Perceived Bank Behavior Factors in Islamic and Conventional Banking: Evidence From Overseas Filipinos

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Abstract

This study explores the perceived bank behavior factors of Overseas Filipino Workers (OFWs) toward conventional and Islamic banks in the Kingdom of Bahrain. It aims to describe their perceptions in terms of attitude, bank image, religion, and service quality, and to determine if significant differences exist when grouped according to the type of bank account. Using a descriptive and comparative research design, data were gathered from 30 OFWs currently residing in Bahrain, a country known for its established dual banking system. Results reveal that OFWs perceive banks to have a favorable attitude (m = 3.35), an excellent bank image (m = 3.67), high religiosity (m = 3.08), and excellent service quality (m = 3.58). Statistical analysis, however, shows no significant difference between Islamic and conventional banks across all factors, indicating that both provide similar levels of service and customer satisfaction. The study recommends that OFWs engage with banks aligned with their moral or religious beliefs, while both banking systems should enhance awareness initiatives that clarify their ethical and financial principles. Future research may include other factors such as trust, accessibility, and technological innovation for a more comprehensive understanding of OFW banking perceptions.

Keywords: Islamic Bank; Conventional Bank; Attitude; Bank Image; Religion; Service Quality

1. Introduction

1.1. Problem and Background of the Study

Islamic banking (Al Salam Bank, Bahrain Islamic Bank B.S.C) is a financing activity that complies with Sharia law and its practical application through the development of Islamic economics. This type of banking applies Islamic financial principles such as mudarabah, wadiah, musharaka, murabahah, and ijarah. There are over 560 banks worldwide that adhere to Islamic principles, of which 190 are in the Middle East and North Africa (MENA) (Mambu, 2025 and Global Finance, 2024). As of 2025, 18 banks in the Kingdom of Bahrain follow Islamic finance serving both local citizens and expatriates (Central Bank of Bahrain, n.d).

Overseas Filipino Workers (OFWs) engage in various financing activities to support their families in the Philippines and secure a stable future for them. One of the most common practices is the regular sending of remittances, which are used to cover basic living expenses, medical needs, and other household costs. In addition to remittances, OFWs also set aside a portion of their income for savings. These savings are typically deposited in banks within their host countries. In places like Bahrain, OFWs have the option to save through either conventional or Islamic banks, depending on their financial preferences. As a result, they are regularly exposed to both types of banking systems available in the country.

OFWs living in Bahrain are regularly exposed to this type of banking either by choice or necessity. They may choose between using Islamic or conventional banking, as these are the primary banking systems available in Bahrain. Though both systems are different, they still offer similar financial services such as savings and investments. However, despite offering similar services, the underlying principles that govern each system are fundamentally different. One of the main differences is that conventional banking is based on charging interest, while Islamic banking follows Shariah law and prohibits riba (interest). Moreover, another difference between the two types of banking is the concept of interest. As mentioned, conventional banks provide and earn income primarily through interest, while Islamic banks do not, in accordance with Shariah law.

Moreover, Islamic banking emphasizes more on ethical investing, risk-sharing, and religious compliance, while conventional banking does not follow these principles. Additionally, Islamic banks avoid investing in industries considered unethical or haram. In contrast, conventional banks are generally open to financing any industry that is legal and profitable.

While different in core principles, Islamic banking has its strengths and weaknesses, same goes for conventional banking. One of the main advantages customers can get from investing in Islamic banking is that they offer interest free services. The system encourages socially responsible investments, avoiding sectors like alcohol or gambling. However, Islamic banking has limited product offerings and higher operational costs due to the complexity of Shariah-compliant contracts. Its accessibility is also limited, which contributes to its lack of global recognition.

On the other hand, conventional banking is globally accepted offering a wide range of financial products and services. This makes it more accessible, cost-effective, and quicker in approving transactions. However, it can lead to debt cycles and financial instability, with interest often burdening borrowers. Conventional banks are also criticized for ethically questionable investments, prioritizing profit over social responsibility, and excluding individuals who avoid interest-bearing services due to religious beliefs.

Despite the accessibility of Islamic banking here in Bahrain, not much is known or researched regarding the preference and engagement of OFWs, in investing in Islamic banking. This study aims to identify the factors associated with Islamic banking that influence OFWs preference toward its use. Some important factors are religiosity, service quality, knowledge, bank image, etc. Moreover, this study also examines whether OFWs prefer Islamic banking or other types of banking systems such as conventional banking. This research can provide more insights into Islamic banking, helping banks better understand their customers' preferences and identify ways to enhance their services and possibly attract more customers.

1.2. Review of Related Literature

Islamic Banking

In recent years, Islamic banking has emerged as a significant alternative to conventional financial systems. Understanding the factors influencing individuals' choice of bank has been a recurring focus in financial services research, with studies often examining elements such as attitude, image, religiosity and service quality. These factors along with others help determine whether customers prefer Islamic banking over conventional.

Customer Preference Between Islamic and Conventional Banking

Customer preference between Islamic and conventional banking is shaped by a combination of financial, cultural, and personal factors, with previous studies highlighting the roles of service quality, attitudes, and alignment with religious values in Islamic banking. Islamic banks are now the choice for banking business people. Although competition in Islamic financial institutions is very tight in obtaining customers, it requires financial institutions to improve services professionally in accordance with their respective fields in order to meet the needs and desires of customers (Rahmayati, 2021). A study conducted by Narayan and Phan (2019) comparing both Islamic banking and conventional banking has shown that while Islamic banks are generally less cost-effective than conventional banks, they exhibit a higher intermediation ratio, better asset quality, and stronger capitalization. The study further indicates that Islamic banks tend to be more stable, face significantly lower credit risk, and, despite lower cost efficiency, demonstrate greater profit efficiency.

Additionally, Islamic and conventional bank interest rates are largely co-integrated, with Islamic banks exhibiting a more risk-averse approach compared to the risk-neutral stance of conventional banks. In terms of financial performance Ibrahim (2020) found that there was no major difference in the profitability of Islamic banks and conventional banks and convergence in their profitability over time. The results reaffirm the lower profitability at a 1% level of Islamic banks (the direct effect) and the favorable effect of Islamic banking presence on credit risk (the indirect effect). This estimate suggests that Islamic banks are on average one percentage point less profitable than their comparable conventional peers.

Attitude of Banks

Attitude is defined by the Oxford English Dictionary as “a settled way of thinking or feeling about something.” In the context of banking, attitude is a customer’s overall evaluation or predisposition to respond favorably or unfavorably toward a bank or its services based on their beliefs and experience (Bose et al. 2012). According to Dawami (2020) there is a significant positive effect of the attitude on the preference of customers to Islamic banks. Where it is stated that one's attitude toward Islamic banking may include a feeling about Islamic banking products and knowledge about them. The significant association of attitude and intention to adopt Islamic banking implies that a positive change in attitude will lead to a positive change in the intention to adopt Islamic banking in Uganda. This is supported by the study by Bananuka et al. (2019) that attitude is a significant predictor of intention to adopt Islamic banking in Uganda.

Image of Banks

Image is defined as the public perception and impression of a product, service, brand, or company. Bank image is defined as the “perception about a bank as reflected by the bank association held in consumer memory (Bravo et al. 2009). This could be a significant factor as the image of the bank can change the way on how a customer perceive a bank. This can turn into trust and credibility customer loyalty. A study conducted by Dawami (2020) who found that the image of the bank has an insignificant effect towards the preference of customers to deal with Islamic banking. this is supported by the study of Syaifuddin and Yuswanto (2022) the brand image of a bank has a negative effect on customer satisfaction. This means that the image of Islamic banks is not strong and low which results in a decrease in customer satisfaction.

Religion and Banking

Religiosity can significantly influence decision-making processes, impacting choices related to things such as finance. These practices can lead to deontological moral choices. A study conducted by Jaafar, et al. (2023) religiosity significantly influences the using the product and services of Islamic banking. However, this is contradicted by the study of Dawami (2020) where it is stated that there is an insignificant effect of religiosity towards preference of customers to deal with Islamic banks. However, a study conducted by Al Imaran (2024) contradicts concluding that the study found that customers' expectations to do business with Islamic banks were not significantly impacted by their religious beliefs.

Service Quality of Banks

According to Pakurar et.al (2019) it refers to how well a service meets or exceeds customers expectation, and it measures how effectively a company delivers its services to fulfil the needs of a customer. A study conducted by Ahmed, Selim, et al. (2022) Indicates that Islamic Shariah compliance has a positive and significant influence on service quality and customer satisfaction of Islamic banking services. The research findings also indicate that service quality partially mediates the relationship between Islamic Shariah compliance and customer satisfaction of Islamic banking services. In terms of the service quality of Islamic banks around the Islam countries, organizations have realized that service quality brings more sustainable and competitive competition among conventional banks. Service quality and customer satisfaction are one of the critical factors when it comes to competitions.

The study of Shi & Shang (2020) finds that the SERVQUAL model is more informative and can influence the development trend of the service field. The SERVQUAL model can effectively evaluate service quality, guide service enterprises to make reasonable management decisions and resource investment. In general, the SERVQUAL model is often used to measure service quality and customer satisfaction in banks. As the SERVQUAL model has evolved through the years, the original 10 dimensions were reduced to five dimensions—Tangibility, Reliability, Responsiveness, Assurance, and Empathy. Competence and Convenience are the two dimensions mostly relatively dominant which can help to reduce the overall service quality of 72 percent in the case of conventional banks and 85 percent in the case of Islamic banks.

Synopsis

One of the main factors that influence their choice of banking is religious preference. A study conducted by Chowdhury, et al. (2019) suggests that religious preference is the most influential factor that pulls customers in Bangladesh towards Islamic Banking, with 53.3% of respondents having religious preference as the main reason that encouraged them towards Islamic Banking. While 28.3% mentioned Recommendation from Family, 6.7% mentioned Higher Returns, 10% mentioned Quality of service, 3.3% mentioned Mass media effect and Bank's reputation, 0% mentioned Attitude of Bank Staffs, 16.7% mentioned Transparency of Islamic Banks, and 2.4% mentioned other reasons. Another study conducted in Uganda indicates that attitude and religiosity are significant determinants of the intention to adopt Islamic banking. The results suggest that the intention to adopt Islamic banking is more associated with attitude as compared to religiosity and subjective norm. It is thus important that peoples' attitudes be carefully understood for Islamic banking to be successful in Uganda. Results further indicate that feelings (affective) and knowledge (cognitive) independently are significant predictors of intention to adopt Islamic banking (Bananuka et al. 2022).

1.3. Research Gap

While many studies focus on the factors that influence the preference in Muslim-majority countries such as Malaysia, Indonesia and the Middle East, there is a notable lack of study regarded the preference of OFWs in choice of bank in a country that has the option of Islamic Banking. Existing studies highlights the many factors such as attitude, bank image, religiosity, and service quality. However, little is known about how OFW's perceive and decide between Islamic and Conventional banking. This gap is significant because OFW's banking choices have remained unexplored.

1.4 Statement of the Problem

This aims to answer the problem: is there a significant difference in the perceived bank behavior factors when grouped according to type of bank account?

2. Methodology

2.1 Research Design

This study utilized a descriptive and comparative research design to determine the factors influencing the preference of Overseas Filipino Workers when it comes to choosing between Islamic banking and conventional banking systems. The descriptive approach is used to measure the level of preference of OFWs toward Islamic banking as well. The comparative approach is utilized in examining the differences in preference between the two banking systems. The researcher's goal when using the descriptive and comparative techniques is to investigate the factors that influence OFWs' banking choices and how these preferences vary between Islamic and conventional banking.

2.2 Data Collection Instrument and Procedures

The data collection instrument for this study is a survey questionnaire adapted from the work of Bananuka, et al. (2019) and Manik, (2019), which focuses on similar themes relating to the paper's topic. The questionnaire consisted of questions to answer the preference towards Islamic banking. They allow respondents to answer concisely and in a straightforward manner with the utilization of agreement to disagreement degrees towards them. It provides insights into the attitude, image, religiosity, and service quality of Islamic banking. The questionnaire used a 4-point Likert scale (4 – Strongly Agree and 1 – Strongly Disagree) to gauge responses.

Research Locale and Participants

This research study was conducted in the Kingdom of Bahrain, a national gulf country known for its strong financial sector where Islamic and conventional banking systems exist. This region was selected as the research locale because of its established Islamic banking and its diverse populations. Table 1 presents the profile of the respondents of this paper.

Table 1. Profile of Respondents

Profile	Group	Counts	Proportion
Name of Main Bank	Ahli United Bank	2	5.41%
	Al Salam Bank	1	2.70%
	Bahrain Islamic Bank	7	18.92%
	Bank ABC (Ila)	5	13.51%
	Bank of Bahrain and Kuwait	4	10.81%
	Kuwait Finance House	5	13.51%
	National Bank of Bahrain	8	21.62%
	Standard Chartered Bank	4	10.81%
	United Services Automobile Association	1	2.70%
Type of Bank Account	Conventional	20	54.05%
	Islamic	17	45.95%

The respondents consisted of 37 Overseas Filipino Workers (OFWs) that are currently living in the Kingdom of Bahrain. All of them have a religion other than Islam. 54.05% have conventional bank accounts (Bank ABC, Bank of Bahrain and Kuwait, National Bank of Bahrain, Standard Chartered Bank, and United Services Automobile Association), while 45.95% have Islamic bank accounts (Ahli United Bank, Al Salam Bank, Bahrain Islamic Bank, Bank of Bahrain and Kuwait, and Kuwait Finance House).

This study employed a non-probability purposive sampling method, thus, only participants who meet specific criteria of being OFWs in the Kingdom of Bahrain with an exposure to Islamic banking or to conventional banking. The purposive sampling ensured that the data gathered directly addresses the objectives of the study.

2.3 Treatment of the Data

The data collected was analyzed using JASP. The mean was calculated in order to determine the average OFW responses on the factors influencing their choice of bank, including attitude, image, religiosity, and service quality. Computing the mean will allow the researchers of this study to know specifically which factors are more preferred as having the most or least impact on banking preferences.

To examine the OFWs based their preference on the type of bank on account, independent sampling t-test was be applied. This parametric test will assess whether significant preferences exist in the responses of the OFWs, making it suitable for ordinal data derived from the Likert scale.

All results were presented in tables with descriptive summaries and verbal interpretations, ensuring that the findings will provide a clear understanding of the factors influencing OFWs' preference toward Islamic banking as shown in Table 2.

Table 2. Scale and Interpretation of Responses

Interval Scale	Attitude	Bank Image	Religion	Service Quality
3.50 - 4.00	Highly Favourable Attitude	Excellent Perceived Bank Image	Very High Perceived Religiosity	Excellent Service Quality
2.50 - 3.49	Favourable Attitude	Good Perceived Bank Image	High Perceived Religiosity	Good Service Quality
1.50 - 2.49	Unfavourable Attitude	Poor Perceived Bank Image	Low Perceived Religiosity	Fair Service Quality
1.00 - 1.49	Highly Unfavourable Attitude	Very Poor Perceived Bank Image	Very Low Perceived Religiosity	Very Poor Service Quality

2.4 Ethical Consideration

This study ensured that all research activities was conducted in accordance with established ethical standards to protect the rights and welfare of Overseas Filipino Workers (OFWs) participating in the study. Given the sensitive concept of banking preferences, financial behavior, and religious beliefs, ethical issues may include confidentiality, informed consent, data security, and respect for religious beliefs. Personal identifiers will not be collected, and all responses will be coded and securely stored, with access restricted to the researchers. Findings will be reported in aggregate form to ensure that no individual responses are disclosed. The study also respected participants' religious beliefs of each respondent. These measures ensured that the study examining factors influencing OFWs' preference toward Islamic banking was conducted ethically while protecting privacy, and religious respect.

3. Results and Discussion

3.1. Discussions

<u>Difference in Attitude in Terms of Type of Bank Account</u>

Table 3 presents the difference in bank behavioural factors of banks factors in terms of attitude between Islamic and conventional banks. The finding reveals that there is no statistically significant difference in terms of how attitude between the two banks is (p-value: 0.44).

Table 3. Significant Difference in Attitude towards bank between Islamic and Conventional Banks

Items	Group	Mean	Interpretation	p	Sig.
1. I am interested in using the banking system I have chosen.	Conventional	3.75	HFA	0.20	NSD
	Islamic	3.29	FA		
2. I will definitely recommend my chosen bank to other people.	Conventional	3.45	FA	0.36	NSD
	Islamic	3.18	FA		
3. My chosen bank can serve as a good alternative to other banks.	Conventional	3.45	FA	0.96	NSD
	Islamic	3.29	FA		
4. Subscribing to my chosen bank gives me peace of mind.	Conventional	3.45	FA	0.78	NSD
	Islamic	3.29	FA		
5. The financial principles (such as interest – based or profit – loss – sharing) of my chosen bank encourage me to use its products and services.	Conventional	3.25	FA	0.97	NSD
	Islamic	3.29	FA		
6. I understand the basic concepts of the banking system I use.	Conventional	3.60	HFA	0.03	SD
	Islamic	2.94	FA		
7. I have enough information about my chosen banking system and am ready to do business with it.	Conventional	3.30	FA	0.52	NSD
	Islamic	3.18	FA		
Overall Attitude of Banks	Conventional	3.47	FA	0.44	NSD
	Islamic	3.21	FA		

Interval Scale: 3.50-4.00 Highly Favorable Attitude (HFA); 2.50-3.49 Favorable Attitude (FA); 1.50-2.49 Unfavorable Attitude (UFA); 1.00-1.49 Highly Unfavorable Attitude (HUFA) NSD = No Significant Difference; SD = Significant Difference

The findings of this study mean that despite conventional banks being favoured more (3.47) than Islamic bank (3.21) the banks are in the same level of attitude. Notably, OFWs significantly (p-value = 0.03) understand conventional banking (3.60) more than Islamic banking (2.94). this means that statistically OFWs that use conventional banking have a better understanding of their basic bank concepts compared to Islamic.

However, OFWs are highly favourable in conventional bank system (3.75) compared to Islamic banking (3.29). Though there is a difference in mean statistically speaking there is no significant difference between conventional and Islamic banks. This means that while conventional banks have a highly favourable attitude (3.75) compared to Islamic which only favourable (3.29), statically there is no difference.

This is contradicted by the study conducted by Rezwan et al. (2015) where it showcases that both conventional and Islamic banking have a positive attitude. Moreover, the study does reveal that Islamic banking has a more positive attitude than conventional banking which contradicts with this study that shows that conventional banks have a higher mean than Islamic banks

Difference in Image of Bank in Terms of Type of Bank Account

Table 4 presents the difference in bank behavioral factors in terms of bank image between conventional and Islamic banks. The finding reveals that there is no significant difference in terms of bank image (p-value = 0.70). this means that although Islamic banks is outstanding (3.69) than conventional bank (3.65) the banks are of the same level of image.

However, Islamic banks show a slightly higher mean (3.69) compared to Conventional banks mean (3.65). This implies that OFWs perceive both types of banks in positive aspects such as the reputation, promises, and a good name in the banking industry. The higher mean for Islamic banks may suggest that respondents perceive them as slightly more reliable or trustworthy in some areas, though the difference is small. Overall, these findings reflect OFWs tend to view both Islamic and Conventional banks favorably.

Table 4. Significant Difference in Image of bank between Islamic and Conventional Banks

Items	Group	Mean	Interpretation	p	Sig.
1. The bank keeps its promises to customers.	Conventional	3.65	EPBI	0.47	NSD
	Islamic	3.53	EPBI		
2. The bank has a good name in the banking industry.	Conventional	3.60	EPI	0.42	NSD
	Islamic	3.76	EPBI		
3. The bank has a good reputation in the community.	Conventional	3.60	EPBI	0.42	NSD
	Islamic	3.76	EPBI		
Overall Image of Banks	Conventional	3.65	EPBI	0.70	NSD
	Islamic	3.69	EPBI		

Interval Scale: 3.50-4.00 Excellent Perceived Bank Image (EPBI); 2.50-3.49 Good Perceived Bank Image (GPBI); 1.50-2.49 Poor Perceived Bank Image (PPBI); 1.00-1.49 Very Poor Perceived Bank Image (VPPBI) NSD = No Significant Difference; SD = Significant Difference

According to the study of Dawami (2020) where the results show that the image of the bank had an insignificant effect towards the customers preference towards Islamic banks. These findings support this study that image is an insignificant factor. However, this is contradicted by the study of Peng et al. (2019) where their results show that Bank image and reputation is a significant factor for both Islamic and conventional banks. However, in their study it is shown that conventional have a better bank image compared to Islamic. Moreover, it is shown that both banks are very close, showing that bank image is also vital for Islamic banks.

Difference in Religiosity in Terms of Type of Bank Account

Table 5 presents the difference in bank behavioral factors in terms of religion between conventional and Islamic banking. The findings reveal that there is no statistically significant difference in terms of religion between the two banks (p-value = 0.88). This means that although Islamic banks have a higher perceived religiosity (3.08) than conventional banks (3.07) the banks are similar in religion.

Table 5. Significant Difference in Religion between Islamic and Conventional Banks

Items	Group	Mean	Interpretation	p	Sig.
1. I prefer a banking system that aligns with my faith, values or moral beliefs.	Conventional	3.10	HPR	0.76	NSD
	Islamic	3.00	HPR		
2. I choose financial practices that is aligned with my faith, values, or moral beliefs.	Conventional	3.00	HPR	0.66	NSD
	Islamic	2.88	HPR		
3. All banking activities should be guided by ethical, moral or religious principles.	Conventional	2.90	HPR	0.18	NSD
	Islamic	3.24	HPR		
4. Investing in certain banks align with my religious or moral beliefs.	Conventional	2.95	HPR	0.56	NSD
	Islamic	2.76	HPR		
5. I feel satisfied when my bank engages in socially responsible or value-based activities.	Conventional	3.20	HPR	0.40	NSD
	Islamic	3.53	VHPR		
Overall Religion and Banks	Conventional	3.07	HPR	0.88	NSD
	Islamic	3.08	HPR		

Interval Scale: 3.50-4.00 Very High Perceived Religiosity (VHPR); 2.50-3.49 High Perceived Religiosity (VHPR); 1.50-2.49 Low Perceived Religiosity (LPR); 1.00-1.49 Very Low Perceived Religiosity (VLPR). NSD = No Significant Difference; SD = Significant Difference

However, OFWs who use Islamic banks feel more satisfied with their banks value-based activities (3.53) compared to conventional banks (3.20). Though there is a difference in mean statistically speaking there is no significant difference. This implies that thought Islamic banks have a very high perceived religiosity in terms of value-based activities (3.53) compared to conventional (3.20), statistically speaking there is no significant difference.

The findings are supported by Dawami (2020) where it shows that there is an insignificant effect of religiosity towards preference of customers to deal with Islamic banks. However, this is being contradicted by Al Imaran (2024) who found that customers' expectations to do business with Islamic banks were not significantly impacted by their religious beliefs

Difference in Service Quality in Terms of Type of Bank Account

Table 6 presents the difference in bank behavioral factors in terms of service quality between conventional and Islamic banking.

Table 6. Significant Difference in Service Quality of Banks Between Conventional and Islamic Banks

Items	Group	Mean	Int.	p	Sig.
1. My bank serves customers according to standard operating procedures.	Conventional Islamic	3.65 3.76	ESQ ESQ	0.46	NSD
2. My bank is careful, accurate, and fast in completing transaction.	Conventional Islamic	3.60 3.76	ESQ ESQ	0.30	NSD
3. The bank branch/office is clean and tidy.	Conventional Islamic	3.60 3.76	ESQ ESQ	0.30	NSD
4. The bank's employees clean and tidy.	Conventional Islamic	3.55 3.76	ESQ ESQ	0.18	NSD
5. The brochures and posters of the bank look interesting.	Conventional Islamic	3.35 3.47	GSQ GSQ	0.50	NSD
6. My bank responds to customer complaints.	Conventional Islamic	3.45 3.59	GSQ ESQ	0.53	NSD
7. My bank serves customers without discrimination.	Conventional Islamic	3.60 3.71	ESQ ESQ	0.67	NSD
8. My bank prioritizes customer needs.	Conventional Islamic	3.55 3.71	ESQ ESQ	0.46	NSD
9. My bank acts quickly during a transaction failure.	Conventional Islamic	3.40 3.35	GSQ GSQ	0.63	NSD
10. My bank is willing to help customers.	Conventional Islamic	3.65 3.53	ESQ ESQ	0.38	NSD
11. My bank ensures that transactions are secure.	Conventional Islamic	3.60 3.65	ESQ ESQ	0.62	NSD
12. I am confident in the capabilities of the bank's employees.	Conventional Islamic	3.50 3.41	ESQ GSQ	0.53	NSD
13. My bank is able to gain the trust of its customers.	Conventional Islamic	3.45 3.59	GSQ ESQ	0.42	NSD
14. My bank offers products and services that align with guiding principles	Conventional Islamic	3.60 3.59	ESQ ESQ	0.96	NSD
15. My bank provides products and services that comply with its ethical and regulatory standards.	Conventional Islamic	3.55 3.65	ESQ ESQ	0.57	NSD
Overall Service Quality of Banks	Conventional Islamic	3.54 3.62	ESQ ESQ	0.83	NSD

Interval Scale: 3.50-4.00 Excellent Service Quality (ESQ); 2.50-3.49 Good Service Quality (GSQ); 1.50-2.49 Fair Service Quality (FSQ); 1.00-1.49 Very Poor Service Quality (VPSQ) NSD = No Significant Difference; SD = Significant Difference

The findings reveal that there is no statistically significant difference in terms of service quality between the two banks (p-value = 0.83). This means that despite Islamic banks providing better service quality (3.62) compared to conventional banks (3.54) statistically speaking both banks are on the same level of service quality.

Furthermore, OFWs that uses Islamic banks can answer customer complaints better (3.59) compared to conventional banks (3.45). Moreover, Islamic banks can gain the trust of OFWs better (3.59) compared to conventional banks (3.45). although they have differences in mean statistically speaking, they have no significant difference therefore both banks can respond to customer complaints and gain OFWs trust at the same level. This can be the same in the confidence of employee capabilities as although conventional banks showcase excellent service quality (3.50) compared to Islamic banks (3.41) they statistically speaking are of no significant difference.

According to Shuklaa & Agnihotri (2024) their findings contradict the results. It is revealed that conventional banks showcase that conventional banks have a higher perceived service quality compared to Islamic banks. This contradicts the findings as Islamic banks have a higher mean (3.62) compared to conventional banks (m = 3.54). This may mean that OFWs are more content with the service quality of banks compared to people in UAE.

Table 7 summarizes the difference between the Islamic Bank and Conventional Bank's behavioral factors as evaluated by OFWs. The findings reveal that despite conventional banks having better attitude than Islamic banks, this difference is not statistically significant (0.44) which implies that both types of banks have the same level of attitude towards their customers.

On the other hand, while mean scores reveal that Islamic banks are perceived to be better than conventional banks in terms of image, religiosity, and service quality, these differences are also not considered statistically significant (0.70, 0.88, and 0.83, respectively). This means that both banks are perceived to be both having the same level of reputation, religiosity, and quality of service provided to their clients. Overall, this means that no bank is better than the other when measures using these four factors of bank behavior.

Table 7. Summary of Behavioral Factors When Grouped According to Type of Bank

Behavioural Factors	Grouping	Mean	Int.	P-Value	Sig.
Attitude	Conventional	3.47	FA	0.44	NSD
	Islamic	3.21	FA		
Image	Conventional	3.65	EPBI	0.70	NSD
	Islamic	3.69	EPBI		
Religiosity	Conventional	3.07	HPR	0.88	NSD
	Islamic	3.08	HPR		
Service Quality	Conventional	3.54	ESQ	0.83	NSD
	Islamic	3.62	ESQ		

Table 8 presents factors as evaluated by the respondent. The findings reveal that bank image (3.67) scores the highest, followed by service quality (3.58) which are both interpreted in the excellent range. This implies that banks in Bahrain, both Islamic and conventional, are viewed with excellent reputation and a great service provided to their customers.

Table 8. Summary of Behavioural Factors of Banks

Behavior Factors	Mean	Interpretation
Attitude of Banks	3.35	Favorable Attitude
Image of Banks	3.67	Excellent Perceived Bank Image
Religion and Banks	3.08	High Perceived Religiosity
Service Quality of Banks	3.58	Excellent Service Quality

3.2 Summary of Findings

The findings of this study reveal the following:

1. OFWs perceived the banks to have favorable attitude (3.35). This is because they are interested, have peace of mind, and find no other alternatives for their chosen bank. In terms of bank image, banks are perceived to have excellent bank image (3.67) This is because their chosen bank has a good name, and reputation. In terms of religion, banks are perceived to have high religiosity (3.08). This is because OFWs feel satisfied with their bank engages in value-based activities. In terms of service quality, banks are perceived to have excellent service quality (3.58). This is because their chosen bank serves customers according to standard procedure.

2. There is no significant difference in bank behaviors across all constructs when types of banks are compared (attitude: p-value=0.44; bank image: p-value=0.70; religion: 0.88; service quality: 0.83). This implies that banks have the same levels of behavior across all behavioral constructs

4. Conclusion and Recommendations

4.1 Conclusions

The study revealed that Overseas Filipino Workers (OFWs) in Bahrain perceive bank behavior factors in both Islamic and conventional banks similarly. Although their perceptions ranged from highly favorable to excellent, statistical analysis showed no significant difference between the two banking systems. This indicates that while one bank type may appear to have a slightly higher mean score than the other, the difference is not substantial enough to be considered significant.

Among the factors examined, bank image emerged as the strongest and most influential factor affecting OFWs' banking behavior. This finding suggests that OFWs place great importance on the name and reputation of the bank when choosing where to manage their finances. Hence, maintaining a positive and credible bank image is crucial for both Islamic and conventional banks in attracting and retaining OFW clients.

4.2 Recommendations

Based on the findings of this study, the following recommendations are made:

1. OFW's may consider aligning their financial decisions with their religious beliefs by investing in banks that follow financial practices consistent with their faith, values, or moral principles. For OFWs that use Islamic bank they may attend seminars that explain Shariah – complaints principles in simple, relatable terms. While for OFWs that use conventional bank may attend sessions that can clarifying to the OFWs that conventional bank products can also align with moral and ethical values.

2. Islamic banks may conduct seminars or social media campaigns that explain Shariah-compliant principles in simple, relatable terms. While conventional bank may Offer sessions clarifying that their products can also align with moral and ethical values

3. Banks may look into collaborating with OFW communities and embassies to help OFWs have their investment align with their religious and moral values, financial practices align with their faith and inform them about their chosen banking system and their readiness with the bank.

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