

Understanding the Individual Motivations and Barriers of Malaysian Mutawwif

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Abstract

Lately, the number of Umrah travelers increasing thus the demand of Mutawwif is also increasing. Similarly to other tour leaders, Mutawwif also have to work and at the same time carries other responsibilities. This study aims to explore the motivation and barriers among the Mutawwif. By mapping on Herzberg Two Factors Theory and qualitative research approach, these factors are identified accordingly. By understanding on the institutional motivation and the barriers faced by the religious tour operators may enhance the management of religious tour industry in Malaysia. Finding of the study revealed that there are several themes under both intrinsic and extrinsic factors which all the factors are discussed accordingly. Then, the paper also discusses the barriers faced by the Mutawwif. Finally, the study discusses managerial implication and research limitation, and proposes suggestions for future studies.

Keywords: Religious Tourism, Motivation, Barriers, Mutawwif, Umrah

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1. Umrah: The Journey of Spiritual Enlightenment

In Islam, performing Hajj is one of the pillars of Islam. During Hajj, Muslims of all races and creed will be together with two unidentifiable white pieces of cloth (ihram) in an awesome demonstration of Islam's total disregard of insignificant issues like race, social position and nationality. Allah SWT has prescribed certain rites that a pilgrim should uphold during the pilgrimage to be correct. It begins with an intention (niyyah) and followed with certain ways. The meaning of Hajj is effort and it means that one has to leave all worldly activities aside and go forth to meet Allah. Every year, during pilgrim we can see millions of people perform the pilgrimage to Makkah from every corner of the globe, providing a unique opportunity of those different nations to meet one another, making it the largest gathering in the world. Since Hajj is one of the Islam pillar, every Muslim who are fit both physically and financially must perform it as stated in verse Al Imran, 97 that:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

"In it (Makkah) are Signs Manifest; the Standing place of Ibrahim u; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah I, those who can afford the journey; but if any deny faith, Allah I stands not in need of any of His creatures"

Al Imran 97

Unlike Hajj, for Umrah, The Umrah or is a pilgrimage to Mecca, Saudi Arabia, performed by Muslims that can be undertaken at any time of the year. In Arabic, Umrah means "to visit a populated place". In the Sharia, Umrah means to perform Tawaf round the Kaaba and Sa'i between Al-Safa and Al-Marwah, after assuming Ihram (a sacred state), either from a Miqat like Zu 'l-Hulafa, Juhfa, Qarnu 'l-Manazil, Yalamlam, Zat-i-'Irq, Ibrahim Mursia, or a place in Hill. It is sometimes called the 'minor pilgrimage' or 'lesser pilgrimage', the Hajj being the 'major' pilgrimage and which is compulsory for every able-bodied Muslim who can afford it. The Umrah is not compulsory but highly recommended. Umrah is considered as Sunnah and the duration is shorter as compared to Hajj and it also bound to lesser regulations. In Arabic, the word 'Umrah is derived from I'timaar which means a visit. However, 'Umrah in Islamic terminology, means paying a visit to Ka'bah, performing Tawaaf (circumambulation) around it, walking between Safaa and Marwah seven times. A performer of 'Umrah puts off his Ihraam by having his hair shaved or cut. 'Umrah can be performed along with Hajj and in other days as well. 'Umrah can be performed during anytime in the year, there is no fixed time for 'Umrah.

The Pillars of 'Umrah are four:

- a) Ihraam: which is assumed at the Meeqaat.
- b) Tawaaf: around the House.
- c) Sa'y: walking between As-Safaa and Al-Marwah, which consists of seven circuits.
- d) Tahal-lul: which means coming out of the state of Ihraam; becoming lawful what was previously prohibited during Ihraam.

During 'Umrah, pilgrims do not go to Minaa, 'Arafaat and Muzdalifah or throw pebbles on the Jamrahs (stone pillars representing devils) or offer animal sacrifice. These rites are only performed during Hajj. As Narrated by Abu Huraira:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ " .

Allah's Messenger (ﷺ) said, "(The performance of) 'Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."

(Sahih Al-Bukhari 1773, Book 26, Hadith 1)

In Malaysia, Tabung Haji is the responsible organization for both Hajj and Umrah. However, Government of Malaysia (GoM) also allowed other private tour agencies to assist Tabung Haji for Umrah. According to Dato Jamil Khir Baharom, numbers of Malaysian who are performing Umrah is increasing drastically every year. Since the demand is extremely high, it encourages many companies to offer various Umrah package. The prices of the packages are varying depending to the time of Umrah, places of Ziarah, type of hotel, and other elements. Regardless of the price, it is common for the tour agency to assist the Jemaah with at least one Mutawwif. In fact, some companies even purposely appoint a well-known religious mentor such as well-known Ustaz (religious idol) or even celebrities to be their Mutawwif and this also will one of the promotion tools.

As mentioned before, Umrah is open throughout the year except during Hajj months, most of the times, Mutawwif will join the Jemaah for Umrah. Since the demands of those who are interested to perform Umrah are increasing, some Mutawwif will have frequent journey to Mecca. Tabung Haji reported that in 2016, there were about 290,000 Malaysian performed Umrah and this number is increasing every year (Berita Harian, 2016).

2. Mutawwif

Therefore, in order to facilitate many administration matters and smooth the Umrah related matters while the Jemaah is in Mecca and Medina, tour companies often hired Mutawwif (Tour Leader) who has certain competencies such as fluently communicate in Arabic and familiar with the Arab culture. Every Mutawwif is in charge to the whole group of Jemaah and usually there are about 40 persons in one group. Mutawwif is responsible to take cares the group members as well as assisting them in performing the Umrah. The tasks might be even difficult when the group of Jemaah are those who performing Umrah for the first time. In this situation, the leadership of the Mutawwif is very important. Mutawwif has to in charge for all matters from the accommodation, transportation to the Umrah related matters. These tasks are very challenging due to many reasons such as language, culture and expectations of the Jemaah. Therefore, once the assigned Mutawwif able to perform well and familiar with the Arab culture, the Mutawwif will also be assigned to be in charged for Umrah. It is common to have the same Mutawwif travelling to Umrah frequently. Lin, Chen and Sun (2015) reported that many tour leaders have to work and bear family responsibilities at the same time. Thus, with due to the limited time with family, they might face an issue of work-family conflict. Similar condition is facing the Mutawwif, it raised other issues such as the work life balance issue among the Mutawwif. As stated by Tsaur and Lin (2014)

frequent travelers might lead to job strain and stress. Thus, the objective of this paper is to analyses, what are the motivation factor influencing them to keep on travelling, assisting and educating the Jemaah? And do they face any barriers while performing their job in the international context of environment. As the Arabs are known to high in ethnocentrism view, this might lead to certain degree of challenges to non-Arab such as the Malaysian Mutawwif.

As a Mutawwif, their job performance is very important. It is because, it will only affect their motivation in assisting the Umrah travelers, but it will also influence the motivation of the Umrah Jemaah. Even though Umrah is not long like Hajj, but Umrah is composed of four things, namely: ihraam, circumambulation of the Sacred House (tawaf), saa'i between al-Safa and al-Marwah, and shaving the head or cutting the hair. As for those who are frequently perform Umrah, these steps might be a usual to them, but for those Jemaah who are new in performing an Umrah, they are very dependent to their Mutawwif. In conclusion, the work of Mutawwif is very important and challenging. And with the current trend of increasingly number of Jemaah for Umrah from Malaysia, it make the job of Mutawwif become more challenging. For some Umrah agencies, their Mutawwifs are travelling every month to Mecca and Medina. Therefore, it seems to be extremely important for us to understand their motivations and barriers in performing the important task as Mutawwif.

3. Two Factor Theory

The history of motivation theory started with the development of Hierarchy of Needs Theory was proposed by Abraham Maslow in 1943 (Lee, 2017; Maslow, 1970). This theory states that every human being in a pyramid shape to show that there are five kinds of needs which are physiological needs, safety, social needs, esteem and self-actualization. As the time evolves, researchers start to develop new paradigm as the environment and human needs changed. Subsequently, another version of theory was introduced which is Herzberg Motivation Theory. Herzberg (1966) developed the two-factor theory as a motivation theory, and this theory was selected to underpin the research process this study. Herzberg Theory or Two- Factor Theory viewed the worker's job satisfaction were affected by two domains namely are motivators (intrinsic factors) and hygiene (extrinsic factors), and explains how motivators and hygiene affect an employee's job satisfaction and dissatisfaction (Lee, 2017; Herzberg, Mausner, & Snyderman, 1959). The first domain, Motivators can cause job satisfaction such as achievement, recognition, work itself, responsibility, and advancement (Herzberg et al., 1959). Whereas, Hygiene, is the domain which may cause job dissatisfaction. The example of hygiene factor are pay, job security, work conditions, supervision, and interpersonal relations (Herzberg et al., 1959). One of the basic assumption, is this theory suggested that job satisfaction and job dissatisfaction are not opposites, rather, the opposite of job satisfaction is no job satisfaction, and the opposite of job dissatisfaction is no job dissatisfaction (Lee, 2017). The common characteristic is both intrinsic and extrinsic factors influence employee retention and job satisfaction which eventually these variables will influence the job performance of an employees.

4. Methodology

This section discusses the research process involved in this study. The participants are the Mutawwif. Since there is no sampling frame of the list of Mutawwif in Malaysia and some of the Mutawwif are working with multiple Umrah Travel Agencies, the most suitable data collection technique to be used is

snowball sampling. This technique was used as the sampling method in selecting the participants, whose insights would be relevant to the issues being studied (Lincoln & Guba, 1985). In order to explore Mutawwif motivation and barriers, the following requirements were set for the population of interviewees:

1. Age: 25 – 40 years old. This is because most of the travel agencies hired Mutawwif at this age due to their job description.
2. Employment Status: Experience travelling to Mecca and Medina for Umrah as Mutawwif more than 3 times in the recent year.
3. Tenure: between 5 to 10 years. – This criteria is important to validate their opinion with level of experience.

After the inclusion criteria are set, snowballing technique was applied to get the contact of the Mutawwif. Patton (2002) mentioned that, there are no rules for a sample size in a qualitative inquiry. The sample size of a qualitative inquiry is determined by data saturation, which is reached when no new information is discovered on the issue in study. Therefore, content analysis was conducted by interviewing 20 Mutawwif. The interview process was divided into two phases. This is to map the answer and to see the interview patterns. The process of interview is stopped once the similar pattern of answer is detected.

5. Data collection and Data Analysis

This study conducted semi-structured in-depth interviews to collect data. Semi-structured interviews are often the sole data source for a qualitative research project and are generally organized around a set of predetermined open-ended questions, with other questions emerging from the dialog between interviewer and interviewee/s (DiCicco-Bloom & Crabtree, 2006). Likewise, the individual in-depth interview allows the interviewer to probe deeply into personal matters (Di Cicco-Bloom & Crabtree, 2006).

In this paper, we seek to explore the motivations and barriers experienced by Mutawwif in performing their task during Umrah. Our research solely focuses on exploring the Mutawwif's experiences and conducting logic reasoning to deduce the facts. A pure qualitative approach which is in-depth interviews in the methodology used to facilitate the process of building an objective and holistic view of the phenomenon of interest. Thus, epistemologically, our stance is to stand by empiricism and logic deduction to explain the research phenomenon.

Content analysis is a research method for subjectively interpreting the content of text data through the systematic classification process of coding and identifying themes or patterns, it is of content analysis because issues, beliefs, and attitudes are usually discussed in this form (Elo & Kyngas, 2007). The coder must be able to reduce the sentence to its component meaning before it is placed in the proper category (Fingfeld-Connett, 2014). Next, they collaborated to categorize the units of analysis into different categories, which can be studied later. Units of analysis with similar meanings are sorted into the same category. Finally, the coders grouped all categories into two main themes: motivation and barriers. As for the motivation, it further divided into subthemes namely are self-motivation and stakeholder-related motivation. As for the barriers, the sub-themes are designed into self-related barriers, stakeholder-related barriers.

This research was conducted among the Mutawwif. There are about 20 were interviewed. Most of this Mutawwif are suggested by other Mutawwif. This technique is used due to there is no database on Mutawwif in Malaysia. Most of them are hired by the Umrah tour agencies as contract workers. In order to guide the selection of Mutawwif, there are three inclusion criteria used which are those in the range of age between 25 to 40 years old, work as travel more than 3 times to Mecca and Medina as Mutawwif in a year, and have between 5 to 10 years of experience. After the data were analyze, of the participants, the gender split was 60% male and 40% female. Majority of the participants have 8 years of experience (80%).

6. Finding

After the interview output were analyse, the result are categorized into two parts in order to answer the research objectives which are to explore the motivation and barriers among the Mutawwif. Therefore, Table 1 and Table 2 shows the list of themes and sub-themes derived from the study. In Table 1, it summarized the list of motivation factors according to Two Factor Theory which are the intrinsic and extrinsic factors. For the intrinsic factors, there are four themes which are Akhirat, self-satisfaction, values and spiritual indices. For each of the main themes, there are sub themes. There are two main themes derived for extrinsic factors, which are intangible and tangible. Similiarly to intrinsic factors, each of the extrinsic themes, have different list of sub themes. The findings of the research can be summarized as Table 1 and Table 2.

Table 1: Themes and Subthemes for Motivation

Underpinning	Dimensions	Main themes	Sub themes
Two Factor Theory	Intrinsic	Reward after world (Akhirat)	Blessing Belief (Iman) – Unending Happiness (Jannah)
		Satisfaction	Good deeds (Amale Saleh) Internal motivation Internal satisfaction
		Values	Sunnah Absolute sincerity
		Spiritual Indices	Love to Allah SWT and His Prophet SAW Spiritual satisfaction Ibadah
	Extrinsic	Intangible	Fisabillah Create trust
			Gain commitment
		Tangible	Reasonable Price Reasonable compensation

Table 2 below listed the themes and sub themes for the barriers faced by the Mutawwif while they are performing their duties in assisting the Jemaah for Umrah. Basically there are five main barriers faced by

the Mutawwif which are self-competencies, working culture, host culture, personal barriers and follower's barriers.

Table 2: Themes and Subthemes for Barriers

Main themes	Sub themes
Self-competencies	Informal communication with the home (local)
Work culture	Ethnocentric culture
	Work styles
Host culture	Host intercultural differences
	Home attitude and personal barriers
Personal barriers	Work family balance
	Adaptation skills
Followers barriers	Expectation
	Experience
	Readiness

6. Discussion and Conclusion

From the analysis, there are two main factors emerged from the interview input, most of the Mutawwif mentioned that their job as a Mutawwif indeed is very challenging and difficult.

In conclusion, this study applied the analysis on the motivation by mapping it to the Herzberg's two factor theory Herzberg. This theory explained that those factors which cause job satisfaction are the opposite to those that causes job dissatisfaction. The first factors labelled as motivators, is the factor which creates job satisfactions which include achievement, recognition, autonomy and other intrinsic aspects when there are fulfilled. On the other hand, the second factor, which is the hygiene will enhance dissatisfaction when they are not fulfilled. This factor also tends to create a suitable work environment (extrinsic). This research found that there are four themes derived from the interviews. The themes are divided into two main factors as proposed by the theory – Intrinsic and Extrinsic. This study found that most of the intrinsic factor are tied to reward hereafter, individual satisfaction, values and spiritual indices. As a Muslim, the life is guided by the four pillar of Islam. Therefore, this is an expected outcomes as an intrinsic motivation. As for the external factors, it can be divided into two group which are intangible and tangible. Creating trust and gain commitment are found to be the intangible. As for the tangible, there are two factors listed which are experience reasonable price and reasonable compensation.

Findings also indicated that there are five main barriers faced by the Mutawwif. These barriers are coming from many perspectives such as self-related, culture related and family related. Mutawwif also mentioned that the barriers also come from the Jemaah. The first barriers actually derived from their own self-competencies. Even though, Mutawwif can speak fluently Arabic, but the language is different when the Arab communicate. It is because, most of the Arab are using the informal language. Another barrier is the work culture. The values of being ethnocentric, can also be seen as a barriers for the Malaysian Mutawwif. Mutawwif also mentioned that the culture of the Arab such as their personality also sometime create a stressful situation for them. In addition to the environment issues, this research revealed that their family commitment such as the issues of work family balance and family distance actually are the barriers

for them. Finally, the Jemaah characteristics such as their expectation, personality and readiness can be a barriers to the Mutawwif. For example, for those Jemaah who perform Umrah for the first time, they might have less knowledge on Umrah and often they need more guidance and advice. On the other hand, for those who are already have many experience performing Umrah, usually they want to be more independent. Most of the cases, Mutawwif will face difficulties in handling a mixed group of Jemaah. .

7. Management Implication and Suggestion

The research indicates that Mutawwif is facing certain level of barriers in performing their job. Even though, some of them have a high motivation due to the novelty of the job in guiding the Jemaah to perform the Umrah, the barriers might affect the quality of their services. Therefore, it will be good to have certain guidelines in selecting or hiring a Mutawwif. Travel agencies should also focus to their wellbeing such as offer them certain family benefits for example family insurance. Management also might want to consider to prepare different number of Mutawwif based on number of Jemaah. To summarize, management need to relook at their management system in order to assist the Mutawwif and subsequently ensuring the quality of service provided.

The research result have the following limitations, and some suggestions are proposed. Firstly, this research used a qualitative approach specifically, interview approach. The result can be more accurate if more methods are incorporated such as observation and review any documents. Secondly, there are many factors influence the Umrah journey, but this research only discussed the influence of motivation of the Mutawwif. It is suggested that subsequent studies should further analyze the job analysis documents such as job description and job specification to fully understand the job scope of Mutawwif.

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