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Food Court Services as a Support For The Implementation of the Religreen

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ABSTRACT

The ReliGreen Program is a green campus development plan based on Islamic eco-theology that requires support from various campus services, including the food court. Previous research on dining spaces has typically focused on conventional service quality or the digitization of services, but little is known about how to integrate service quality, digital services, green services, and halal services to support the development of a green campus based on Islamic values. The objectives of this study are to identify students' perceptions of halal-thayyib-based service quality, determine how they use digital services, and assess the food court's operational contribution to supporting the ReliGreen policy. The study employs a qualitative descriptive method to comprehensively examine students' perceptions and experiences. Passive participatory observation, semi-structured interviews, and documentation were conducted with three students selected through purposive sampling. Data were evaluated using the Miles and Huberman model and validated through source triangulation. The results indicate that the integration of halal, green, and digital services successfully supports service practices aligned with sustainability principles. The use of halal insurance based on the halalan thayyiban principle and QR-code-based menus reduces paper usage and enhances students' trust in service quality. In addition, the implementation of the ReliGreen pillars particularly those related to waste management, energy efficiency, and digitalization is supported by waste sorting facilities and open building designs. To support the implementation of ReliGreen at Islamic universities, this study offers an innovative conceptual model that integrates quality services, green services, halal services, and digital services into a single integrated service system. This study also expands the Triple Bottom Line perspective through the integration of the halal value chain and Islamic eco-theological values.

INTRODUCTION

Sustainable development (the Sustainable Development Goals, or SDGs) has become a global agenda that guides various countries toward achieving a balance between economic growth, social well-being, and environmental conservation [1]. Growing global challenges such as climate change, declining environmental quality, the exploitation of natural resources, and increasing waste volumes indicate that development can no longer focus solely on economic aspects but must integrate sustainability principles into every sector of development [1]. Through the 2030 Agenda, the United Nations has established 17 Sustainable Development Goals that serve as guidelines for all stakeholders in realizing inclusive and sustainable development. To this end, the higher education sector serves as a key element expected to support the achievement of the SDGs through various forms of contributions aligned with the principles of sustainability. The development of the "green campus" concept a systematic effort by academic institutions to

integrate a culture of environmental stewardship into their operations and academic community activities is one such tangible contribution.

Islamic colleges reinforce the principle of sustainability as part of the global agenda and the green campus movement. To foster inner awareness and a moral commitment to preserving the integrity of nature, this concept serves as a space for religious reflection that explores the reciprocal relationship between the Creator, humanity, and the universe [2]. The primary focus of eco-theology shifts from merely meeting human needs (anthropocentrism) to honoring God through His creation (theocentrism). Furthermore, eco-theology positions humans as stewards of the Earth (khilafah or stewardship), responsible for fostering the Earth's prosperity without harming it, in the interest of intergenerational justice [3]. The ReliGreen program emerges as a visionary strategic initiative that champions the concept of a "green campus" grounded in Islamic theological values, with a strong commitment to building a sustainable, inclusive, and transformative Islamic higher education system [4]. This comprehensive movement was initiated in a structured manner as the institution's concrete response to the escalating global environmental challenges, while also serving as a new policy direction for optimizing the management of infrastructure, strengthening the quality of human resources (HR), and aligning the campus's future academic vision [5]. Rather than focusing solely on macro-ecological dimensions, the ReliGreen Program also addresses the deepest aspects of spirituality by inviting all members of the academic community and the broader public to actively participate in preserving nature [4]. Through this conceptual approach, concern for the environment is transformed into a concrete manifestation and tangible realization of the Islamic teaching of "rahmatan lil 'alamin" a source of mercy and peace for all of creation [4]. This strategy is supported by seven key pillars of sustainability: energy and climate, infrastructure, waste, water, transportation, education and research, and governance and digitalization.

The successful implementation of the ReliGreen Program's ambitious vision requires strong support and active involvement from all campus service units, with a special emphasis on the food court as an on-campus facility that interacts directly with students every day. As a supporting facility, the food court plays a crucial role in the success of the sustainability pillars particularly waste management, governance, and digitalization through the integration of service quality [6]. The successful implementation of the ReliGreen Program's ambitious vision requires strong support and active involvement from all campus service units, with a special emphasis on the food court as an on-campus facility that interacts directly with students every day. As a supporting facility, the food court plays a crucial role in the success of the sustainability pillars particularly waste management, governance, and digitalization through the integration of service quality [6], where green service practices and halal service are directly incorporated into its five main dimensions. The "tangibles" dimension is realized through environmentally friendly infrastructure and the provision of clean food court facilities, while "reliability" ensures operational consistency that is free from greenwashing and compliant with the halal supply chain. Furthermore, responsiveness and assurance are reflected in the readiness and competence of employees to educate on eco-theological issues while providing Sharia-compliant guarantees that foster a sense of consumer security. Finally, the dimension of empathy ties all these pillars together through a sincere commitment to preserving nature and respecting human values, thereby creating a sustainable and holistic service ecosystem. In line with the concept of green marketing, food court operations are geared toward minimizing negative environmental impacts by fostering a daily green campus culture, such as reducing single-use plastics, practicing responsible food waste management, promoting energy efficiency, and providing environmental education to consumers [7]. In addition, the halal service aspect is integrated not merely to ensure the halal status of food ingredients in the conventional sense, but to guarantee cleanliness (*thayyiban*), food safety, compliance with Sharia principles, and the prevention of contamination throughout the serving chain in order to meet the spiritual needs and expectations of Muslim consumers on campus.

Studies on the evaluation of academic support facilities, particularly cafeterias and food courts, have been extensively conducted by previous researchers; however, the existing literature remains incomplete and leaves a significant research gap [6]. In the service quality dimension (SERVQUAL) [6], studies by Kim et al. and Dabral et al. focused only on standard customer satisfaction but neglected the ecological impact and religious values of cafeteria operations [8], [9]. Regarding environmental sustainability, Jeong & Jang's research on green practices remains limited to general commercial restaurants [10], while Putri et al. and Fauziah et al.'s evaluations of green campuses focus too heavily on macro-level institutional governance, thereby excluding daily domestic sectors such as food courts [11], [12]. Furthermore, studies on the digitization of services by Kurniawan & Koesdijarto and Turker, as well as on halal service compliance by Hasmi et al., have been conducted separately, without examining how the integration of technology and halal standards can support the campus's ecological commitments [13], [14], [15]. Thus, the main research gap in previous studies lies in the lack of an integrated framework under the Triple Bottom Line (TBL) that simultaneously integrates the four dimensions of service namely, SERVQUAL (tangibles, reliability, responsiveness, assurance, and empathy), digital service, green service, and halal service into a single domestic campus operation based on Islamic eco-theology [6], [16]. This study aims to address this gap through an analysis of the implementation of the ReliGreen program at UIN Sayyid Ali Rahmatullah Tulungagung.

This study is crucial for determining the extent to which service quality can contribute to the creation of an environmentally friendly campus environment. The objectives of this study are to analyze students' assessments of service quality, identify students' experiences in using digital services in food court operations, and determine whether food court services have supported sustainable campus transformation in accordance with the ReliGreen policy. It is hoped that this research will yield new theoretical findings that integrate service quality with the values of eco-theology, green marketing, and the halal value chain. Additionally, this research will provide practical recommendations for university management to strengthen the vital link between domestic service quality and broader eco-theological sustainability goals.

METHODS

This study was conducted using a descriptive qualitative method and adopted a field research approach. The qualitative approach was used to gain an in-depth understanding of and explain students' perceptions regarding Halal Service and the quality of conventional services, to explore their real-life experiences in utilizing Digital Services in food court operations to improve transaction efficiency and reduce paper waste, and to analyze the extent to which the implementation of these food court services has supported sustainable campus transformation in line with the ReliGreen policy at UIN Sayyid Ali Rahmatullah Tulungagung. Qualitative methods were used to understand social phenomena based on informants' direct experiences, perspectives, and assessments, thereby yielding more detailed and in-depth data [17]. Furthermore, qualitative research focuses on natural conditions occurring in the field through direct interaction between the researcher and information sources [18]. A descriptive approach was used so that the researcher could describe the facts and circumstances related to food court services around the campus in a structured and organized manner [19].

Using this method, the researchers provided a comprehensive explanation of the main subject of the study [20]. Purposive sampling was used to select study participants [21]. Inclusion criteria included students at UIN Sayyid Ali Rahmatullah Tulungagung who used digital payment systems such as QRIS or e-wallets and made transactions at the campus food court. In the initial stage, the researcher recruited six students as potential informants. However, after undergoing data validity testing (triangulation and credibility testing), three students were deemed eligible and met the data validity criteria to be designated as primary informants. These three informants were selected from various faculties to ensure diversity in demographic perspectives (semester, age, and gender) and to ensure that the collected data remained consistent, valid, and representative. Students were chosen because they are the primary consumers and key actors in the ReliGreen policy. To analyze all the collected data including interview transcripts, field notes, and supporting documents the Miles and Huberman model of qualitative thematic analysis was used [22]. Data were systematically collected through semi-structured in-depth interviews and passive participatory field observations to assess perceptions of cleanliness (Halal & Thoyyib) and paper usage levels in the food court [23], [24]. This involved data reduction, narrative data presentation, and validation of conclusions through source triangulation. To help categorize the level of alignment between students' perceptions and the program's implementation conceptually, this study modified the formula for the qualitative service alignment index.

RESULTS AND DISCUSSION

According to the research findings, the food court at UIN Sayyid Ali Rahmatullah Tulungagung offers a variety of service experiences that are directly perceived by students. These experiences include evaluations of service quality, the implementation of digital services in operations, and the provision of services that support the ReliGreen Program. The analysis results show that students' perceptions of the food court's services are shaped by four main dimensions: service quality (SERVQUAL), digital service, green service, and halal service. These four dimensions do not stand alone but interact with one another in shaping the food court's contribution to the implementation of the ReliGreen Program as a green campus development policy based on Islamic ecotheology. Therefore, the discussion is structured to follow the flow of relationships among variables so that each theme is analyzed not only based on students' experiences but also linked to theory and its contribution to campus sustainability. Consequently, the discussion is organized step-by-step following the study's conceptual framework. First, the study discusses students' perceptions of service quality based on the five dimensions of SERVQUAL. Second, the discussion focuses on students' experiences in utilizing digital services as part of a transformation toward more efficient and environmentally friendly services. Third, the research findings analyze the implementation of green services and halal services in food court operations and their relationship to the ReliGreen policy. Through this line of discussion, the study not only explains the quality of service as perceived by students but also demonstrates how food court services contribute to sustainable campus transformation.

Students' Experiences in Using Digital Services in Food Court Operations

Students' experiences with digital services show that technology has made it easier to access services in the food court. Based on the research findings, all respondents agreed that the QR code-based ordering system, centralized operators using computers, and digital payments via QRIS and e-wallets make the service process more convenient, faster, and more efficient compared to the previous cafeteria system. This digitization makes it easier for students to access menu information, place orders, and complete transactions without having to go through lengthy procedures. Nevertheless, some informants still identified challenges related to internet connectivity, which occasionally disrupts the smooth flow of digital transactions. Student patrons noted that the cafeteria system which uses barcodes, digital menus, and cashless payments makes the service process easier compared to the previous system. With this integrated system, patrons can access menu information, place orders, and complete transactions. This makes the service flow easier, more efficient, and more organized. The digitization of services can help reduce lines and shorten the ordering process. However, there are still several challenges hindering the implementation of digital services; for example, when the internet connection is unstable, the ordering and payment processes become slower, making the service less efficient. Therefore, the optimal use of technology and infrastructure readiness to support service operations are critical factors in the successful implementation of digital services. Technology is utilized in the concept of digital services to improve service performance, accelerate operational processes, and provide a better user experience.

The implementation of the QR Menu demonstrates that digitization not only improves students' access to information but also enhances operational efficiency through a paperless system. The use of digital menus eliminates the need to periodically print menu lists, thereby reducing paper consumption in food court operations. In addition to cutting printing and distribution costs, this system gives managers the flexibility to quickly update menu information without generating paper waste. Thus, menu digitization not only improves service quality but also supports more efficient and environmentally friendly resource management. This reduction in the use of printed materials reflects the implementation of the principles of digital governance namely, the use of digital technology to enhance effectiveness, efficiency, transparency, and sustainability in service management [25]. In the context of food courts, digital governance is realized through the integration of information systems, the streamlining of administrative processes, and the reduction of physical resources traditionally used in conventional service processes. Therefore, the implementation of the QR Menu is not only a service innovation but also part of a governance transformation that supports sustainable campus development.

In addition to menu digitization, cashless payment systems via QRIS and e-wallets also make a significant contribution to improving the operational efficiency of food courts. Students noted that cashless payments speed up the transaction process, reduce lines during peak hours, and minimize errors in payment processing compared to cash transactions. Digital payment systems also reduce reliance on physical payment receipts and manual record-keeping, making administrative processes simpler, more accurate, and electronically documented [26]. This transformation of the payment system strengthens the implementation of the digital campus that is, the development of an integrated campus service ecosystem through information technology. The digitization of transactions not only improves the quality of service for students but also supports the modernization of food court operations through more efficient, transparent, and well-documented processes. Thus, the implementation of cashless payments becomes part of the institution's digitization strategy that supports the development of technology-based public services.

Overall, the implementation of QR Menus, digital ordering systems, computer-based operators, and cashless payments demonstrates that digital services provide benefits that go beyond increased user satisfaction. The digitization of services can create operational efficiencies by reducing paper usage, optimizing administrative processes, speeding up transactions, and strengthening technology-based service management. Thus, the digitization of services improves the operational quality of food courts and provides a service experience that better aligns with user needs in the digital age. A study by Kurniawan and Koesdijarto shows that using a web-based cafeteria ordering system with QR codes can improve service, simplify the ordering process, and provide customers with a better user experience. These results confirm that the use of digital technology helps improve service quality through more efficient and effective operational processes [13]. Digital services are not only an innovation to improve service quality, but also a way to implement the ReliGreen Program by managing the food court in a more sustainable manner. This contribution aligns with one of the ReliGreen Program's main pillars: the digitization of institutional governance as part of the transformation toward a sustainable green campus. Therefore, digital services in the food court not only serve as service innovations but also act as strategic tools to support the implementation of ReliGreen by strengthening digital governance, improving resource efficiency, and reducing the environmental impact of daily operations.

Students' Perceptions of Green Service in Food Court Operations

Based on the interview results, the UIN Sayyid Ali Rahmatullah Tulungagung food court has demonstrated a genuine commitment to reducing single-use plastic waste through its daily food service policies. Informant 1 (W.E.P) and Informant 2 (Y.S.I) confirmed that for dine-in service, business operators (tenants) have consistently shifted to using reusable utensils (plates, cups, and spoons) instead of single-use plastic containers. Furthermore, Informant 3 (R.N.S) added that the use of single-use plastic containers has decreased drastically thanks to the use of eco-friendly packaging. Although Informant 1 noted that not all tenants have fully adopted recyclable packaging, this initial step is considered to strongly support the overarching vision of the campus's ReliGreen Program. This finding aligns with green marketing theory, which emphasizes the importance of minimizing the negative operational impact on the environment through the establishment of a daily green culture. In the context of empirical literature, these results support the classic study by Jeong and Jang, which states that the implementation of green practices particularly in reducing solid waste—can significantly foster positive perceptions and a high level of comfort among consumers [10]. The use of these recycled and reusable tableware items demonstrates that the physical aspects (tangibles) of the food court are not merely focused on commercial aesthetics, but also embody ecological responsibility.

Waste management in the food court area is considered to be carried out systematically. All three informants (W.E.P., Y.S.I., and R.N.S.) consistently stated that the trash bins provided in the food court area are no longer general-purpose but have been systematically separated by type (such as organic, inorganic, and special containers for hazardous waste). According to Informant 1 (W.E.P), the provision of these segregated facilities greatly helps students get into the habit of sorting waste from an early age.

Theoretically, the availability of this waste sorting infrastructure reflects the waste pillar of the ReliGreen Program, which aims to build a green campus ecosystem downstream. However, when compared to a previous study by Fauziah et al. on green campus indicators, waste management at the university level often fails due to the lack of a sorting system at the daily domestic level, such as in cafeterias [12]. Therefore, the presence of categorized trash bins in the food court at UIN Sayyid Ali Rahmatullah Tulungagung successfully fills this operational gap, confirming the Triple Bottom Line theory (the "planet" pillar) through the provision of educational physical facilities. In terms of energy efficiency and cleanliness, this campus food court demonstrates strengths based on its physical visual design (tangibles). Regarding cleanliness, Informant 1 and Informant 2 appreciated the promptness of the staff or managers, who immediately cleaned the tables as soon as visitors finished eating. Informant 3 (R.N.S.) even believes that the hygiene standards at each food stall have maintained the quality of service very well.

Meanwhile, regarding energy-saving indicators, although the informants admitted they were not familiar with the details of the written regulations, Informant 1 and Informant 2 highlighted the open-concept architecture of the food court building. This innovative design allows for maximum utilization of natural lighting and free air circulation during the day, thereby reducing reliance on electric lighting and air conditioning. This empirical finding supports the argument by Kim et al., who assert that factors such as layout, atmospheric comfort, and the cleanliness of the physical environment are the primary determinants driving student satisfaction in university food courts [8]. The uniqueness of this open-concept building also demonstrates the structural manifestation of the energy and climate pillars within the ReliGreen Program.

According to the informants, environmental education efforts in the food court area have not yet involved direct, face-to-face outreach. Informant 2 (Y.S.I.) noted that, to their knowledge, no direct education has taken place. Nevertheless, the educational function is effectively fulfilled through passive visual approaches. Informant 1 and Informant 3 described the abundance of reminder signs, posters, and infographic appeals in strategic areas such as calls to conserve water at handwashing stations, posters promoting hygiene in restroom areas, and color-coded trash bin guidelines.

This visual media-based educational approach aligns with the education and research pillars of the ReliGreen framework, which seeks to transform theological concern into concrete action by the academic community. This finding complements the study by Putri et al., which argues that green campus programs often neglect the provision of reminder materials in students' living spaces, even though constant visual cues in public areas such as dining halls are crucial for fostering sustainable environmentally friendly behavior [11].

Students' Perceptions of Halal Service in Food Court Operations

The interview results indicate that students have a high level of trust in the food court's operations due to their belief that the food served complies with halal principles, is processed hygienically, and is monitored through a licensing mechanism established by the university. Informants also noted that the presence of the Halal Certification Center on the campus of UIN Sayyid Ali Rahmatullah Tulungagung further reinforces the belief that the operating tenants have met sharia compliance standards. This situation fosters the perception that the food court's services not only guarantee the halal status of products but also ensure the quality and safety of the food consumed. As a food court operating under the auspices of a State Islamic Religious University (PTKIN), the religious aspect is manifested through an absolute guarantee of halal service. This is based on the statements of all informants, who expressed their full confidence in the halal status of the dishes served. Informant 1 (W.E.P.) believes this to be the case because the majority of vendors are familiar faces from the previous cafeteria, which already displayed halal labels on their display cases. Informant 2 (Y.S.I.) added that the presence of an on-campus Halal Certification Center makes it easier for business owners to handle sharia compliance, thereby significantly increasing consumer confidence. Informant 3 (R.N.S.) also emphasized that there is a strict licensing system in place by campus authorities before tenants are allowed to operate.

Halal service is part of building trust with consumers by providing assurance regarding the food and beverages sold. This reflects the service provider's ability to foster a sense of security, trust, and confidence among customers regarding the services provided. In the context of this study, this assurance is a dimension of assurance realized through the implementation of halal assurance [6], namely a system that guarantees that the entire food supply process complies with Sharia requirements while also addressing food safety and hygiene. Demirci, Soon, and Wallace explain that halal assurance cannot be separated from the principle of *halalan thayyiban*, because halal food must be ensured to be safe, clean, and fit for consumption through the application of adequate hygiene standards and food safety systems [27]. Therefore, halal assurance is a system that comprehensively integrates Sharia compliance with food quality assurance. The implementation of halal assurance has a direct impact on the development of consumer trust. Clear halal information, the implementation of hygiene standards, and the existence of institutional oversight mechanisms increase students' confidence that the food they consume meets both religious and quality standards. A number of studies show that halal certification and hygiene practices are important factors that increase consumer trust in food service providers, as both are perceived as indicators of credibility, safety, and product quality [28].

The integration of Sharia compliance values reflects the harmonization of the Triple Bottom Line Theory with the halal value chain paradigm [16]. In a comparative analysis, these findings expand upon the study by Hasmi et al., which examined the impact of halal certification on consumer loyalty in food courts but did not link it to aspects of green management [15]. At the UIN Sayyid Ali Rahmatullah Tulungagung food court, halal assurance does not stand alone but is embedded in the concept of *thoyyiban* (cleanliness and environmental sustainability), which is at the core of the Islamic eco-theology movement. Furthermore, the concept of halal assurance in this study does not stop at compliance with Islamic law, but extends to the concept of *halalan thayyiban*, which integrates food safety, hygiene, health, and environmental responsibility into a unified set of values. The literature on "*halalan thayyiban*" emphasizes that the term "*thayyib*" does not merely mean clean and safe, but also reflects quality, sustainability, and moral responsibility throughout the entire food supply chain. Thus, the provision of food services that meet the principles of "*halal*" and "*thayyib*" serves as a manifestation of Islamic ethics in safeguarding human welfare and environmental sustainability [29].

In the context of the ReliGreen Program, the implementation of halal assurance is closely linked to the Islamic perspective of eco-theology. Eco-theology views humans as *khalifah* who bear the responsibility to maintain a balance between their relationship with Allah, fellow humans, and nature. Therefore, providing food that is halal, safe, hygienic, and produced through environmentally responsible processes not only meets students' dietary needs but also represents service practices aligned with sustainability values. Thus, the assurance dimension makes a tangible contribution to the implementation of ReliGreen by strengthening halal governance,

enhancing food safety, building student trust, and internalizing eco-theological values in food court operations as part of the transformation toward an Islam-based green campus.

Students' Perceptions of Food Court Service (Religreen)

Students' perceptions of service quality serve as the basis for understanding how food court operations contribute to the implementation of the ReliGreen Program. Based on interview results, students assess service quality not only by the food court's ability to meet functional needs as a dining venue, but also by the extent to which the service creates an environment that is comfortable, efficient, clean, and aligned with the sustainability values implemented by the campus. These findings indicate that service quality is perceived as a holistic experience, encompassing the interaction between physical facilities, service processes, the use of technology, and management's commitment to environmental considerations and Islamic values.

Based on the Service Quality (SERVQUAL) model, the research results were evaluated according to five dimensions: tangibles, reliability, responsiveness, assurance, and empathy. These five dimensions provide an overview of service quality that not only focuses on student satisfaction as service users but also supports the implementation of the ReliGreen Program by providing environmentally friendly digital services aligned with holistic educational values. The research results show that students rated the tangible aspect positively. This is evidenced by the clean and comfortable conditions in the physical dining hall, as well as the implementation of various eco-friendly protocols. According to available informants, tenants are increasingly using reusable tableware to reduce the use of single-use plastics. Additionally, to make waste sorting easier for students, several tenants have adopted recyclable packaging and provided separate trash bins for different types of waste.

Furthermore, the researchers' observations revealed the presence of posters teaching water conservation, encouraging cleanliness, and providing instructions on how to sort waste in the food court area. The results indicate that the completeness of facilities is not the sole manifestation of the service's physical evidence; the environment must also be clean, and sustainability concepts must be applied. Observational findings further reveal that an open building design provides natural lighting and air circulation, creating a comfortable atmosphere for users while simultaneously supporting energy efficiency. From a SERVQUAL perspective, the "tangibles" dimension represents the quality of the physical environment, which directly shapes user perceptions of service quality. However, in the context of this study, the tangibles dimension reflects not only the completeness of facilities and the comfort of the service space but also the implementation of "green service" through infrastructure that supports eco-friendly behavior. Features such as waste-sorting facilities, reusable tableware, and eco-friendly packaging demonstrate that the physical aspects of the service have been designed to encourage students to participate in daily sustainability practices.

These findings broaden the interpretation of the "tangibles" dimension, which has traditionally been associated primarily with the quality of physical facilities and customer satisfaction. In the operations of the UIN Sayyid Ali Rahmatullah Tulungagung food court, the physical environment also serves as an educational medium that fosters pro-environmental behavior. Consequently, the facilities provided not only enhance user comfort but also encourage students to adopt habits such as reducing plastic waste, sorting waste, and maintaining environmental cleanliness as part of their daily campus activities. This demonstrates that the tangibles dimension contributes more broadly to the implementation of the ReliGreen Program. Providing a clean, comfortable, and sustainability-oriented service environment supports the achievement of several ReliGreen pillars specifically waste management, resource efficiency, and the strengthening of a green campus culture. In other words, the quality of the food court's physical environment not only improves students' perceptions of the service but also acts as a strategic instrument in realizing a green campus transformation grounded in Islamic eco-theology. These results align with research by Kim et al., which identifies environmental cleanliness and the quality of physical facilities as crucial factors in customer satisfaction within university food courts [8].

The reliability factor also indicates that students consistently rated the food court service as capable of meeting customer expectations. Compared to the previous canteen system, the barcode-based ordering system, computer-equipped operators, and digital payment integration demonstrate a service process that is more organized, practical, and efficient, in accordance with SERVQUAL theory. [6]. Reliability is defined as a service provider's ability to deliver services accurately, consistently, and as promised. The results of this study align with research conducted by Dabral et al., which states that service consistency and the ease of the ordering process are two components influencing customer satisfaction in contemporary food courts. [9]. From the SERVQUAL perspective, reliability describes a service provider's ability to deliver service accurately, consistently, and reliably [6]. In the context of this study, service reliability is demonstrated not only through the consistency of operational processes but also through the utilization of digital systems that enhance service efficiency. The integration of technology into ordering and payment processes illustrates a shift from conventional service models to more effective, digital-based services. This implementation highlights the strong link between the reliability dimension and the strengthening of digital services; digital systems enable the reduction of administrative errors, the acceleration of transaction processes, and a decrease in the use of printed materials, all while improving the food court's operational efficiency. [6]. This digitalization indirectly supports the principle of paperless administration, which represents a form of sustainable resource management. Consequently, the reliability dimension not only boosts student confidence in service quality but also contributes to the implementation of the ReliGreen Program by strengthening digital-based service governance, enhancing operational efficiency, and optimizing the use of technology to support the green campus transformation.

Furthermore, the responses reflect the quality of service at the food court. Students perceive the service as capable of meeting their needs promptly, resulting in a comfortable experience when using the facility. The entire service process from ordering to receiving the food was evaluated. However, some sources indicate that an unstable internet connection occasionally hinders service delivery. This demonstrates that service responsiveness depends not only on the service provider's readiness but also on

adequate infrastructure support. In service quality theory (SERVQUAL), the "responsiveness" dimension refers to the service provider's ability to deliver service that is fast, accurate, and aligned with customer needs [6].

The findings demonstrate that the dimension of responsiveness is directly linked to the successful implementation of digital services. A responsive digital system enhances the user experience, accelerates service workflows, and creates more efficient operational processes. Conversely, disruptions to digital infrastructure can diminish service effectiveness and hinder the optimization of technology-based service systems. The study's findings indicate that the restaurant service has met students' expectations in an effective and responsive manner. Research by Turker suggests that technology can improve service efficiency and support sustainability practices by optimizing operational processes [14]. Therefore, enhancing responsiveness not only impacts student satisfaction but also supports the implementation of ReliGreen by strengthening digital infrastructure, improving service efficiency, and developing service systems that are adaptive to digital transformation within the higher education environment..

This trust is built on the conviction that the food served meets halal standards, is processed hygienically, and is monitored through university-mandated licensing mechanisms. The presence of a Halal Certification Center on campus reinforces the students' perception that all vendors comply with Sharia principles, thereby instilling a sense of security regarding the food available. In the SERVQUAL model, the "assurance" dimension relates to a service provider's ability to foster customer trust, a sense of safety, and confidence in the quality of service provided [6]. In this study, the assurance dimension is manifested not only through the professionalism of the management but also through the implementation of "halal service," which guarantees halal integrity, hygiene, food safety, and adherence to *halalan thayyiban* principles.

This implementation demonstrates that service assurance encompasses not only functional dimensions but also spiritual and ecological ones. The *halalan thayyiban* concept integrates food safety, environmental cleanliness, and responsible serving processes as a unified whole that enhances service quality. Consequently, assurance not only boosts the trust of students as consumers but also reinforces service practices aligned with Islamic eco-theological values. These findings indicate that the assurance dimension supports the implementation of "ReliGreen" by strengthening halal governance, enhancing food safety, and fostering a service culture that integrates religiosity with environmental sustainability. Ultimately, the study reveals that food court services do more than meet students' consumption needs; they also support the creation of a campus ecosystem grounded in sustainability values and Islamic ethics..

In addition to trust, empathy is a key factor determining the quality of food court services. Research findings indicate that students perceive management as having made efforts to meet user needs by providing a clean, comfortable environment and facilities that support student activities. Nevertheless, students also offered suggestions, such as increasing seating capacity during peak hours, ensuring a more stable internet connection, and requiring all tenants to consistently use eco-friendly packaging. They look forward to services that continue to evolve in line with user needs and sustainability principles. From a SERVQUAL perspective, the empathy dimension reflects the service provider's ability to understand customer needs and offer individualized attention [6].

In the context of this study, empathy is manifested not only through interactions between management and students but also through a commitment to providing a service environment that supports comfort, health, and sustainability. Concern for user needs serves as the foundation for developing services that are more inclusive and oriented toward collective well-being. Furthermore, the empathy dimension is closely linked to the implementation of "green services," as consideration for users is also demonstrated by providing facilities that encourage environmentally friendly behavior. Efforts such as maintaining food court cleanliness, providing waste-sorting facilities, using eco-friendly packaging, and offering environmental education constitute services that not only meet students' needs but also foster collective awareness regarding the importance of environmental preservation. The study's findings indicate that attentiveness to students can be demonstrated by providing comfortable facilities and offering them opportunities to provide input for service quality improvement. These results align with the findings of Jeong and Jang, who stated that the implementation of "green practices" can enhance consumers' positive perceptions of service quality [10].

Thus, the empathy dimension contributes to the implementation of the ReliGreen Program by fostering a sustainability-oriented service culture, increasing student participation in eco-friendly practices, and strengthening the link between service quality and ecological responsibility within the university environment. These findings indicate that empathy in service plays a strategic role in building a "green campus" culture that focuses not only on user satisfaction but also on environmental sustainability and Islamic eco-theological values. These results demonstrate that the SERVQUAL model developed by Parasuraman, Zeithaml, and Berry [6]. These five dimensions can be used to identify how students evaluate food court service quality based on their experiences throughout the ordering, payment, and consumption processes. In the context of this study, each SERVQUAL dimension not only reflects conventional service quality but also serves as an indicator of the extent to which food court services support the implementation of the ReliGreen Program specifically through strengthened service governance, operational efficiency, service digitalization, and the cultivation of a sustainability-oriented campus culture. Consequently, the discussion of each SERVQUAL dimension focuses not merely on student satisfaction levels but also analyzes their contribution to achieving ReliGreen's objectives. This approach offers a more comprehensive perspective, demonstrating that service quality not only fosters positive user experiences but also functions as a strategic instrument in supporting the transformation toward an Islamic eco-theology-based green campus.

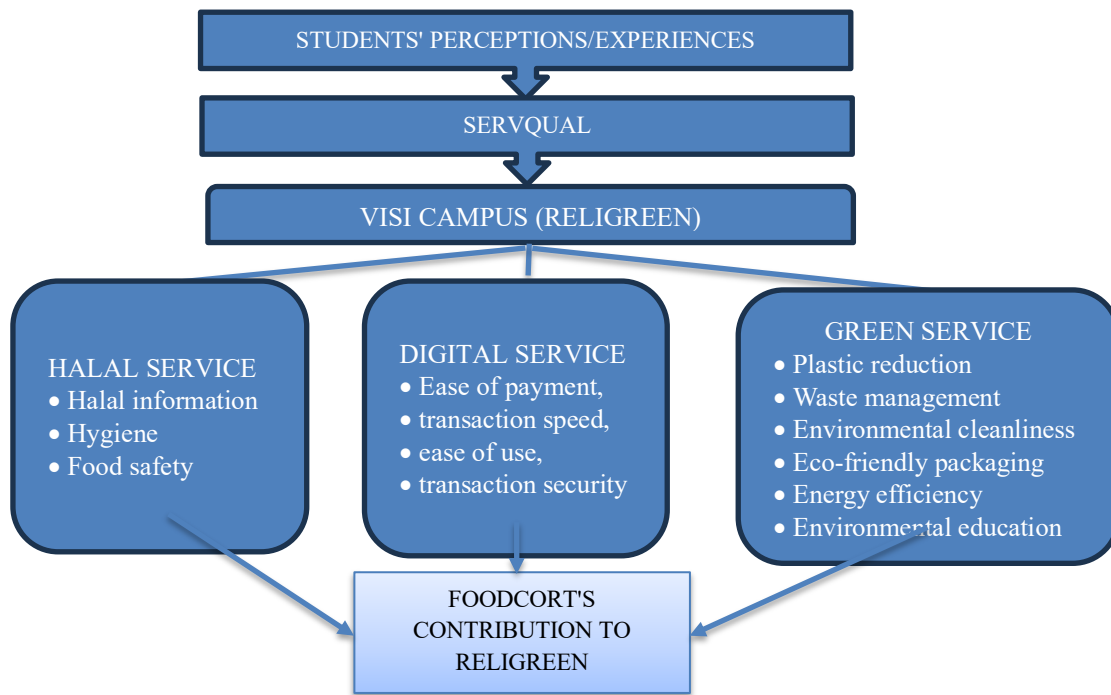


Figure 1: Religreen and its connection to food court services

Overall, these field findings confirm that the food court operations at UIN Sayyid Ali Rahmatullah Tulungagung have successfully integrated conventional service, digitalization, and ecological commitment. Evaluations across five service quality dimensions reveal positive student perceptions, reinforced by a theological foundation specifically the “halal-thoyyib” (lawful and wholesome) assurance within the food supply chain. Furthermore, student experiences with digital services such as QR-code-based ordering and cashless payment systems demonstrate effectiveness in accelerating transaction flows while significantly reducing paper usage. This successful integration of physical and digital services has tangibly contributed to the sustainability pillars of the institution's "ReliGreen" policy, particularly regarding waste management, governance, and digitalization. Nevertheless, ensuring the ecosystem's long-term efficiency requires corrective measures from campus management, specifically to optimize the internet connectivity supporting digital transactions and to expand physical space for consumer comfort. By resolving these technical challenges, the food court will evolve beyond a mere hub for daily sustenance into a tangible social laboratory, accelerating UIN Sayyid Ali Rahmatullah Tulungagung's progress toward becoming a holistic and transformative "green campus."

This study offers several theoretical contributions to the development of research on service quality, sustainability, and service governance within Islamic higher education institutions. First, it extends the application of SERVQUAL theory traditionally used to explain customer satisfaction and service quality to a new context. The findings demonstrate that service quality not only influences student perceptions and satisfaction but also fosters pro-environmental behavior through the provision of sustainable physical facilities, service digitalization, and the implementation of services grounded in Islamic values. Consequently, the SERVQUAL dimensions serve not merely an operational function but also act as a strategic instrument in supporting the implementation of sustainability policies within the higher education environment.

CONCLUSIONS

This study demonstrates that the food court service at UIN Sayyid Ali Rahmatullah Tulungagung serves not only as a facility supporting academic activities but also as a strategic instrument for the implementation of the ReliGreen Program. Based on student perceptions, an analysis of service quality across the five SERVQUAL dimensions reveals that the aspects of tangibles, reliability, responsiveness, assurance, and empathy have been effectively implemented, creating a service experience that is comfortable, efficient, and user-centric. Furthermore, each service quality dimension contributes to reinforcing a culture of sustainability by providing an eco-friendly physical environment, digitizing service processes, and strengthening service governance grounded in Islamic values. The findings also confirm that the implementation of digital services including QR menus, integrated ordering systems, computer-based operations, and cashless payments via QRIS not only enhances operational efficiency and the user experience but also supports paperless systems, resource conservation, and digital governance as part of the transformation into a sustainable digital campus. Meanwhile, the application of halal services manifested through halal assurance, food safety, hygiene, and the “halalan-tayyiban” (lawful and wholesome) principle has successfully boosted student trust in the service while strengthening the integration of Islamic eco-theological values into food court operations. The study reveals that service quality, digital services, green services, and halal services are four complementary dimensions that support the ReliGreen Program. Integrating these four dimensions results in a service management model that not only increases user satisfaction but also drives operational efficiency,

environmental management, digital governance, and the internalization of sustainability values based on Islamic eco-theology within the university environment.

Theoretically, this study extends the application of SERVQUAL theory by demonstrating that service quality not only impacts user satisfaction but also serves as a mechanism driving environmentally friendly behavior within the university setting. It also enriches the Triple Bottom Line perspective by integrating the concepts of halal assurance, halalan *thayyiban* and Islamic eco-theology as spiritual dimensions supporting institutional sustainability. Furthermore, the study proposes a conceptual model that integrates service quality, digital services, green services, and halal services into a unified service system to support the implementation of the ReliGreen Program, aiming for an Islamic-value-based green campus. The study recommends strengthening the implementation of sustainable services by enhancing digital infrastructure stability, optimizing technology-based ordering and payment systems, expanding the use of eco-friendly packaging among all tenants, and intensifying participatory environmental education for the academic community. Consequently, the implementation of the green campus initiative shifts its focus beyond mere infrastructure development toward a transformation of the service culture itself into one that is sustainable.

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