

The Dimensions of Islamic Restaurant Image and Its Influence on Customer Satisfaction

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Abstract— To effectively compete in the highly competitive halal market sector, foodservice businesses must develop marketing strategies that could ensure customer satisfaction and loyalty. One such marketing strategy is to focus on building distinctive and positive business image. Previous studies concerning corporate image and reputation of Islamic business organizations were concentrated mostly to the banking sector. This empirical study seeks to determine the relevance and the foundations of business image from the Islamic perspective, and explore its dimensionality, with specific focus on the restaurant or foodservice industry. The dimensions are derived from specific knowledge from the field of service or restaurant management and redefined or realign to the principles of Islamic teachings.

Keywords— Restaurant, Islamic Business Image, Food Quality, Halal and Toyiyban

1. Introduction

Globally, the halal food market is worth an estimated US\$635 billion offering huge opportunities for halal food producers including the restaurant service industry [1]. In Malaysia, the foodservice sector is valued at just under US\$10 billion in 2012, and is expected to reach a total sale of US\$12.9 billion by 2017, where at least 60% is catering to the Muslim consumer market. The foodservice subsector consists of full-service restaurants, fast food, cafes/bars, street stalls/kiosks, self-service cafeterias, and 100% home delivery/takeaways. Table 1 below shows the trend for market value and growth of the Malaysian Foodservice over the period of 2008 – 2012.

Table 1: Market Value and Growth of Malaysian Foodservice by Subsector, (US\$ millions)

Sector	2008	2009	2010	2011	2012
Consumer Foodservice	8,358	8,519	8,984	9,503	9,989
Full-service Restaurant	3,013	3,016	3,135	3,297	3,428
Cafes/Bars	2,427	2,472	2,593	2,719	2,869
Street Stalls/Kiosks	1,724	1,750	1,837	1,929	2,015
Fast Food	995	1,063	1,186	1,309	1,415
Self-Service Cafeterias	166	173	180	188	195
Home delivery/Take away	31	42	52	58	65

(Source: *Foodservice Profile Malaysia, July 2014*)

The broad expansion and lucrativeness of the foodservice market as shown in the table above is also a reflection of its business competitiveness. This competitiveness can also be indicated by the average 30% - 60% failures of new foodservice business within the first year of operation [2], [3]. Several factors have been identified as being the cause of these failures, and the marketing elements has been cited as one of the most noticeable factors [4]. Focusing on the marketing elements would mean that every strategic aspects of the foodservice business must be focused on determining customer satisfaction. Among the numerous strategic marketing aspects, this article focuses on the restaurant business image and its impact on performance, namely customer satisfaction. Although several studies have been carried out to explore the impact of corporate image and reputation of Islamic business organization on its performance, these studies were all concentrated to the banking industry [5], [6], [7]. A study by Zakaria in 2008 discussed the issue of symbols that cast a shade of an Islamic business image in the form of hand written halal sign in various version

(e.g. *ditanggung halal, makanan orang Islam*), exhibiting or displaying calligraphic engravings of Quranic verses or 'Allah' and 'Muhammad', and the well-known headgear *songkok* or *kopiah* (for male) and the *tudung* or *selendang* (for female) [8]. However, these symbols could not truly represent a comprehensive concept of Islamic restaurant image. As such, the empirical gap and objectives of this study is to determine the relevance and foundation of the restaurant image from the Islamic perspective, explore its dimensionality, and eventually establish its influence on business performance (especially customer satisfaction).

2. Literature Review

2.1 Customer Satisfaction

The success of any type of business organization depends on its customers' satisfaction. According to surveys conducted by ACSI in the United States, majority of the new restaurants failed to sustain business operation due to their inability to satisfy their customers [9]. Studies have also emphasized customer satisfaction as the strategic factor for competitive advantage and must be regarded as the most valuable assets of a company [10]. With the purpose of improving their competitive position, many companies use some form of customer satisfaction programs for evaluation and control for their products or services [11]. The approach in conceptualizing customer satisfaction for this study follows the Oliver's Expectancy – Disconfirmation Theory [12]. This theory posits that customers form their satisfaction with a target product or service as a result of subjective comparisons between their expectations and perceptions. A restaurant projecting a distinctive Islamic character will evoke a specific expectation, not only with regard to the core service, but also the tangible and augmented aspect of its total services. Islam has always put customers' interest and welfare as a priority. However, the concept of "customer satisfaction" in Islam is not entirely from corporeal perspective and having amoral stance. In the first place, the Muslim businessman needs to ensure the fulfillment of his or her responsibility (*amanah*) toward the customers by focusing on their welfare (*masalahah*) which will ultimately bring genuine or true customer satisfaction [13]. In this study, we posited that Muslim customers will reciprocate to the noble effort of realizing an Islamic business operation

and will express positive affection toward businesses that attempt to embrace the true Islamic ideals and principles (al Quran: 3: 103-104).

2.2 The Relevance of Image in Islam

Corporate or business image is the process by which the public compares and contrasts the various attributes of firms. To put simply, it is about how the organization is being perceived by outsiders on certain visible characteristics or attributes. Some may be of the opinion that this is not central to the Islamic faith and teachings, as the physical outlook of a person is not considered a measure of virtue, while quoting the hadith: "*Abu Hurayrah said: The Messenger of Allah said: Allah does not look at your appearance or your wealth, but He looks at your heart and your deeds*" (Sohih Muslim, al Birr wal Silah, page 4651). However, the stated hadith actually encapsulate the true meaning of faith and its components, which are: i) *To believe in the heart*, ii) *To confess with the tongue*, and iii) *To demonstrate in physical action*. In fact, the second and third components are true reflection of what the heart is carrying. Allah says in surah al-Hujurat, : *The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful* (Al Quran, 49:15). As reported in the Sahih al-Bukhaari and Sahih Muslim, Rasulullah said: "*Faith has seventy-odd branches, the highest of which is saying Laa ilaaha ill-Allaah (there is no god except Allah) and the least of which is removing a harmful thing from the road.*"

Thus physical appearance, behavior and outlook are important in Islam, as long as it is the reflection of true faith and virtue. *Say (O Muhammad): "Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Taiyibat [all kinds of Halal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)."* Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge (Al Quran, 7:32). From Abdullah Ibn Mas'ood, who said that the Prophet said, "*No one will enter Paradise who has an atom's weight of pride in his heart*". A man said, "What if a man likes his clothes to look good and his shoes to look

good?” He said, “*Allah is beautiful and loves beauty. Pride means denying the truth and looking down on people*” (Sohih Muslim). It was reported that Abul Ahwas al Jashamee said: The Prophet saw me wearing old, tattered clothes and asked me: *Do you have any wealth?* I said, Yes. He said: *What kind of wealth?* I said, all that Allah has given me of camels and sheep. He said: *Then show the generous blessing that He has given you* (Related by Ahmad (no. 15323), at Tarmizi (no. 1929) and an Nisaa’i (no.5128).

Flag as an important symbol (*syiar*) and represents the nation is also part of the Islamic tradition. The Prophet had a black banner or flag called, *al-'Uqhab*. Abu Dawud collected a *hadith* in his *Sunan* from one of the companions who said: "I saw the Prophet's banner, it was yellow." The Prophet also had white banners that were sometimes mixed with black. There were also stories of the companion of the Prophet (Mus'ab bin Umair) who died while courageously defending the flag as the symbol of the Muslim army.

The demarcation between Islam and Kufr need to be explicit and clear. Prophet said *innal halaala bayyinun, wa innal haraama bayyinun* (“what is halal is clear, what is haram is clear”). And the al Quran says “*To you be your way, and to me mine*” (al Qur’an, 109:06). The Prophet prohibits the Muslim to imitate blindly, as narrated by Abu Dawood, “The Prophet said: *Whoever imitates a people is one of them*”. And the al Quran say: *And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people* (al Qur’an, 5:51). Thus imitation (maybe in appearance, clothing and other rituals) refers to a person doing something that is done exclusively by the unbeliever. Thus it is essential for Muslims (*and Islamic groups or organizations*) to embrace the Islamic identity and project an image that is distinctly different from other communities.

The al Quran also states that “*...and proclaim the bounty of your Lord*” (93:11). The word bounty (*ni'mat*) is general while '*haddith*' means to convey, share or proclaim what you have gained (and learned). However, the objective of this proclamation is to exalt Allah and to remind mankind of His Greatness and His Bounty and His Grace. It is the proclamation of the wonderful

religion of Islam, and not for individualistic and selfish gains.

It was narrated from Asma bint Yazid that she heard the Messenger of Allah say: “Shall I not tell you of the best of you?” They say: “Yes, O Messenger of Allah.” He said: “The best of you are those who, **when they are seen, Allah is remembered.**” (Ahmed in Musnad Vol.6; Bukhari in Adabul Mufrad No.323). As the persona of one person could remind us of Allah and His Religion, why not an organization? An Islamic restaurant (or organization) must have ideal personality (*syaksiah ma'nawiyah*) that reveals the nobleness of character and the comprehensiveness of the religion (*ad-deen*).

2.3 Dimensions of Islamic Restaurant Image

The business image of any organization (including a restaurant) is a complex combination of tangible (extrinsic) and intangible (intrinsic), or functional and psychological attributes as perceived by the customers [14]. It is also defined as an attitude, or set of attitudes, based upon the customers' evaluation of salient store attributes [15]. For this study, we have identified five dimensions of Islamic restaurant image that we posit as having potential effect on customers' satisfaction. These dimensions are derived from specific knowledge from the field of service or restaurant management that are redefined or need to be realigned to the principles of Islamic teachings.

Physical Environment

Physical environment has been determined as an important contributor to restaurant image and has positive influence on overall satisfaction [16]. Ha and Jang indicated that these extrinsic elements are also an important indicator of quality for customers [17]. The interior designs in a restaurant which includes furniture, music style, tableware, ambient light, color, the type of art, scent, space layout and overall cleanliness needs to reflect the Islamic identity. There are also scholars that discussed the importance of employee uniform or attire that complies with the Islamic fashion guideline and its strong impact on the restaurant Islamic image [18].

Business Name

Names communicate specific meaning, associations, and images. Thus selecting a “correct” name is a vital aspect in building brand equity. Although phonetics is important (e.g. sounds good and catchy), restaurant operators could also make use of *semantics* with inherent meaning to communicate favorable message and unique associations. Names are also designed to evoke association with the core corporate values such as competence, unity, vision, and performance [19]. In Islam, the obligation of finding a good name could be reflected when the Messenger of Allah instructed the change of an established name with one that reflects the lofty Islamic values. *Abu Hurayrah reported Allah's Messenger as saying: I have been commanded (to migrate) to a town (Madinah) which would overpower other towns. They (the people) call it Yathrib; its correct name is (in fact) Madinah. It eliminates (bad) people just as a furnace removes the alloy of iron* (Muslim, Book 7, *Hadith* 3189). Another incident involves the changing of a person’s name because of the same reason. *‘Abd al-Rahmaan ibn ‘Awf said: My name was ‘Abd ‘Amr – or according to one report, ‘Abd al-Ka’bah – and when I became Muslim, the Messenger of Allah called me ‘Abd al-Rahmaan.* (Narrated by al-Haakim, 3/306. Al-Dhahabi agreed with him).

Food Quality

Food quality refers to the consumption experience, where a product is valued for its purpose after consumption [20]. A study by Peri in 2006 presented a more dynamic model of food quality which comprised of the safety, nutritional, sensory, functional, aesthetic, ethical, and convenience attributes [21]. From the Islamic perspective, food quality standards must comprise of two basic elements which are *halal* (lawful) and *toyyib* (wholesomen or good). The al-Quran states: “*O mankind! Eat of that which is halal and toyyib on the earth*” (Al Quran, 2:168). The source for determining *halal* or *haram* (permissible or forbidden) is from the al-Quran and Hadith, while *toyyib* is based on the knowledge and experience of experts of relevant fields. Al Quran says: *So ask the people of the message if you do not know* (Al Quran, 21:7) and “The Prophet says: “*You know best the affairs of your worldly life*” (Muslim: No.

2363). *Toyyib* not only means good, but also pleasant, fresh, beneficial, hygienic, nourishing and healthy for our body [22], [23]. Enhancing the positioning strategies on the above mentioned service attributes (*toyyib*) is something that would not only fulfil the Muslim market segment but also attract other general consumers. In the U.K. (where Muslims are a minority of 3%), the halal meat still makes up 11% of the total meat sales. The perception that halal products are of higher quality, safer and cleaner has made it non-exclusive to Muslims, and in fact has gained increasing acceptance among non-Muslim consumers who associate halal with ethical consumerism [1], [24].

Employee Courtesy

Employee courtesy is defined as employee activities that are marked by respect for and consideration of the customer [25]. The interaction between the employee and customers will develop indelible impression of the business. This includes individualized attention, recognition or familiarity (name usage during greeting), and show of kindness, attentiveness, and appropriate language [26]. In Islam, courtesy is an indication of the Muslim character, behavior and inner disposition. It is a central part of the Message of the Prophet. The Prophet was sent by Allah to teach the humanity the noblest morals (*makarim al-akhlaq*). The al Quran say: *Indeed you stand on an exalted standard of character* (Al Quran, 68:4; also see Al Quran, 33:21). And the Prophet himself says: “*The most perfect believer in faith is the one who is best in moral character. The best of you are those who are the best to their spouses in manners*” (al Tirmidhi: 1082). As such, it is very essential that an employee of a business establishment to show *makarim al akhlaq* and contribute to the development of Islamic business image when interacting with the customers.

The Halal Label

Studies about the halal logo (label) can be found in several well respected academic journals [27], [28], [29], [30], [31]. The main issue in most studies relating to labels or logo is its influence on business performance; and how skepticism plays a pivotal role in hindering its effectiveness [32]. As such several studies have highlighted food related lawsuits against manufacturers on the *halalness* of

their products that have contributed to customers' doubt and skepticism [33], [34], [35]. A book published by the Consumer Association of Penang also shed some negative light on the issue of authenticity of Halal claims and gave warnings to Muslims to be careful when choosing products they buy and consumes [36].

However, the Malaysian JAKIM Halal certification and label, which has been around since 1982, has been recognized globally and is highly recommended [37]. The interest toward the JAKIM Halal label is now widespread even among non-Muslim and multi-national business organizations, using it as a marketing tool in order to secure bigger market share. Even though there are studies that question the effectiveness of the halal labels [35], [38], majority seems to confirm the positive impact of its use on consumers' attitude and purchasing behavior. Displaying the halal label is an important determinant of consumers' confidence toward the products and also the manufacturers. Studies have showed that the halal label is an integral part of the halal image of a business, where consumers looked for it when deciding the halalness of the products [33],[37], [39].

3 Research Method

3.1 Population and Sampling Design

The population of this study is the customers of a restaurant located in a township in Selangor where almost 70% of its residents are Muslims. The restaurant was selected because of its distinctive name which reflects its Islamic business concept and Muslim owner. The restaurant offers local and western cuisine on its menu. As there was no suitable sampling frame available, a purposive sampling technique was used. A total of 120 customers participated in the survey, which took slightly over 2 week to collect. All of the completed questionnaires were suitable to be used for further analysis.

3.2 Questionnaire Design

For the dependent variables, four items were used to measure customer satisfaction. Example: *"Overall how satisfied are you with this restaurant service?"* with the scale ranging from very unsatisfied (1) to very satisfied (5); *"How likely are*

you to come and enjoy your meal at this restaurant again?" and *"Would you recommend this restaurant to others?"* with the scale ranging from definitely not (1) to most definitely (5).

The questionnaire items for the 5 dimensions of Islamic Business Image were self-constructed base on the conceptual discussion by Nik Abdul Rashid and other literature in the field of food-service [40], [41], [18], [26]. Examples: *"Employees always greet the customer with salaam"* and *"Employee always gives a friendly smile to customers"* for employee courtesy. *"The food served comply with the halal-toyyiban principles"* and *"The food served is healthy to eat"* for food quality; *"The indoor decoration does not contradict the image of an Islamic restaurant"* and *"The employees' general appearance is consistent to Islamic guidelines"* for ambience. *"The name of the restaurant makes me confident of the food served here"* and *"The name of this restaurant reflects a strong Islamic identity"* for business name; *"I have no doubt at all with the halal logo that is being displayed"* and *"I have no reason at all to doubt the content of the food, if the halal logo is displayed"* for trust in halal logo. The response to the entire questionnaire items were measured using Likert scale ranging from strongly disagree (1) to strongly agree (5).

4 Results and Findings

For this study, hypotheses were tested using Partial Least Squares – Structural Equation Modelling method (SmartPLS version 2). The PLS is a well establish technique for estimating path coefficients in structural models and has become increasingly popular in marketing research particularly within the last decade because of its ability to model latent constructs under conditions of non-normality and small to medium sample sizes [42]. The PLS algorithm procedure also determine the significance level of the proposed hypothesis. Following the procedure suggested by Anderson and Gerbing, the validity of the measurement model was estimated before testing the structural relationships outline in the structural model [43].

4.1 Measurement Model

The first step in the analysis process is to test the measurement model for convergent validity which is assessed through the Items Factor Loading,

Average Variance Extracted (AVE) and Composite Reliability (CR). The result of all three analysis methods are summarized in Table 2.

Table 2. Item Factor Loadings, Composite Reliability (CR), Average Variance Extracted (AVE), and Cronbachs Alpha (CA)

Construct	Items	FL	AVE	CR	CA
Ambience	AM1	0.822	0.645	0.916	0.89
	AM2	0.861			
	AM3	0.785			
	AM4	0.839			
	AM5	0.742			
	AM6	0.765			
Courtesy	COR1	0.801	0.747	0.898	0.829
	COR2	0.91			
	COR3	0.877			
Food Quality	FQ1	0.868	0.746	0.898	0.829
	FQ2	0.805			
	FQ3	0.915			
Halal Label	LEB1	0.871	0.751	0.923	0.89
	LEB2	0.919			
	LEB3	0.862			
	LEB4	0.812			
Restaurant Name	NM1	0.819	0.661	0.907	0.87
	NM2	0.875			
	NM3	0.845			
	NM4	0.806			
	NM5	0.711			
Customer Satisfaction	SA1	0.841	0.787	0.937	0.909
	SA2	0.937			
	SA3	0.84			
	SA4	0.927			

All of the reflective Items Factor Loadings have exceeded the recommended value of 0.6, while the AVE values are within the range of 0.645 to 0.747 which are also above the minimum threshold value of 0.5. The CR values, which depict the degree to which the items measuring its respective latent construct is between 0.829 and 0.923 surpassing the recommended value of 0.7. All the guidelines for assessing the three methods of analysis are recommended by eminent scholars in the field [44].

The next step in the analysis process is to assess the discriminant validity which refers to the degree

to which a measure or construct that should have no relationship do, in fact, not have any relationship. In other word, discriminant validity would be determined by the degree of correlations between measures, where the items variance must be higher than the variance shared among the variables [45]. According to Fornell & Larcker discriminant validity of the measurement model would be confirmed when the square root of the AVE for the individual construct is greater than the inter-correlations with all of the other constructs [46]. Table 3 will clearly shows that the reflective measurement model for this study did adequately achieve the discriminant validity specifications.

Table 3. Discriminant Validity of Constructs

Variables	AM	COR	FQ	LEB	NM	SA
AM	0.803					
COR	0.489	0.864				
FQ	0.568	0.380	0.863			
LEB	0.387	0.267	0.457	0.866		
NM	0.554	0.612	0.44	0.370	0.813	
SA	0.622	0.579	0.631	0.384	0.659	0.887

Note: AM = Ambience, COR = Courtesy, FQ = Food Quality, LEB = Halal Label, NM = Restaurant Name, and SA = Customer Satisfaction.

The values in the diagonal represents the square root of the average variance extracted (AVE) while the other entries represent the correlation between the constructs.

4.2 Structural Model

The structural model and hypotheses testing apply the bootstrapping procedure with 1000 iterations to determine its statistical significance of the weights of sub-constructs and the path coefficients. The structural model of the present study is utilized to investigate the relationship between the dimensions of Islamic Restaurant Image (Ambience, Courtesy, Food Quality, Halal Label, and Restaurant Name) with customer satisfaction have resulted in a total of five path analysis. To determine the overall exploratory power of model, the R² Goodness of Fit (GoF) index is used [47]. The GoF measures use the geometric mean of the average communality and the average R² (for endogenous constructs). Hoffmann and Brinbrich reported the following cut-off values for assessing the results of the GoF analysis: GoFsmall = 0.1; Gofmedium = 0.25; GoFlarge = 0.36 [48]. For the model used in this study, a GoF value of 0.665 was calculated, which indicates a very good model fit. Another predictive

capability testing was also carried out using the blindfolding testing procedure in PLS. Using this method, the model is considered capable of predictive relevance if the value of predictive capability (Q^2) is greater than zero [49]. The Q^2 value is greater than zero ($Q^2 = 0.469$) which shows that the model has adequate predictive capability of the independent variables on the dependent variable. In other words, we could say that level of variance in customer satisfaction can be adequately explained by food quality, ambience, courtesy, halal label, and restaurant name.

After firmly establishing the validity of the measurement model, the hypothesized relationship in the structural model can now be tested. The results are summarized in Table 4 below.

Table 4. Hypothesis Testing

Hypot hesis	Relationship	Beta	Std. Error	t-value
H1	Ambience - Satisfaction	0.18	0.090	2.011
H2	Courtesy - Satisfaction	0.181	0.077	2.358
H3	Food Quality - Satisfaction	0.323	0.075	4.287
H4	Name - Satisfaction	0.303	0.070	4.327
H5	Halal Logo - Satisfaction	0.006	0.077	0.100

Note: * $p < 0.05$ (two-tailed); ** $p < 0.05$ (one tailed); *** $p < 0.01$ (two tailed)

The dataset were run on the nonparametric bootstrapping procedure with 1000 re-samples ($n = 112$) to test the significance of the regression coefficient (See Figure 3). The significance of path coefficient is determined based on the t-value of a two-tailed test at 1.96 (significance level = 5%) and 2.58 (significance level = 1%), where as one-tailed test 1.645 (significance level = 5%) and 2.326 (significance level = 1%).

Overall, the explanatory power of the predictor variables (ambience, food quality, courtesy, halal label and restaurant name) on the dependent variable (shown by the $R^2 = 0.623$ or 62.3%) could be describe a high-moderate level [50]. However, the relationship between halal label and customer satisfaction is found to be not significant, hence H4 is not supported. The other independent variables were found to have a significant and positive

influence on customer satisfaction, where understandably the highest impact is exhibited by food quality à customer satisfaction ($\beta = 0.254$, $p < 0.01$), followed by restaurant name à customer satisfaction ($\beta = 0.303$, $p < 0.01$), courtesy à customer satisfaction ($\beta = 0.181$, $p < 0.05$), and ambience à customer satisfaction ($\beta = 0.180$, $p < 0.05$) respectively. Hence, we could now conclude that hypotheses H1, H2, H3, H4 are all supported, while H5 could not be supported.

5 Discussion and Conclusion

There are two important questions this article has successfully answered. Firstly, is providing the justifications for the relevance of restaurant business image from the Islamic sources of references. As such, restaurants that want to project an Islamic image need to understand that it is not just about consumers' perception. They have to believe that building an Islamic restaurant image is an outcome of them sincerely observing and implementing the teaching found in the al Quran and the Prophet's Sunnah. The inert driving force that would bind or connect the facets of Islamic restaurant image in a sustainable manner is the fervent commitment to Islam and the seeking of Allah's pleasure. The Faith of Islam exudes excellence and distinction, when it is being truly embraced and implemented. The dimensions of the restaurant image that is discussed by the scholars in the field foodservice management are acceptable and are generally true, but from the Islamic perspective need to be immersed with Islamic values and virtues. "*Hikmah is the lost property of the Believer, so wherever he finds it he has the right to it*, (Sunan at Tirmidhi, 2687)"; "*The sibghah of Allah, and who can be better than Allah in sibghah? And we are His worshippers* (al Quran, 2:138).

Secondly, this article has also established the dimensions of Islamic restaurant and its influence on consumer response using empirical sources and rigorous statistical techniques. The analysis carried out to test the measurement model (for convergent validity, factor loading, composite reliability, and discriminant validity) has conclusively identified the dimensions of Islamic restaurant image. However, as to its influence on consumer satisfaction, there is an unexpected result where halal logo was found to be not significant. Base on this finding we could see that consumers have two

different views of business image dimensions. Firstly, from the result we could contemplate that “business name, food quality, courtesy and ambience” as *endogenous* factors that directly reflect the operational aspect the restaurant. As these factors are actually coming from the restaurant itself, and the impact it has on customer satisfaction is obvious. However, the halal logo might be considered by the customers as originating from a third party (*exogenous*) and as such would not have the direct expected result on satisfaction. Quite possibly, the role of the halal logo as a dimension of restaurant image, is only limited to the initial screening process in their decision to choose a restaurant. This particular research outcome could also be influenced by the authenticity or skepticism issue of halal logo as mentioned in the earlier section of this article. Another relevant study by Masnono in 2005 found that it is the “*company’s image*” that gave positive influence on consumers’ level of confidence on the Halal logo [51]. This could mean that the effect of the halal logo is to an extent, still dependent on the feeling or perception that the customers have about the overall organization. Studies should be carried out to further explore this unexpected outcome and to determine a possible moderating role for halal logo, between the direct effects of restaurant business image dimensions on the dependent variable. Furthermore, taking note of the increasing number of restaurants with distinct Islamic image, another area for future research could also be carried out from the perspective of the restaurant operators themselves.

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