

Examining the Compliance of Hospitality Services in KLIA Malaysia with *Maqasid al-Shariah*

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ABSTRACT

This study aimed to investigate the hospitality services at the Kuala Lumpur International Airport 1 (KLIA 1). Specifically, it attempted to examine hospitality in Islamic law, the hospitality services offered at the airport and the extent to which they were in line with *Maqasid al-Sharia* (the intent of Islamic law). To achieve these objectives, inductive method was used to gather information about hospitality and *Maqasid al-Shari'ah* from classic and modern books. Survey method was also used to collect data by questionnaire from tourists at the aforementioned airport, and foreign students and workers residing in Malaysia. Descriptive analytical method was then used to discuss the data collected from the two sources. This research ended with the conclusions that the hospitality services at the airport achieved some objectives of the Islamic law such as *taysir* (alleviation), cooperation and respect for human rights, and that the implementation of hospitality services which suits *Maqasid al-Shari'ah* plays a pivotal role in attracting tourists as the *Maqasid al-Shari'ah* is based on *fitrah*, which exists in every human being.

Keywords: Maqasid al-Sharia (Objectives of Sharia), Hospitality, KLIA (Kuala Lumpur International Airport)

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1. Introduction

Indeed, the importance of *Maqasid al-Sharia* (Objectives of Islamic Law) in the life of mankind cannot be undermined. This is because they help to depict a clear picture of the goals to be accomplished by the Islamic legislation. In fact, this subject has achieved tremendous importance nowadays with a vast number of scholars dedicating some valuable works to it. More importantly, being versed in *Maqasid al-Sharia* helps the *Mujtahid* (a scholar, who has reached the apex in *Usul al-Fiqh* (Principles of Jurisprudence) in his process of *Ijtihad* (analogical reasoning)), which entails dealing with Islamic texts in the light of the rationales of legislation for one cannot appreciate texts in isolation from their overall objectives.⁴

The knowledge of *Maqasid al-Sharia* has flourished in this era, and a huge number of authors have made invaluable efforts to write books and research papers on it. We have seen many books of *Maqasid al-Sharia* written on different aspects such as transactions, marriage, divorce and so forth. However, as observed, we hardly find any work dedicated to hospitality services in the light of *Maqasid al-Sharia* despite its importance as one of the beauties of Islam as established by several Qur'anic verses and authentic hadiths. For instance, the arrival of Angels to the Prophet Abraham (SAW) is narrated thus: “*Has the story of Abraham’s honorable guests reached you? When they entered upon him, they said, “Peace.” He said, “Peace, strangers. Then he slipped away to his family, and brought a fatted calf. He set it before them. He said, “Will you not eat?”* (Qur’an 51: 24-27). Verily, these verses contain some etiquettes of hospitality in that the prophet Abraham (SAW) quickly set some food before his guests without asking first about which food they would like to eat. It is also worth to note that he (SAW) offered them one of the most luscious foods, which was (*fatted calf*). The verses also imply that Prophet Abraham (SAW) did not order them to move closer to the food. Rather, he (SAW) made this offer in form of question when he asked: “*Will you not eat?*”⁵ Thus, the traditions of our predecessors are applicable to us so long as they do not conflict with ours.

Besides that, Prophet Muhammad (SAW) encouraged his followers to be generous towards their guests when he said: “Whosoever believes in Allah and in the Day of Judgment should honor his visitor”⁶. Generosity towards guests is strongly encouraged by Islam, and, in the same vein, every Muslim is obliged to be mindful of how hospitality can be perfectly provided in compliance with the *Maqasid al-Sharia* so that one will not forsake the necessity for the less needful and

⁴ Yusuf al-Qaradawi, A study in the jurisprudence of the purposes of Sharia: Between the purposes of the total and partial texts (Cairo: Dar al-Shorouk, 1, 2006), p.

⁵ Isma'il ibn 'Umar ibn Qatheer al-Qurashi al-Dimashqi, Tafseer Ibn Katheer (d.: Dar Taibah, d., 1422), 7 / 421-422.

⁶ Muhammad ibn al-Bukhari, Saheeh al-Bukhari, Investigation: Muhammad Zuhair bin Nasser Al-Nasser (d. Dar Tuq al-Najat, 1, 1422 AH), 8/11, No. 6018-6019; Al-Baqi, (Beirut: Dar Al-Tariq Al-Arabi, d., D.), 3/1352.

peripherals. At this juncture, the significance of this study becomes obvious as it will show the extent to which *Maqasid al-Sharia* is applied in reality. This is achieved by measuring the compliance of hospitality services provided by Kuala Lumpur International Airport I with the *Maqasid al-Sharia*.

In the past some decades, Malaysia has realized a considerable increase in the number of tourists from different parts of the world. As a result, the Malaysian government worked tremendously to establish Kuala Lumpur International Airport I to cater for this huge number of travelers. Hence, there is a need for a study to look into the hospitality services rendered by this airport. Based on the *Maqasid al-Sharia*, the hospitality services should guarantee tourists the protection of five faculties namely, religion, life, intellect, lineage and property upon their arrival at the airport. Moreover, in order for tourists to be free from any difficulty or hardship while at the airport, the hospitality services therein must be built on the principle of hardship alleviation. This research attempts to study the compliance of hospitality services provided by the aforementioned airport with the five general objectives of the *Sharia* mentioned above.

2. History of Kuala Lumpur International Airport I

Malaysia is a South-East Asian country comprising 13 states. It was once under the colonization of British government, but attained its independence in 1957. Indeed, the country has experienced a rapid and sustainable economic growth since the 1980s as a result of its shift from an agricultural-based economy to an economy built on industrialization. The landscape has also witnessed a considerable change as a result of mega projects such as the construction of Kuala Lumpur International Airport I, Petronas Twin Towers (KLCC), the Multimedia Passage Area (MSC), and others.

The plan for KLIA came on board in 1990 upon a decision issued by the government that the former Sultan Abdul Aziz Shah Airport, which only accommodated 400, 000 passengers, was incapable of accommodating the sharp increase in the number of tourists coming to Malaysia, which became 16, 000,000 annually.⁷

The airport was built on a piece of farmland. Prior to its construction, there were only a few inhabitants out of whom the government resettled 85 families.⁸ The government chose the Sepang Region in which to build the airport for several reasons some of which are:

1. The Sepang Region was an agricultural land inhabited by a small population.
2. It is a relatively flat land that is suitable for airport construction.
3. It is only 5km from the capital city of Kuala Lumpur, and it takes 45 minutes to be reached by car.

⁷ Mahathir Bin Mohamad, *Majlis Perasmian Lapangan Terbang Antarabangsa KL*, (<http://www.pmo.gov.my/ucapan/?m=p&p=mahathir&id=430>), access on 27/6/2017.

⁸ Hanif Kara, 2007 *On Site Review Report: Kuala Lumpur International Airport*, pg.1.

4. It is strategically located adjacent to high-growth places.
5. The cost of using the land for the resettlement of indigenous people was relatively low.
6. The region has the potential to attract growth with minimal negative effect on the environment and society.⁹

The airport was officially opened on the 27th June 1998, while the airport started operating three days later, June 30.¹⁰

The Conditions to be met by Hospitality Services in KLIA 1

In order that the hospitality services at KLIA 1 comply with the objectives of Sharia, there are certain levels of provisions to be fulfilled. These provisions shall be discussed based on their positions in the *Maqasid al-Sharia* as: the necessary, the needful, and the peripheral.¹¹

Provisions of Hospitality Services which fall under al-Dharuriyyat (the necessary)

It is obvious that certain hospitality services are necessary in ensuring the safety of tourists' five faculties, which are religion, life, intellect, lineage and property. For instance, in order to ensure the protection of travelers' religion, there must be a place (inside the airport) prepared for them in which to perform their *Salat* (a ritual prayer of Muslims made five times daily). It should also be noted that a prayer hall is not only meant for performing *Salat*, but also a place in which to recite the Qur'an and engage oneself in the remembrance of Allah, seeking knowledge and relaxation. The prayer hall should also be a suitable place for Muslims to get to know each other as stated in the following verse: "*O people! We created you from a male and a female, and made you races and tribes, that you may know one another*" (Qur'an 49:13).

This suggests that mankind, despite their discrepancy in race and color, tribe and nationality, all descended from the same origin. Their diversity in these matters is not a reason for quarrels and rivalries, but for a cordial relationship and harmony. The difference of tongues and colors does not affect our value in the sight of Allah.¹²

The need for prayer halls at the airport cannot be overlooked due to the fact that 78% of Muslim tourists hold that its existence is regarded as one of the most significant airport services.¹³ Even airports in the West, for instance those in England, provide prayer halls for Muslim tourists to perform their Salats.¹⁴ Also, the proximity of these prayer halls to the main paths and passages is also a condition worthy to be fulfilled. This, in fact, is in agreement with the spirit of facilitation and hardship alleviation by which the Islamic Sharia is characterized. Allah says: "*Allah desires*

⁹ Ibid., P. 2.

¹⁰ Mahathir Bin Mohamad, *Majlis Perasmian Lapangan Terbang Antarabangsa KL*.

¹¹ Al-Shatibi, Ibrahim bin Musa, *al-Muwafaqaat*, 2/20.

¹² Sayed Qutb, *in the shadow of the Koran*, 6/3348

¹³ Mastercard-CrescentRating, *Muslim Business Traveler Insights 2016*, pg10.

¹⁴ "*Heathrow prayer rooms and chapel*", (<http://www.heathrow.com/airport-guide/terminal-facilities-and-services/prayer-rooms-and-chapel>), viewed on 29/5/2017.

ease for you, and does not desire hardship for you” (Qur’an 2: 185). Elsewhere, Allah says: *“And He (Allah) has not burdened you in religion”* (Qur’an 22: 78). Allah, The Legislator, intends facilitation in all jurisprudential rulings such as concession given in certain emergency cases of hardship like combining between two *Salats*, and minimizing them, breaking one’s fast while sick or on a journey. If prayer halls are far away, tourists, especially those whose transit period is short and elder ones, will, definitely, encounter difficulties in their endeavor to perform their *Salats*. In addition, the size of the prayer hall should be massive enough to accommodate a huge number of tourists at a time to avoid overcrowding, which could cause those, who are praying to lose concentration.

As for women, it is necessary that they are provided with separate restrooms away from the sight of men. In some airports, it is difficult for women to perform ablution without men seeing them because there is no total separation between their restrooms and those of men.¹⁵

Another necessity condition is security, which is regarded as one of the greatest favors that Allah bestows upon the creatures. In order to maintain the stability of security and protection of people’s lives, Allah promulgated laws and regulations, an example of which is the prohibition of any terror posed to humanity. The divine laws forbid terrorizing people and bringing panic to their hearts, even if it is intended for a joke. The significance of this can be felt in the book of Imam Tirmidhi whereby he specified a section and named it *“Section of Narrations that Prohibit the Terrorization of Muslims.”*¹⁶ The prophet (SAW) is reported to have emphatically discouraged any act of terrorization when he said: *“None of you should take the staff of his brother whether jokingly or seriously. Whosoever has taken the staff of his brother should return it to him.”*¹⁷

Moreover, people have the right to safety with their lineage and property safeguarded as well. This is a requirement of faith, and an obligation of every Muslim to take care of. The prophet (SAW) said: *“The Muslim is he from the evil of his tongue and hands people are safe, while the believer is he whom people trust regarding their blood and wealth.”*¹⁸

In an attempt to actualize security, Islam regards the crime of threatening people as heinous as theft, armed robbery, murder and the like. Also, *Sharia* strongly lays down severe penalties to serve as deterrent as in the prohibition of theft. Allah says: *“As for the thief, whether male or female, cut their hands as a penalty for what they have reaped—a deterrent from Allah. Allah is Mighty and Wise.”*(Qur’an 5: 38).

Hospitality services should take into account this great intent while providing services and facilities for people. It should make the environment within the airport safe and secured for tourists

¹⁵ Mastercard-CrescentRating, *Muslim Business Traveler Insights 2016*, pg18.

¹⁶ Mohammed bin Issa al-Tirmidhi, *Sunan al-Tirmidhi*, investigation: Bashar Awwad Ma’rouf (Beirut: Dar al-Gharb al-Islami, d. 1998), 4/32.

¹⁷ Ibid, Hadith no. 2160.

¹⁸ bid., 4/313, hadith no. 2627

and their belongings. Therefore, it is opined that a sufficient number of police and security officers be deployed therein for the purpose of safety of lives and properties.

Another condition that should be taken into account for the sake of the wellbeing of tourists is the provision of clinics and pharmacies at the airport as this will facilitate the access of passengers to medication in case any of them suffers from a sudden ailment. Islam gives a great importance to good health by encouraging Muslims to heal themselves in a way that does not contradict the Islamic concept of trust in Allah as the Healer. It is narrated that the prophet (SAW) said: “*Allah did not descend an ailment except that He descended as well the cure.*”¹⁹ Regarding this, As-Shawkani relates a hadith in his book, *Nail al-Awtar* that the prophet (SAW) was reported to have said: “*Indeed, Allah descended ailments and cure. He prepared a cure for each ailment. So heal yourselves by means other than that which is prohibited.*”²⁰ There is no doubt that disease can cause great harm to people in absence of suitable medication.

Provisions of Hospitality Services, which fall under *al-Hajjiyyaat* (the needful)

The Arabic term, ‘*al-Hajjiyyaat*’, denotes conditions that do not reach the level of necessity although their absence can actually lead to difficulty and hardship. These conditions are highly required to lighten burdens, which often lead to hardship.²¹ The conditions that fall under this category are below the level of *al-Dharuriyyaat* whose absence causes destruction in both the religious and mundane lives.

Among the needful facilities that should be included in the hospitality services provided at the airport is hearing the *Adhaan* (call to prayers) when it is time to perform *Salat*. However, it is worth to note that provision of loudspeakers for people to hear the *Adhaan* (call to prayers) does not reach the level of *al-Dharuriyyaat* like provision of prayer hall. This is because people can be aware of prayer times through their cell phones and wrist watches. Anyway, hearing the call to prayers would make tourists more comfortable and satisfied to perform their *Salat* and break their fast. Call to prayer is one of the Islamic features and rituals that is meant for convening Muslims to perform their Salats in congregation. The prophet (SAW) has mentioned the virtue of a person who calls to prayers thus: “*If the people knew the reward in the Adhaan and the first row of the prayer and that they could not get it (the reward) save by drawing lots, they would draw lots.*”²² In a nut shell, among the needful conditions for the maintenance of religion at the airport is the provision of facilities that make tourists aware of the time for the five daily obligatory prayers.

In addition, another condition that safeguards passengers’ wellbeing which the airport’s hospitality services should take into account for the sake of achieving the objectives of *Islamic Sharia* is the availability of restaurants in multitude. As food is a basic need of every human being and its

¹⁹ Muhammad bin Ismail al-Bukhari, *Sahih al-Bukhaari*, 7/122, hadeeth no. 5678.

²⁰ Mohammed bin Ali al-Shawkani, *Neil al-Awtar*, 8/234.

²¹ al-Shatibi, *al-muwafaqat*, 2/21.

²² Muhammad bin Isma'il al-Bukhari, *Sahih al-Bukhaari*, 3/182, hadeeth no. 2689; Muslim bin al-Hajjaj, *Sahih Muslim*, 1/325, hadeeth no.

absence can actually lead him to destruction, the *Islamic Sharia* issues a concession for Muslims to eat pork in the case where there is no any other food available. However, providing sufficient restaurants at the airport to cater for the number of passengers does not reach the level of necessity. This is because there are a number of restaurants outside airport that can be quickly reached by passengers and the absence of restaurants inside the airport does not normally cause destruction; rather, it could only lead to hardship. Also, it is highly required that the established restaurants at the airport be equipped to supply meals of international standard in order to satisfy the taste of tourists regardless of diversity in their nationalities.

In the same vein, preparation of restrooms at the airport is also one of the requirements for the wellbeing of tourists. It is also required that these restrooms be clean for the comfort of users. Cleanliness is required in Islam, and therefore, Allah says: “*And purify your clothes*” (Qur’an 74:4). While giving the exegesis of this verse, *Ar Razi* points out that four aspects are to be noted; one of which is the fact that the words ‘clothes’ and ‘purification’ should be interpreted literally. So, the implication will be an imperative for purification of one’s clothes from all sorts of impurities.²³ Cleanliness depicts a clear picture of the Islamic civilization as well as the ethics and behavior of Muslims. Hence, it is significant to attract a great importance to cleanliness at the airport. In terms of number, the restrooms must be adequate for a large number of travelers so that it does not take them too long before they are able to answer the call of nature and purify themselves. These restrooms should also be at an easily accessible location.

In terms of protecting the intellect, the hospitality services at the airport should not spread any concepts and thoughts which are not only wrong but also contrary to the Islamic ethics such as violence, dressing half-naked and some other obnoxious concepts which are posted on walls. It is indubitable that these concepts and thoughts destroy the societal intellect, especially youngsters who are at the age of constructing their identity. Any thoughts that contradict the Islamic ethics have adverse effects on the building of Muslim society. Instead of promoting these abhorrent ideas, it is better for hospitality services at the airport to disseminate the concepts that are in complete agreement with the ethics of Islam such as tolerance, freedom, justice and so forth.

Protection of lineage can be achieved by preventing the occurrence of prohibited mixing between males and females at the airport. However, it is observed that creating an environment at the airport in which males will be separated from females is very difficult. This is because some passengers travel with their families comprising both genders, and any separation made between them could cause difficulties and hardships. Therefore, it is still incumbent upon the airport authority to ensure that modesty is maintained at the airport environment to achieve the goal of safeguarding lineage.

Also, the prices of goods sold at the airport should be affordable, especially the commodities which are highly demanded.

²³ Mohammed bin Omar Fakhr al-Din al-Razi, interpretation of the great, 30/698.

Provisions of Hospitality Services, which fall under *al-Tahsiniyyaat* (the peripheral)

The Arabic term, '*at-Tahsiniyyaat*' meaning peripheral provisions, is a level below *al-Daruuriyyaat* (*the necessary*) and *al-Hajiyyaat* (*the required*) in that its absence does not lead to hardship nor does it lead to destruction²⁴. Rather, *at-Tahsiniyyaat* is all about the manifestation of nobility of characters and good habits towards guests as taught by Islam. This indicates the universality of the *Maqasid al-Sharia* by promoting the interests of not only individuals but also the interests of all societies and nations.²⁵

Among the hospitality services that fall in the level of *at-Tahsiniyyaat*' are the signs that lead to important places such as prayer halls, restaurants, clinic and pharmacy, gates and so forth. These signs should be available in all parts of the airport to guide tourists to the specific places they need to go. However, the inadequacy or absence of these signs will make it difficult to find certain important places easily, especially in the case of the tourist who is visiting the airport for the first time.

Furthermore, hospitality services should provide facilities like travellators, escalators and elevators for that will facilitate the movement of tourists throughout the airport environment.

4. Methodology

In order to identify the extent to which the hospitality services at KLIA 1 comply with the *Maqasid al-Sharia*, this study adopted a triangulation of qualitative and quantitative approaches which will be elucidated as follows:

Inductive Approach: This approach is adopted by gathering books (ancient and modern) related to the topic of *Maqasid al-Sharia* and Provisions of Hospitality. The researcher extrapolated from each of these subjects until he reached a perception and a true understanding of them. This is achieved by extrapolation of books about *Maqasid al-Sharia* and books on hospitality services.

Survey Method: Using this method, questionnaires prepared in Arabic, English, and Malay Languages were randomly distributed to tourists at the Kuala Lumpur International Airport 1. Also, questionnaires were distributed to tourists who have been in Malaysia for some years for working purpose.

A. Data Collection: To reveal the extent to which the objectives of *Islamic Sharia* are achieved by the hospitality services at the aforementioned airport, data were collected by distributing questionnaires. The questionnaires were distributed randomly to both arriving and departing visitors therein, and to non-Malaysian workers and students who have been in Malaysia in the past years.

Analytical Descriptive Method: This method is used to discuss the data elicited through the questionnaires about the terms mentioned in the books of *Fiqh* which address the topic of *Maqasid al-Sharia*.

A. Analysis of Data

²⁴ Al-Ghazali, al-Mustasfa, p. 175

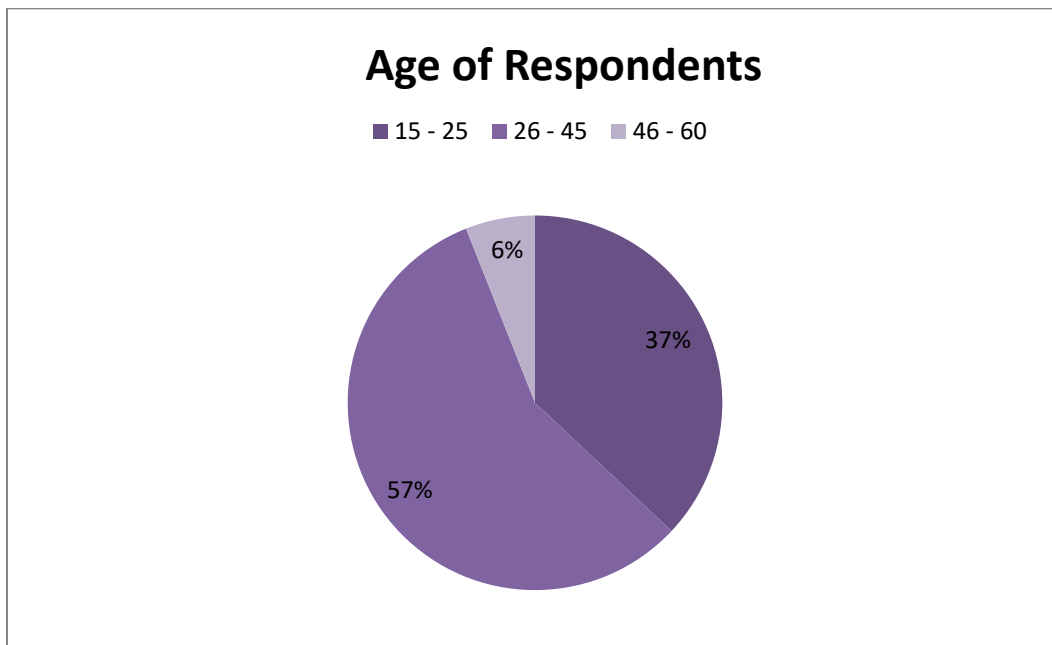
²⁵ Risouni, Lectures on the Purposes of Sharia, p. 195.

1. The data obtained from the books of *Maqasid al-Sharia* and books related to hospitality were analyzed. Also, a connection was established between *Maqasid al-Sharia* and hospitality services.
2. In order to reveal the extent to which objectives of Sharia are achieved by the hospitality services at the KLIA 1, the analysis of the data obtained through the questionnaire was done in a traditional way using Microsoft Excel.

5. Analysis of Questionnaire’s Result about the Compliance of Hospitality Services at the KLIA 1 with the *Maqasid al-Sharia*

This questionnaire was aimed at a number of respondents who, through their answers, helped the study to arrive at some findings which are of profound importance. The respondents’ ages revolve around 15 and 60 years. 37% of them aged between 15 and 25, while 57% aged between 26 and 45 years, and lastly, the remaining 6% aged between 46 and 60 years. This indicates that the study has been built on a solid foundation of mature youth ideas, which accounted for 57% of the respondents from many parts of the world.

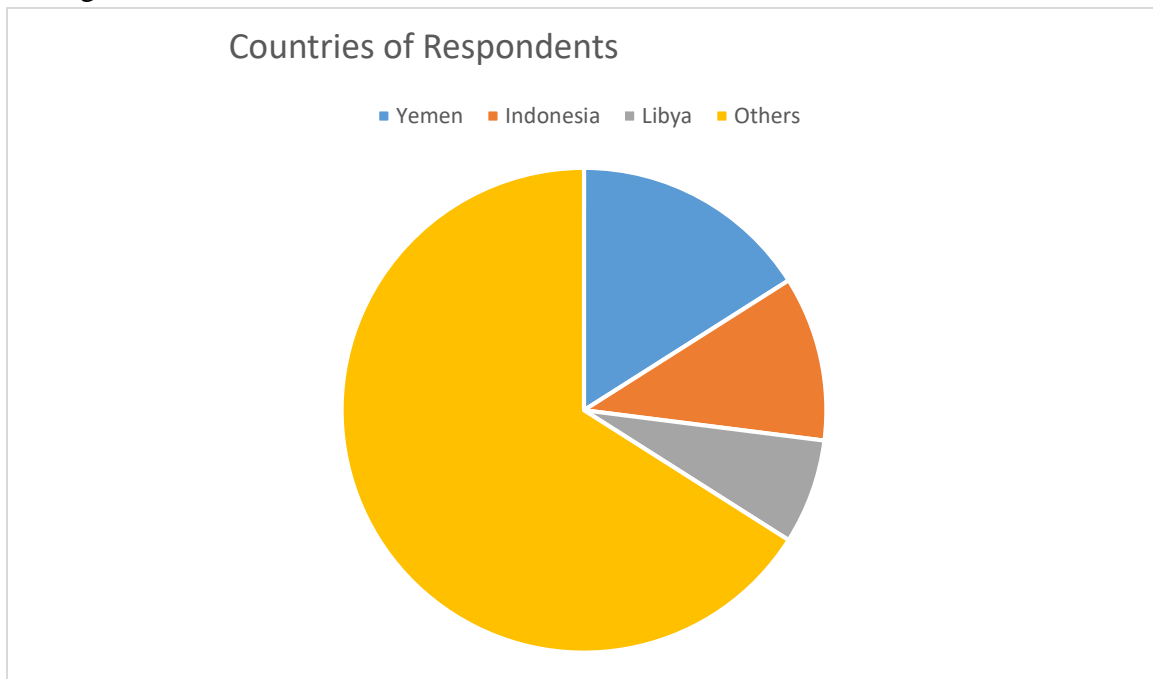
See the figure 1



As for their religion, 99% of the respondents are Muslims. This indicates that the study is based on the opinions of Muslims, who are interested in preserving the religion and achieving the objectives of *Sharia*. The questions focus on a number of aspects related to the *Maqasid al-Sharia* and its preservation at KLIA 1. Questionnaires were distributed to visitors who came to Malaysia and to those who are staying in Malaysia for working purpose. 100 respondents were chosen from different countries, 16% of whom were from Yemen. Respondents from Indonesia and Libya represent 11%, and 7% respectively, while the rest were from different countries such as Palestine,

Egypt, Algeria, Somalia, Tajikistan, and others. This shows that the distribution of questionnaire encompasses many countries and not limited to one specific country.

See figure 2:



The

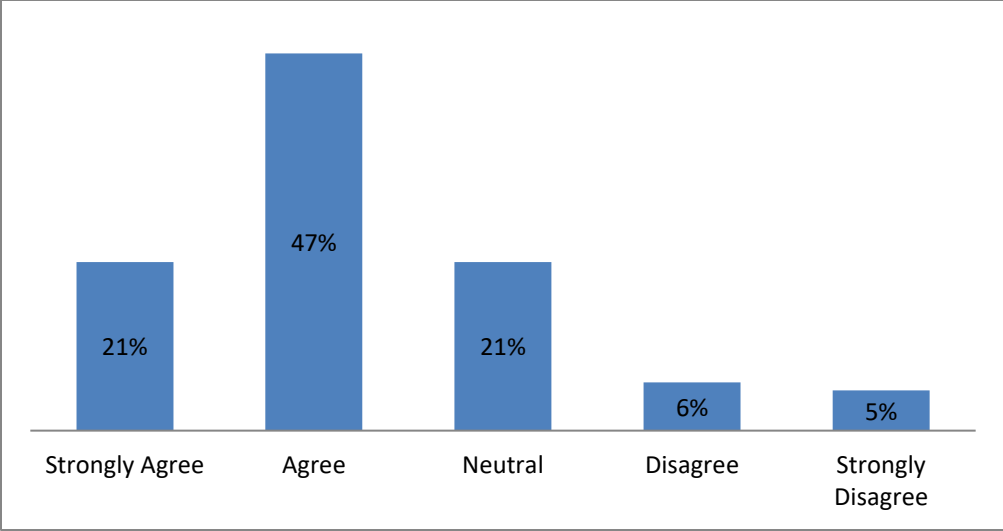
questionnaire is divided into 5 parts based on the known five faculties in the *Maqasid al-Sharia* which is the protection of the religion, life, intellect, lineage and property.

A. Analysis of Questionnaire's results on the achievement of the religion's protection in the hospitality services rendered by KLIA 1

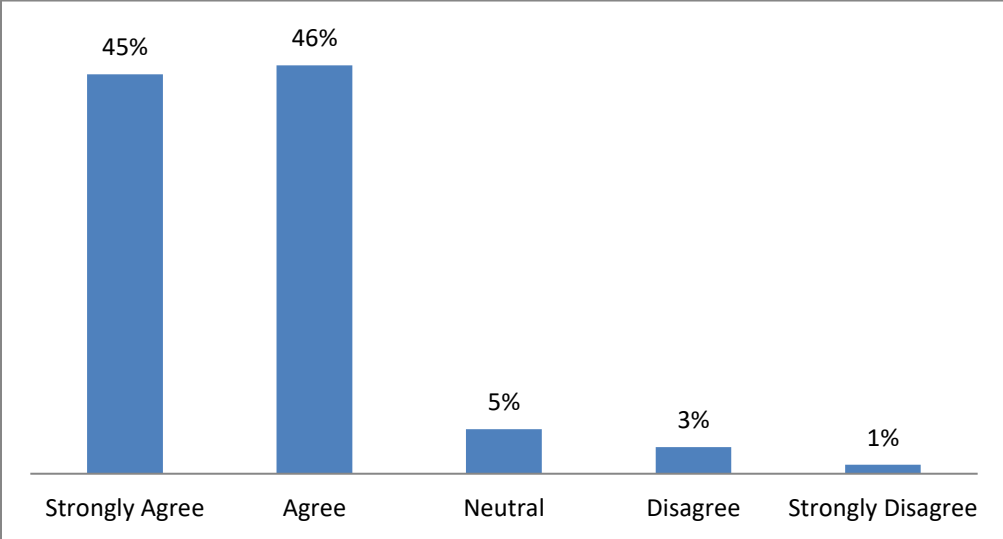
The first part of the questionnaire gives an explanation about the availability of religious services at the airport. 68% of the respondents pointed out in their answers (choosing between 'agree' and 'strongly agree') that religious services are available therein. This percentage shows that airport staff play a pivotal role in maintaining the significance of religion and its practices. However, 21% of the respondents were neutral. This could imply that they did not perform their prayers at the airport, and perhaps the trouble of travel and exhaustion might have adversely affected the focus of some in many affairs.

See figure 3 below:

Availability of religious services at the airport



Signs play the role of informing passengers about the location of prayer halls. The presence of signs that lead to prayer halls inside the airport facilitates their access into them. This study reveals that 45% of the respondents strongly agreed on the presence of sufficient amount of signs to the prayer halls, while 46% agreed that the signs are sufficient as shown in Figure 4. This shows that the signs to the prayer halls are sufficient for a large number of passengers to see. The indication of this is that passengers do not face any difficulties while trying to reach the prayer halls.



Prayer halls are required to be spacious enough to accommodate a large number of tourists at a time. Small prayer halls at airport do not only cause crowdedness but also lead to delay of some tourists who would be insistent to perform their *Salat* before they leave the airport or continue their journey. Therefore, one of the ways to ensure that passengers are comfortable at the airport is to make sure prayer halls are spacious enough. In the third paragraph which aimed to reveal the spaciousness of the prayer halls at the airport, 62% of the respondents are found to have agreed that the prayer halls at the airport are big enough to accommodate as many travelers as possible at

once, while 27% were neutral regarding the spaciousness of the prayer halls. This could perhaps imply that they did not access the prayer halls during their visit to the airport and thus, they did not have any experience about their size. However, 11% of the respondents held that the prayer halls need to be expanded, and that could be due to their arrival therein in rare occasions.

See figure 5:

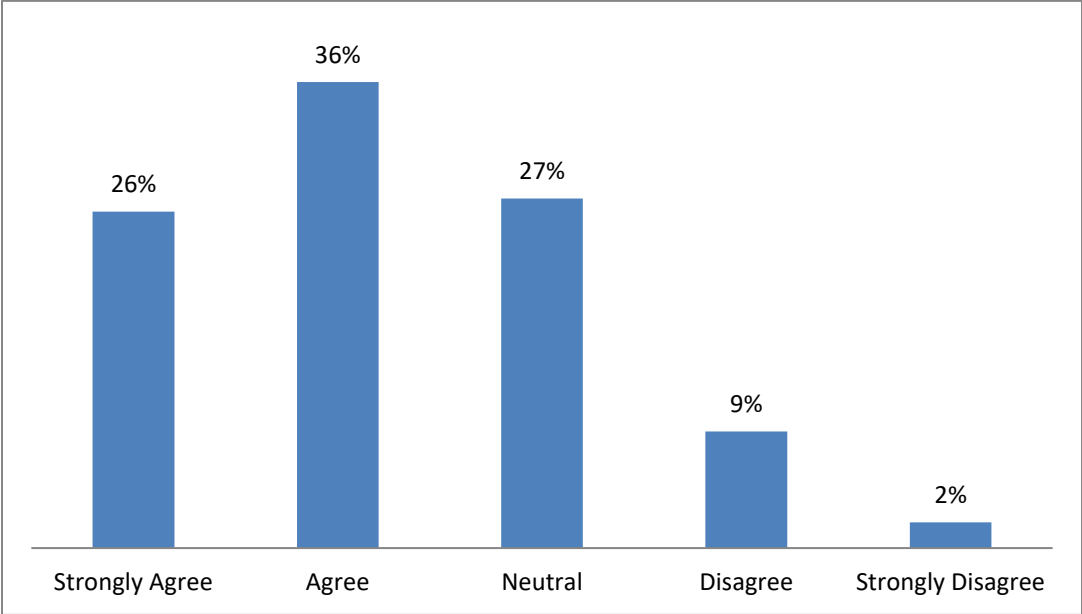


Figure 5: Respondents' views regarding the spaciousness of the airport's prayer halls.

In the fourth paragraph of the questionnaire, which aims at explaining the hearing of *Adhaan* (call to prayer) at the airport, 44% of the respondents were neutral, while the next 35% held a negative position about the hearing of calls to prayer. In this regard, the KLIA1 is required to equip the prayer halls with more loudspeakers so that the call to prayers can be heard throughout the airport terminals.

See figure 6:

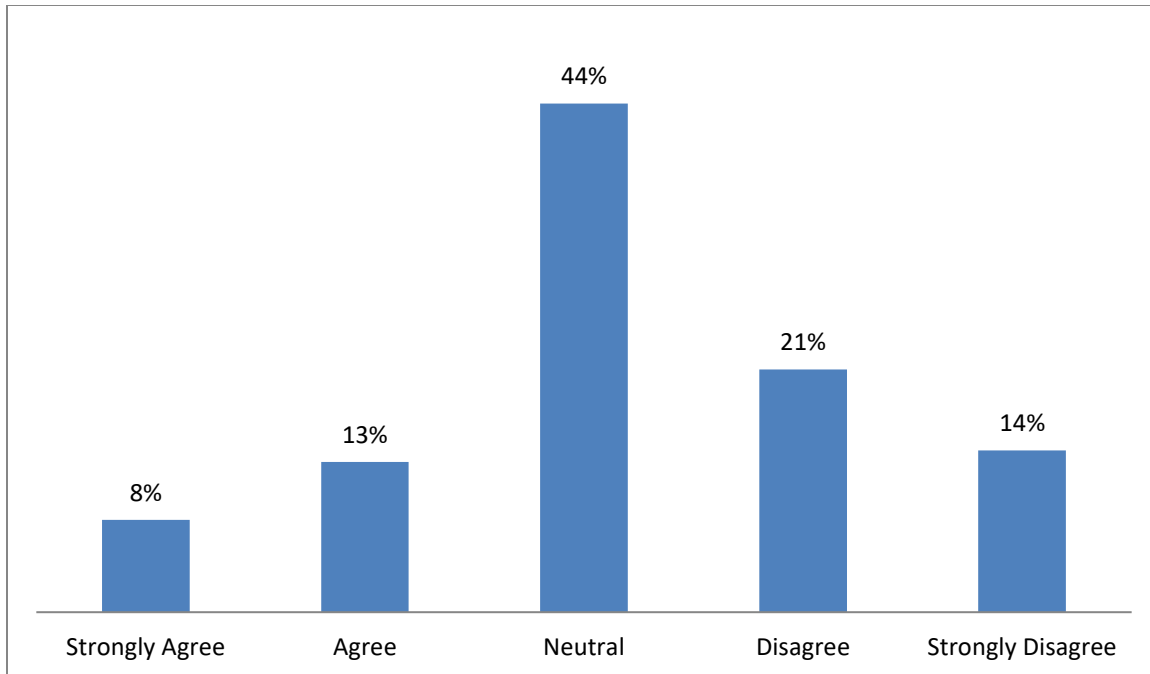


Figure 6: Respondents' views regarding the hearing of Adhaan at the airport

59% of the respondents support the fact that the size of the places of ablution is appropriate for the number of worshipers arriving inside the airport. 25% of the respondents who answered neutrally say that they did not go to any place of ablution or did not use this service, and thereby they have no experience about it. However, 16% of the respondents did not support that the size of places of ablution is suitable for worshipers, suggesting that there is need to expand the place of ablution to facilitate the performance of *Salat*.

See Figure 7.

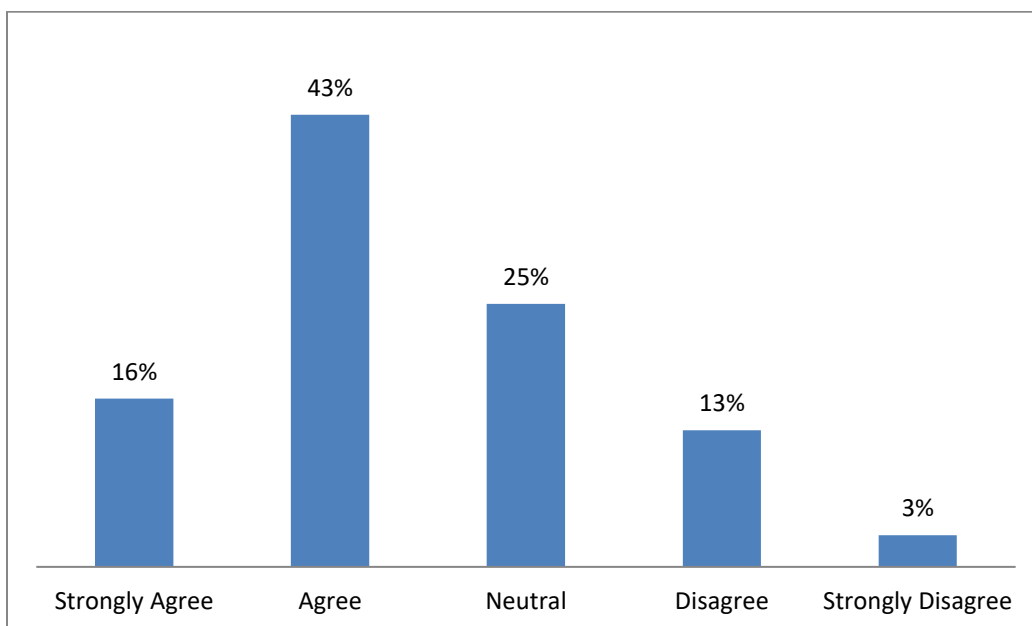


Figure 7: Respondents' views regarding the size of the ablution places at the airport

As for the cleanliness of the ablution place, 79% of the respondents strongly supported that the places of ablution are clean, while the next 17% of them were neutral because they did not go to the place of ablution and so they could not give any observation about it.

See figure 8:

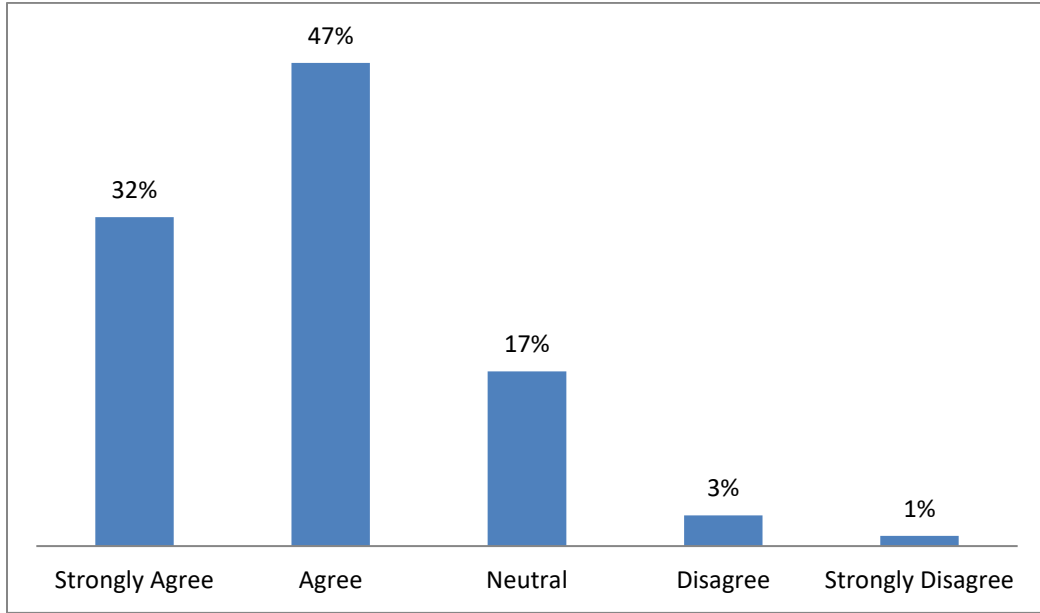


Figure 8: Respondents' views regarding the cleanliness of ablution places

Islam has encouraged Muslims to deal with others in a soft manner. It is indubitable that being hospitable to tourists will make their journey comfortable, while dealing in a rough manner could cause them some difficulties and hardships. Regarding that, 79% of the respondents were found to have supported that the airport staff are hospitable to visitors. This shows a great significance attached by the airport authority to hospitality in their hospitality services for the comfort of tourists and their satisfaction. The next 16% of the respondents who held a neutral position perhaps might arrive at the airport and left without any dealings with workers therein. However, only 5% of the respondents held that the airport staff were not hospitable. This indicates that there is still room for improving the staff on how to deal with passengers in a hospitable manner.

See Figure 9:

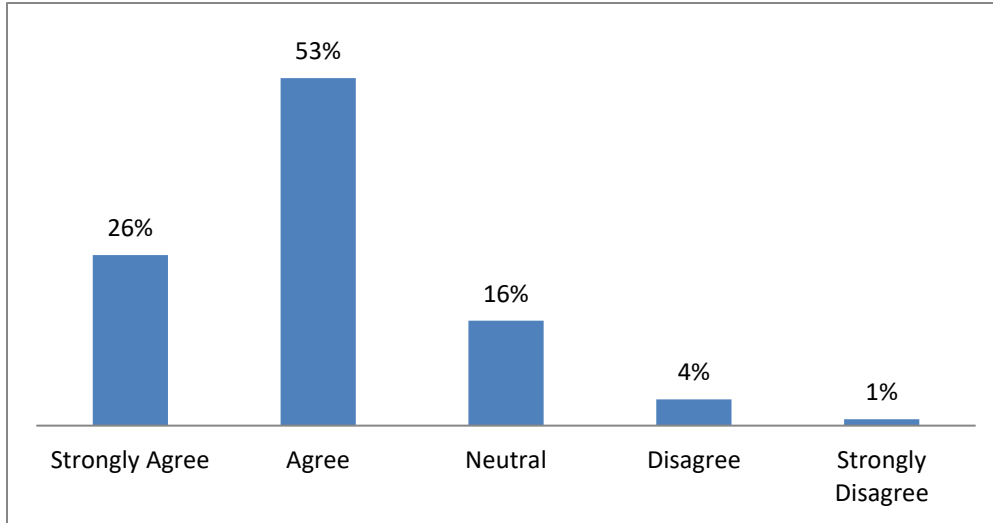


Figure 9: Respondents' views regarding hospitaibility of airport staff

In the paragraph 8, 66% of the respondents held that there is an easy access to the prayer halls. This signals that tourists easily locate the prayer halls and get there without facing any hardship. The next 18% of the respondents were neutral regarding that. This might be because they did not go to any of the prayer halls therein and thus, they did not have any experience regarding that. However, 16% of the respondents disagreed, holding that the distance between the basic terminals and the prayer halls is long and thus, it is somewhat difficult to access, especially for the elder ones. Likewise, some respondents point out in their written observation that the prayer halls are located far away from the Prayer Services Counter.

See the figure 10:

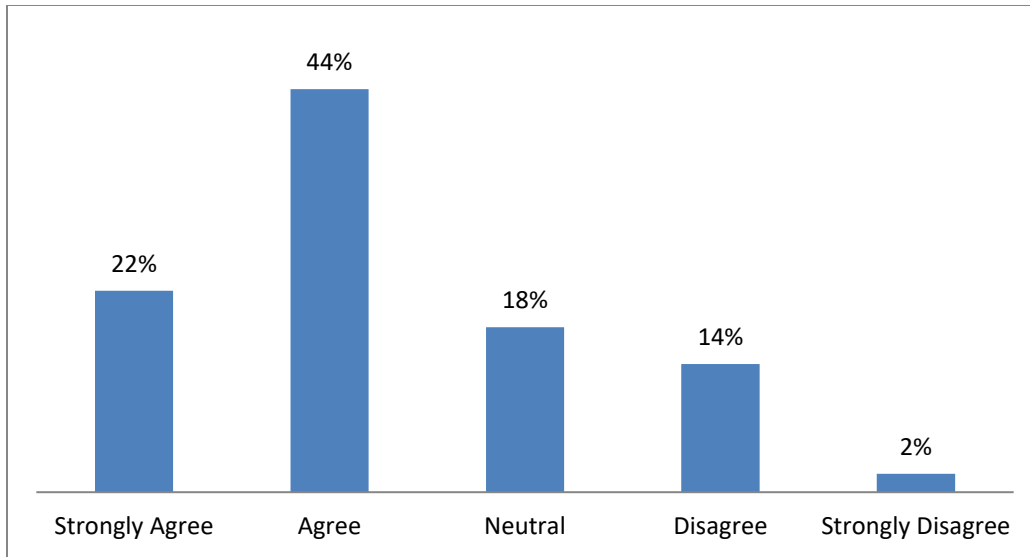


Figure 10: Respondents' views regarding accessibility of the airport's prayers halls

B. Analysis of the Results about the extent to which the Hospitality Services in KLIA 1 have achieved the *Sharia* Objective of Life Protection

Safety and security are commonly put into consideration by tourists prior to their choice of any place to visit. In fact, 74% of Muslim travelers focus much on these as criteria for their visiting particular places.²⁶ Based on that, 85% of the respondents held that there is presence of safety and security at the airport. This suggests that the airport authority has worked tremendously to make sure the airport environment is safe and secure. 11% of them were neutral regarding that, and this could imply that they had not paid much attention to the airport environment. However, 4% disagreed, holding that they did not feel safe and secured at the airport terminal. This might be due to some occurrences like the assassination of the North Korean President's brother at this same airport²⁷ which has made some tourists to be scared when they are at the airport.

See figure 11:

²⁶ Mastercard-CrescentRating, *Muslim Business Traveler Insights 2016*, (<https://newsroom.mastercard.com/asia-pacific/files/2016/10/Report-Mastercard-CrescentRating-Muslim-Business-Traveler-Insights-2016.pdf>), pg.6, access on 25/5/2017.

²⁷ Loula-Mae Eleftheriou-Smith, *Kim Jong-nam 'assassination': CCTV footage shows moment North Korean leader's brother 'attacked in airport'*, (<http://www.independent.co.uk/news/world/asia/kim-jong-nam-assasination-latest-cctv-footage-north-korea-un-brother-attacked-malaysia-airport-a7589761.html>), viewed on 25/7/2017.

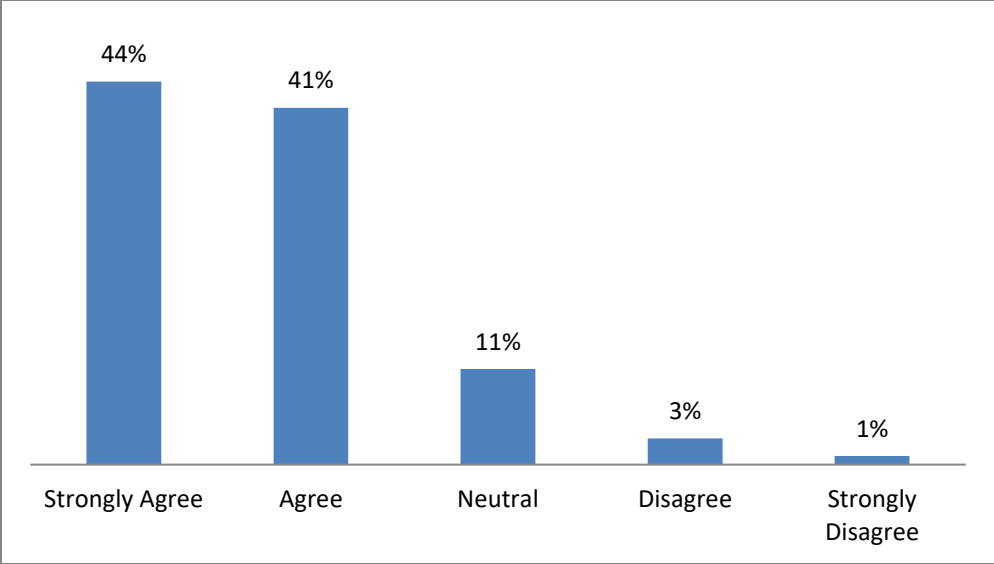


Figure 11: Respondents' views regarding safety and security at the airport

From the responses obtained in the paragraph 10, which aims to reveal the extent to which travelers feel exhausted in their movement inside the airport, it is found that 42% of the respondents were neutral, indicating they did not pay attention to this aspect. The next 33% of the respondents held that they were exhausted in their movement inside the airport. At this point, it is suggested that there is the need for the hospitality services department to consider this matter thoroughly and work to ensure that there is closeness in distance between the prayer halls and other important places to the basic terminals to alleviate the hardships encountered by travelers in their attempt to access those places.

See figure 12:

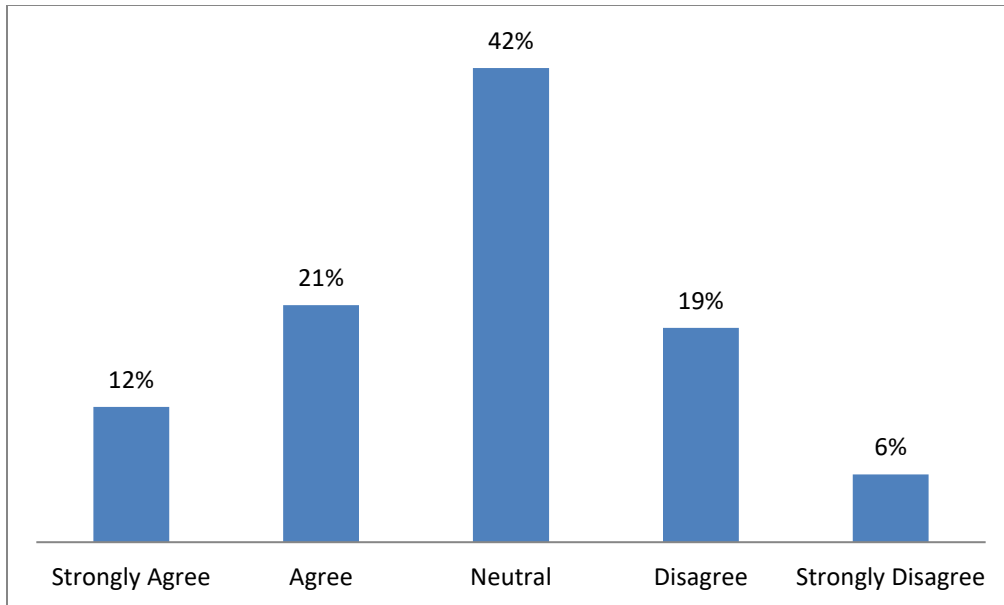


Figure 12: Respondents' views regarding feeling exhausted while moving within the airport environment

One of the ways to achieve the goal of safeguarding tourists' lives is to prioritize the weak, elders and the sick while on queue to alleviate the hardships they might encounter. In the paragraph 11, which aims at explaining the extent to which this set of people are prioritized in the hospitality services, 53% of the respondents supported that priority should be given to the weak and the sick on queues, while the next 29% of the respondents were neutral in this regard because they might not have any encounter which this set of people had, or did not notice it. However, 18% of the respondents did not support prioritizing the weak and the sick in queues. Even some of these respondents pointed out that any priority given to pregnant women, the sick and the weak could delay their turns and thus, cause them hardship.

See Figure 13:

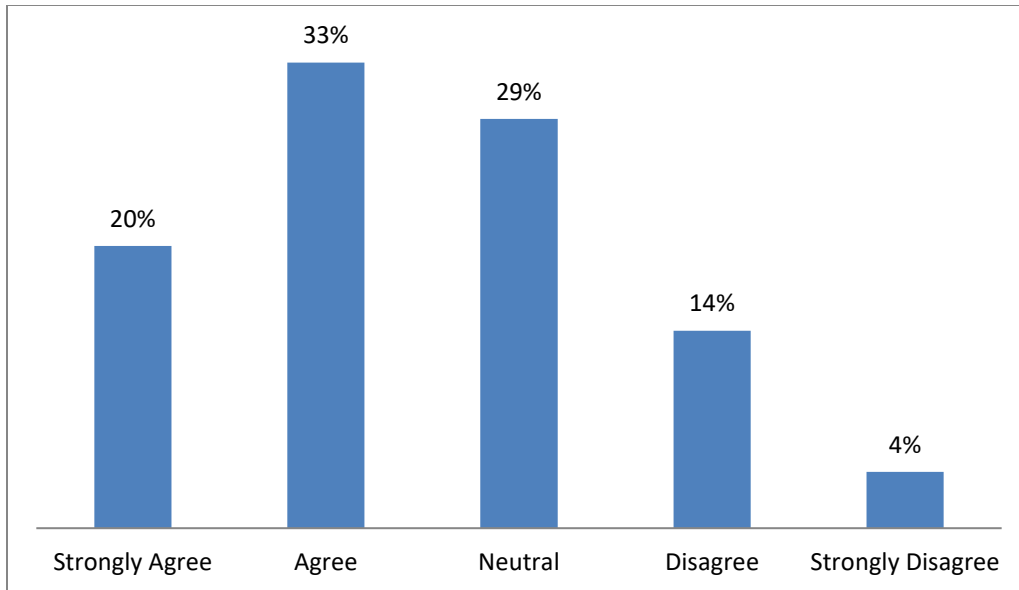


Figure 13: Respondents' views regarding prioritizing the weak and elder ones while on queue

The presence of clinic and pharmacy at the airport is very important in that travelers may need medication when they suddenly fall sick after a long journey. Based on that, 30% of the respondents believed that there are clinic and pharmacy at the airport, while the next 58% were neutral regarding that. This neutrality could imply that they were unaware about the presence of clinic and pharmacy at the airport environment. At this juncture, there is an indication that the airport's clinic and pharmacy are not located at an easily accessible place. Also, signs leading to this place are not sufficient for tourists to see, and that could be the reason why the rest 12% of the respondents did not support the presence of clinic and pharmacy at the airport.

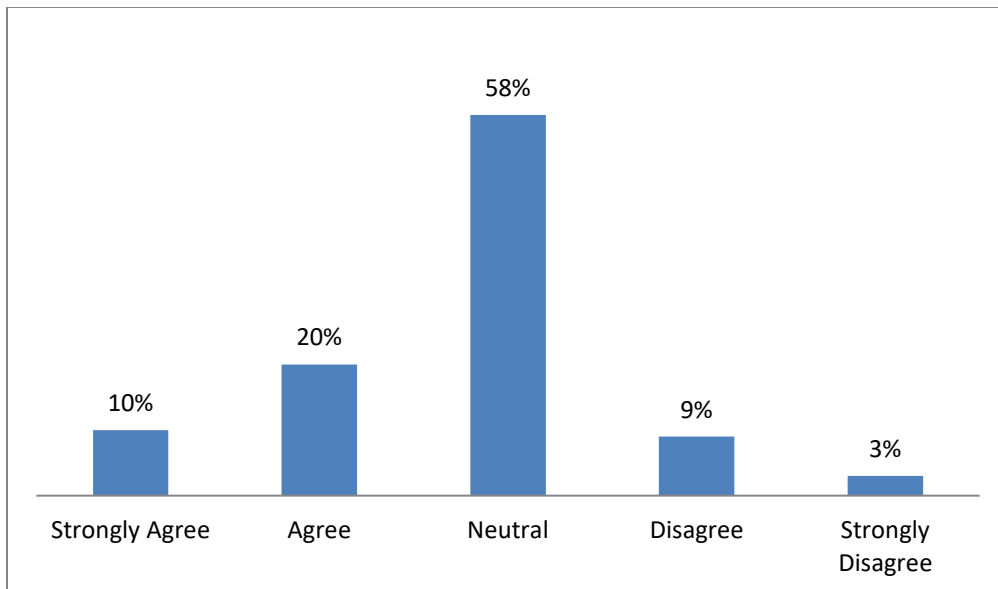


Figure 14: Respondents' views regarding the presence of clinic and pharmacy at the airport

Restaurants are among the services required by tourists. 90% of the respondents supported the presence of restaurants at the airport. This suggests their awareness that there are restaurants at the airport and that they are in a convenient location with adequate signs to help visitors to access the place. As for the rest 9% of the respondents, who were neutral, they might have not made any attempt to locate the airport restaurants probably because they might be in hurry to leave the airport for another place.

See the figure 15:

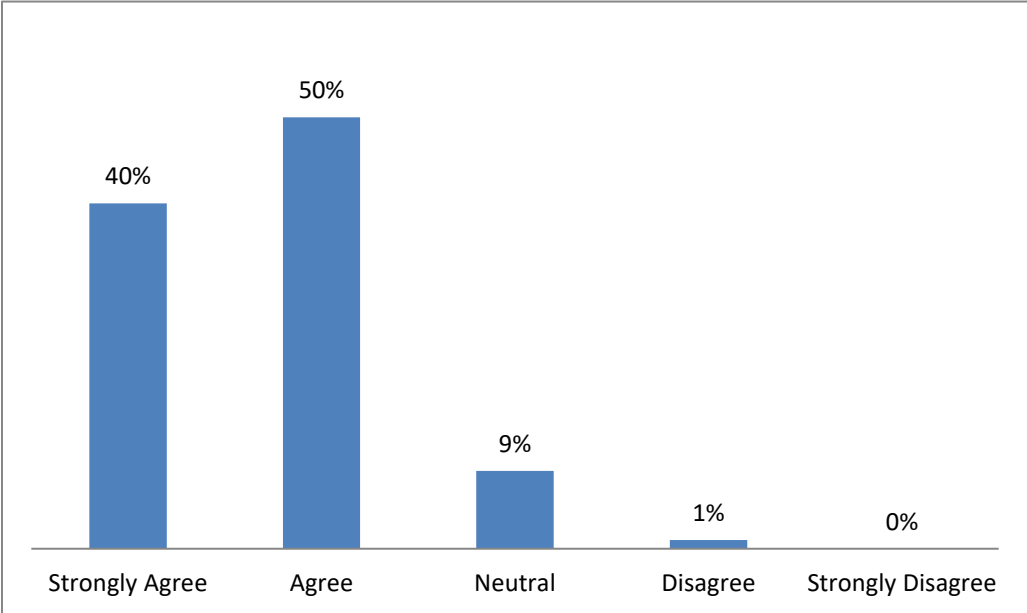


Figure 15: Respondents' views regarding the presence of restaurants at the airport

The signs to the airport's main places are important in that they guide tourists in their movements within the airport environment. They prevent them from getting tired in their attempt to visit particular places therein. In other words, lack or insufficiency of these signs will keep travelers in trouble and prevent them from reaching the important places easily at the airport.

89% of the respondents have maintained that signs to different places at the airport such as departure hall, restrooms and prayer halls are sufficient, while 2% of the respondents strongly agreed to that. This large percentage indicates that the signs at the airport are sufficient to help travelers avoid hardships in their search for basic places. However, the rest 9% respondents were neutral, indicating their inadequate attention to these signs.

See figure 16:

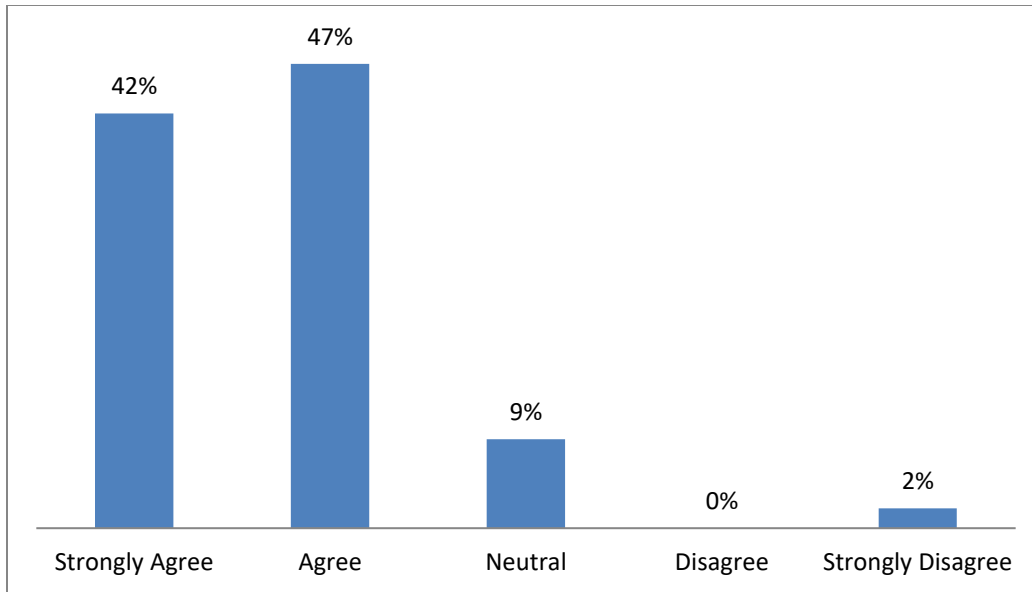


Figure 16: Respondents' views regarding the sufficiency of signs at the airport

Indeed, Islam pays a great attention to cleanliness, and considers it one of the elements which constitute good morality. Hence, it should be preserved everywhere even in the restroom. Maintenance of cleanliness at the airport's restrooms will actually make the users comfortable to use them. The result has shown that 88% of respondents testified that the restrooms at the airport are clean even though the rest 12% held a neutral position regarding that. Their neutrality might imply that they did not use the restrooms while at the airport, and thereby they did not have any experience concerning that.

See figure 17:

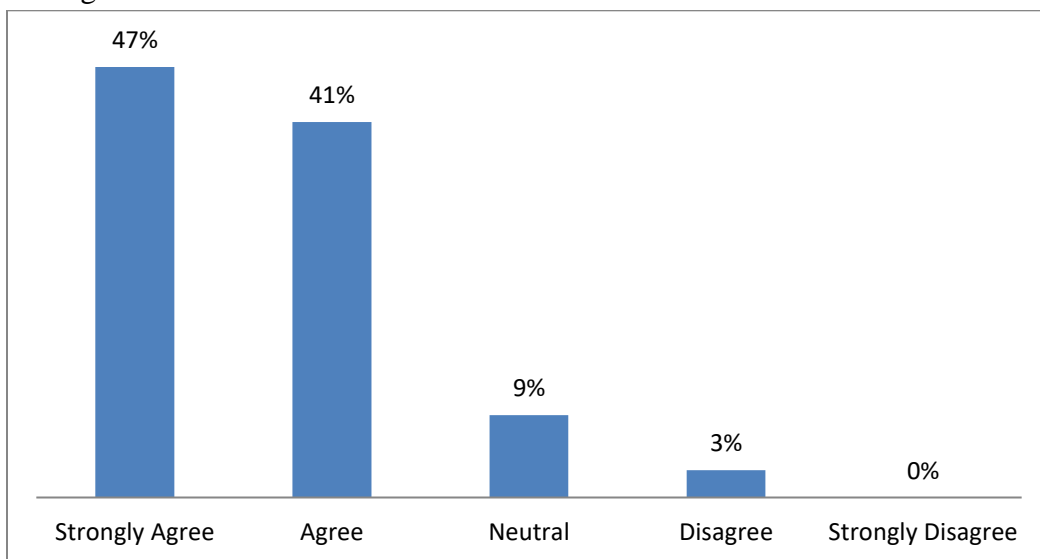


Figure 17: Respondents' views about the cleanliness of restrooms at the airport

C. Analysis of the Results about the extent to which the Airport's Hospitality Services have achieved the *Sharia* Objective of Intellect Protection

From the responses given, 98% of respondents held that the airport is equipped with sufficient lighting. This shows that the airport authority has played a prominent role to ensure that all the airport environment is provided with enough lighting in order to hospitalize tourists.

See figure 18:

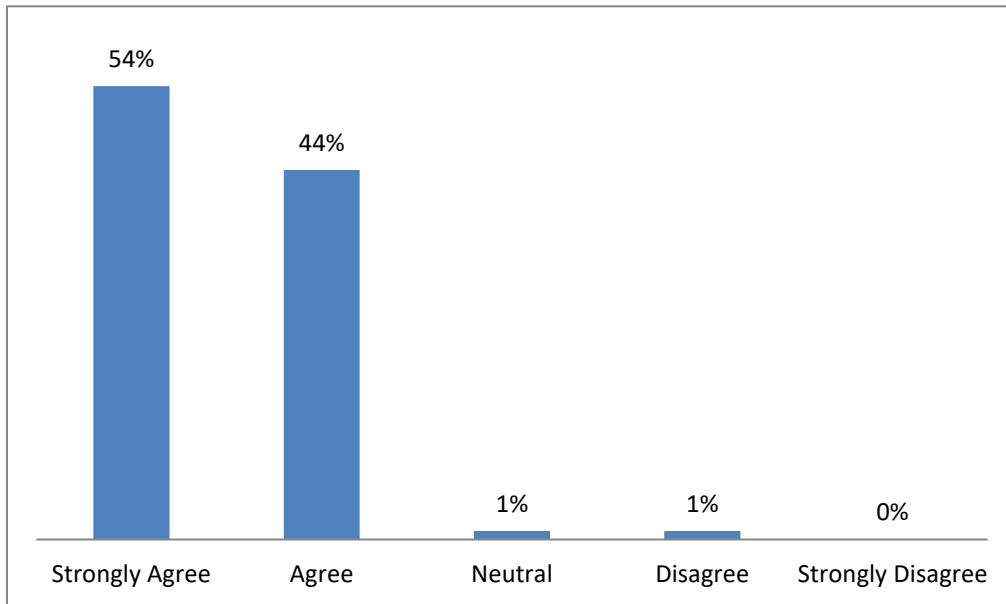


Figure 18: Respondents' views regarding the lighting of the airport environment

In the paragraph 9, which aims to reveal the extent to which there is confusion of mind inside the airport, 40% of the respondents maintained a neutral position, while 34% of them held that there is no confusion of mind therein. This suggests that the responses in support of the absence of mind confusion inside the airport are more than other responses in opposition. However, although only

26% of respondents believed that there are disturbances inside the airport, there is a need for the KLIA 1 to improve their services to avoid any state of disarray for the convenience of their tourists.

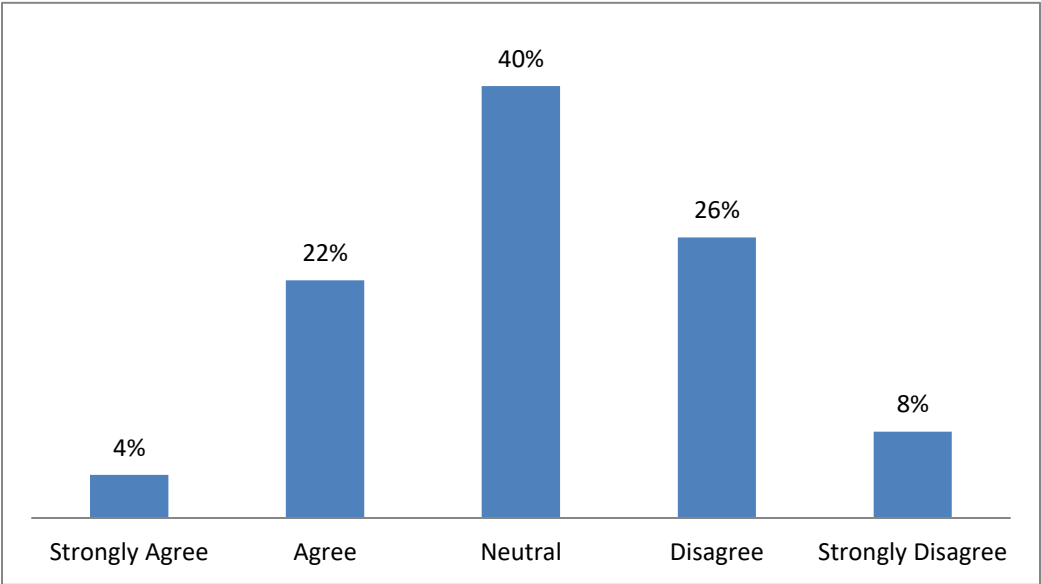


Figure 19: Respondents' views regarding disruptions inside the airport

In the paragraph 18, which aims to explain quality of the airport environment, 88% of the respondents agreed that the airport environment is of high quality as shown in figure 20. This indicates that the airport authority has attached great importance to the quality of the airport environment as well as the quality hospitality services for the convenience of tourists. However, only 9% the respondents chose to be neutral in this regard, the implication of which is that they did not pay attention to this aspect while at the airport.

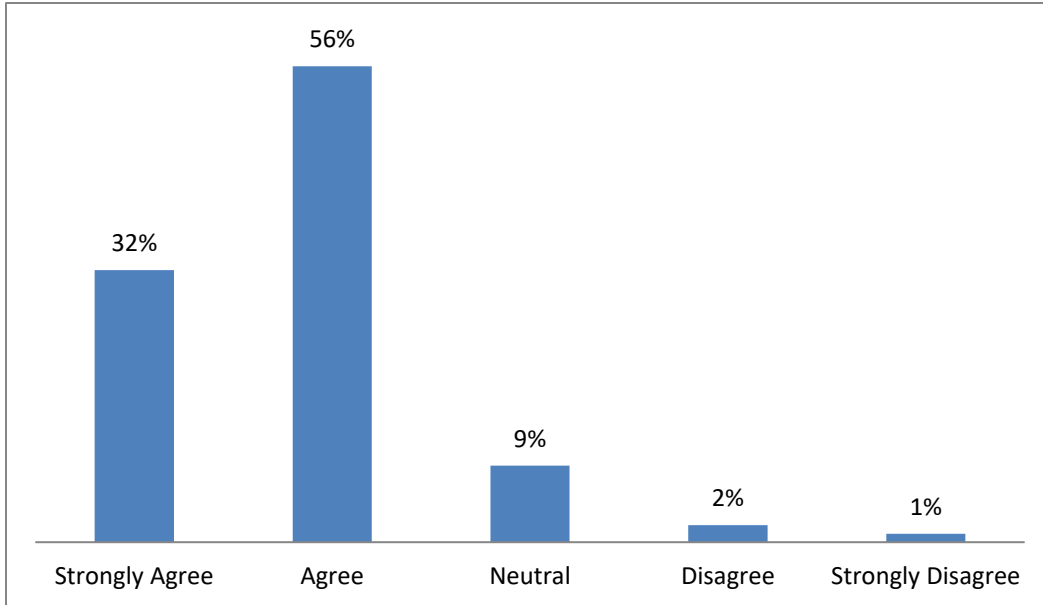


Figure 20: Respondents' views regarding the quality of the airport environment

In the paragraph 19, which aims to explain the extent to which there are inappropriate images at the airport, 44% of the respondents were neutral, signaling their lack of attention to this aspect probably due to troubles of travel they had encountered. This is followed by 37% of the respondents, who held that there are no inappropriate images at the airport environment.

See figure 21:

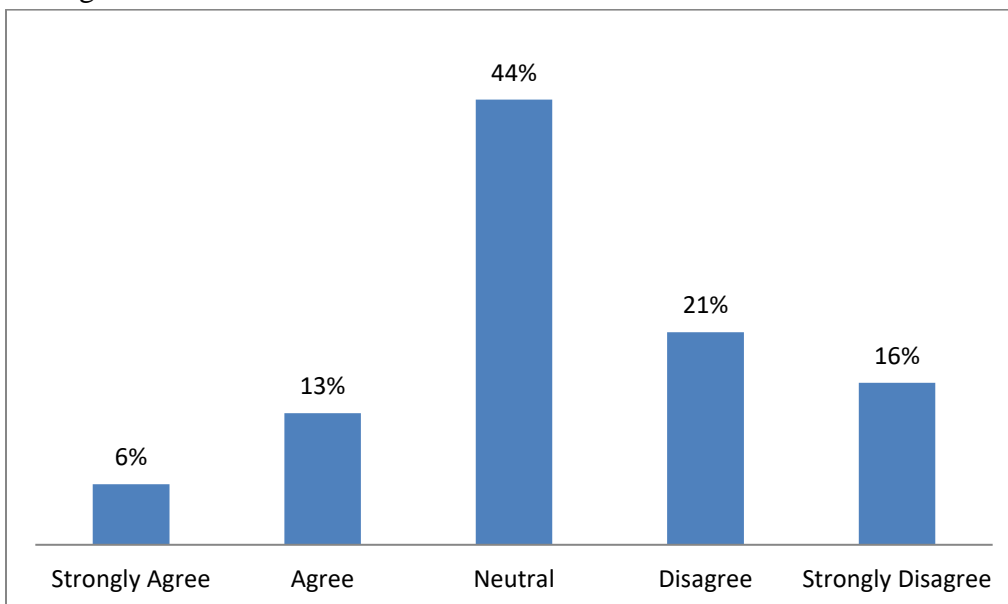


Figure 21: Respondents' views regarding the presence of inappropriate images at the airport

In the paragraph 19, which aims to divulge the extent of sighting prohibited acts at the airport, 47% of the respondents, who were the majority, proclaimed that they saw certain prohibited acts in their movements at the airport. This group of respondents went on to proclaim that one of the prohibited acts that they noticed therein is the act of half-naked dressing done by women. In this regard, the airport authority has no responsibility of making sure that all tourists at the airport conceal their nakedness, especially the non-Muslims or those, who are from other parts of the world. However, even though it is impossible to make sure that everyone at the airport is dressed in a modest manner, it is incumbent upon the KLIA 1 authority to ensure that their staff do so. As for the rest 29% of the respondents, who maintained to be neutral, this suggests that they did not pay attention to this aspect while at the airport.

See figure 22:

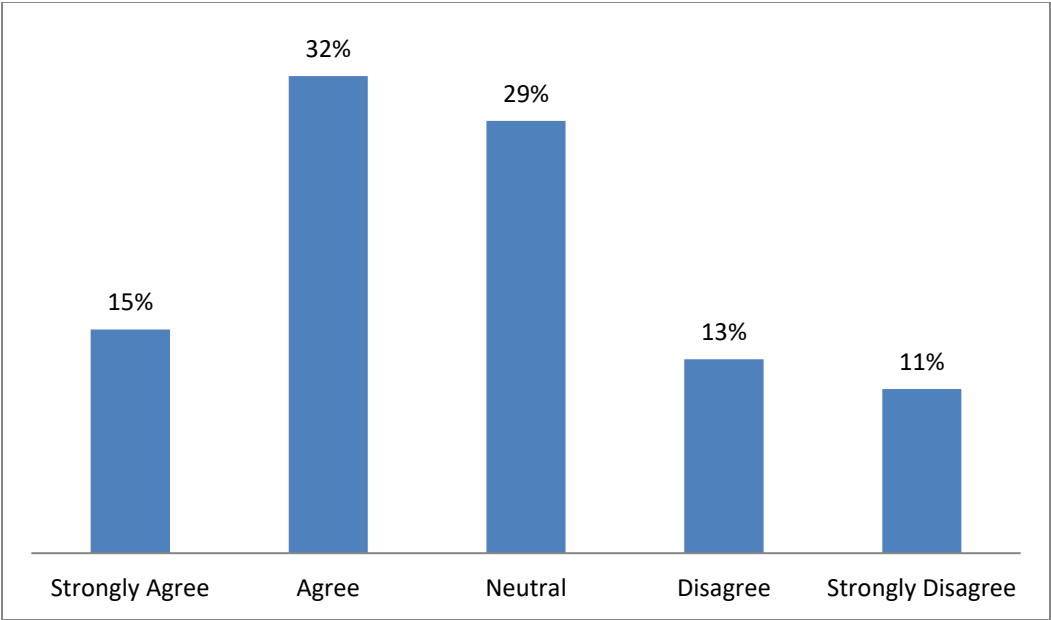
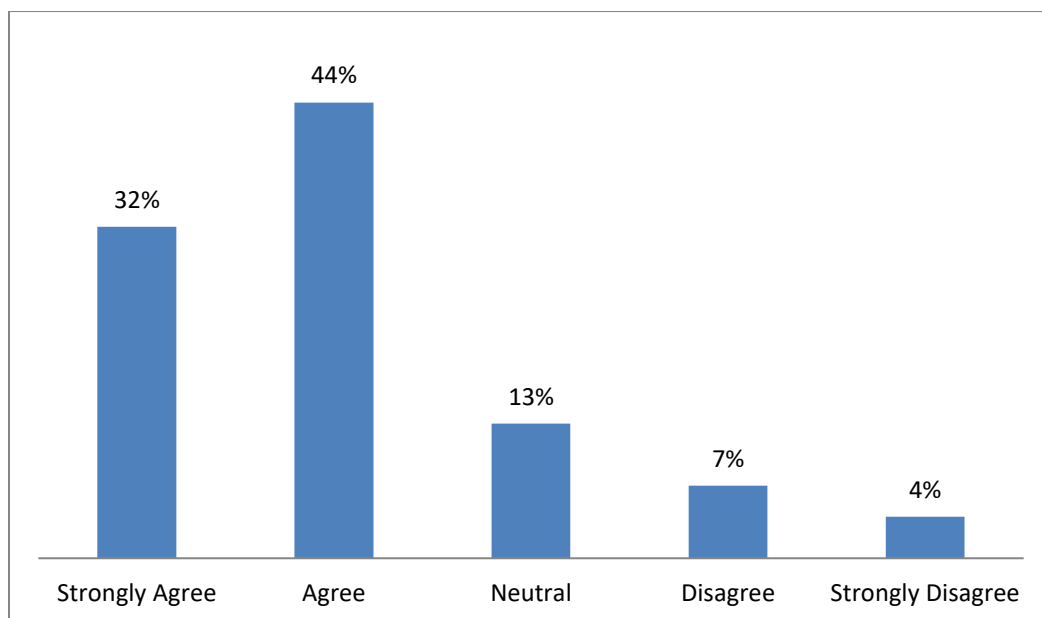


Figure 22: Respondents' views about the presence of prohibited acts at the airport

D. Analysis of the Results about the extent to which the Airport's Hospitality Services have achieved the *Sharia* Objective of Lineage

76% of the respondents affirmed the presence of free mixing between the two genders at the airport. This is not surprising because airport is a public place meant for both genders. Dealings between men and women take place at the airport and it is not legally prohibited so long as the conditions of dealings are complied with. Indeed, this is in complete agreement with the observation made by respondents when they held that the mixing between the two genders at the airport is circumstanced by transactions and does not lead to sexual promiscuity, which is prohibited. 13% of the respondents were neutral, suggesting their lack of attention to the situation of both genders at the airport. However, the rest 11% of the respondents disagreed with the majority, holding that there is no mixing between men and women therein. This might be because they saw that the mixing referred to in the question is that which leads to sexual promiscuity and thus prohibited.

See figure 23

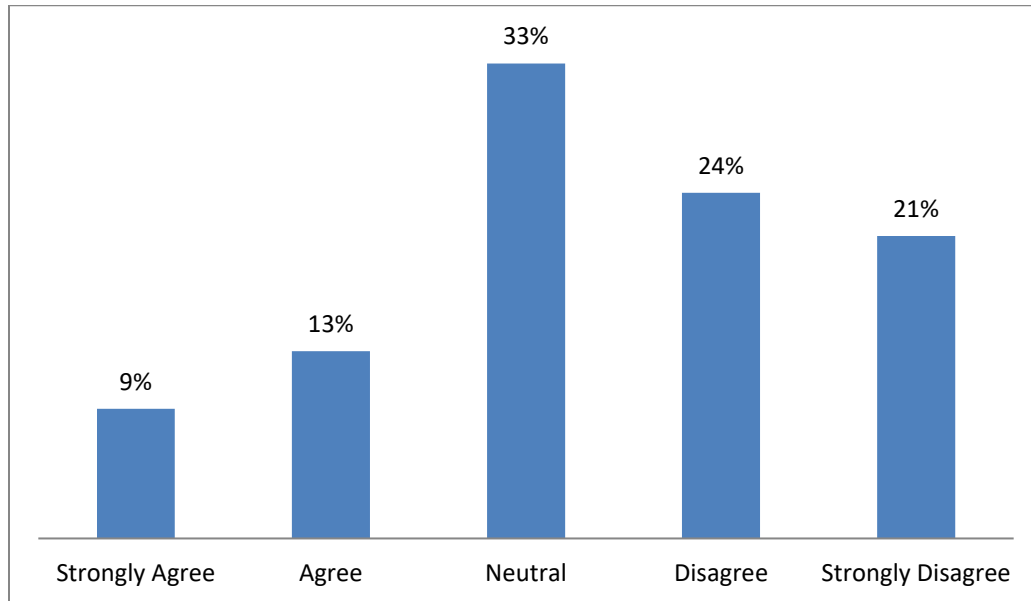


Respondents' views regarding mixing between both genders at the airport

In the paragraph 22, which aims to elicit information about separation between the genders while on queue, the study found that there is no any separation made on queue between men and women therein. This is declared by the vast majority of respondents amounting to 45%. In support of that, there is no need for gender separation while on queue because airport is a public place and thus, lack of gender separation on queue cannot lead to seduction. As for the next 33% of the

respondents, who maintained neutrality in this regard, they are understood as paying no attention to the situation.

See figure 24:



Respondents' views regarding gender separation on queue at the airport

E. Analysis of the Results on the extent to which the KLIA 1 Hospitality Services have achieved the *Sharia* Objective of Property Protection

In the paragraph 23, which aims to reveal the extent of safety of tourists' belongings, 71% of the respondents were absolutely confident that their luggage was safe. This suggests that the airport authority is much concerned about the safety of passengers' belongings from theft and misplacement. However, 20% of the respondents were neutral, and this signals their lack of attention to this aspect.

See figure 25:

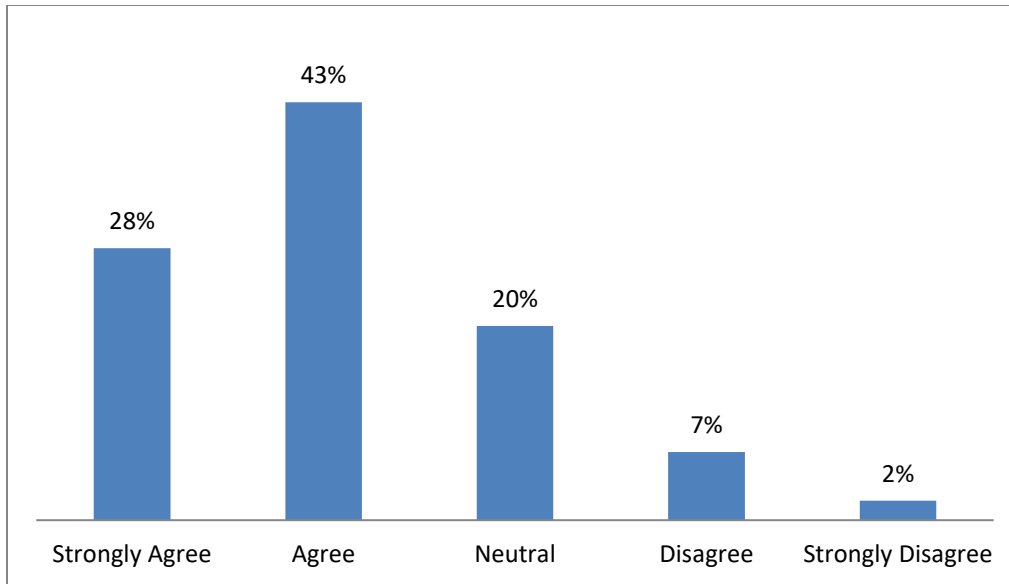
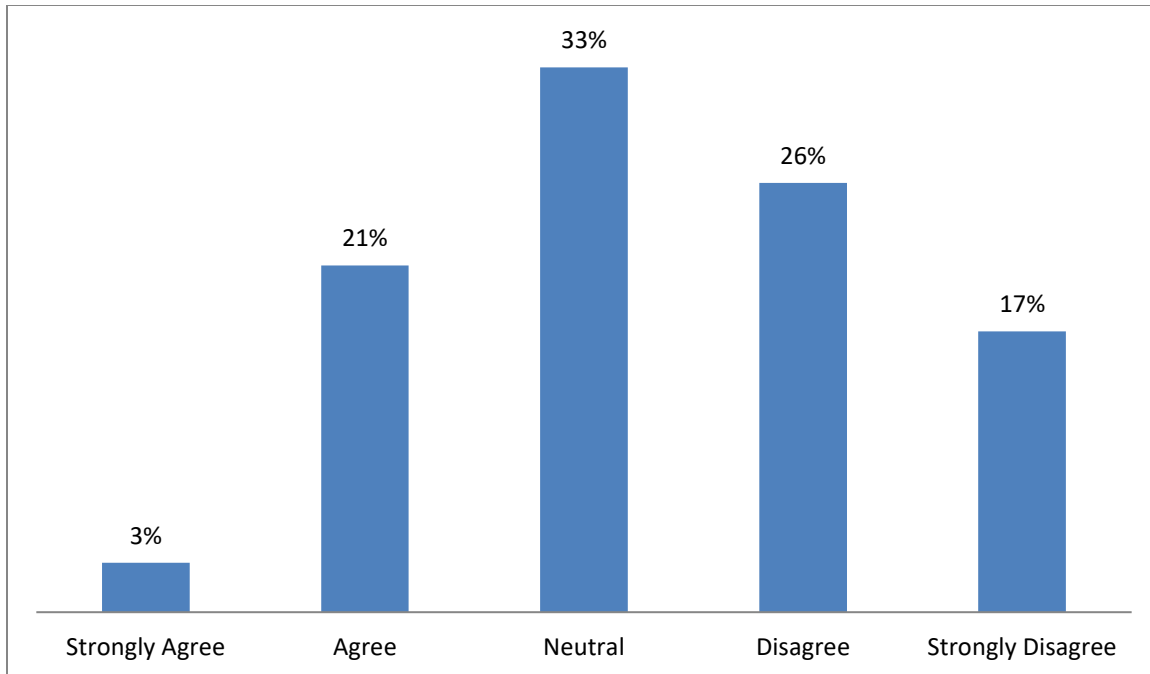


Figure 25: Respondents' views regarding the safety of their belongings at the airport

Furthermore, among the principles of property's safety is to ensure that prices of goods sold at the airport are affordable. In the paragraph 24, which aims to divulge the extent of the affordability of the prices of commodities sold at the airport, 24% of the respondents maintained that prices of goods therein are affordable. 33% of the respondents were neutral, signaling their lack of awareness about the prices of commodities at the airport. However, 43% of respondents did not agree that prices at the airport are affordable. Some even went further to state that prices of food and drinks are very high therein. Based on that, it appears that the prices of some commodities are high, while others might be relatively moderate. This could be the reason why some respondents were not unanimous in their views regarding that.

See figure 26:



Respondents' views regarding prices of commodities at the airport

The presence of ATM machine and Banking counters would facilitate passengers' access to their money as well as the process of currency exchange. In response to that, 66% of the respondents agreed that the airport's ATM machines and Banking counters are adequate and can cater for the number of the arriving and departing tourists. This signals that passengers do not encounter any difficulty while in the process of cashing their money and currency exchange. The next 25% of the respondents were neutral, showing that they did not use these monetary services at the airport. However, the rest 9% of the respondents held that airport's ATM and Banking counters are not sufficient to cater for the number of passengers therein.

See figure 27:

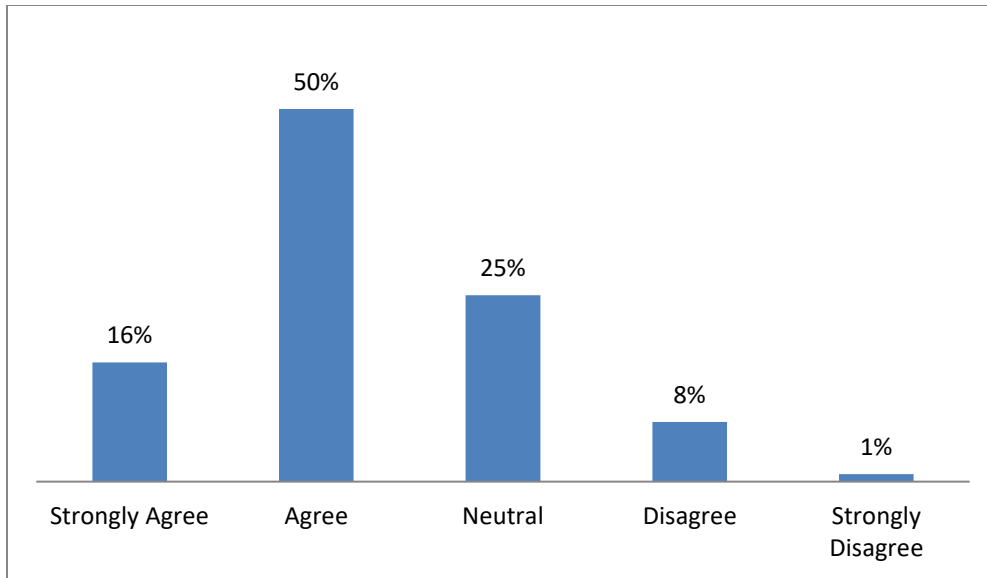


Figure 27: Respondents' views regarding the sufficiency of Banking Services at the airport

5. CONCLUSION

The provision of hospitality services in compliance with the objectives of *Sharia* which ensure the safeguard of religion, life, intellect, lineage and wealth is considered as a factor that lead to the improvement of airport services. Based on the research and data elicited, the study found the following:

1. Hospitality is regarded as one of the elements that constitute the nobility of characters that are encouraged by Islam and taught by the Prophet to every Muslim to exhibit.

2. Hospitality services at KLIA 1 comply with certain aspects of *Maqasid Al-Sharia* such as alleviation of hardships by providing passengers with the facilities that will help them in their journey. This shows other objectives such as acquaintance, cooperation, solidarity and protection of human rights.

3. The provision of hospitality services should agree with the *Maqasid al-Sharia* which concerns itself with protection of the five faculties namely, religion, life, intellect, lineage and property in different three levels namely, the necessary, the required, and the peripheral. Providing hospitality services in agreement with the *Maqasid al-Sharia* increases passengers 'comfort and alleviates their hardships.

4. The provision of hospitality services in compliance with the *Maqasid al-Sharia* plays the role of attracting more tourists to KLIA 1, for the love for ease and the dislike of hardships are intrinsic nature of mankind.

5. There should not be a perception that the Maqasid Approach in the provision of hospitality services only befits devoted Muslims, and that Non-Maqasid Approach is the one applicable to non-Muslims. Rather, the former could be employed in its most beautiful forms in a non-Muslim society, while a Muslim society might fail to abide by the principles of *Maqasid al-Sharia* in its hospitality services. The Maqasid Method is a rational approach which is built on human interests whether they Muslims or non-Muslims.

6. The roles of the airport are not only to receive visitors from abroad, but also to exhibit the Islamic morals by providing hospitality services that are characterized by good dealing, alleviation of hardships and others all of which signal that Islam is a mercy to humanity in general.

7. It is important that hospitality services comply with the *Maqasid al-Sharia* and its principles rather in a Muslim country and any contrary to suits non- Muslim must be based on other overriding reasons.

8. It is found that KLIA 1 plays a great role in providing different kinds of hospitality services which are regarded as good although there is room for improvement.

In general terms, the hospitality services provided by KLIA 1 is good. However, there is need for improvement for the betterment of some other parts of the services.

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