health benefits, stringent hygiene standards, and cleanliness, both within Islamic communities and globally (Ahmed Osman, 2023). Despite its growing popularity, the halal food industry faces challenges (Al-shami & Abdullah, 2023) regarding standard regulations that recognize its role in nation-building and the promotion of cultural pluralism (Kurniawati & Cakravastia, 2023).

The global consumption of halal food is on the rise, with the industry projected to exceed USD 700 billion in financial impact (Wilkins et al., 2019). This growth underscores the potential and promising business opportunities the halal sector offers, even in Western countries (Moshin et al., 2020). However, cultural and religious factors significantly influence food choice decisions, leading to debates, such as those surrounding halal animal slaughtering practices in Europe, perceived by some as barbaric (Haider, 2020).

In the Philippines, where Roman Catholics constitute the majority (78.8%) and Islamic, the next most common affiliation, comprises approximately 6.4% of the population (Religious affiliation in the Philippines (2020 census of population and housing, 2023), the halal industry is in its developmental stages. This non-Muslim-dominated context presents unique challenges, including regulatory gaps and disjointed information dissemination systems (Castro, 2021). Despite these challenges, the presence of Islamic believers in the country has spurred the development of halal businesses, highlighting the need for standardized regulations and innovative approaches.

While studies have explored consumer perceptions of halal food in predominantly Muslim nations, there is a noticeable gap in understanding the awareness and acceptability of halal food among non-Muslim communities, particularly in a diverse country like the Philippines. Lambayong, a municipality in Sultan Kudarat known for its diverse Christian population, serves as a strategic location to explore this gap. The town currently lacks a robust halal food advocacy program, presenting an opportunity to establish initiatives that could foster the local halal food industry and promote halal commodities within the community.

This research seeks to examine the awareness and behaviors of young non-Muslims, particularly students, regarding halal food products in Lambayong. By addressing gaps in awareness and acceptance, the study aims to contribute insights into whether halal food is viable and acceptable within the diverse cultural milieu of Lambayong, Sultan Kudarat. Through this exploration, the research aims to inform educational strategies, community engagement efforts, and policy interventions aimed at promoting cultural sensitivity and inclusivity in dietary practices.

This study adopts Stephen Greenspan's Social Awareness Theory of 1981 cited in Social Awareness Definition, Skills & Examples (2023), which defines social awareness as individuals' ability to comprehend people, social events, and the mechanisms governing these events. Greenspan's taxonomy categorizes social awareness into three domains: social sensitivity, social insight, and social communication. These domains highlight interpersonal understanding as a fundamental cognitive aspect of human competence. Applying this theory, the researcher assessed the social awareness of non-Muslims toward halal food, examining their perceptions, insights, and behaviors using a validated questionnaire. Personal interactions and prior knowledge within the Muslim community influenced respondents' responses, shaping their attitudes toward halal food.

Using the Predictor-Criterion (PC) model, the study investigated the acceptability of pre-certified halal food among non-Muslim students in private and public secondary schools (see Figure 1). The predictor variable, situated in the first box of the model, encompassed awareness levels regarding halal food's ethical standards, nutrition, hygiene, quality, and halal logo. Meanwhile, the criterion variable, housed

in the second box, gauged the acceptability of halal food among non-Muslim students based on their understanding of halal concepts and satisfaction with pre-certified products.

PREDICTOR VARIABLES

Level of Awareness on Halal Food

- Ethical standards
- Nutrition
- Hygiene
- Quality
- Halal Logo

CRITERION VARIABLES

Acceptability of Halal food Among Non-Muslim Students

- Understanding halal concepts
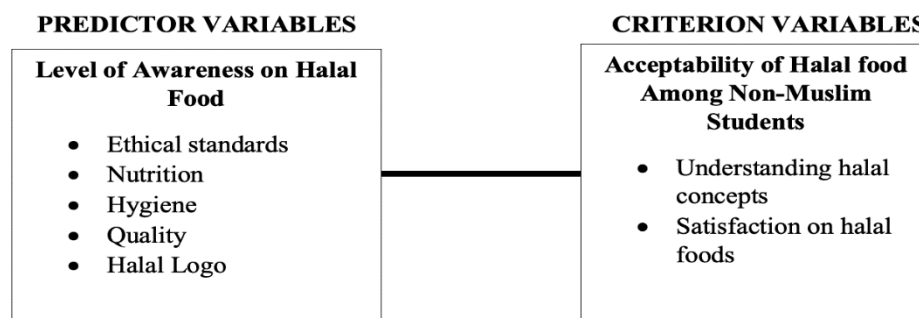- Satisfaction on halal foods

Figure 1. The conceptual framework (SKSU, 2023)

This study aimed to determine the acceptability of halal food among non-Muslim students of private and public secondary schools for the School year 2022-2023 at Lambayong, Sultan Kudarat.

Specifically, it sought answers to the following questions:

1. What is the level of awareness of the non-Muslim students on the pre-certified halal food in terms of:
   1.1. ethical standards;
   1.2. nutrition;
   1.3. hygiene;
   1.4. quality; and
   1.5. halal logo?
2. What is the level of acceptability of pre-certified halal food by non-Muslim students in public secondary schools in terms of:
   2.1. understanding of halal concepts; and
   2.2. satisfaction with halal foods?
3. Is there any relationship between the level of awareness and acceptability of pre-certified halal food to non-Muslim students?
4. Is there any significant relationship in the level of awareness of the students on pre-certified halal food in terms of Ethical standards, nutrition, hygiene, quality, and halal logo?

5. What is the level of quality of instructional video on halal food awareness in terms of:
   5.1. content;
   5.2. mechanics;
   5.3. organization; and,
   5.4. overall package?

The study posits that there is a significant relationship between the level of awareness of non-Muslim students regarding halal food and their acceptance of pre-certified halal products.

Methods

The study employed a descriptive survey research design to investigate the level of awareness and acceptability of pre-certified halal food among non-Muslim students in Lambayong, Sultan Kudarat. This methodological approach was chosen to systematically gather information on how non-Muslim students perceive and engage with halal food within a multicultural educational setting. A total of 350 students from seven secondary schools in the municipality participated in the study, selected using a simple random sampling technique to ensure representation across different school environments.

Table 1. Distribution of the respondents in the study

Schools	Population size (N)	Sample Size (n)
LAMBAYONG NHS	1399	146
KAPINGKONG NHS	301	30
PIMBALAYAN NHS	199	20
MADANDING NHS	245	24
MALIGAYA NHS	501	54
MAMALI NHS	348	36
NOTRE DAME LAMBAYONG	358	34
TOTAL	**3,319**	**350**

Data collection centered on a researcher-developed questionnaire that was rigorously validated for content validity and reliability. The questionnaire was structured to assess various dimensions of awareness regarding halal food, including ethical standards, nutrition, hygiene, quality, and recognition of the halal logo. Additionally, it gauged the acceptability of halal food among non-Muslim students based on their understanding of halal concepts and their satisfaction with pre-certified halal products available to them.

A notable aspect of the methodology was the use of a Predictor-Criterion (PC) model, depicted in Figure 1 of the study, to predict the acceptability of halal food based on varying levels of awareness among the respondents. This model allowed for a nuanced understanding of how awareness influences students' attitudes and preferences toward halal food products. Overall, the methodological framework ensured a comprehensive exploration of the research questions, aligning with the study's objective to assess and understand non-Muslim students' perspectives on halal food in Lambayong.

Research Instrument

The research instrument used in this study was a meticulously crafted questionnaire designed to assess the level of awareness and acceptability of pre-certified halal food among non-Muslim students in Lambayong, Sultan Kudarat. This instrument was pivotal in gathering structured data that reflected respondents'

perceptions, insights, and behaviors toward halal food within the multicultural context of secondary schools.

The questionnaire comprised multiple sections that systematically explored various dimensions related to halal food. Firstly, it addressed the awareness component by querying respondents on their understanding of ethical standards, nutrition, hygiene, quality, and the significance of the halal logo in food products. These questions were framed to gauge how well-informed students were about different aspects of halal practices and regulations.

Second, the instrument focused on the acceptability of halal food among non-Muslim students. It sought to capture their attitudes and preferences toward consuming pre-certified halal products, including their satisfaction levels with the availability and quality of these foods in their local context. Questions were designed to elicit responses that would reveal the extent to which non-Muslim students were willing to embrace halal food as part of their dietary choices.

The questionnaire was rigorously validated for both content validity and reliability to ensure its effectiveness in accurately measuring the intended constructs. This process involved an expert review to confirm that the questions comprehensively covered the dimensions of awareness and acceptability of halal food. Moreover, pilot testing with a subset of respondents helped refine the instrument further, ensuring clarity and relevance of the questions to the target population.

Overall, the research instrument served as a very vital tool in systematically collecting data that provided insights into how non-Muslim students perceive and engage with halal food in Lambayong. Its structured approach facilitated a nuanced exploration of the study's objectives, contributing to a comprehensive understanding of halal food awareness and acceptability among students in a diverse cultural and educational setting.

Statistical Analysis

Statistical analyses were integral to the study's methodology, serving to elucidate relationships and comparisons within the collected data. ANOVA (Analysis of Variance) and z - tests were utilized to compare awareness levels across different factors, providing insights into which aspects of halal food were most recognized or emphasized by the respondents. Furthermore, the Pearson correlation coefficient was employed to explore the strength and direction of relationships between awareness levels and acceptability of halal food among non-Muslim students.

The researcher also used mean and standard deviation to analyze the data for the first statement of the problem.

Scale	Range of Mean	Interpretation
4	3.26 – 4.00	Extensively Aware
3	2.51 – 3.25	Fairly Aware
2	1.75 – 2.50	Scarcely Aware
1	1.00 – 1.75	Not Aware

Figure 2. The scale interpretation for the level of awareness on pre-certified halal food

Scale	Range of Mean	Interpretation
4	3.26 – 4.00	Highly Acceptable
3	2.51 – 3.25	Moderately Acceptable
2	1.75 – 2.50	Fairly Acceptable
1	1.00 – 1.75	Poorly Acceptable

Figure 3. The scale interpretation for the level of acceptability on pre-certified halal food

r value	Degree of Correlation
$\pm$ 0.91 - $\pm$ 1.00	Very High Correlation; Very Dependable Relationship
$\pm$ 0.71 - $\pm$ 0.90	High Correlation; Marked Relationship
$\pm$ 0.41 - $\pm$ 0.70	Moderate Correlation; Substantial Relationship
$\pm$ 0.21 - $\pm$ 0.40	Light Correlation; Definite but Small Relationship
$\pm$ 0.00 - $\pm$ 0.20	Low Correlation; Almost Negligible Relationship

Figure 4. The correlation analysis scale to determine the degree of relationship between variables

Result and Discussion

This part provides a thorough presentation and discussion of the data analysis and study findings based on 350 non-Muslim students' responses as respondents allocated including six public schools and one private secondary school. These secondary schools are all located in the municipality of Lambayong.

Level of awareness of the non-Muslim students on the pre-certified halal food

Table 2. Level of awareness of the non-Muslim students on the pre-certified halal foods in terms of ethical standards

Indicators	Mean Ratings	SD	Verbal Description
1. Parents/ guardians allows students to take recess/ lunch on halal canteens and restaurant.	3.56	0.56	Extensively Aware
2. Church leaders does not forbid to consume halal products.	3.47	0.71	Extensively Aware
3. Community elders does not forbid students to consume halal product	3.32	0.70	Extensively Aware
4. Students don't feel guilty whenever they buy and consume halal products.	3.69	0.64	Extensively Aware
5. Students together with their friends enjoys eating food in a halal restaurant/ eatery/canteen.	3.47	0.65	Extensively Aware
Mean	**3.51**	**0.61**	**Extensively Aware**

Table 2 shows the level of awareness of non-Muslim students on pre-certified halal food in terms of ethical standards. Items 1 and 4 received the highest mean ratings of 3.56 and 3.69, with standard deviations of .56 and .64, respectively. This implies that respondents enjoy eating halal food based on their positive perceptions of halal, influenced by their parents and various sectors that acknowledge the significance of halal as part of Muslim culture. However, indicator 3 had the lowest overall score, with a mean rating of 3.32, indicating that while some non-Muslim community elders don't show a clear stance on halal, they still allow students to eat halal cuisine. Overall, the level of awareness of non-Muslim students on pre-certified halal food in terms of ethical standards had a mean of 3.51 and a standard deviation of .61, which is described as extensively aware. This implies that social studies teachers may need to explain the ethics of pre-certified halal to non-Muslim communities to raise their awareness.

The result of this study is similar to Knowles (2020), which states that consumers in England show positive ethics of halal meat consumption. Similarly, Nordin (2022) emphasizes that the ethical aspect is important to promote to ensure sustainability in halal food products and halal supply chains. Hence, the awareness of non-Muslim students on pre-certified halal food is greatly influenced by the people they interact with daily. The perspectives, insights, and behaviors of these people impact their knowledge and acceptance of halal cuisine. Further, the results of this study highlight the importance of awareness and education regarding pre-certified halal food among non-Muslim students. Gomez's (2023) findings on communication skills can be applied to develop effective awareness programs. By leveraging effective communication techniques, educators and community leaders can better convey the ethical standards and benefits of halal food.

Table 3. Level of awareness of the non-Muslim students on the pre-certified halal food in terms of nutrition

Indicators	Mean Ratings	SD	Verbal Description
1. Students feel energized whenever they eat in halal canteen/ restaurants.	3.11	0.57	Fairly Aware
2. Students is more confident in consuming halal foods during recess than buying junk foods.	2.99	0.75	Fairly Aware
3. Students consider halal food product to have a beneficial impact on my personal health.	3.01	0.65	Fairly Aware
4. Students consider halal food to be nutritious than conventional food.	3.05	0.80	Fairly Aware
5. Students consume halal food because of its fresh ingredients every day and has a good nutritional value.	3.30	0.59	Extensively Aware
Mean	**3.09**	**0.67**	**Fairly Aware**

Table 3 shows the level of awareness of non-Muslim students on pre-certified halal food in terms of nutrition. Data reveal that indicator number 5 got the highest mean rating of 3.30 with a standard deviation of 0.59 and a verbal description of extensively aware. However, indicator 2 got the lowest mean as supported by the rating of 2.09 with a standard deviation of 0.75. In general, the level of awareness of non-Muslim students on halal food in terms of nutrition obtained a total mean of 3.09 with a standard deviation of 0.67 and a verbal description of fairly aware.

This implies that respondents are aware of the nutritional value of pre-certified halal food they can buy in the canteen/restaurant because of the fresh ingredients used in preparing the food. Some perceive that halal food gives them the energy they need due to the nutrients in the food. Hence, respondents are comfortable consuming halal food products as these are good for their health compared to junk foods. The findings of the study are connected to the findings of Amina (2022), which assert that eating halal meat and goods can improve one's immune system and metabolism. It also relates to Putera & Rakhel's (2023) systematic and bibliometrics review that recognition of the halal nutrition framework through the halal food pyramid is relevant. She added that a lifestyle without haram elements like blood, pork, carrion, etc., provides a quality lifestyle.

Furthermore, eating halal food, according to Mahluji et al., (2021), not only enhances one's health, spirit, and conduct but also supports social security and promotes societal health. Hence, to maximize awareness of the benefits of eating halal food for the majority of non-Muslim students, social studies teachers may integrate halal food advocacy during social studies classes.

Table 4. Level of awareness of the non-Muslim students on the pre-certified halal foods in terms of hygiene

Indicators	Mean Ratings	SD	Verbal Description
1. Personnel that prepares halal food wears proper hijab, their own protective clothing like gloves, hairnet and apron.	2.34	0.76	Scarcely Aware
2. Surrounding of the cooking vicinity is always clean and sanitized.	2.36	0.52	Scarcely Aware
3. Surrounding of the cooking vicinity is free from insects like fly and cockroaches.	2.90	0.80	Fairly Aware
4. Cooking equipment like casserole, wok, knives etc. is well sanitize.	2.97	0.63	Fairly Aware
5. Table utensils like plates, spoon and forks is sterilized.	3.59	0.64	Extensively Aware
Mean	**2.83**	**0.67**	**Fairly Aware**

Table 4 indicates a mean average awareness rating of 2.83 with a standard deviation of 0.67, described as "fairly aware." Personnel preparing halal food lacked adequate food preparation materials like hijab, gloves, hairnet, and apron (Indicator 1: mean 2.34, SD 0.76, "scarcely aware"). The cooking vicinity of halal restaurants was generally unimpressive (Indicator 2: mean 2.36, SD 0.52).

Indicators 3 and 4 were "fairly aware," indicating an insect-free cooking environment and well-sanitized equipment. Indicator 3 had an SD of 0.80, suggesting some awareness of insects in cooking areas. Indicator 5 received a high mean rating of 3.59, described as "extensively aware," indicating well-sanitized table utensils.

The majority of non-Muslim students were fairly aware of hygiene in halal food establishments but noted deficiencies in staff protective gear and reports of insects in cooking areas. The study recommended school and Barangay officials conduct sanitary inspections. This aligns with (Al-Mahmood & Fraser's, 2023) emphasis on compliance with halal and food safety standards, and Petrescu et al.'s (2019) assertion of health as a key consumer concern. Stakeholder involvement is crucial for improving hygiene in halal food establishments.

Table 5. Level of awareness of the non-Muslim students on the pre-certified halal foods in terms of quality

Indicators	Mean Ratings	SD	Verbal Description
1. The taste of halal foods is good.	3.28	0.59	Extensively Aware
2. Packaging of halal food is good, clean and safe.	3.23	0.53	Fairly Aware
3. Halal products are free from food poisoning.	3.10	0.78	Fairly Aware
4. Halal products is free from foreign materials like small stones, small insects & etc.	3.25	0.74	Fairly Aware
5. Storage of halal foods is well sanitized.	3.40	0.64	Extensively Aware
Mean	**3.25**	**0.66**	**Fairly Aware**

Table 5 displays non-Muslim students' awareness of quality. It achieved a mean of 3.25 and a standard deviation of 0.66, described as fairly aware. However, Indicator 3 had the lowest mean of 3.10 and a standard deviation of 0.78, suggesting strict food sanitation and reduced risk of food poisoning.

Overall, non-Muslim students' awareness of quality averaged 3.55 with a standard deviation of 0.66, indicating extensive awareness of safety packaging and food sanitation in halal food. Respondents expressed confidence in the quality of halal food offered by establishments, and enjoying their dining experiences.

The study aligns with Maqsood & Ayyub's (2023) favorable perceptions of halal product quality and Amina's (2022) emphasis on the tenderness and taste of halal meat. While hygiene and safety are strictly observed in halal food preparation, preventive measures against food poisoning are recommended by authorities.

Table 6 shows the level of awareness of non-Muslim students on pre-certified halal food in terms of the halal logo. The awareness of respondents on the halal logo has a mean rating of 3.24 and a standard deviation of 0.60, which translates as fairly aware. Indicators 1, 2, and 5 have mean ratings of 3.25, 3.14, and 3.19, respectively, with standard deviations of 0.62, 0.49, and 0.70. Indicator 5 has the highest spread of responses with a standard deviation of 0.70.

Indicators 3 and 4 have impressive mean ratings of 3.31 and 3.30 and standard deviations of 0.64 and 0.54, respectively, translating as extensively aware. This means non-Muslim students have a positive awareness and response to the halal logo on halal food products.

This indicates that non-Muslim students are aware of the essence and significance of the halal logo in food products. They are extensively aware that a halal-certified product provides personal comfort, satisfaction, and peace

of mind. Thus, they eat halal food without doubt since it is clean and safe to eat.

This result is related to the study of Cruz & Billanes (2021) who states that perceived risk has been identified to be the most significant in predicting factors in an online purchase

intention of Halal food and that Filipino non-Muslims frequently select goods with halal certification due to health considerations and safety, explaining non-Muslim consumers' familiarity with the halal brand.

Table 6. Level of awareness of the non-Muslim students on the pre-certified halal foods in terms of halal logo

Indicators	Mean Ratings	SD	Verbal Description
1. Students prefer restaurants or eatery that has halal logo posted outside than conventional restaurant.	3.25	0.62	Fairly Aware
2. Every time students see halal logo on products it means that the product is clean and safe to eat.	3.14	0.49	Fairly Aware
3. Halal-certified food products give personal comfort, satisfaction and peace of mind.	3.31	0.64	Extensively Aware
4. Halal label food products consider better choice to purchase.	3.30	0.54	Extensively Aware
5. Students eat without any doubt if someone gives food with indicated halal logo.	3.19	0.70	Fairly Aware
Mean	**3.24**	**0.60**	**Fairly Aware**

Table 7. Summary of the level of awareness of non-Muslim students on Pre-certified halal foods

Factors	Mean Ratings	SD	Verbal Description
Ethical Standards	3.51	0.61	Extensively Aware
Nutrition	3.09	0.67	Fairly Aware
Hygiene	2.83	0.67	Fairly Aware
Quality	3.25	0.66	Fairly Aware
Halal Logo	3.24	0.60	Fairly Aware
Mean	**3.18**	**0.64**	**Fairly Aware**

Table 7 shows the overall data on the level of awareness of non-Muslim students on pre-certified halal food in terms of ethical standards, nutrition, hygiene, quality, and the halal logo. Ethical standards (M=3.51, SD=0.61) obtained the highest mean, followed by quality (M=3.25, SD=0.66), halal logo (M=3.24, SD=0.60), nutrition (M=3.09, SD=0.67), while hygiene (M=2.83, SD=0.67) got the lowest mean. With total scores of 3.18 (SD=0.64) and a verbal description of fairly aware, it indicates that all factors are at the same level, except

ethical standards, which are described as extensively aware.

This implies that respondents have a fair level of awareness of halal food, meaning that though they are not Muslims, they are aware of the concept of halal food and the benefits of consuming halal products.

The findings of the study corroborate with Bashir (2019), which found that non-Muslim customers have a favorable understanding of halal cuisine, including its advantages and pro-

duction procedures. The study found that customers perceived halal-certified products as promoting comfort, safety, and trustworthiness. Thus, the acceptability of halal food is determined by the advantages it offers to con-

sumers (Ng et al., 2022). Additionally, the acceptance of a cultural practice is defined by the transfer of knowledge by its bearer/owner; the more a culture is practiced or observed, the easier it is to be accepted by the community.

Level of Acceptability of Halal Food by pre-certified Non-Muslim Students

Table 8. Level of acceptability of halal food by pre-certified non-Muslim students in terms of understanding

Indicators	Mean Ratings	SD	Verbal Description
1. Slaughtering animals is done only by knowledgeable Muslim with Holistic based from the Qur'an and Hadiths.	2.54	0.91	Moderately Acceptable
2. Halal foods use clean, safe, and halal ingredients.	2.95	0.67	Moderately Acceptable
3. Food processing, packaging, storing, and delivering cannot be contaminated with haram things.	3.26	0.68	Highly Acceptable
4. Halal food Processing is far from any haram establishment of pig, dog, and its descendent, blood, filth, carrion and non-slaughtered animals.	3.36	0.65	Highly Acceptable
5. Halal food is prepared in a well sanitized location.	3.36	0.66	Highly Acceptable
Mean	**3.09**	**0.71**	**Moderately Acceptable**

Table 8 unveils the level of acceptability of non-Muslim students in terms of understanding. Indicators 3, 4, and 5 obtained the highest mean, with a verbal description of highly acceptable; the standard deviation is very high, indicating that some respondents are knowledgeable about the halal slaughtering process, while others are not. Meanwhile, indicators 1 and 2 got the lowest mean, described as moderately acceptable.

Overall, the level of acceptability toward halal foods among non-Muslim students has a mean rating of 3.09, described as moderately acceptable. The standard deviation is high (0.71), implying that responses are widely spread around the mean. This indicates that basic knowledge of contamination of halal food with non-halal ingredients is understandable to non-Muslim students, and the halal food system and slaughtering processes are generally accepted by non-Muslim consumers.

The study's result is connected with Farhan & Sutikno (2024), which states that halal knowledge, the credibility of the halal logo, the perceived quality of halal products, and religious motives positively affect non-Muslim

consumers' acceptance of halal food products. Additionally, the study by Billah et al., (2020) shows that non-Muslim positive attitudes toward the halal concept in food show high acceptability. However, some non-Muslim students disagree with how the slaughtering of animals should be done. Thus, it is a challenge for social studies teachers to include halal concepts in their lessons to enhance non-Muslim students' understanding of halal processes.

Table 9 shows the level of acceptability of halal food by non-Muslim students in terms of satisfaction, described as "highly satisfied" with a mean of 3.40. Indicators 1, 2, 4, and 5 received impressive mean ratings of 3.36, 3.48, 3.52, and 3.38, respectively, all described as highly satisfied. Indicator 3 had the lowest mean of 3.27, described as moderately satisfied.

Based on the results, respondents enjoy the benefits and advantages of halal food. Its nutritious ingredients and palatable tastes motivate students to patronize them during recess time. They are highly satisfied with the cleanliness, taste, label, and packaging of halal food sold in the canteen/establishment.

The findings conform with Sthapit et al., (2023), which emphasizes that non-Muslims are attracted to elements in the halal concept of food, particularly hygiene and cleanliness, reflected in the quality of halal food. Additionally, quality management practices such as adopting halal certification can boost customers' confidence and lead to their satisfaction.

Table 9. Level of acceptability of halal food by pre-certified non-Muslim students in terms of satisfaction

Indicators	Mean Ratings	SD	Verbal Description
1. If someone gives me halal food, I will eat it without any doubt.	3.36	0.50	Highly Satisfied
2. Halal foods are clean, pure, wholesome, and safe foods to eat.	3.48	0.61	Highly Satisfied
3. I prefer to consume Halal foods than conventional foods during recess/lunch.	3.27	0.70	Moderately Satisfied
4. Halal foods taste so good.	3.52	0.63	Highly Satisfied
5. Label, packaging or physical appearance are attractive and appealing.	3.38	0.65	Highly Satisfied
Mean	**3.40**	**0.62**	**Highly Satisfied**

Table 10. Summary result of the level of acceptability of pre-certified halal food by non-Muslim students

Factors	Mean Ratings	SD	Verbal Description
Understanding	3.36	0.50	Highly Acceptable
Satisfaction	3.48	0.61	Highly Acceptable
Overall Mean	**3.42**	**0.55**	**Highly Acceptable**

Table 10 shows the summary result of the level of acceptability of pre-certified halal food by non-Muslim students in terms of understanding and satisfaction. The level of understanding obtained a mean of 3.36 (SD=0.50) with a verbal description of highly acceptable. The level of satisfaction got a mean of 3.48 (SD=0.61) with a verbal description of highly acceptable. Overall, it has a mean of 3.42 (SD=0.55) with a verbal description of highly acceptable.

In terms of understanding, non-Muslim students have a good understanding of halal food, possibly due to acculturation from Muslim students in Lambayong. In terms of satisfaction, non-Muslim students highly accept halal food in the community, considering the benefits they receive from the products. The result is similar to Purwanto et al., (2020) showing that most respondents have positive perceptions and understanding of halal cuisine.

Relationship Between the Level of Awareness and Acceptability of Pre-Certified Halal Food to Non-Muslim Students

Table 11. Correlational analysis between awareness factors and acceptability of pre-certified halal foods to non-Muslim students

Variables	Pearson r	Interpretation
Ethical Standards	0.07	not significant
Nutrition	0.60	Significant
Hygiene	-0.14	not significant
Quality	0.40	not significant
Halal Logo	0.95	Significant

Notes: **r-tab(.05,5) = 0.551**

Table 11 reveals the correlational analysis between awareness factors and the acceptability of halal foods to non-Muslim students. Ethical standards (r = 0.07), hygiene (r = -0.14), and quality (r = -0.40) are not statistically significant, indicating that ethical standards and quality have low or negligible relationships among variables, and hygiene has a negative correlation.

On the other hand, nutrition (r = 0.60) and halal logo (r = 0.95) show positive correlations. Nutrition has a moderate or substantial relationship, while the halal logo shows the highest relationship, indicating a very high or dependable relationship.

The overall correlational value between awareness factors and the acceptability of halal food to non-Muslim students is 0.551, described as a moderate correlation. This indicates a substantial relationship between the variables, as the correlation coefficient of 0.551 lies within the interval ±0.41 - ±0.70.

Therefore, the factors of awareness are significantly related to the acceptability of halal food by non-Muslim students, implying that the stronger the level of awareness, the higher the level of acceptability.

Table 12. Results of one-way analysis of variance (ANOVA) between the awareness factors and acceptability of pre-certified halal foods to non-Muslim students

Source of Variation	Sum of Squares	Df	Mean of Squares	F-Value	P-value	F crit
Between Groups	85.64	4	21.41	169.71	0.00	2.38
Within Groups	220.13	1745	0.13			
Total	**305.77**	**1749**				

$\alpha = 0.05$ level of significance

The table shows the computation and summary of ANOVA on awareness factors and acceptability of halal food among non-Muslim students. The sum of squares between groups is 85.64 and within groups is 220.13, with a total of 305.77. The degree of freedom between groups is 4 and within groups is 1745, with a total of 1749. The mean of squares between groups is 21.41 and within groups is 0.13. Using ANOVA, the F-computed value is 169.71, which is greater than the F-critical value of 2.38 at the 0.05 level of significance.

Therefore, the null hypothesis stating that there is no significant difference between the level of awareness of pre-certified halal food and the acceptability of non-Muslim students in secondary schools in Lambayong is rejected, and the alternative hypothesis is accepted. This supports Krishnan et al., 2017) as cited in Kamarulzaman et al., (2020), who affirm that the level of awareness of halal food is interrelated to the acceptability level of consumers on purchasing halal products.

Table 13. Post-hoc analysis of the factors of awareness

Factors	Means
Ethical Standards	3.5_a
Quality	3.25_b
Halal Logo	3.24_b
Nutrition	3.09_c
Hygiene	2.83_d

Note: *Means with same subscript are not significantly different.*

Based on the results, ethical standards received the highest average mean of 3.5, while hygiene obtained the lowest value of 2.83. This signifies that awareness of ethical standards is the highest among the group, indicating that respondents already had background knowledge of halal food prior to the study. Quality (3.25) and halal logo (3.24) are not comparable to ethical standards, nutrition, and hygiene, as they have different subscripts, showing similar awareness among non-Muslim respondents.

The study's findings relate to Nordin et al., (2022), who asserts that ethics is a fundamental precursor to human action. When people and society have a belief system, they will participate in activities for sustainable development. Therefore, it is a challenge for some halal establishments to strictly observe sanitation and cleanliness to ensure food safety. The acceptability of halal food among non-Muslim respondents is greatly impacted by the transfer of culture in the community.

Table 14. Experts' rating on the instructional video on awareness of pre-certified halal food based on the given criteria

Criteria	Section Mean	Descriptive Rating
Content	4.70	Very High Extent
Mechanics	4.68	Very High Extent
Organization	4.74	Very High Extent
Overall Package	4.68	Very High Extent
Overall	**4.70**	**Very High Extent**

Table 14 shows experts' ratings of instructional videos on awareness of pre-certified halal food based on specific criteria. Organization received the highest mean rating of 4.74, followed by content at 4.70, and mechanics and overall package tied at 4.68. This indicates that the instructional video's content is well-aligned with the subject, well-planned, and organized, making it self-explanatory and understandable. The mechanics are suitable for the target audience's level and meet quality standards for instructional videos.

The interpretation suggests that the video meets 91-100% of quality expectations and is accepted for use as instructional material. Ensuring no child is left behind, well-aligned instructional videos can contribute to achieving educational equality goals (Rodriguez-Segura et al., 2020).

Conclusions

The study's findings lead to the following conclusions:

Non-Muslim students show positive awareness of pre-certified halal food. Their prior knowledge and understanding of ethical standards, nutrition, hygiene, quality, and the halal logo are due to the shared culture of Islamic be-

lievers through social interaction and acculturation. Different sectors in the community support halal food by allowing the young generation to patronize and consume halal food products available in the community.

The overall acceptability of non-Muslim students toward the concept of halal food shows high acceptability. However, some non-Muslim students have an insufficient understanding of the concept and process of slaughtering animals. The stronger the level of awareness, the higher the acceptability of non-Muslim students toward pre-certified halal products.

There is a substantial relationship between the level of awareness and acceptability of halal food among non-Muslim students. As the level of awareness of non-Muslim students on halal food increases, the level of acceptability also increases.

Non-Muslim students have the highest awareness of the ethical standards of halal food, followed by quality, halal logo, nutrition, and hygiene.

In the locus of the experts' rating on halal food awareness, the instructional video has met the standards in terms of content, mechanics, organization, and overall package. These criteria ascertain whether the instructional material is effective in providing awareness of halal food among non-Muslim students, following a set of standards aligned with the Philippine Halal Board.

Thus, the researcher recommends the following: conduct seminars, distribute flyers, post information materials, and hold lecture series to raise awareness and strengthen the information drive on halal topics in different schools; schools should regularly check the sanitation and hygiene of school canteens and seek assistance from the barangay and LGU to monitor nearby restaurants and canteens; the local halal certification board should strictly inspect establishments offering halal products to ensure the "halalness" of the food; and that future studies should include additional variables to extend research on halal food.

Acknowledgment

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