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REVIVING THE ROLES OF MAKKAH RESIDENTS IN PROVIDING HOSPITALITY

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ABSTRACT

In the history, the roles of Makkah Residents during Hajj and Umrah pilgrimage was central and significant, which is almost replaced by private agencies now. The Makkah residents have played a significant role in hosting Hajj and Umrah pilgrims. There is an urgency to recognize direct participation of the people of Makkah in serving the pilgrims. This is to allow the people of Makkah to obtain more financial and spiritual benefits. However, the emergence of organized contemporary hospitality, influenced by private sectors, has brought about steady decline in the residents' role over the years; significantly affecting the socioeconomic interaction that both residents and pilgrims have benefitted in the past. Therefore, the aim of this study is to enhance hospitality services by bringing back the previous roles of Makkah residents. By utilizing Means-End Chain (MEC) research model, preferred roles of Makkah Residents, and the determining motivational values have been identified. The most preferred roles include Teaching, Providing Subsistence, Guiding, Providing Accommodation and Health Services. These roles are mostly determined by Religion, Hedonism and Security. The findings are useful in the development of a new model of hospitality that allows direct participation of the residents.

1. Introduction

The sacred city of Makkah is Islam's holiest city and center of attraction for Muslims all over the world. Muslims travel to Makkah yearly, for holy pilgrimage (Hajj and Umrah) often aimed at taking advantage of special moments and gaining reduplicated rewards (Ascoura, 2013; Al-Otaibi, 2016; Al-Solami, Embi and Imoudu, 2016). Hence, the number of Allah's guests (pilgrims & visitors) have been increasing rapidly over the years; whereas the capacity of the aligned existing hospitality could not meet their need. Therefore, alternative models of hospitality services in Makkah were established such as traditional hospitality and contemporary hospitality, etc.

Before the 1950s, the traditional hospitality was widely practiced in Makkah due to limited numbers of pilgrims. Traditional hospitality originated from religious and cultural principles and significantly practiced by Makkah residents. However, during 1950s, Makkah residents and their houses were not capable to accommodate the increased number of pilgrims and visitors (Karban *et al.*, 2018). Therefore, the private sector was involved to participate in hosting the guests of Allah. The emergence of private investors in hospitality paved the way for contemporary hospitality in Makkah. Contemporary hospitality originated from commercial and business principles and orientations with less attentions to religious and cultural principles. Contemporary hospitality has particularly become a very lucrative investment opportunity; attracting multinational investors (Al-Amoudy, 2014; Al-Otaibi, 2016; Karban *et al.*, 2018). The contemporary hospitality has somehow limited Makkah residents from hosting the guests of Allah. This has in turn raised serious concern among the pilgrims, residents, and even the Saudi's government.

The existing hospitality services are still not able to meet the increasing demand and expectations of pilgrims. Thus, Saudi's government is actively working on improving the hospitality services, so it can be capable of hosting over 30 million pilgrims and visitors by 2030 (Saudi Vision 2030, 2016; Alshuwaikhat and Mohammed, 2017). Despite the highlighted development in the contemporary form of hospitality in Makkah, the Saudi minister of Hajj and Umrah, opined that there is a need for alternative models of hospitality to meet the expectation of residents and pilgrims (SPA, 2016). In addition, other researchers highlighted the need of alternative hospitality models such as Islamic hospitality which differs from the contemporary forms (Belk and Sobh, 2013; Kirillova, Gilmetdinova and Lehto, 2014; Stephenson, 2014). This study aims to enhance hospitality services by bringing back the roles of Makkah residents in a new form.

To achieve the aim, this study explores the factors responsible for the dramatic changes between previous and current roles of the Makkah residents, in the pilgrims' hospitality. As revealed in previous study, the actions, attitude, behaviors, and relationships of people are mainly driven by personal or community values. Islam expects the motivation behind a person's actions to be founded on sound intentions (*Neeyah*)(Khaldun, 1382; Schwartz, 2012; Moghimi, Jusan and Izadpanahi, 2016; Ariza-Montes *et al.*, 2017). Thus, Umar Ibn Al-Khattab quote below: I heard the messenger of Allah (PBUH) said:

“Actions are but by intentions and every man shall have only that which he intended. Thus, he whose migration (hijrah from Makkah to Madina) was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.” 40’s Nawawi, Hadith, I (Khan, 2009)

The intentions (value) are motivation for the actions and behavior of an individual and will be judged and rewarded by Allah accordingly (Khan, 2009; Stephenson, 2014; El-Aswad, 2015). Moreover, several studies have shown that there is a relationship between a person’s roles and his/her motivational values (Jusan, 2007; Wong and Jusan, 2017). According to Schwartz (1992) theory of basic value, there are 10 universal motivational values that influence peoples’ behaviors and they include; Tradition, Security, Universalism, Benevolence, Power, Stimulation, Hedonism, Self-direction, Conformity and Achievement (Schwartz, 1992). Therefore, this study employs the Schwartz’s universal values to identify the motivation values of Makkah residents in hosting guests.

this study critically explores the preferred roles of Makkah residents in pilgrims and visitors’ hospitality with a view to revive their active participations as they were in the past; leveraging their historical patterns to determine their needs and develop clear objectives (Dwivedi *et al.*, 2011; Styliadis *et al.*, 2014; Kim *et al.*, 2018). The study will identify the preferred roles that Makkah residents would be willing to play in hospitality of pilgrims and visitors. The paper will also discuss the perceived benefits and the motivational values that encourage Makkah residents to play these roles. The study will facilitate the actualization of sustainable development goals and the Saudi governments’ vision of hosting over 30 million pilgrims by the 2030.

2. Literature Review

2.1 Makkah the Sacred City

Makkah is known as Islam’s most sacred city and destination of choice for over 1.6 billion Muslims around the globe (Hackett, Cooperman and Ritchey, 2015; Al-Solami, Embi and Imoudu, 2016; Almuhrzi and Alsawafi, 2017). At the center of Makkah city is the Ka’aba, the first house dedicated to Allah’s worship on earth. Its modern history can be traced back to the time prophet Ibrahim (PBUH). According to Islamic studies, prophet Ibrahim (PBUH) was commanded by Allah (S.W.T) to rebuild the dilapidated Ka’aba, clean, purify it, and call for Allah’s worship (Hajj ritual) in and around it (Al-Sebai, 1999; Al-Azraqi, 2003; Nouri Kouchi, Zarra Nezhad and Kiani, 2016). Since this sacred call, Makkah has become a center of attraction for pilgrims and visitors across the globe with its population steadily increasing.

2.2 Hajj and Umrah Rituals

Hajj and Umrah rituals are the two forms of holy pilgrimage that Muslims perform simply for rewards (*Ajr or Thawab*) or atonement of sins (Stephenson, 2014; Al-Aidaros and Abdul Mutalib, 2015; Raj and

Bozonelos, 2015; Al-Solami, Embi and Enegbumac, 2017). While Hajj (major pilgrimage), the fifth pillar of Islam, is compulsory once in a life time for only eligible and capable Muslims (physically and financially) during the well-known days of Thul-Hijjah, Umrah is a voluntary pilgrimage that can be performed at any time of the year. However, Muslims tend to preform Umrah during the month of Ramadhan- the 9th month of Islamic calendar- due to a narration from prophet Mohammad (PBUH) equating the reward of Umrah performed in Ramadhan to that of Hajj(Alsolami and Embi, 2018). Similarly, some Muslims visit Makkah and Madinah to celebrate fabricated festivals like *Al-Mawlid Al-Nabawi* -the birthday of prophet Mohammad (PBUH)- during the third month of Islamic calendar (Raj and Bozonelos, 2015; Al-Otaibi, 2016; GASTAT, 2016, 2017; Nouri Kouchi, Zarra Nezhad and Kiani, 2016; Al-Solami *et al.*, 2018). Muslims all over the world prefer to visit Makkah during important moments to take full advantage of such time in the holiest place; leaving Islam's holiest city populated with pilgrims and visitors all year round.

The population of pilgrims and visitors is usually at its peak in the months of Thul-Hijjah (during Hajj) and Ramadhan (Umrah). According, to General Authority of Statistics 2017 report, the highest population of pilgrims recorded for hajj in a year was in 2012; where over 3.16 million pilgrims from all over the world performed hajj with an average of three weeks stay (GASTAT, 2017). While several factors such as global economic crisis, spread of epidemics and the constructions works of the holy mosques have been responsible for the drop in number of hajj pilgrims to as low as 1.86 million in 2016, a steady increase to 2.35 million pilgrims have recently been reported in 2017 (LaSalle, 2010; Ascoura, 2013; Al-Amoudy, 2014; Stephenson, 2014; Al-Solami, Embi and Enegbumac, 2017; GASTAT, 2017). According to Saudi Vision (2030), a projected total of 18.84 million visitors are expected to participate in pilgrims in the coming years.

The rising number of Muslims who visit the holy land to satisfy their religious needs has been pivotal to the Saudi government's drive to increase the capacity of available facilities and improve the quality of the hospitality services to serve a projected 30 million foreign visitors by 2030 (Saudi Vision 2030, 2016). Ordinarily, infrastructural development is solely carried out by the government. However, the hospitality of the yearly visitors has been a collective effort of Makkah residents, government sectors, private sectors, and non-profit organization. Nevertheless, this study focuses more on the role of Makkah residents towards hosting pilgrims and visitors, viz-*viz* its evolution over the years is discussed below.

2.3 Roles of Makkah's Residents

The literatures reveal a sharp contrast in the roles played by the Makkah residents of present time and those of the era of prophet Ibrahim (PBUH). The traditional role of the Makkah residents was to render all forms of assistance that will ensure ease and comfort of all pilgrims as they go about their rituals (Al Sebai, 1999; AlSyriani, 1986). This is known as *Tewaffah* (Religious Guiding) and *Dhiyafah* (Hospitality) (Kirillova, Gilmetdinova and Lehto, 2014; Grainger *et al.*, 2015; Al-Mowani, 2016; Al-Sulamy, 2016; Saboon, 2016). This agelong practice reflects Makkah residents' strong

attachment to hosting visiting pilgrims. Specific roles like teaching and supervision, providing food and water, guidance, accommodation and security amongst other practices that promote the principles of religious *Tewaffah* (Religious Guiding) and *Islamic Dhiyafah* (Hospitality), were common in the past. Most study agreed that the motivation for these acts is from a narration by the holy prophet Mohammad (PBUH) that providing hospitality to the guests and travelers is one of the ways of attaining *Jannah* (paradise)(Khan, 2009; Vukonić, 2010; Belk and Sobh, 2013; Kirillova, Gilmetdinova and Lehto, 2014; Stephenson, 2014).

As years passed by, and the number of visiting pilgrims increased significantly, hospitality services to pilgrims shifted from being Makkah resident-centered to encompass government and private sectors (profit and non-profit organizations). Notably in the early 1950s, the private institution emerged alongside the residents to improve the quality hospitality services (Al-Amoudy, 2014; Al-Otaibi, 2016; Almuhrzi and Alsawafi, 2017). The emergence of private sectors institutionalized the hospitality service industry in Makkah and eventually brought about reduction in participation of the residents. The private sectors used the available resources at their disposal for the introduction of more organized but paid hospitality services which in most cases are lower in quality compared to those offered by the local residence (Byrd, 2007; Miao, Adler and Xu, 2011; Nunkoo and Ramkissoon, 2011). In a bid to provide better quality of hospitality services for the rising pilgrim populace and check the inadequacies of the private sectors, the Saudi Arabian government setup cooperative system between visiting country-agencies, *Tewaffah* establishments, and tourism and hospitality sectors, to insure better services (SPA, 2016). Despite these efforts, the rate at which the residents of Makkah participate in pilgrim's hospitality has reduced drastically. Tourism and hospitality sectors which dominated the pilgrims' hospitality industry were essentially business-oriented and in clear deviation from the core Islamic hospitality principles (Stephenson, 2014; Bavik, 2016; Pijls *et al.*, 2017). While many researchers consider Hajj and Umrah rituals as purely religious activities, some see it as a vibrant economic source that should be overseen by the hospitality and tourism industry (Al-Amoudy, 2014; Jafari and Scott, 2014; Al-Otaibi, 2016). The general concept of the popular hospitality services are business-centered and seen as a major component of tourism industry using facilities like hotels, restaurants and events sectors (Stephenson, 2014; Ariza-Montes *et al.*, 2017). Hence, being one of the most rapidly growing hospitality industries in the Middle East, interest from multinational companies have been reported; each competing to invest in the Makkah's hospitality business due to the prospect of high return in revenue (LaSalle, 2010; Al-Amoudy, 2014; Al-Otaibi, 2016).

The Saudi government supports the different bodies/sectors involved in the hospitality of pilgrim to ensure better services at affordable costs, while upholding hospitality of pilgrims as a fundamental religious obligation and right to which all pilgrims are entitled to in accordance to the principles of traditional Islamic hospitality. Moreover, prince Khaled Al-Faisal -the ruler of Makkah region- during his farewell press conference of the 2017 Hajj, reiterated the fact that Hajj is an important pillar of Muslim's faith and Makkah is a non-tourism market (SPA, 2017). Therefore, putting in place an

enabling environment that facilitate the religious provision of hajj and Umrah should be the major aim of the stakeholders in the hospitality industry. It is also pertinent to point out that significant relationship exists between the roles played by an individual and their values i.e. a change in personal values influences the personal roles. This study evaluates the preferred roles of Makkah residents as far as pilgrims' hospitality is concerned, with a view to understand their motivation values.

3. Methodology

3.1 Mean-End Chain (MEC) Research Model

This study employed the Means-End Chain (MEC), which is a qualitative method associated with semi-structured laddering interview technique. MEC is a research model from the marketing field that can be adapted to investigate the religious, social, and economic services during Hajj. The main purpose of MEC model is to investigate and understand the motivations behind customers' choice (i.e Makkah residents' choice) of products. The result of such investigation will give deeper insight into the needs of customers, and form the basis for the development of new products (Nunkoo and Ramkissoon, 2009; Jusan, 2010; Moghimi *et al.*, 2017; Wong and Jusan, 2017). MEC models are constructed using three components namely; attributes (A) which is the roles (R) in this research, consequences (C) and values (V). It focuses on the relationship between consumer and product, by investigating the products attributes, their consequences (i.e. the benefits-of choosing this product) and the value (i.e. the motivation behind the consumers choice of product) (Reynolds and Gutman, 1988; Jusan, 2010; Alaraji and Jusan, 2015; Kim, Kim and King, 2016). Several studies have shown that personal values are the major factors that influence individual's actions, attitudes, and behaviors (Jusan, 2010; Leão & Mello, 2007; Schwartz, 1992, 2012a).

This study investigates the motivation values that influences Makkah's residents to host pilgrims and visitors. Schwartz (1992) analyzed three common requirements that influence the personal values namely, 1) the biological needs of individuals, 2) the basics of social interactions, 3) the fundamental requirements for society to function and survive (Schwartz, 2012; Moghimi *et al.*, 2017). There also exists a many studies have stressed that knowing the needs, expectations, and preferences of individuals and society are the key element to develop any products such as the hospitality service in Makkah ((Bavik, 2016; Stephenson, 2014, Qurashi, 2017). According to Nunkoo & Ramkissoon, (2009) there are few studies that use qualitative methods to investigate the hosting community attitudes and residents as well. They conclude with the potential of using MEC theory method which is very supportive in methodology to elicit people perceptions. Thus, using MEC method is the best method to give deep understanding of people behaviors and needs which is the main objective of this study.

3.2 Data Collection

Data were collected via interview of 24 respondents who are Makkah residents and have been involved in hosting guests. Hence, only relevant people capable of giving the relevant informant were interviewed to ensure reliability and validity (Reynolds and Gutman, 1988; Moghimi, Jusan and

Izadpanahi, 2016). The occupation of those interviewed include Motawifs, hosts, officers, teachers, students, academician, practitioners freelance workers, and other volunteers. In accordance to the popular standard, each interview took approximately 75 minutes to build an average of 7 ladders each of which has a minimum of three levels; roles (R), consequences (C) and values (V) (Reynolds and Gutman, 1988; Kaciak and Cullen, 2009; Nunkoo and Ramkissoon, 2009; Wiley and Central, 2013; Moghimi, Jusan and Izadpanahi, 2016).

Table 1, shows the data was collected from the respondents after which their most preferred roles in hosting pilgrims and visitors were sought. An average of seven interconnected roles were found to be common amongst most respondents. In situations where respondents were unsure or could not think of a specific role, they were presented with a list of roles from which their preferred roles were selected. This ensured that specific/preferred roles, consequences or values were not enforced on the respondents. The reason behind each respondent's preferred role and their importance was also exhaustively enquired about and documented. The purpose of this is to understand the relationship the between their preferred roles (R), consequences (C) and values (V). The relationships between the attribute were reflected in the (R-C-V) construction of the ladder; such that each ladder gives an in-depth understanding of each role, its benefits or consequences, and its motivational values.

Table 1 *Demographic Analysis*

Description		Freq	Perc
Gender	Male	22	91.7
	Female	2	8.3
	Total	24	100.0
Age	18-25	2	8.3
	26-40	16	66.7
	41-60	5	20.8
	60-90	1	4.2
	Total	24	100.0
Employer	Governmental Sectors	12	50.0
	Privet Sectors	8	33.3
	Non-Profit Organization	3	12.5
	None	1	4.2
	Total	24	100.0

4. Data Analysis and Findings

The demographic analysis table, Table 1, shows huge contrast between the proportion of male and female participant; where the former represents 91.7% of respondents and the remaining 8.3% being the latter. This disparity can be explained by two major factors; First, difficulties of getting female respondents due to socio-cultural and religious setup of Arabian community where most women take care of the home and children while the males go

out in search of livelihood, Second, there are more males involved in the pilgrims hospitality business than females (Othman, Aird and Buys, 2015; Zamani-Farahani and Eid, 2016). According, to reports on Hajj statistics in 2017, the percentage of males involved serving pilgrims is 93% while the female form the remaining 7% (GASTAT, 2017).

Given that servitude to pilgrims is a task that requires strength and stamina, the target respondents are the youth-the majority of Makkah population- who will hopefully play the preferred roles for years to come. According to Makkah census report in 2010, the youth (18-40 years old) population represents 42%, followed by children (1-17years old) 34%, then adult (41-60 years old) with 19% and finally senior (61& above years old) which form the remaining 5% (GATAT, 2010). As shows in Table 1, 50% of respondent are government workers, while 33% and 12% work in the private sector and non-profit organizations respectively. This distribution of respondents is reflective of overall spread of the Saudi Arabian labor force across different sectors.

4.1 Content Analysis and Coding

The data were conducted in Arabic language, recorded and transcribed. This allowed the respondents to express themselves without mincing words. Thus, the first data processing step was transcription the recordings into text. This is followed by translating the Arabic transcription into English using back-translation method in order to ensure the correct interpretations of the content (Travers, 2009; Al-Shawi and Mahadi, 2012). The English translation data were further reduced to words and phrases that can be represented with the three MEC model components to create the ladders (Reynolds and Gutman, 1988; Nunkoo and Ramkissoon, 2009; Wiley and Central, 2013; Elo *et al.*, 2014; Alaraji and Jusan, 2015; Wong and Jusan, 2017). Then, the final values of participants were encoded and adopted in Schwartz's values as shows in Table 2. Where, the participants stressed the need to be more involved in religious aspect of Tradition value. Therefore, it was categorized into two values including religious Tradition and cultural Tradition. However, the participants never mentioned the tow of Schwartz's values which are Power and Stimulation; thus, they were excluded from Table 2.

Table 2 *Summary of Content Codes*

Code	Residents' Roles	Code	Consequences	Code	Consequences	Code	Values
R1	Teaching & Supervisory	C1	Knowledge and Awareness	C19	Attraction	V1	Security
R2	Guiding	C2	Needs and Expectations	C20	Traded Similarly	V2	Tradition Religion
R3	Social Care	C3	Habits and Tradition	C21	Satisfaction and Success	V3	Tradition Culture
R4	Interpreters & Assistance	C4	Easiness	C22	Love and Respect	V4	Benevolence
R5	Transportation	C5	Protection, Health and Safety	C23	Enjoyment and Happiness	V5	Self-Direction
R6	Diyafah	C6	Comfort and Convenience	C24	Reduce Cost, Time and Efforts	V6	Hedonism
R7	Tewaffah	C7	Social Relationships	C25	Independence and Privacy	V7	Achievement
R8	Accommodation	C8	Preform Islam	C26	Avoid Problems	V8	Conformity
R9	Giving Food & Drinks	C9	Good Deed	C27	Responsibility	V9	Universalism
R10	Caretaker- luggage enveloper keeper	C10	Good Impact and Impression	C28	Life Expenses		
R11	Giving Cloths	C11	Exploitation of Opportunities	C29	Cooperation and Competition		
R12	Cleaning Services and Recycling	C12	Income	C30	Luxury life		
R13	Health and Medical Services	C13	Get more	C31	Family and Unity		
R14	Organizing Event and Social Activates	C14	Quality	C32	Brotherhood		
R15	Giving gifts and presents	C15	Better Environment	C33	Obligatory		
R16	Providing Internet and Communication Services	C16	Accessibility				
R17	Helping with preparatory task	C17	Ability				
R18	Providing safety Security	C18	Continuity				

4.2 Constructing the Summary of Implication Matrix (SIM)

The SIM is a square matrix table that reflects the numbers of direct and indirect relationships between RC and CV. The (R-C-V) elements are listed in the columns while the (C-V) elements are listed in the rows. The intersection of each column and row elements depicts the relationship between them. Integer valued numbers implies direct relationship while decimal valued numbers mean indirect relationship. The strength of direct and indirect relationships is determined by the numbers mentioned between the two elements (Reynolds and Gutman, 1988; Leão and Mello, 2007; Wiley and Central, 2013; Moghimi, Jusan and Izadpanahi, 2016; Wong and Jusan, 2017).

Table 3 Summary of Implication Matrix (SIM)

	C1	C2	C5	C6	C7	C8	C9	C12	C16	C30	C34	V1	V2	V7
R1	11.0 2	2.02				1.10	0.11	0.03					0.16	
R2	4.01		4.02			0.07	0.08	0.05		2.03	0.05	0.05	0.12	
R8	1.02				3.01	1.05		0.03	4.03		1.03		0.08	
R9	0.03	6.01				2.05	3.12	0.03					0.17	
R13			4	1.03		0.04	0.03						0.05	
C1		4				11.0 3	1.12	1.03			1.03		0.17	
C2	4			1.02		2.03	4.07	1.02					0.21	
C4				2.01			1.03						0.08	
C5						5.05	1.05				1.02	2.05	0.11	
C6						3.02	4.03						0.12	
C7						2.03		1.02					0.06	
C8							12.0 7	3					13.2 4	
C9													41.0 2	
C12							2.03			2.01				0.03
C16				1.02			2.02			2.01				0.03

C30							0.03	2.01					1.02	2.03
C34													5.03	

The three important findings shown in the SIM are; the number of mentions of each role, the number of direct and indirect relationship between the three components (R-C-V), and number of ladders, showing the frequency of relations between the components. Therefore, the SIM, as in table 3, shows that a total of 18 roles were mentioned during the interviews with 33 benefits or consequences considered as reasons for the choice residents preferred roles. The participants mentioned 9 motivating values based on Schwartz universal value.

4.3 Constructing of The Hierarchal Value Map (HVM)

To simplify the presentation of the SIM, a HVM was created. The HVM is a map that shows the frequency of relationships between attributes (A) adapted to the roles (R) in this study, their consequences (C) and values (V) (Reynolds and Gutman, 1988; Nunkoo and Ramkissoon, 2009; Wiley and Central, 2013; Moghimi, Jusan and Izadpanahi, 2016; Moghimi *et al.*, 2017; Wong and Jusan, 2017). Many studies have suggested that a cut-off level between 3 to 5 should be applied to avoid weak relationships between elements (Reynolds and Gutman, 1988; Abrafi Saaka, Blake and Hughes, 2004; Kaciak and Cullen, 2009; Zinas and Jusan, 2012; Kim, Kim and King, 2016). Hence, a cut-off level of 4 is used in this research to highlight the most important elements and reduce cross linkages between elements (Leppard, Russell and Cox, 2004; Reynolds and Phillips, 2009; Li, 2016).

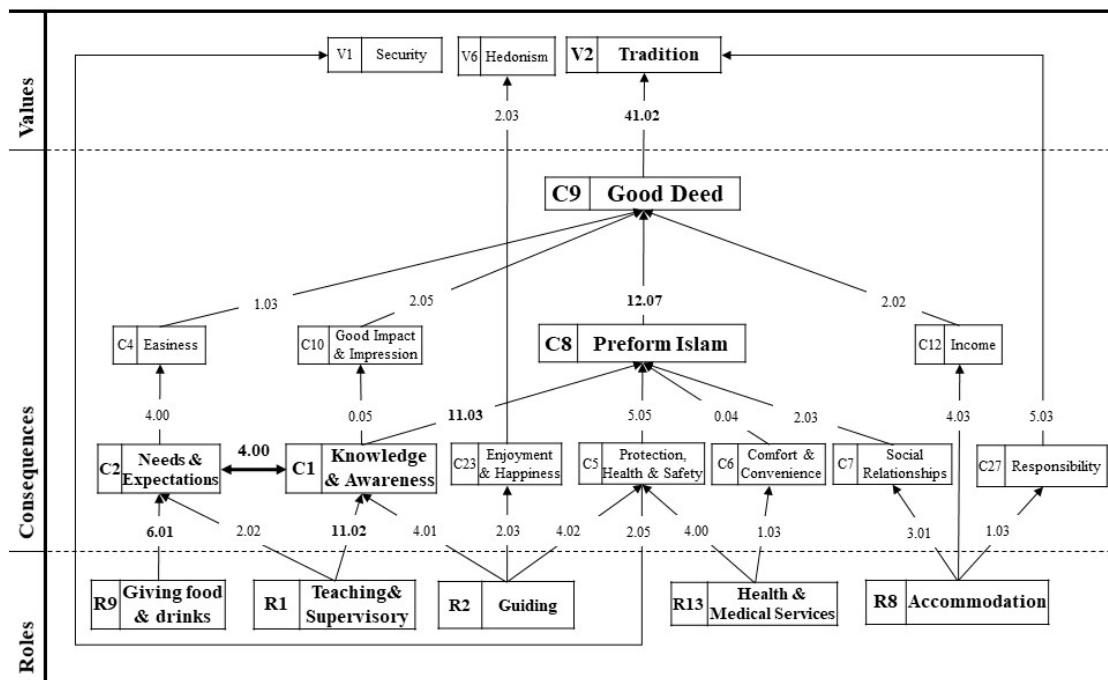


Figure 1 Hierarchal Value Map (HVM)

The HVM facilitated the interpretation of the dominant perceptual orientations of the respondents. It revealed the chains of the residents’ roles, their consequences and motivational value. The frequency of mentions of each element was counted to identify their importance level. For instance, the

HVM showed 5 preferred roles that residents are willing to play to serve pilgrims and visitors which include; Teaching & Supervisory (R1), Giving Food & Drinks (R9), Guiding (R2), Accommodation (R8) and Health & Medical Services (R13). In addition, 12 out of a total of 33 benefits (consequences) were highlighted as being the most important. This includes Good deed (C9), Perform Islam (C8), Knowledge & Awareness (C1), Protection, Health and Safety (C5), Needs & Expectations (C2), Income (C12), Easiness (C4), Enjoyment & Happiness (C23), Social Relationships (C7), Responsibility (C27), Comfort & Convenience (C6) and Good Impact & Impression (C10). While the 3 major motivational values identified from the HVM are Tradition (V2), Security (V1), Hedonism (V6), and Tradition (V2). In Schwartz's values system these corresponds to religious values in this context, which is the most important to the residents, followed by Security (V1), Hedonism (V6), among others.

5. Discussions

The discussion was based on the research objectives; the duo of which are the identification of the preferred roles of Makkah's residents in the hospitality of pilgrims and visitors, and the identification of the perceived benefits and motivational values that encourage them (Makkah residents) to play these roles. Some key findings of this work are the identification of the 18 roles preferred by Makkah's residents, the 33 benefits they seek thereof and the 9 motivational values behind them. A detailed discussion of the most preferred roles of Makkah's residents is given in the following sections.

5.1 Teaching & Supervisory (R1)

Teaching & Supervisory (R1) role refers to educating the pilgrims on how to correctly perform the Islamic ritual- known as Islamic teachings- based on the Holy Qur'an (Word of Allah) and authentic narrations from prophet Mohammad (PBUH). According to authentic Islamic traditions, Islamic law is one that organizes social relationships such that social justice is achieved (Stephenson, 2014). This role can be traced back to the time that prophet Ibrahim (PBUH) taught those who believed in his message how to perform the religious rituals. This role has been merged with other hospitality and tourism services provided by Tewaffah establishments, Hajj missions, and tourism agencies (Al-Sulamy, 2016; Saboon, 2016). Moreover, in this research the role of Teaching & Supervisory (R1) refers to teaching people Arabic Language, the language of the Holy Qur'an. The role of Teaching & Supervisory (R1) is intended to provide both residents and guests with religious needs.

Based on the interview of respondents, ignorance of Islamic teachings is preponderant amongst pilgrims and visitors. Hence, about half of the participants prefer to play the role of Teaching & Supervisory (R1) to gain (Ajr & Thawab) rewards from Allah as the enlighten pilgrims on Islamic teachings; especially the residents with experience in teaching and background in Islamic studies. The preference of this role came with 11 direct linkages to spread Knowledge & Awareness (C1) among pilgrims and visitors which in turn has 11 direct strong relationship with Perform Islam (C8) and Good deed (C9). The motivation behind their preference is to fulfilment of their religious Tradition (V2) value by 41 direct connections.

Moreover, some of the respondents feel that pilgrims and visitors are in need of this role. Thus, it has a mild connection, with 2.02 linkages, to Need & Expectations (C2). Providing the Need & Expectations (C2) is also considered as Perform Islam (C8) and Good deed (C9) which fulfils their religious Tradition (V2). Relationships between these elements indicate that the religious values motivate Makkah's residents in Teaching & Supervisory (R1) of pilgrims and visitors; thus, fulfilling their needs that in turn leads to the achievement of the rituals aims.

Also, the findings indicate that providing Teaching & Supervisory (R1) will bring about wider spread of Knowledge & Awareness (C1) which further improves the well-being of individual as well as the entire Ummah community. The role further helps to raise public awareness and contributes to a harmonious community in addition to enhancement of social relationships and equity. Education is also important because it increases knowledge and reduces ignorance in several aspects such as crowd control and perceptions, bringing about peaceful conduct of hajj activities in comfort, happiness and pleasure (Nunkoo, Gursoy and Juwaheer, 2010; Nunkoo and Ramkissoon, 2011; Volker Patrick Seidel *et al.*, 2013; Al-Solami, Embi and Imodu, 2016). In general, roles motivated by religious values facilitate the attainment of values such as Universalism, benevolence, Security, etc.

Conclusively, findings reveals the vital need to improve Teaching & Supervisory (R1) role by developing a unified Islamic basis founded on the two main sources of Islamic Shari'ah; the Holy Quran and authentic Sunnah of prophet Mohammad (PBUH) (Stephenson, 2014; Saboon, 2016). This can be achieved through relentless effort and investment in educational programs tailored towards the local residents, Tewaffah establishments and other organizations involved in pilgrims' hospitality. By so doing, the role of the Islamic community can be restored as it were in the golden era of Islam.

5.2 Giving Food & Drinks (R9)

Food and drinks are the fundamental needs of human life. According to numerous Islamic traditions, Giving Food & Drinks (R9) is one of the best charity (Sadaqah) that Allah greatly rewards (Ajr & Thawab) a person for (Khan, 2009; Stephenson, Russell and Edgar, 2010; Mujtaba, 2016). It is a practice that is tied to the principle of Islamic hospitality. In addition to the great reward, playing this role has extended benefits of expiation of sins and the inner satisfaction of helping someone in need. Giving Food & Drinks (R9) also enhance the tie of brotherhood, foster unity, and improve social bond (El Sayed, 1997; Stephenson, 2014). On the other hand, some people provide food and water as part of their culture and to gain good reputation in the sight of people while some practice it as means of livelihood.

The results show that about 86% of the participants prefer to play this role to satisfy the Need & Expectations (C2) of pilgrims and visitors with 6.01 connections. Providing the Need & Expectations (C2) is also considered as an important element to ensure Easiness (C4) of rituals for the pilgrims and visitors with 4 connections. Easing the rituals for pilgrims and visitors is considered as a Good deed (C9). Only few participants consider this role as part of their Culture & Custom (C3) while few others see it as Good Impact

& Importation (C10), Income (C12) and Hedonism (V6). Hence, due to their weak relation, these elements were discarded from HVM. Over 85% of the respondents consider Tradition (V2) as their main motivational value. Tradition (V2) in this context refers to the religious value which Muslims believe is the basis for Good deed (C9) and Perform Islam (C8).

In addition, findings show that, due to religious motivation which in Schwartz value system is Tradition (V2), most respondents prefer this role for both worldly and heavenly benefits. Thus, there is a vital need to put in place systems that allow the local residents to discharge the age-long role of giving food and drinks and fulfil their religious commitments. While the current system also features Giving Food & Drinks (R9), it is incompatible with Islamic teachings. Although the Saudi government have put structures in place for the provision of food and drinks, pilgrims and visitors still pay reasonable cost to travel agents or Tewaffah establishments for their sustenance. This often result in wastage of food and drinks with additional cost of disposing the left-over food. According to Al-Sebaei, (2017), about 59% of food and drinks provided for pilgrims during Hajj season are wasted; with reason for this ranging from the open buffet system used, food quality, and the food not meeting the end users' preference (Al-Sebaei, 2017).

Designation of this role to the Makkah residents will significantly reduce these avoidable wastages and flaw in the current system. Pilgrims and visitors of the past used to be hosted by residents of similar background and as part of hosting obligation, the hosts provide food and drinks for their guest. By so doing, the hosts is able to observe their guests closely and learn more about their culture. Hence, development and inculcation of the primary empirical system that was used by previous residents will bring about better-quality services. A crucial step in this direction is for the government to invest in capacity building and training of residents to serve the increasing numbers of pilgrims and visitors.

5.3 Guiding (R2)

Guiding is a role that Makkah residents have been practicing for time immemorial. In this research, the role of guiding consists of two major services; guiding lost people to their destination (NSW, 2014), and guiding people to places of historical, cultural, and religious relevance (Yu, 2017). While some Makkah residents are actively involved this role, reports show some pilgrims and visitors have been deliberately misguided and robbed of their belongings.

Guiding is an important role for the Makkah residents given that 83% of interviewees are willing to play this role. Most of the respondents feel that Guiding (R2) people to their destinations or to the places of interest is a form of Knowledge & Awareness (C1); represented by 4.01 connections. In addition, there are 4.02 linkages showing that Makkah residents play this role to provide Protection, Health & Safety (C5) to the pilgrims and visitors; especially when they get lost. Both consequences (C1,C5) have very strong relationship with the benefit of Perform Islam (C8) and Good deed (C9). According to the HVM results, religious Tradition (V2) is what motivates the residents to prefer this role with 0.12 indirect connections. Some respondents

also indicate that Hedonism (C6) and Enjoyment & Happiness (C23) motivate them.

The results show that respondents are willing to provide guidance to needy pilgrims and visitors. The respondents attributed the reasons why pilgrims and visitors get lost in Makkah to inadequate road signs and their inability to communicate in Arabic language. Although, officers and service providers are often deployed to perform this duty, but the fact is that majority of the officers are not resident in Makkah. This implies that they do not know everywhere in the city. Therefore, the performance officers like Saudi Scouts will be greatly improved if they work alongside local residents. This will also improve pilgrims' and visitors' travel experience and reduce operational costs and efforts of Saudi governments.

5.4 Accommodation (R8)

Accommodation refers to providing a paid or free temporary housing services to pilgrims. Accommodation is an important element of Islamic hospitality. It is established in Islamic tradition that visitors have the right to free accommodation by their hosts for 3 days. Anything beyond 3 days is considered charity (Sadaqah) from the host (Shandy, 2007; Khan, 2009; Stephenson, 2014; El-Aswad, 2015). Playing this role has extended benefits to both hosts and guests in that the hosts is rewarded in multiple folds by Allah as well as forming socio-cultural relationships with guests who gains free shelter in return. Providing Accommodation (R8) strengthens the bond of brotherhood, unity, and social relationships. However, accommodation services in Makkah has become a market for foreign investors in present time (LaSalle, 2010; Al-Otaibi, 2016). The current system is business oriented and designed to exploit pilgrims and visitors as against the Islamic hospitality system which obliges the hosts to accommodate and serve their guests according to their capability.

Over 70% of the respondents are willing to accommodate pilgrims and visitors. Although the residents are willing to provide Accommodation (R8) as a source of Income (C12) with 4.03 linkages mainly as a means of sustaining the yearly nature of the service, they also believe Accommodation (R8) of pilgrims and visitors should be a non-profit service because of the Islamic ruling on it. Thus, a sound connection, of 2.02, exists between earning an Income (C12) and performing a Good deed (C9). It is a general Muslim believe that doing a Good deed (C9) result in fulfilment of religious values or Tradition (V2) in Schwartz's values system. This fact is supported by the HVM. In addition, some respondents see provision of Accommodation (R8) as a means of fostering Social Relationships (C7) with guests and a way to Perform Islam (C8) which has a strong relationship with Good deed (C9). The motivational value behind their preference is religious Tradition (V2). However, given the obligation of Accommodation (R8) in Islamic *Dhiyafah* "hospitality, some respondents see it as a Responsibility (C27) motivated with 5.03 linkages by religion Tradition (V2) value. Tradition (V2) value is common across all consequences.

Findings reveal that most respondents are willing to provide accommodation to pilgrims and visitors in the hope of gaining rewards in this world and the hereafter. Given this motivation, the current profit-centered system of

accommodation can be greatly improved when residents are more involved. In addition to the preponderance of high-rise buildings and the ensuing high cost of living in Makkah, the current system prevents the Makkah residents from satisfying their religious aspirations, weaken relationship between locals and pilgrims and brings about increased cost of performing hajj and Umrah. In fact, related research have shown that pilgrims spend most of their money on accommodation (LaSalle, 2010; Al-Amoudy, 2014; Al-Otaibi, 2016). However, by developing a system that factors in the traditional approach where the locals offer their accommodation to pilgrims and feed them, the current cost amongst other challenges can be significantly reduced. In all, the support of the government in capacity building and training residents will be crucial to achieving the highlighted benefits.

5.5 Health & Medical Services (R13)

Health & Medical Services (R13) are fundamental needs of every human being. In this context, providing Health & Medical Services (R13) refer to two major services; using traditional prophetic medicine such as using the Holy Qur'an and ZamZam water amongst others and spreading tips on preventive medicine to keep pilgrims and visitors healthy. Whereas prophetic medicine focus on physical and spiritual wellbeing, preventive medicine mainly aims to protect and promote the physical well-being of individuals and community (Katz and Ali, 2009).

Less than 20% of the respondents are willing to provide Health & Medical Services (R13) to the pilgrims; mainly by enlightening them on tips for Protection, Health & Safety (C5) that led to Comfort & Convenience (C6). Majority of the respondents consider providing Health & Medical Services (R13) as path of Perform Islam (C8) and doing Good deed (C9) which is motivated by religious Tradition Value (V2).

The role of providing Health & Medical Services (R13) to pilgrims has attracted low turnout of respondents due to the knowledge and experience it requires. Pertinent studies reveal that there is an increasing use of this holistic system of medicine in over 70% of developed countries, due to its proven record of efficacy (Azaizeh *et al.*, 2010). Hence it is important that the Saudi Arabian government invest in the education of more Makkah residents in this line of medicine. This will help locals to stay healthier and readily want to offer such services to others for religious benefits.

6. Conclusion

The study showed that given the increasing population of yearly Hajj/Umrah pilgrims and visitors to Makkah, the need for better hospitality services that factors in needs of visiting Muslims around the world, has become a matter of great importance. Therefore, this study explored an Islamic hospitality model that takes into cognisance the role of Makkah residents. The findings identified preferred roles of residents in the hospitality of pilgrims and visitors and the motivations behind them. In contrast to the current system which is profit-driven, findings show the motivation behind the choice of role of most respondents is religious values.

Based on interview of 24 respondents residing in Makkah, the five key roles that are preferred by Makkah residents are Teaching & Supervisory (R1),

Giving Food & Drinks (R9), Guiding (R2), Accommodation (R8), and Health & Medical Services (R13). These roles have a range of benefits which includes Good deed (C9), Perform Islam (C8), Knowledge & Awareness (C1), Protection, Health and Safety (C5), Needs & Expectations (C2), Income (C12), Easiness (C4), Enjoyment & Happiness (C23), Social Relationships (C7), Responsibility (C27), Comfort & Convenience (C6) and Good Impact & Impression (C10). Islamic Religion (V2), Security (V1) and Hedonism (V6) are the main motivations for their choice of roles.

The analysis indicates that bringing back the old system where Makkah residents are actively involved in the hospitality of pilgrims will bring about improved services and enabling environments for residents and pilgrims. Through education, training and developmental programs tailored towards key elements that support local residents, Tewaffah establishments, and other organizations involved in pilgrims' hospitality, the roles of Makkah residents can be easily adapted to the current system. This has the benefits of fostering social relationships, reduction in cost of pilgrimage, and enhancing of safety. This will in turn encourage more pilgrims to embark of holy visits to Makkah which will increase the annual economic revenue; thus, working towards the achievement of as Saudi 2030 Vision. Future study will look into developing the built environments to assist Makkah resident in playing these roles.

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