CHAPTER 20

Easy Solah Kit: When Innovation Lead Commercialization

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Abstract

Muslim travelers especially women will find hard to perform Salah when it comes to covering aurat as well as performing solah in a very comfortable way at public musolla. A simple survey done on their real experienced has revealed that most of them having a bad experience and felt disappointed with the condition on the praying cloth "telekung" provided. The existing praying cloth for women or known as telekung in the musolla are prone to bad smell and mold at certain area. Responding to this issue, this prayer kit is an initiative to provide and help Muslim to bring the necessities to perform Solah everywhere since it is very light and handy. No bad smells and no need to worry about losing personal belonging while performing Salah. In fact, this prayer kit shall be commercialized as a great innovative CSR strategy where a companies shall made as a corporate gift for a society as part of their social responsibility.

Introduction

The five daily prayers is compulsory for Muslims. However, they are permitted to merge and shorten the prayers while travelling according to the length of the journey and other Islamic legal rules and requirements. Due to its importance, the study is focusing on producing a prayer kit called " Easy-Solah Kit" for Muslim travellers. As such, Muslims travellers can bring the solah kit everywhere they travel and can easily perform the daily prayers. The Easy-Solat kit is unique and one of its kind as well as the first solat kit in

Malaysia that come with complete set of purified sand (taymmum), clean water in bottle for wudu, tasbih, attar oil, mini praying mat, telekung, sarong, compass and solah handbook for travellers.

Moreover, with the total population of 1.6 billions of Muslims around the world and the numbers will be increasing to 2.2 billions in year 2030 (PewResearch Center, 2010) and Islam is the second largest of religion in the world, we are strongly believed that the Easy-Solah kit has a great potential to be commercialize in the market. Thus, there is a room for promoting tourist destinations to tailor products and services that satisfy Muslim travellers that may increase the number of inbound travellers and will improve economic growth of one countries.

Literiture Review

Tourism and Islam

Numerous studies have been examined the relationship between tourism and destination in marketing reseach that explained why people travel and select on specific destination. The literature highlighted that travellers chose their destination due to pull and push motivations (Jamrozy and Uysal, 1994; Hanqin and Lam, 1999; Jang and Cai, 2002; Bogari et al., 2004; Yoon and Uysal, 2005; Jang and Wu, 2006; Kim et al., 2006; Correia et al., 2007). The theory explained that travellers are pushed by their intrinsic desires or emotional factors to travel as well as pulled by external factors in form of the attributes of various destinations.

One of the important factors in the decision-making process in selecting travel destinations is religion (Collins and Tisdell, 2002). This is to ensure that the Islamic religious attributes, namely, availabilty of halal food, religion-friendliness hotel and prayer room, are available in those destinations. As such, Muslim travellers are edhere to follow islamic teachings which will directly as well as indirectly influence on their decisions toward travel and leisure plans (Zamani-Farahani and Henderson, 2010).

Muslims are enthusiastic travelers. In Islam, the Islamic tourism is started with the Islamic Shari'ah where Muslims are demended to visit the holy city of Mecca to coduct Hajj, which has stated in the fifth pillar of Islam with condition of he or she can afford in financially as well as physically. Moreover, millions of Muslims will travel to Mecca every year to perform Umrah. According to National Statistical Office of Saudi Arabia, it is about 14.757 million of tourists had visited to Saudi Arabia in year 2010.

There are two types of Muslim travelers activities. First and foremost, the pilgrimage-tourism activities that known as performing Hajj. The Hajj is perfomed in Saudi Arabia that covers area in Mecca, Arafah, Muzdalifah as well as Mina in specific period from 8th to 13th of Dzul-Hijja accorfing to the Hijrah calender.

The second type of Muslim tourism activities is encourage the Muslim travelers to get in touch with tourism activities, namely, historical, social and cultural activities in order to gain knowledge, to associate with others, to spread Islam and to enjoy and appreciate of Allah's creations (Timothy & Olsen, 2006).

Experienced

Experience is a concept with a rich history and meaning which understand an experience as "an episode, a chunk of time that one went through--with sights and sounds, feelings and thoughts, motives and actions closely knitted together, stored in memory, labeled, relived, and communicated to others. After going through an episode, people engage in meaning-making. They literally tell stories to themselves which contain the When, Where, and What, detailing a temporal-spatial structure and the content of the experience. In addition, people can tell whether their experience had been positive or negative and it is this affectivity which relates experiences to happiness (M Hassenzahl, K Eckoldt, S Diefenbach, 2013).

A study done by C Routledge, T Wildschut, C Sedikides, J Juhl, J Arndt, 2012 has tested three experiments whether nostalgia bolsters meaning in life relative to two other modes of autobiographical thought: imagining a desired future experience and recalling a positive past experience. Meaning was subsequently measured. The absurd art interpretation condition decreased the perceived presence of meaning but nostalgic reflection attenuated this effect. While according to this perspective, the individual's subjectivity is produced by and immersed within the social world, and even when the environmental conditions remain almost the same, the role of the environment changes as the person changes during the process of development, mediated by the meanings and senses produced through the social practices and interactions (ALH Nogueira, 2014).

Innovative CSR

The globalized world of today faces environmental and social challenges that demand attention from both public and private organisations if we want to find solutions that can accommodate the needs of the global society. Many organisations have realised the potential in the development of solutions to these challenges. In fact more and more businesses are making the world's problems their business. This is beneficial for society and at the same time it is good business. Doing good and doing well is not necessary mutually exclusive (B Als, 2010)

IH Lekkerkerk, 2008 define nnovative CSR as when half of the companies embraced CSR and implemented it, I think there may be some laggards that find new ways of implementing CSR in their corporate behaviour. Time will tell what innovative CSR-projects come up.

Nowadays, CSR and Innovation are the foundation of business competencies. CRS and innovation has emerged slowly over the past decade. Improvements in the CRS process can refer to as "social innovation." Companies should do more to tackle the issues such as: social justices, poverty and climate change. The only successful brands of the future will be the ones that see these challenges as opportunities for innovation, rather than risks to be alleviated (G Rexhepi, S Kurtishi, G Bexheti, 2013)

Findings

A frequency analysis has been done using SPSS version 15 whereby the purpose is only to see the basic information on the level of satisfaction towards the experience of thos travelers using a prayer cloth in public Musolla. A simple set of questionnaire has been distributed to the Muslim travelers whereby the element on the experiences as well as expectation towards a solution has been ask. Details of the findings is provided in the SPSS attachment at appendices.

The survey discover that most of the respondent is working either in public or private sector in which most of them are the user or public Musollah and they are travelling for a work purposes as well as family matters. From the analysis based on the overall experiences, the finding showed that most of the respondent was agree with the quantity of prayer cloth "telekung" provided in the public Musollah (43.3%). However, majority of them was not agree with a condition of prayer cloth as well as not happy with an overall facility provided(46.7%, 36.7%). Based on the overall findings measure the mean value of "experienced" variable is above 3 which indicates that most of the respondent was not agree and not happy with current condition of prayer cloth or facility provided in public Musollah.

Novelty

1. One kind of compact prayer kit that is easy to be used for travelling.
2. First in Malaysia, compact solat kit with purified sand (taymmum), clean water in bottle for wudu, tasbih, attar oil, mini praying mat, telekung, sarong, and compass as well as jamak solah handbook.

Benefit to the user and society

1. Easy-Solat kit is perfect for travel or emergency fixe that can be stored in bag, drawer, car and ready to use.
2. Convenience when you need it whereby the Easy-Solat kit is provided with everything you need in Salah such as praying mat, tasbih in secured zipper.

Commercialization potential

Can be commercializes to entrepreneurs as part of social innovation in corporate social responsibility.

Conclusion

Based on the overall finding and discussion a study conclude that most of the respondent was not happy and most of the was disagree with the facilities provided in public Musollah based on the bad experience having bad smell and condition of prayer cloth "telekung". Thus, it proof that by having this compact "Prayer Kit" will solve the problem and give a great idea of commercialization to its product as part of companies innovative social responsibility.

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