

DOES SPIRITUALITY AND RELIGIOSITY INFLUENCED SATISFACTION PILGRIM? A STUDY ON THE MUSLIM PILGRIMAGE TO MECCA

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ABSTRACT

Religious and spiritual factors play a key role in contemporary marketing policies; This research aims to understand and analyze the Impact of religious and spiritual factors in the field of consumer behavior according to a study focused on the Muslim pilgrimage. In the first part we will present the place of spirituality and religiosity in the field of marketing in distinguishing between different concepts' religiosity; Religion; spirituality; Sacred spirituality can be defined as a personal choice based on experience, while religiosity is a way of applying religion according to our vision and our point of view vis-à-vis religious texts. In the second part we will present the results of a quantitative study conducted on visitors of the holy places in the period of Muslim pilgrimage to know if the religiosity and the spirituality have a positive influence on the levels of satisfaction of the visitors of the holy places

KEYWORDS: spirituality, religiosity, satisfaction, pilgrimage, the behavior of consumer

1. INTRODUCTION

With the advancement of marketing techniques, spirituality and religiosity have become at the heart of contemporary corporate management policies, and the research work we are doing in this article is an analysis of the links between the level of satisfaction of site visitors, saints and spiritual and religious factors. "Since the years 60-70 the world discovered the decline of instituted religion, in the same period a counter movement emerged that of religiosity and spirituality; sociologists will call it the new religious movements "(Sandra Camus 2009) "The main features of this movement are" the personal experience in the spiritual path, the inclusion of health (therapy, healing) and happiness here below in the aim of salvation, a monistic conception of the world without separation from the natural (ecologism), the supernatural, science, religion and popular or esoteric magic practices "(Rivière, 1997)

Religious and spiritual factors consist in believing in effects; Objects ; people ; and links that can drive the decision of consumers, individuals are always looking for nourishment through customs and spiritual traditions. Indeed with the beginning of the 70's the specialists in the field of marketing declared the appearance of a new spiritual and religious movement which considers the religious and spiritual factors as being fundamental elements of the contemporary marketing. It is essential before addressing the subject of our article to define some Concepts that are related to our research topic.

1.1. Spirituality

For Alain Boudet "Spirituality is a multidimensional concept that contains tangible and non-tangible, objective and subjective, individual and collective aspects. Spirituality is not a religious system, but a natural experience that enables the being to be flourish in its true grandeur (Balambo, Houssaini, 2014). Aimé Solignac defined "spirituality as being a religious sense that takes up the aforementioned distinction (spiritual / carnal) and that insists on the inner experience of being, a philosophical sense that privileges the spiritual / physical distinction in order to emphasize on a specific mode of knowing and a legal sense that is based on the difference between spiritual authority and temporal power "

1.2. Religiosity

The concepts "religion, sacred religiosity;" Always generating confession as precision, Sandra Camus defined these concepts as follows:

- "Sacred:" he has become independent of the religious to characterize what is considered absolute, untouchable and out of time "
- religion: a system of beliefs and practices relating to realities in relation to man by symbolic means
- religiosity: religious attitude as psychologists and sociologists approach it from objective criteria. "

1.3. Satisfaction

Satisfaction is the point of view of a customer that results from the comparison between his needs and his consumption experience. It is the consequence of the overall value of the offer perceived by the customer less the costs borne.

1.4. Problematic

With the transition from an industrial society to a post-industrial society, religious and spiritual cults have become more and more present in the political domains; economic and socialreligious and spiritual factors have become important factors and influence trends in modern consumption; as consumers are increasingly seeking satisfaction through spiritual and religious products and services, the purpose of our article is to answer the following main question: Does religiosity and spirituality influence the satisfaction of visitors to the holy places - no Muslim pilgrimage? In the first part we will present a literary review on the theories and the links between satisfaction and spirituality on the one hand and religiosity on the other hand In the second part we will analyze the results of a quantitative study elaborated on visitors of holy places to determine the explanatory factors of the satisfaction of the visitors of holy places.

1.5. the place of spirituality and religiosity in the field of marketing

Spirituality finds its resources in religion and the inner relationship with God, and many people seek total satisfaction through spiritual and religious practices. In this part we will present the place of spirituality in the science of consumption and the use of spirituality to influence the level of consumer satisfaction.

1.6. Spirituality a multidimensional concept

For Schwartz (2006) "spirituality is an almost universal basic value. The goal of spirituality values is meaning, coherence and inner harmony, achieved by transcending everyday reality. The author called spirituality a mechanism for satisfying the inner needs of people through the following factors: spiritual life, sense of life, inner harmony, detachment as well as unity with nature. Whereas Robert Emmons (2000) "distinguishes spiritual attributes (sense of inner truth, social justice, community, greater capacity to love, deep awareness of human suffering, desire for meaning, inner peace, of truth, recognition of a divine presence in ordinary activities, trust that each existence has a purpose) spiritual activities (act virtuously, authentically, contribute to the good of others, put into action its own personal values, experiment with states of high consciousness, mobilize one's spiritual resources to solve difficulties, to go beyond one's personal interests' »can deduce that spirituality is an important source for business leaders to have and detect the needs of their customers and solve their problems. For (Korac-Kakabadse & alii., 2002) "the spiritual leader approaches situations with an attitude of recoil and discernment rather than intervening directly. He adopts a posture of openness and acceptance rather than control, humility rather than a strong expression of expertise; the spiritual leader prefers to let go rather than hold or retain, enlighten rather than do it himself "

1.7. Spirituality as an ideal culture

Spirituality is part of a religious and cultural context marked by rationality that can be defined as the justification of what is consistent with reason. Consumers are rational and seek total satisfaction, so spirituality is considered a factor in satisfaction for Ken Wilber (2007) "It is possible to have a very formal and rational version of spirituality. " For KEN WILBER "focusing on the simplest definition of spirituality, which relates to ultimate concerns, it is possible to stagger spirituality into different levels: archaic, magical (voodoo), mythical (a mythical God), rational (logocentrism) and beyond: pluralist (postmodernist and responding to plurality) systemic (deep ecology) and integral (integrating the 4 quadrants of the model he proposes)." These levels indicate the degree of complexity and awareness. When people evoke spirituality, they refer to one of the following four preferred orientations: the id (the reality is the matter), the ego (the reality is the mind), the us (the reality is a culturally constructed meaning), the "them" (the reality is the web of life) and to a line of development whose highest levels are truly spiritual. 'so for the author spirituality can be used as an instrument for measuring the satisfaction of the domestic needs of consumers. For Jacques Rojot (2009) "spirituality is no longer limited to rationality; it is characterised by: 'spiritual beliefs, emotions and attempts at rationality coexist perfectly; he sees spirituality as a culture of personal learning that can influence the level of consumer satisfaction."

1.8. Spirituality or religion

Religion refers to a social and cultural dimension in the relationship of individuals to the divine as acceptance of traditional forms of religion. It thus fits into socio-ideological systems: community membership, specific rituals, ethical rules, doctrines and specific beliefs' (Crowther et al., 2002, Saroglou, 2013). For Kellehear (2000), "religious needs are an integral part of spiritual needs just as much as the need for transcendence or the need to re-read one's life. He defined six essential religious needs to be met: redemption, divine forgiveness, religious rites and sacraments, visits from the clergy, religious literature, and finally discussions about God and eternal life." several contemporary scholars have differentiated between religiosity and spirituality but have found that often people who are both religious and spiritual are interchangeable (Hill & Pargament 2003, Nelson-Becker 2005). Many studies indicate that people can be "spiritual" without being religious (Roof, 2003, Underwood, 2006). Indeed, for these authors (Hill & Pargament 2003, Nelson-Becker 2005) religious and spiritual factors must be taken into account during any satisfaction study or market analysis as consumers are increasingly interested in the trend. religious and spiritual.

1.9. The characteristics of a spiritual experience

The Spiritual Experience is a process of self-transformation, in a context of consumption, motivated by a search for meaning and wisdom in an immanent or transcendent perspective. In this pyramid the spiritual values are classified in the third position; despite the fact that self-expression is considered a spiritual experience. For Commus and Mosslun spirituality is a factor that influences the level of consumer satisfaction during the consumer experience.

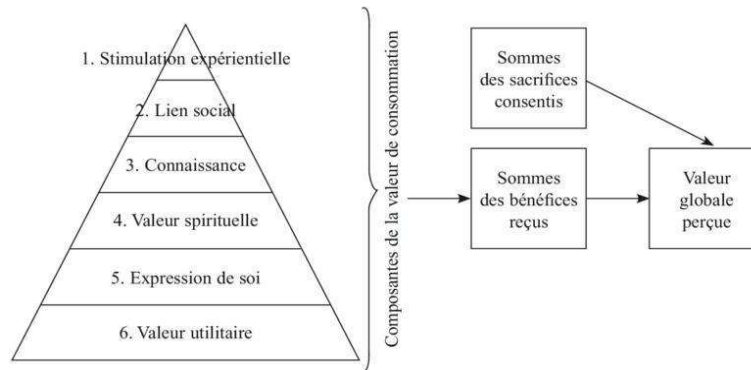


Figure 01: pyramid of the spiritual values

2. RELIGIOSITY

Religiosity must become religion, positive religion, made visible and palpable, just as the principles of the law of nature, which serve as the basis of positive law, must undergo the external form of a civil constitution; religiosity can no longer do without temples and ministers, that sociability can not do without tribunals and judges; That being so, the enterprise of those who believed, driven by small passions, to be able to destroy positive religion and save religiosity, was a chimerical enterprise. [Villers, Kant, p. 135] Religiosity is considered a major part of the culture for Lee (2005) it influences consumer behavior by stimulating new satisfaction and buying decision. According to Cutler (1991) only thirty five articles analyzed this problematic before 1990 and only six of them were specifically identified as articles dealing with the discipline of consumer behavior and religiosity as a consequence of the application of the religion.

According to Sheth's (1983) theory of purchasing preferences, religion is a determinant of the personal values that exist among the determinants of the purchase of a product (Mokhlis, 2006). And since religiosity is a facade of religion, it can be considered as a factor that influences consumer behavior and drives their buying decisions. Kohlberg (1976), "in the theory of cognitive moral development" the Cognitive Moral Development ", found that the cognitive process of ethical decision-making is a function of the moral development of individuals and their maturity. Ferrell and Gresham, 1985; Hunt and Vitell, 1986 note that religiosity has an impact on a consumer's perception since religion is the basis of a person's ethical standards (Rashid et al., 2008). This counterpart (Ferrell and Gresham, Vitell, 1993) found significant and relevant relationships between personal religiosity and ethical judgments (Vitell et al., 2005). indeed, the " general theory of marketing ethics " developed by Hunt and Vitell (1993) introduced religion as one of the personal characteristics that could influence ethical judgments.

These authors found that the strength of religious beliefs could trigger a difference in the ethical decision-making process (Vitell et al., 2005) based on the work of Giorgi and Marais (1990) who revealed that religion and the degree of

religiosity of an individual has a positive impact on ethical behavior (Vitell and Paolillo, 2003). This hypothesis has been confirmed in some studies such as those developed by Vitell and Paolillo (2003). This counterpart for Kozinets and Handelman, the relationship between consumption and the "sacred" and the "morality", allow a stupefying religious orientation to the concept of "the humanization of consumption" similar to the doctrine of the laws of religious consumption. For Lindridge, religiosity has a direct or indirect impact on consumption by fostering a framework of ethics that influences what we consume and how we approach consumption. It can be concluded from this theoretical presentation that spirituality and religiosity have a primary and primary place in contemporary marketing policies; and have an impact on the behavior of consumers who are interested in new consumer trends.

3. MODEL AND HYPOTHESIS

After the literary review we make the following hypothesis:

- H1. Spirituality positively influences the level of satisfaction of visitors to holy places: Mecca and Medina
- H2. The religiosity positively influences the level of satisfaction of visitors to the holy places: Mecca and Medina

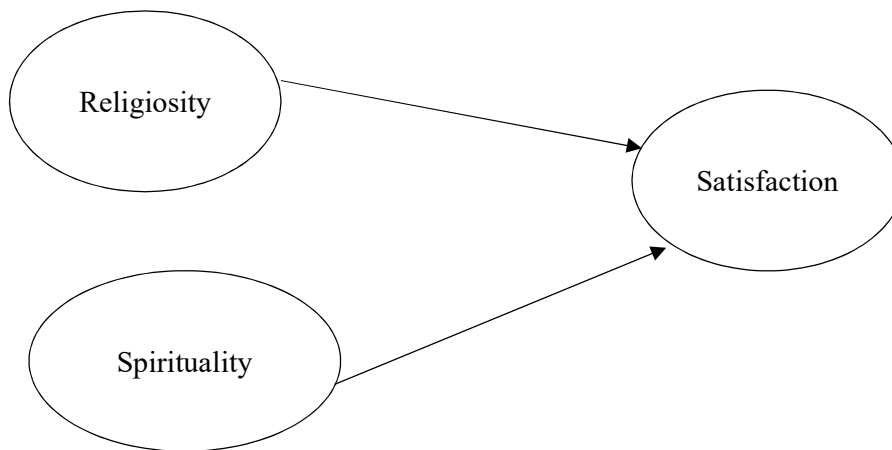


Figure 02: model and hypothesis

4. METHODOLOGY AND RESEARCH CONTEXT

In this article we have preceded a research methodology that respect the scientific names of a research in management science.

quantitative study

In our research we have based on a positive approach in a hypothetical --- deductive logic

Field of study: Mecca and Medina

Period: 60 DAYS

Sampling

319 questioned people who are already visited the holy places

180 Man

139 Woman

The scales of measures used in our article are the following scales applied by the authors (Choi, 2009), (Hill and Hood, 1999), (Mc Daniel and Burnett, 1990), (Hoge, 1970) The context of our research is a specific context marked by spiritual and religious characteristics; every year more than two million people visit the holy places: Mecca and Medina. During the year there are two main events that attract more visitors; the pilgrimage and the Umrah of Ramadan. The pilgrimage The annual pilgrimage (Hajj) to Mecca is an obligation, once in life, for those who are physically and financially capable of doing so. Nearly two million people from all over the world go to Mecca each year, although there are still many visitors to Mecca, the annual Hajj must be done in the twelfth month of the calendar Islamic, between the 8th and 13th of the lunar month of Dhu al-h.ijja, that of the pilgrimage).

The male pilgrims wear a special garment of great simplicity (two white fabrics) that eliminates any distinction of social, economic and cultural class so that all pilgrims are equal before God The pilgrimage is considered one of the main

pillars of the Saudi economy; According to reports, this event although religious, relates to the Saudi economy more than 8 billion dollars, or 6.4 billion euros Today, the trip to Mecca has become a big business over time In 35 years, the price of the pilgrimage has experienced an inflation of nearly 835%. If Saudi Arabia has given this event this almost vital economic dimension, the reason is to look in the new We note that the pilgrimage has become an indispensable component of the Saudi economy. It represents according to media resources more than 30% of the budget resources of the Saudi state.

5. DISCUSSION OF THE RESULTS

5.1. Reliability of variables

The variables of our research are reliable; for the spirituality variable Cronbach's Alpha is 0,962, for religiosity and 0,810, for the third variable, satisfaction is Cronbach alpha and .88 T Student

If the student T is inferior to 1.96 the hypothesis is negatively valid
If it is greater than 1.96 the hypothesis is positively validated P value

The smaller the value of p, the lower the probability of making a mistake by rejecting the null hypothesis. A limit value of 0.05 is often used. In other words, you can reject the null hypothesis if the value of p is less than 0.05.

Table 01: table of the results

	Original Sample	Sample Mean	Standard Deviation	T Statistics (O/STDEV)	P Values
Spirituality	-0.054	-0.051	0.071	0.753	0.452
Religiosity	-0.065	-0.079	0.065	1.003	0.316

According to these results; the two hypotheses were not validated as the statistical test of higher values is less than 0.05 and the student statistical test is lower than 1.96 so the two hypotheses that are given in the literary review did not validate. These results demonstrated that spirituality and religiosity do not influence the level of satisfaction of visitors to Muslim holy sites, despite the fact that respondents in this study are consumers who are more interested in religion and spirituality. Indeed, these results can be explained by the presence of other factors that are more influential on the behavior of visitors to the holy places; as "quality of service during the pilgrimage; the quality of reception; the availability of commissioned persons; accessibility of transport; the authenticity of spiritual products as well as the atmospheric factors "Pilgrims despite their attachment to religion and spirituality; but they remain always rational; they focus more on the quality-price ratio; and they regard the hajj and the umra apart from their religious value; as paid services; which forces the providers of these services " al motawef, the Saudi government; travel agencies) to take the recommendations and suggestions of visitors to the holy places into consideration.

With the technological advancement the consumers tend more towards the speed of the excursion of the services; they want to perform their religious duty in the shortest possible time; to make the pilgrim satisfied he must be offered good quality services with reasonable prices which requires more efforts of the Saudi state as well as the other actors invested in the field.

6. CONCLUSION

In conclusion, spirituality and religiosity play an important role in contemporary marketing policies; this primordial place is the consequence of a new consumption trend which has just appeared in the last years after the decline of the instituted religion movement. Despite this important place but there are still other factors that are more important and which affect the satisfaction of visitors to the holy places "La Meques and Medina"; these factors are economic, social and environmental.

This work is not exhaustive. It is as limited by these limits as the subject is rarely treated in the French scientific literature; the second limit that the hajj and umma officials or the level of the government refused to do interviews with us during this work; these interviews can further explain the factors that can influence the level of satisfaction of pilgrims. The time and means constraint that can give us access to databases that contain articles that deal with the subject are expensive. In the end and after this observation, which indicates that the religious and spiritual factors do not directly

influence the level of satisfaction of the pilgrim; are there other factors that positively influence the behavior of visitors to holy places - no Muslim pilgrimage?

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