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ADDIS ABABA UNIVERSITY
COLLEGE OF DEVELOPMENT STUDIES
TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM
THE ROLE OF MUSEUM FOR TOURISM DEVELOPMENT: THE
CASE OF BILALUL HABESHI COMMUNITY MUSEUM IN ADDIS
ABABA

A THESIS SUBMITTED TO THE CENTER FOR ENVIRONMENT AND DEVELOPMENT STUDIES, TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM IN PARTIAL FULFILLMENT OF THE REQRIMENTS FOR MASTER OF ARTS DEGREE IN TOURISM DEVELOPMENT AND MANAGEMENT.

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This is to certify that the thesis prepared by **Sofya Tsegaye** entitled “*THE ROLE OF MUSEUMS FOR TOURISM DEVELOPMENT: THE CASE OF BILALUL HABESHI COMMUNITY MUSEUM IN ADDIS ABABA*”. Submitted in partial fulfilment of the requirements for the Degree of Master of Arts in Tourism Development and Management complies with the regulations of the University and meets the accepted standard concerning originality and quality.

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DECLARATION

I, Sofya Tsegaye, hereby declare that this thesis entitled “*THE ROLE OF MUSEUM FOR TOURISM DEVELOPMENT IN ADDIS ABABA: THE CASE OF BILALUL HABESHI COMMUNITY MUSEUM*” is a product of my original research work. I assert that this thesis is not submitted to any other institution anywhere for the award of any academic degree, diploma, or certificate. The views of the research participants have been duly acknowledged in this research. To the best of my knowledge, I have fully acknowledged the materials and pieces of information used in the study. All the research procedures do confirm the expected standards and regulations of Addis Ababa University.

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List of Acronyms

No	Acronyms	Full names of acronyms
1	AAU	Addis Ababa University
2	AU	Africa Union
3	ACHP	Advisory Council on History Preservation
4	ARCCH	Authority for Research and Conservation of Cultural Heritage
5	AACATB	Addis Ababa Culture, Arts and Tourism Bureau
6	BHCM	Bilalul Habeshi Community Museum
7	ETB	Ethiopian birr
8	ICOM	International Council of Museum
9	IRB	Instructional Review Board
10	MA	Museum Association
11	NGO	Non -Governmental Organization
12	SAW	Selelahu Aleyhi Weselem
13	SPSS	Statistical Package for Social Sciences
14	UNECA	United Nation Economic Commission for Africa
15	UNWTO	United Nation World Tourism Organization
16	UNESCO	United Nation Education, Science and Culture Organization

ABSTRACT

This thesis focuses on assessing the role of museum for tourism development: the case of Bilalul Habeshi Community Museum. The study employed descriptive research design in line with qualitative led mixed research approach .Both primary and secondary data were employed as a source of data. Interview, questionnaire, and observation were data collection instruments. For questioner, 132 domestic and international visitors were selected by using convenience sampling technique and 7 key informants (museum manager, employee, founder of the museum, volunteers, and Addis Ababa Culture, Arts and Tourism Bureau expertise) were selected using purposive sampling method based on their concern, responsibility, knowledge and participation in the museum additionally 6 informants from visitors were interviewed and data were collected from 145 total respondents. The collected quantitative data were processed using SPSS version 24 and analyzed using descriptive statistics. The qualitative data were analyzed by thematic analysis. Finding of the study reveals that Bilalul Habeshi Community Museum has Islamic cultural, historical and religious heritage collections that represent Ethiopian Islamic community and it have potential to attract visitors, especially for Muslim community it is an important tourist site in the city because of its uniqueness in terms of holding Islamic heritage collections and it plays a significant role for tourism the development of tourism and attracting considerable number of visitors. Although with in short period of journey Bilalul Habeshi Community Museum plays a significant role in terms of promoting Islamic heritages, awareness creation about Islamic heritage, change misconception of Islamic heritage, education and research center, enjoyment, additional tourist site for the city and contribute for the development of tourism in the city. However there are common challenges as other museums faces such as carrying capacity and space for storing and displaying the collected heritage , promotion and as a finding shows that promotion and marketing activity is weak the museum have their own web site but the platform is not properly applicable and information are not timely updated ,information are not clearly express the potential of the museum and majority of museum visitors were got information from family, friends and colleges , organizational structure, location or accessibility and seasonality or event based tourist flow are major challenges that reduces the contribution of the museum. Finally the researcher concluded that, because of its unique heritage collection the museum has considerable potential for tourism development in Addis Ababa city as well as Ethiopia. Therefore the researcher forwarded recommendations; implementing well planned promotion and marketing strategy practices for increasing the contribution of the museum. Federal and Addis Ababa city government authority should be informed the relevance of collecting Islamic heritage and give due attention for them and as much as possible their support should be continued and government should consider the carrying capacity problem and as much as possible facilitate the expansion of the museum by giving a piece of land and for the future museum expansion the location of the place should be considered to mitigate location and accessibility challenge and to be easily accessible for visitor .For organization structure problem the financial issue of the museum should be separate from other social activity of Bilal center and managed by the museum itself. To mitigate the above challenges and for better performance of the museum stakeholders should be integrated and work with museum families.

Key terms; *Museum, tourism development, challenge, role, Islamic heritage*

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment (ICOM, 2019). Museum is institution that dedicated to preserving and interpreting the primary tangible evidence of humankind and the environment. In its preserving of this primary evidence, the Museum varies from the library, which compared for the items collected in Museums are unique and constitute the raw material of study, research collection and exhibition of materials that creates relations between past and present generation (Silver & McFarlane, 2019). The coming generations have an opportunity of seeing and admiring the remnants of the past glory's and brings in to tourism industry (Adeniji et al ,2013). Museum collections are means for attaching the past with present and future generation.

The aim of museum is not gain and increase profit but, it reserves and transfer historical, cultural, artistic, natural and religious tangible important object and material from the past to the future generation. However, Museums have an economic, socio-cultural, religious, corporate and political significant and they promote tourism as one means of revenue generation through entrance fee and act as magnet for attracting visitors, job opportunity creation for local community by increasing employment rate and attract financial investment from all over the world (Amineddoleh, 2013).

The main concern of museums is protecting heritages against theft, looting, improper acquisition, and destruction is tremendously important because cultural heritage objects hold invaluable historic and cultural significance (Loureiro et al, 2020). During all history of mankind people exchanged cultural experience, ideas, values and goods through art, trade and migrations. Cultural self-expression of people always causes interest. Natural inquisitiveness of a tourist concerning various corners of the world form one of the strongest incentive tourist motives and the objects visited by tourists, promote their spiritual enrichment and outlook expansion (Ismagilova et al, 2015). Therefore, the preservation of cultural heritage objects is important for human civilization, as developments in cultural

heritage reflect mankind's collective history and societal changes. Museums play an important role in restoring the historical memory of our people, raising our national values and traditions, as well as further developing the tourism potential of our country and increasing the interest of world tourism agencies and organizations in our country. In recent years, museums have become the pride, rich treasure and splendour of states and countries, as well as the busiest place for tourists (Umida, 2021).

Museums organized for public activities and events that are focused on creating social value by promoting the adoption of 'socially responsible behaviours' in the community and they plays significant role in sustainability. To fulfil their cultural, social, and environmental mission efficiently. Museums are different from any other organization; it consists of collecting, preserving, conserving, and researching the material and immaterial cultural heritage to ensure the access of present and future generations to cultural resources (Pop et al, 2019).

Bilalul Habeshi Community Museum is located at the center of Addis Ababa, Mekanisa, located on the first floor of the Bilalul Habeshi building, owned and run by Islamic social association called Bilal Association, which is better known by its local name as Bilal 'Edir'. According to the director of the association, the aim of establishing Bilalul Habeshi Community Museum is to collect, preserve and interpret Islamic heritage of Ethiopians in a single place and introduce those heritages to others around the world. The Museum plays a significant role in collecting Islamic heritages of Ethiopia. Bilalul Habeshi Community Museum is the first Museum in its kind (Ethiopia Tourism Organizatin, 2020) . The Museum organized by the help of volunteers and donations of historical, cultural and religious heritages. It Consists of four main halls, including a collection of architectural works from mosques and historical tombs of Muslims, the next section is for images of religious figures and sheiks, leaders, elders and kings of the tribes. There is also a special hall for the oldest manuscripts and Islamic writings of Ethiopia, the other one consist both for the tools used by Muslims as utensils, traditional clothing and finally the last section is other tools related to Islam and Muslims in Ethiopia (Abera, 2022).

Museums are endowed with beautiful and artistic architectures design, object collection of religious, cultural and historical treasures that can attract the attentions of visitors. So, they should be studied for sustainable tourism development as a whole and conserving the

historical, cultural and religious valuable heritages of the given society as a destination well as nationwide (Stenning, 2015).

Bilalul Habeshi Community Museum that house multitudes of resources, ancient manuscripts, Islamic as well as historical books, prominent and notable Islamic scholar's photo, Islamic religious and cultural tools, cloth and jewelleryes are included that can be taken as unique and the first Islamic Museum in Ethiopia .This study therefor aims to explore the role of museum for tourism development the case of Bilalul Habeshi Community Museum, Addis Ababa.

1.2 Statement of the Problem

The purpose of organising and establishing museums is to collect, preserve, interpret, display, and exhibit tangible evidence of humankind and the environment in objects that have historical, cultural, natural, religious, artistic, or scientific implication for the purpose of education, research, entertainment and joy for the public(Isager et al, 2021) . Bilalul Habeshi Community Museum is a standing storyteller named after an African pride in the ancient Arabian Desert. Bilalul Habeshi Community Museum is different and unique in terms of its establishment history and heritage collections in relation to other museums that exist in Ethiopia, the majority of the heritage collections are Islamic. Ethiopians were among the first people who convert to Islam. During segregation against Islam, the companions of the prophet set foot in the Axumite kingdom to seek safety, and they were able to settle peacefully and it leads to the establishment of Islamic centre. Ethiopia has become a model of peaceful religious coexistence among religions and has a long history with Islam (Nemia, 2019).

Dereje (2014), Mohammed (2018), and Atilla (2018) agree that Ethiopia could be recognised as "the land of the first hijira," and the other most important thing is the letter that Prophet Mohammed (SAW) sent to King Al-Nejashi, and the king gave a response when he accepted Islam. The hospitality and accommodations of Ethiopians for companions of Prophet Mohammed were used as brand names. Both the brand name and letters are important to attract tourists from Islamic and non-Islamic nations and they are used as one means of promoting Ethiopia, yet Ethiopian Islamic heritages were not collected, preserved, and exhibited for the public.

Ethiopia as a country and Addis Ababa as a city need inclusive and representative museums in terms of religion, culture, and history. Stakeholders should pay attention and work together because Ethiopia is diversified with a rich history, culture, and religion. Ethiopia has a lot of Islamic tourist attractions, but heritages are not properly collected, utilised, and promoted. We practice poorly in keeping, collecting, displaying, and exhibiting Islamic heritage for the sake of tourist attractions for long periods of time.

Zelalem (2013), Abraham (2019), and Neima (2019) concluded that tourism becomes an important dynamic and productive industry in the world that has economic and social benefits. Today, religion makes a great contribution to the promotion of tourism around the world. Religious sites and heritage are significant for the development of tourism, especially domestic tourism. As we all know, Ethiopians are strong in spiritual life, and religious sites have great potential for the tourism industry.

Ethiopia has been said to be a "museum" for people and heritage due to the presence of a diverse group of cultural, traditional, religious, and historical heritages (Merkebe, 2007). However, museums have limitations in terms of representing cultural and religious diversity.

Ethiopia had no prior knowledge about the concept of museums; Ethiopian Orthodox Church has had a long tradition of collecting and protecting the very components of museums. Ambrose and Paine articulated that “without collections, there is no museum. Ethiopian Orthodox Churches have regarded not only places of worship but also depository of the country’s precious heritage (Abraham, 2019). In Ethiopian museum establishment history, the lion share goes to Ethiopian Orthodox Churches, which play a vital role in heritage collection and heritage tourism.

The focus of prior empirical studies in relation to museums in Ethiopia was mainly on the National Museums, Church Museums, and Government Museums. Yet, the attention and focus of researchers on Bilalul Habeshi Community Museum are not satisfactory.

For instance, Merkebe (2007) has studied the problem of governance and cultural representation in the National Museum of Ethiopia. In his study, he discussed the problem of governance in the National Museum of Ethiopia and the level of heritage representation in the museum. In addition to this, Wegene (2018) conducted a historical survey of the Jimma Museum and its heritage collection. He discussed the historical development of Jimma Museum and its challenges. Similarly, Flagot (2019) has assessed the promotional practices,

challenges, and opportunities of the Addis Ababa Museum for tourism development. The researcher discovered that lack of promotional strategy, out-dated promotional practices, lack of skilled manpower, poor display of collections, and less friendly staff are the main challenges for Addis Ababa Museum. Furthermore, Dawit (2019) studied the museum collections documentation system and its role for tourism in the case of the National Museum of Ethiopia. Additionally, Astebah (2015) discussed the economic significance of the Addis Ababa Museum and the amount of money it generated in ten consecutive years.

All the above research is related to museums and has identified considerable issues such as challenges to museums, promotion practices, documentation and governance, and heritage documentation. However, the researcher identified gaps in the previous studies in scope and study area. Most of the research does not address the role of museums in tourism development; rather, it discusses its challenges, opportunities, representativeness, and economic significance. In addition, the majority of the studies about museums are conducted at the Addis Ababa Museum, National Museum, and Church Museum; these studies are not representative of other museums; furthermore, no researcher has conducted a study at Bilalul Habeshi Community Museum, which is the only and first Islamic museum in Addis Ababa. Therefore, the researcher believes that it is important to conduct research in this area to assess the role of museums in tourism development and fill the research gap.

1.3 Research Questions

1. What are the existing museum collections at Bilalul Habeshi Community Museum?
2. What are the contributions of the Bilalul Habeshi Community Museum to tourism development?
3. What are the challenges of tourism development at Bilalul Habeshi Community Museum?

1.4 Objectives

1.4.1 General Objective

The general objective of this study was to assess the role of museum for tourism development in the case of Bilalul Habeshi Community Museum.

1.4.2 Specific Objectives

1. To assess the existing tourism resource of the Bilalul Habeshi Community Museum
2. To identify the contribution of the Bilalul Habeshi Community Museum to tourism development.
3. To analyse the challenges of the Bilalul Habeshi Community Museum for tourism development.

1.5 Significances of the Study

This research brings into attention the issues of tourism development at Bilalul Habeshi Community Museum. The rationale of the study was to assess the role of museums in tourism development. And also, the study identifies barriers and challenges facing the museum that hinder its contribution. The study's findings hold significance for researchers, the government, tourism companies, students, tourists, the local community, and other stakeholders. The significance can be categorised under academic, policy, and development significance.

1.5.1 Academic Significance

The study can serve as an original reference or foundation material for researchers who have an interest in conducting research on museums and their contribution to tourism development. The study is descriptive; it systematically describes, explains, and validates the role of museums in tourism development and can serve as a base for other researchers to make further academic studies in the area. In addition to that, researchers can do further research in the areas of environmental sustainability practices in hotels based on the indicated limitations of the study.

1.5.2 Development Significance

The research findings have various developmental implications. As an example, for the Addis Ababa city administration, the study findings can serve as a guide to planning religious events, especially for Islamic religion. Also, the government and non-governmental organisations can use the research results as a secondary data source of information to plan future directions and promote the establishment and development of other similar museums in the country. In addition, tour operator companies can use the study's findings as references for planning an itinerary. In addition, the study findings help to create awareness among museum stakeholders concerning the need for active participation for better performance and

sustainability of the museum, and the study can provide feedback and direction for further development.

1.5.3 Policy Significance

The research findings also have policy significance. It serves the government or policymakers in the country to consider the role of museums in development and make strategically beneficial policies for tourism development. The museum and its stakeholders can use the research results as a secondary data source to make a significant decision for further development, resolve challenges indicated in the research results, and make a problem-solving decision.

1.6 Scope of the Study

The scope of the study is delimited by the parameters of the geographical area, the theme, the time boundary, and the units of observation of the research.

1.6.1 Geographic Delimitation

Geographically, the study was conducted in the Addis Ababa City Administration. This study focuses only on the Bilalul Habeshi Community Museum rather than other museums in Addis Ababa because of the attractiveness of the museum and its unique heritage collection in relation to other museums in Ethiopia. In addition to this, the Bilalul Habeshi Community Museum contains historical, cultural, and Islamic religious heritage. This study was limited to Addis Ababa in terms of geographical area.

1.6.2 Delimitation by Theme

The main theme of the study was limited to the role of museums in the development of tourism, in the case of Bilalul Habeshi Community Museum. In addition, the scope of this study also covers the challenges facing the museum and hindering factors that decrease the positive contribution of the museum.

1.6.3 Units of Observation

The units of observation were the participants in the research from which relevant data were collected. The primary data was gathered from museum stakeholders; these stakeholders include volunteers, employees, visitors, and managers of the museum, as well as the Addis Ababa City Administration Culture, Arts, and Tourism Bureau. The majority of primary data

collection from the field was undertaken in late March–May, and additional data were collected in August. The data analyses were continued until the end of September 2023.

1.7 Limitation of the Study

The study is limited to Addis Ababa and the Bilalul Habeshi Community Museum. As a result, the outcomes reflect the various roles of museums in the development of tourism, but they may not exactly reflect the whole contribution of museums in general. Apart from that, the findings of the study were limited to the Bilalul Habeshi Community Museum and were unable to include all museums. Moreover, various obstacles were experienced by the researcher during the study. For instance, there was a scarcity of documented resources and references in the study area; there are only national and international news agencies, magazines, and websites reporting on Bilalul Habeshi Community Museum.

Methodologically, the data were collected through different mechanisms to achieve the aim of the study; one means of data collection was not enough for the study. As a beginner researcher, the challenges of obtaining and interpreting data were vast. In addition to this, the information acquired by a questionnaire may not be filled out completely, correctly, or accurately by the respondents.

1.8 Conceptual Definition of Terms

Artefacts- human made materials they represent a culture of particular society.

Community Museum- type of museum focused on a particular community and run by local community with the goal of preserving, celebrating and educating public about the history, culture and religion of a community.

Hijira -Islamic society immigration / movement.

Islamic heritage- objects collections that reflect Islamic culture, history and religion.

Halal - everything which is allowed in Islamic religion based on sharia rule.

Halal tourism- individuals travelling to a particular area for different purpose without contradiction of sharia rule.

Wudu - a type of procedural purification or washing to perform Selah or worship.

1.9 Organization of the Thesis

This study was organised into five chapters. The first chapter deals with the background of the study, statement of the problem, research questions , objectives of the study, significance of the study, scope and limitations of the study, definition of key operational terms and

organisation of the study . It gives a quick outline of the research. The second chapter covers definitions of significant concepts and terms it includes review of the literature including a theoretical review, an empirical review and a conceptual framework. The third chapter deals with description of study area, research approach and design, methodology, data collection instruments and Ethical consideration. The fourth chapter describes reports on the results and findings. The chapter proceeds with an analysis of the descriptive statistics on the variables under consideration. The last chapter deals with the presentation of a summary, conclusion and recommendation. At the end of the thesis, references and an annex are included

CHAPTER TWO

REVIEW OF LITERATURE

Introduction

This chapter tries to clarify the basic terms and concepts related to museums. The researcher reviewed diverse literature about museums from different scholars and museum-related institutions. Moreover, concepts relating to tourism and museums, the role of museums, museums and heritage, are discussed.

2.1. Conceptual Review

2.1.1 Tourism and Museum

The discourses of the museum world and of tourism seem so separate, one the province of the intellectual and the highbrow, an upper class exhibit of high culture, the best that a civilization has to offer, and the other a commercial display of the inauthentic for the amusement of the masses. Museums and tourism are engaged in the production and exhibition of culture and history and depend upon an audience, upon visitors or tourists. They are representing the culture of others, usually those who have lived in another time or in another place and they have to select from a vast array of potential objects and events to valorize some as worthy of exhibition (Bruner, 2010).

The relationship between museums and tourism goes back to their origins in the enlightenment period. During that time both were the honour of wealthy people. But this legacy never lasted long, so museums and tourism became rights and opportunities for other social classes. While middle-class people were involved in tourism internationally, consequently hundreds of museums were opened across the world. Museums by their nature were intended to provide interest, education, and enjoyment to their visitors (Abraham, 2019).

Tourism and museums are not referred to and harmonised in their development; there may be plenty of negative outcomes (Ntalakos et al, 2022). For tourism it can result in many lost opportunities since museums offer experiences, ideas, and satisfaction not found in other places, notably the enjoyment of rare and authentic objects (Legese and Alemshet, 2019). The experience of museum items beauty, interest, history, and knowledge deriving from research

and scholarship behind collections and exhibitions of heritage has a great potential to attract the attention of visitors towards the museum. Museums without visitors would be like lifeless, empty halls with no purpose. This should remind us that the main role of museums is always to serve their visitors.

Museums have vital importance for the tourism industry; most museums in the world have become the main attraction sites by promoting themselves through a more standard and digitalized museum collation documentation system. In the developed world, museums are using high-tack standardisation and digitalized heritage documentation (Dawit, 2019).

Today's demand is to preserve the cultural heritage sites, which are the product of our rich history and the thinking of our ancestors, and to pass them on to future generations to increase the tourist potential of museums and cultural heritage sites. In our country, museums play an important role in restoring the historical memory of our people, raising our national values and traditions, further developing the tourism potential of our country, and increasing the interest of world tourism agencies and organisations in our country (Utanova, 2021). Moreover, museums can attract tourists many cities have seen a surge in museum-related tourism as international visitors come to discover the amusing culture, history, and art that museums offer. Museums offer their product for tourism development by attracting millions of tourists to a specific destination. Overall, international tourism destination planners and managers have included museums as visitor attractions in different destination promotion plans it is acknowledged that visitors are travelling to museums and historic sites for numerous purposes including different interests in history, quality of exhibits, and special events or programs (Allan & Altal, 2016).

Within the tourism system, museums function not only as tourist attractions or significant icons within tourist destination but as guides for and condensations of local and distant destinations. In this sense museums are educational or at least informational and very useful for tourists (Graburn, 2017). The interdependency in tourism, that consists of several interrelated component working together to achieve common purposes. In this perceptive museum collections are one component for the development of tourism and to achieve a common objective museums and tourism are two sides of a coin.

2.1.2 Heritage and Tourism

Heritage is defined as the elements of our inherited resources from the past that we value. Heritage tourism is defined as tourism markets and the industry that have evolved around heritage. There is a vital connection between heritage and tourism (Perera, 2013). Heritage tourism is one of the major segments of tourism, and its main objective is the discovery of historical monuments, places, and sites. In this electronic era, it has become a more popular tourist activity to visit historical, cultural, and heritage sites (Schlesinger et al, 2020).

Culture, heritage, environment, and tourism are interconnected in their concepts and for the development of tourism those items are needed. The National Trust for Historic Preservation defines cultural heritage tourism as "travelling to experience the places, artefacts, and activities that authentically represent the stories and people of the past and present." Cultural, historic, and natural resources all make up heritage tourism sites (Singh and Prakash, 2021). Heritage sites and museums have had to come across with the challenge of being open to entrepreneurial perspectives while meeting their heritage preservation and education activities there is currently a huge debate on the scope and practice of museums in the 21st century museums play an essential role in comprehending the sustainability of cultural heritage, preserving the heritage and presenting it to the next generations .What they bring to the community, how they sustain their development and operate their practices is a worthwhile topic to discuss today(Ozer and Nazli , 2018)

Heritage tourism, and the products and experiences related to it, represent a growing attraction in international tourism and the museum is a potential partner in the development of heritage activities for tourists. Heritage tourism is a specific form of tourism that focuses on the exploration and appreciation of cultural and natural heritage. It involves travellers seeking out destinations that possess significant historical, cultural, or natural value (Timothy, 2021). A high proportion of domestic and international travellers participate in cultural and/or heritage activities while travelling, and those that do stay longer, spend more, and travel more often. Heritage tourism creates jobs and business opportunities, helps protect resources, and often improves the quality of life for local residents (Jureniene, 2015).

Cultural material heritage has become a factor that can make a city more attractive to visitors and attract their attention. Proper management of those heritages is a base for tourist satisfaction and is used to improve visitor experience, expectations, and perception.

Furthermore, it contributes to the development of tourism. The strong competition for visitors between destinations with heritage and cultural sites, especially UNESCO-listed heritage sites, has a strong destination competition (Rojas et al, 2021). It implies that continual improvements, protection, development and management of these sites are essential to being competitive in the tourism market.

Museum collections can create special exhibitions or displays that highlight local heritage and attract tourists, these can include artifacts, artworks, photographs, and interactive exhibits that provide a deeper understanding of the region's history and culture. Museums can offer guided tours that take visitors through their collections, providing in-depth information about the heritage and significance of the items on display (Black, 2012).

Museums can organize workshops and demonstrations that allow tourists to learn traditional crafts, arts, or skills related to the local heritage this hands-on experience can be both educational and entertaining for visitors and with collaboration of local communities organize cultural events and festivals that celebrate the region's heritage (Corsane, 2005). By collaborating with museums, tourism stakeholders can tap into the rich cultural heritage of a destination, providing visitors with meaningful and authentic experiences that contribute to the growth of heritage tourism. Museums are the home of heritage collections and those heritages in plays a crucial role in the development of tourism activity.

Heritage tourism is one of the fastest growing segments of the tourism industry, ranking alongside other specialty tourist draws such as environmental and educational tourism which heritage tourism often incorporates as well. In 1999, the World Tourism Organization reported that 37% of global tourism was cultural/heritage tourism and that this figure was expected to grow (Kolless, 2022) Museums and heritage attractions often choose to align with the “ideal” fun and entertaining experience .Tourism in general and heritage tourism in particular, strives to provide an experience that is “different” from that which the visitor is accustomed to encountering (Luo, 2021).

2.2. Role of Museums

Museums can play a versatile role in the social, cultural, educational, economic, and welfare lives of people in urban and rural areas of countries, both individually and mutually. Museums through their displays and exhibitions replicate the national, regional, and local uniqueness while also reviving traditional and cultural values (Půček, 2021). The main purpose of establishing and developing museums in several countries is to preserve the

identity of the society. As a whole, museum collections are a demonstrative of exceptional resources, replicating change and continuity in the historical development of a country, its achievements, and progress made through external and internal challenges.

All successful museum managers should know which customers they serve and what function they perform in society. They are then able to successfully manage threats and opportunities. The huge amount of present cultural heritage material, which surpasses the available space in museums, and the rising attention in making collections accessible to the public (Ozer and Nazli , 2018) .Museums are not alone in perceiving and preserving heritage; they are also connected to generations from the past and present. Museums are not only connected with past societies and personalities; they are increasingly connected with present society (Zbucnea and Bira, 2020).

2.2.1 Social role of Museums

The idea of museums dates back centuries, but their social role has changed drastically in the last few decades. Collections of objects of natural, historical, and cultural heritage are more essential nowadays to education and cultural exchange. Museums have strong power to create unity on social, local and political levels by providing a sense of belongingness and pride by celebrating and collecting heritage. They offer a great way to get information and awareness about the history of a particular area and the past human glory. Museums can influence human beings to come together in a more literal way through public events, workshops, and lectures (Merkebe, 2007. As indicated in the introduction, museums are non-profit institutions that survive through the help and support of societies, so by working with local communities, organisations, and charities, they can explore, research, translate and exhibit museum resources and heritages .As keepers of the collective memory, museums can play a treasured role in providing a sense of identity and fostering a sense of belonging to a place or community for their users. In the face of vast and painful political and cultural change in many countries, their museums can provide a valuable sense of connection between the past and the present and serve as a springboard for the future (Wegene, 2018).

The public museums of the nineteenth century are seen as one of the most symbolic institutions of the modern period. The modernist museum was tasked with the production and distribution of imposing awareness and information (Whitehead, 2013). Museums capabilities, by their allotment, should act as a line of communication with their public on a

wider range of subjects of interest to society. Museums can even be tools for self-expression and self-recognition, plus they are used to create and represent social identity. Museums themselves have recognised that in order to be considered a valid and active participant in their society, they must be accessible to all, of real use by giving value in terms of providing resources for intellectual refreshment and debate and spaces for contemplation and inspiration(Manca ,2021)

2.2.2 Education role of Museum

Now more than ever, museums are being used as educational tools and places for cultural exchange and enrichment. They are important sources of knowledge, providing a means to explore and learn about the world's diverse and ever-evolving cultures. Museums are also home to some of the world's most notable works of art and artefacts helping us gain an understanding of our collective culture and history. Today, museums have progressed from being mere spaces where art and science products are displayed and all treasures of the past are conserved to being informal education areas and tools for communicating mass culture (Gunay, 2012).

The educational role of the museum permeates all of its activities. Museums are instruments of historical, aesthetic, and scientific literacy through object collections, exhibitions, public and school programmes, publications, scholarly activities, and other programmes. Museums motivate an impulsive personal form of learning and a life-long educational process. Some learning in museums takes place in an imperceptible way as visitors experience new consciousness, view beautiful, new and unfamiliar objects, or exposed to cultural values and experiences different from their own culture (Merkebe, 2007).

Museums add special values to the formal school and college education system, as part of the informal sector of education. They enlarge the formal education and offer different ways of learning, enjoying and discussing community-related ones, knowledge of local traditions and regional culture are crucial when establishing a museum policy which combines the museum's educational and curatorial work (Belete et al, 2022).

Collecting objects, classifying, organising, and preserving them are not primarily for educational purposes. The world includes fine private collections and archives as museums, but as soon as these are opened to the public, the museum becomes an educational institution

(George, 2010). If museums are open to the public, they offer educational opportunities and help to raise better consideration and appreciation of the world. Museums give an opportunity to educate, entertain, and encourage people to look back in time. According to different studies, nearly half of all Americans learn something new every time they visit a museum. With over 55 million students visiting museums each year, museums are the most popular among them (Simon, 2022). Museums play a countless role in gaining perceptions and context about the previous history and culture the history and culture of a definite community are known by its local community. Museums are the best solution to educate and stimulate culture and history outside their community. Museums could provide chances for personal self-education and self-evaluation when schooling was not accessible for all and when there were few other opportunities for self-improvement (Brown, 2019).

2.2.3 Sustainability role of Museums

Sustainability is concerned with the needs of the future. The generally accepted definition says that sustainability means ‘meeting the needs of the present without compromising the ability of future generations to meet their own needs. Museums similarly consider the future as well as the present to enhance the quality of life of everyone, both today and in the future. They balance the interests of different generations. As well as a duty to offer access to current and future generations, there is a duty to respect the contributions of past generations (Drinkwater et al, 2019).

According to Nathaniel James (2010), museums have twin roles in both conserving and making accessible the remains of the past have always been in a certain degree of tension. The most successful method of preserving objects and materials is to store objects in a climate-controlled store and allow little or no access to them, while total access to materials in most cases leads to deterioration. This idea examines or shows two main positioning of the museum: the first is towards the present generation, which inspires the use of materials, objects, and knowledge for education and enjoyment purposes and second is towards the future generation, whose materials should be preserved for future use and sustainable progress and development of the museum (Schweibenz, 2019). Museums play a diverse role in the preservation of heritage and archaeological sites. One of the easiest ways to preserve history and heritage is to document daily happenings. Cultures are disappearing at an alarming rate with the growth of urbanisation and modernization (Cscopo staff, 2022).

Hence, keeping a record of the lifestyle, beliefs, and traditions of these cultures is a sure-shot way of preserving them for posterity.

Sustainability in tourism development is tourism that takes full account of its current and future economic, social, and environmental impacts, addressing the needs of visitors, the industry, the environment, and the host community. Sustainable tourism development deals with the proper use of resources by considering the future generation. One of the roles of museums is to collect, preserve, and transfer historical, cultural, and natural resources (Breiby et al, 2020).

2.2.4 Tourist Attraction and Economic Role of Museums

Museum makes in the physical, intellectual and social sense to enable the visitor to have an informative, pleasant and comfortable visit. Good visitor services reduce levels of frustration, discomfort and fatigue, and help the visitor to enjoy the exhibitions and events. Without good visitors services the opportunities for enjoyment and learning are radically reduced, and the number of return visits wills (Recupero et al, 2019) . Museums are becoming significant nowadays than ever before. They play an important role in people’s leisure activities and contain important tourist attractions. Visitors spend plenty of money to visit museums, both in terms of entrance fees and expenses in museum restaurants and shops. These expenditures have multiple strong effects on the local economy in terms of job creation for the local community, injecting the local economy and generating a significant economic impact, especially in popular tourist destination areas (Frey and Meier, 2006). Museums and galleries generate huge economic benefits through areas such as jobs, tourism, inward investment and regeneration. This economic return often levers significantly higher economic benefits, putting more in than it takes out. Museums and galleries are a sound investment and well placed to help the local economy (Museum Associaction, 2013).Earlier, a museum's main responsibility was to its collections rather than to the visitors, but in the current world, the focus of museums has shifted from collections care to visitor service and satisfaction. The new beginning is that museums should not be a storehouse but more like a work-shop, and even that their main function is to provide appealing and memorable museum experiences for the visitor (Suroto et al, 2020). This change has been described as a shift of focus from the collections of heritages towards the people's experience, giving priority to people’s satisfaction who visits museums.

Local and national level, there is pressure to demonstrate to the citizens that their taxes have been spent wisely and the public benefit is visible and tangible. Tourism can also be a key factor in raising both national and museum income, and museums and heritages are frequently central to the tourist package. Investment in museums is vital if these are to provide the standards that experienced global tourists now expect to receive (Rajiah, 2020).

2.2.5 Role of Museum for Tourism Development

Tourism is a collection of activities, services, and industries that deliver a travel experience, comprising transportation, accommodation, eating and drinking establishments, retail shops, entertainment businesses, and other hospitality services provided for individuals or groups travelling away from home (UNWTO, 2010). Tourism is the result of five major components (attraction, accessibility, accommodation, and amenities), and from those components, the museum is a tourist attraction.

The increasing popularity of museum tourism has had a positive effect on the development of tourism in many cities. The availability of a wide range of museums, galleries, and other attractions has helped to attract more travellers, thus boosting the local economy. Furthermore, this increased tourism has led to the emergence of new tourist services and products, such as tour packages and guided visits. By providing more opportunities for travellers to experience and explore the culture and history of a city, these new offerings have further bolstered the growth of tourism in the area (Ballina et al, 2019). According to Leiper (1990), a tourist attraction system is defined as an empirical connection of tourist, nucleus, and marker, with tourists being travellers or visitors seeking leisure-related experiences that involve nuclear and marker elements.

Museums are a great way to learn about culture and heritage of a particular place, this helps tourists to better appreciate the uniqueness of the destination and encourages them to delve deeper into other aspects of the place and museums can attract a lot of visitors which brings in revenues for the local economy(Khudoyorov, 2023).The development of tourism is the outcome of the systematic performance and collaboration of the tourism component including private, local community, governmental and non-governmental organisations all other stakeholders. Active involvement of stakeholders and their integration leads to better development of tourism.

2.3 Challenges to Museums

Ethiopia has many cultural and historical treasures, among which museums are worth mentioning. There are several regional and national museums in the country. Most of them have numerous collections such as artefacts, photographs, cultural goods and clothes, traditional weapons, charts, and maps that attract many visitors or tourists. Many museums are used as a means of generating good revenue, while some are not well used for the same purpose (Atsebah, 2015). However, there are several major challenges that affect the development of the museum.

2.3.1 Marketing and Promotion

Tourism marketing is the business discipline of attracting visitors to a specific location. Hotels, cities, states, consumer attractions, convention centres, and other sites and locations associated with consumer and business travel all apply basic marketing strategies to specific techniques designed to increase visits (Kokeb, 2021).

Promotion is one of the best strategies for marketing a tourist destination or tourism product globally. Ethiopia has a huge tourism potential resource, but advertising and promoting those resources through international media to reach the rest of the world is not satisfactory, and it is a great challenge to develop tourism and generate revenue from those resources in Ethiopia. Because of this, most of the country's tourism resources are not globally known (Neima, 2019). Ethiopia owned the first mosque in Africa, Bilal, the first *Muazin*(caller) prophet Mohammed's nurse, Ummu Aymen, an Ethiopian woman, the fourth Islamic centre of Harer and the contribution of King Negashi for Islam. These and other tangible and intangible resources have a huge potential to attract visitors from all corners of the world, yet Ethiopia does not promote them to Islamic and non-Islamic countries (Jemail and Akbaba, 2018). On the other hand, promotion and marketing activities affect people's awareness of visiting tourist sites and hinder the development of tourism in the country.

2.3.2 Lack of Well Trained Staff

The nature of museums and the idea of showcasing a live culture require a high level of professionalism and profound knowledge of the dynamics of the local culture and politics. Lack of a well-trained work force is the main challenge that faces most museums and it decreases the performance and development of museums and tourism in the area (Saleh, 2021).The supply of museum professionals in Ethiopia is minimal and academic museology

programs are given and in Ethiopia higher education museum related courses are given in archaeology, history, heritage management and anthropology with in these museum related courses are very limited.

2.3.3 Lack of Funding

According to the ICOM definition of museum, a museum is a social service provider, so its activity is dependent on society and stakeholders. This diversification of income sources establishes a museum's dependency on a number of museum stakeholders. In management research stakeholders are identified as those actors that have a decisive impact on the survival of an organisation (Lindqvist, 2012).

Anti-development and change positions reflected in museums are directly related to the external influence of other stakeholders. Because museums are social institutions, their influence comes from outside, making them dependent on stakeholders to fund museums and cultural centres in Ethiopia. Museums face a severe financial constraint in improving the centre local, national and international sources of funding are crucial for running the museum (Seid, 2021). Such dependency and reliance on outside funds forces the centre to adhere to the interests and ideologies of the financial sources.

2.3.4 Lack of Documentation and Collection of Heritage

According to Atsebah (2015), most heritage of Ethiopia is in the hands of a person. For instance, Addis Ababa Museum was a personal residence before becoming a museum, then it changed to an Italian clinic or school, and finally it changed to the Addis Ababa Museum. According to the documents released by the Addis Ababa City Culture, Arts and Tourism Bureau during the anniversary, a lot of collections were gathered unanimously to strengthen the displays of the museum (Taye, 2020). Documentation of heritage is useful to protect it from illegal and illicit use of resources and to provide a clear explanation that is easily understandable by visitors. Still, documentation and the collection of Ethiopian heritage need more work.

2.3.5 Problem of Accessibility

One of the major problems facing museums is accessibility. According to (Wegene , 2018) ,it is difficult to visit the museum for newcomers due to the absence of sign boards indicating the location of the museum and making it accessible, sustainable, and easily accessible for

transport service. Accessibility in tourism is the on-going endeavour to ensure tourist destinations, products, and services are accessible to all people, regardless of their physical or intellectual limitations, disabilities, or age. It encompasses publicly and privately owned and operated tourist locations.

2.3.6 Lack of Service Quality

In Ethiopia, there is a limited supply of appropriate tourist quality service, especially outside of Addis Ababa, and most accessible hotels in the tourist sites lack some basic services such as sanitation and quality water, internet facilities, and food to satisfy the needs of the visitor (Gebru, 2016).

(Neima, 2019) As stated in her MA thesis, Ethiopia was ranked eighth following Kenya in the ranking of the number of hotels planned to be built (MOCT, 2016). Service quality is the gap between tourist expectations and perception. If it fulfils the requirements of tourists when they are away from their home, it used to increase the length of stay at a destination. But in Ethiopia, most service providers' service quality is questionable.

2.3.7 Lack of Stakeholder Collaboration

Museums are increasingly connected to the concerns of present-day society. In order to be actively involved in the development of society and the well-being of their communities, museums are more connected than ever and are active partners for their stakeholders. Stakeholders could have a greater impact on achieving the museum's sustainable development (Alexandra and Monica, 2020). According to ICOM, museums are the outcome of society in terms of their collection, services they provide, and sources of revenue. All of these come from society and stakeholders, and the cooperation of stakeholders leads to the development of museums. In the Ethiopian context, stakeholder cooperation and integration are low.

2.4. Review of Theories Related to Museum and Tourism

The study hinged on two theories, including stakeholder theory and system theory. The aim of reviewing these theories is to know to what extent they relate to the focuses of the study. The following two theories are directly or indirectly related to the objective of this study: The first theory shows that museums are an outcome of society; they serve society, and their

development and expansion require the active participation and engagement of society and all stakeholders. The second theory explains that tourism is a compound of individual elements, and museums are an element of the tourism system.

2.4.1 New Museology Theory

Museology is an approach to museum development and training that adapts museum practices and strategies for cultural heritage preservation to local cultural contexts and socioeconomic conditions. It is a bottom-up, community-based approach that combines local knowledge and resources with those of professional museum work to better meet the needs and interests of a particular museum and its community (Kreps ,2008). The new museology also emphasized attempts to promote relationships between museums and source communities, where the source communities were positioned as authoritative and often controlling agents .It was greatly influenced by changes occurring in the European eco-museum movement, the Australian Indigenous keeping place movement, and the American Indian tribal museum movement, which had each grown apace throughout the 1970s and 1980s (Kylie and Andrea, 2015).

New museology created a movement towards a more audience- focused ethos within museums. Consequently, this has led to a corresponding shift in the institutional identities of museums and the professionals within them. In response to the new museology, museums underwent a period of transformation and flux. This resulted in a new relationship between museums, their audiences and stakeholders. At the same time, museums underwent structural, corporate and professional staffing changes as a result of the new museology (Claire, 2013). New museology, it represents a shift towards attracting visitors who are less interested in aesthetic or intellectual experiences than in opportunities for consumption and interaction. Museums have moved away from being meritocratic institutions to ones focused on revisionist principles which influence visitors' political opinions (Ross, 2015).

New museology theory is important for the development of tourism activity and increase the contribution of museum in different ways because new museology theory shift the focus from object to human beings; stakeholder and visitor. In this theory the concern of museums is not for heritages collections or objects, rather than the satisfaction of visitors is the core concept giving unforgettable memory and good experience for visitors is the main concern and in return it helps to booster the competitiveness of museums and helps to develop tourism (Bai & Nam, 202). It redefined the role of museums in the society challenges the nation of

museum as purely educational or entertainment aspect, it emphasizes the socially transformative potential of museums and their role in contributing to cultural democracy, community development, and active agent in community. Promotes inclusive and participation within museum, it encourage the active involvement of diverse community and stakeholders in the museum decision making process. New museology theory encourages museums to address social issues and contribution to conversations of the present.

2.4.2 Critical Museum Theory

Critical museum theory/museum studies, with anthropologists, sociologists, historians, art historians, and curators working to challenge and reimagine the educational function, social role, politics, and pedagogy of museums while expanding the very notion of what a "museum" has been in the past and could become in the future(Walker,2021). The trajectory of this endeavour has been examined at length in university courses, essays, and handbooks, which all highlight arguments made since the 1960s about the powerful role of museums in reinforcing class distinctions, creating narratives of national identity, and glorifying colonial attempts to subjugate Indigenous peoples as well as more recent considerations of how museums foster the active contributions of visitors, promote varying modes of intercultural exchange, and enable affective encounters with memory (Lianne. et al, 2017).

Critical Museum theory is the intentional use of inquiry, cultural responsiveness, and the values of Equity, Inclusion, Access, and Social Justice to explore political, social, cultural, and expansive thought within museums. Inclusion has become a common buzzword that is often used synonymously with increasing diversity in all areas of the museum (Chris, 2017). Museums have been critiqued as instruments that intentionally shape cultural norms and values based on the dominant culture for society, while the internal culture of museums has also demonstrated an exclusive pattern of shared assumptions and behaviour's. Internal practices such as hiring, retention, advancement, performance management, program development, interpretation, decision-making, and leadership are all affected by the exclusive culture of museums. Critical museum theory is important for this study to examine the sociocultural, religious and political implications of museums, focusing on the ways in which they shape narratives and representations (Jennings et al, 2019). Over all critical museum theory is important because it challenges the status of qua, promotes inclusiveness ,encourage social engagement , foster critical thinking and transform the relationship between museum and its visitor by embracing critical museum theory , museum can became more dynamic,

relevant and impactful institution that contribute to social change and create meaningful experience for diverse audience.

2.4.3 Engagement and Participation Theory

Engagement has been recognised as very important in defining the effectiveness of interactive museum. Museums spend time and effort into presenting collections and exhibitions that we think will attract and engage audiences. We want them to trust our brand and return to our spaces again and again, so “engagement” is about our long term relationship with the visitor or museum member and not just a once of (Falk and Dierking, 2012).The relationships between museums and their communities have historically been characterised by radically asymmetric relations of power, ‘usually involving conditions of coercion, radical inequality, and intractable conflict’ that are embedded in the museum’s catalogues and displays (Brown ,2019).

Engagement and participatory theory in museum focus on actively involving visitor and communities in various aspects of the museum experience. It recognizes the importance of engaging visitor as active participants rather than passive observers, and emphasizes the value of their contributions to museum programing, interpretation, and decision making (Simon, 2010). Engagement leads to better planning, development and design of experiences so that it is congruent with the mission and vision of the institution finding a way to take what we have learned in research and evaluation, as well as identifying the strategies to parse out the findings into our respective environments, are necessary steps to identify what museums mean when using the term (Wood, 2011). Engagement and participation theory in museum draws from various perspectives and approach, including visitor studies, community engagement, participatory design, and social constructivism .it recognizes that visitor come with diverse backgrounds, interests and prior knowledge and that their contribution can enrich the museum experience for themselves(Dudley, 2010) .

Implementing engagement and participation theory in museum can enhance visitor experience by actively involving visitors in the learning process; museum can create more meaningful and memorable experiences that go beyond passive observation. It increase and strength the relationship of community by acknowledges the value of community involvement and collaboration by engaging with local community , museums can co-create exhibition , programs and events that reflect the community interest , concern and aspiration. This strengthens the relationship between museums and its surrounding community.

2.5. Empirical Review

The majority of African nations have museums as a result of colonisation; however, Ethiopia differs from other African nations in that we were never a colony. Merkebe (2007), in his M.A. thesis titled "Problems of Governance and Cultural Representation," noted that the emergence of museums in Ethiopia is a phenomenon that happens. Emperor Haile Selassie had the chance to travel to Ethiopia and visit many museums in Europe after his return from exile. Most of the contemporary museums were not constructed with the intention of housing royals, emperors, or churches; rather, they were built as residences before being converted to museums.

As we all know, in early states like Ethiopia, the development of tourism should comprise and be associated with historical, cultural, natural heritage and resources. Several studies have been conducted in relation to heritages that have a positive influence on people's visits to a specific area, particularly museums. According to Kokeb (2021), in her master's thesis titled "Contribution of Palaces for Tourism Development in Ethiopia: The Case of Emperor Yohannes IV's Castle in Agula'e, Tigray National Regional State," she discussed early states like Ethiopia the development of tourism should comprise and associate with historical, cultural, religious, and natural heritages or resources. Heritages have a positive influence and motivate people to choose a specific area for visiting and to experience the places, artefacts, and activities that authentically represent the stories and people of the past and present, particularly in museums because of their beautiful heritage collections. In addition to that, Ethiopia is full of historical and cultural tourism resources. It has great potential to develop a diversified range of cultural heritage-based tourism products.

Similarly, Neima (2019), in her MA thesis titled "Assessment of Religious Tourism in and Around Al Nejashi Religious Sites in Tigray Regional State, Ethiopia," discussed how heritages have cultural, religious, historical and natural implications. In terms of religious implication in Ethiopia especially in Tigray regional state, there is a huge potential heritage for tourism in the Islamic as well as Orthodox communities. Islamic tourism or halal tourism is a new segment of tourism that has potential customers and now attracts millions of tourists. Ethiopians have a lot of history associated with Islam, but we cannot utilise the opportunity. Additionally, Dawit (2019), in his MA thesis titled "Museum Collections Documentation System and Its Role for Tourism: The Case of the National Museum of Ethiopia," discussed

how museum collections have a strong link to tourism and tourists, who are highly motivated to visit the heritage collections in the museum. The National Museum of Ethiopia embraces large numbers of attractive heritage collections and displays them in the museum. The heritage collections attract significant numbers of visitors compared to other museums in Ethiopia.

Similarly, Wegene (2018), in his master's thesis titled "A Historical Survey of Jimma Museum and its Heritage Collections," examined the contribution of Jimma Museum in economic, social, cultural, scientific, political, historical, and educational aspects, and he concluded that museums play a great role in preserving, educating, sustaining, and maintaining the heritage of a society and regenerating the income of a country, directly and indirectly.

Museums play a significant role in different circumstances. However, their role and contribution are surrounded by critical challenges many studies point out the challenges of museums as a specific study area. According to Flagot (2019), in her MA thesis "Promotional Practise, Challenge, and Opportunity of Addis Ababa Museum for Tourism Development," tourist destinations in Ethiopia generally and specifically Addis Ababa city are not well promoted, particularly Addis Ababa Museum, which is not attracting tourists and has less performance in generating revenue from the sector. The main reason for that untapped tourism resource is that it demands a well-established image, and promotion and marketing can influence potential tourist choices towards a specific destination. Moreover, Legese and Daniel (2019), in their study titled "Ethnographic Museum and its Contribution to Tourism Development," found that tourism and ethnographic museums have a direct relationship as far as they are a pull factor for visitors, but museums are dormant as they are not functioning, as there is poor documentation, conservation, care, poor exhibition, and unsatisfactory maintenance activities. Hence, it can be considered a museum that is endangered. Similarly, Saleh (2021), in his study titled "Challenges facing Ethnographic Museums in Ethiopia in the case of South Omo research and ethnographic museums," tried to show challenges that are hindering factors for the development and performance of museums. Challenges like the lack of well-trained manpower and staff, ethnic federalism, diversity and ownership of ethnographic museums, representation of the ethnic diversity (that is, quantity and quality), the challenge of showcasing a living culture, local identity and commodification,

development projects and the last but not the least, the lack of funding and related issues is a critical challenge for museums.

Generally, in Ethiopian history museums are established under the church or government and they are not historically inclusive or representative of some part of culture, society and religion. In this case Islamic heritages were neglected and underrepresented and attention was not given for them. In general, according to researchers a number of studies have been conducted in the field of museums and different museums like church museums, city museums, regional museums, and other governmental museums are studied on different topics, but no one tries to identify or list out the role of museums for urban tourism development, especially in Bilalul Habeshi Community Museum, which is not studied as research. Finally, the other gap in museums is inclusiveness and the focus of researchers and the government is on the National Museum and the Addis Ababa Museum. Bilalul Habeshi Community Museum does not have had attention of researchers and government. This research will hopefully fill the gap in the role of museums for urban tourism development in the case of Bilalul Habeshi Community Museum.

2.6 Conceptual Framework

From different contexts that are the conceptual, theoretical and empirical literature, there are various concepts, thoughts, and theories on the problems under research by scholars that are evident in heritage collection, role, and challenges of museums; therefore, the conceptual framework tries to show the relationship between museums, tourism and the contribution of museums and their collections to the development of tourism. Museum collections, such as religious, cultural, and historical heritage collections that exist in the museum have a considerable capacity for attracting the attention of the local community as well as visitors, and they have a great potential for tourist attraction around the world. This gives immense benefit to both society and individuals who visit the museum. However, in this process museums face more critical challenges that reduce their performance, contribution, and developments. Such problems like location, lack of funding, low stakeholder participation, and low levels of promotion and marketing are challenges that the majority of museums are facing. Employing and implementing the best strategies and techniques to solve those challenges and adjusting those challenges can help museums develop and contribute more for the development of tourism in the city.

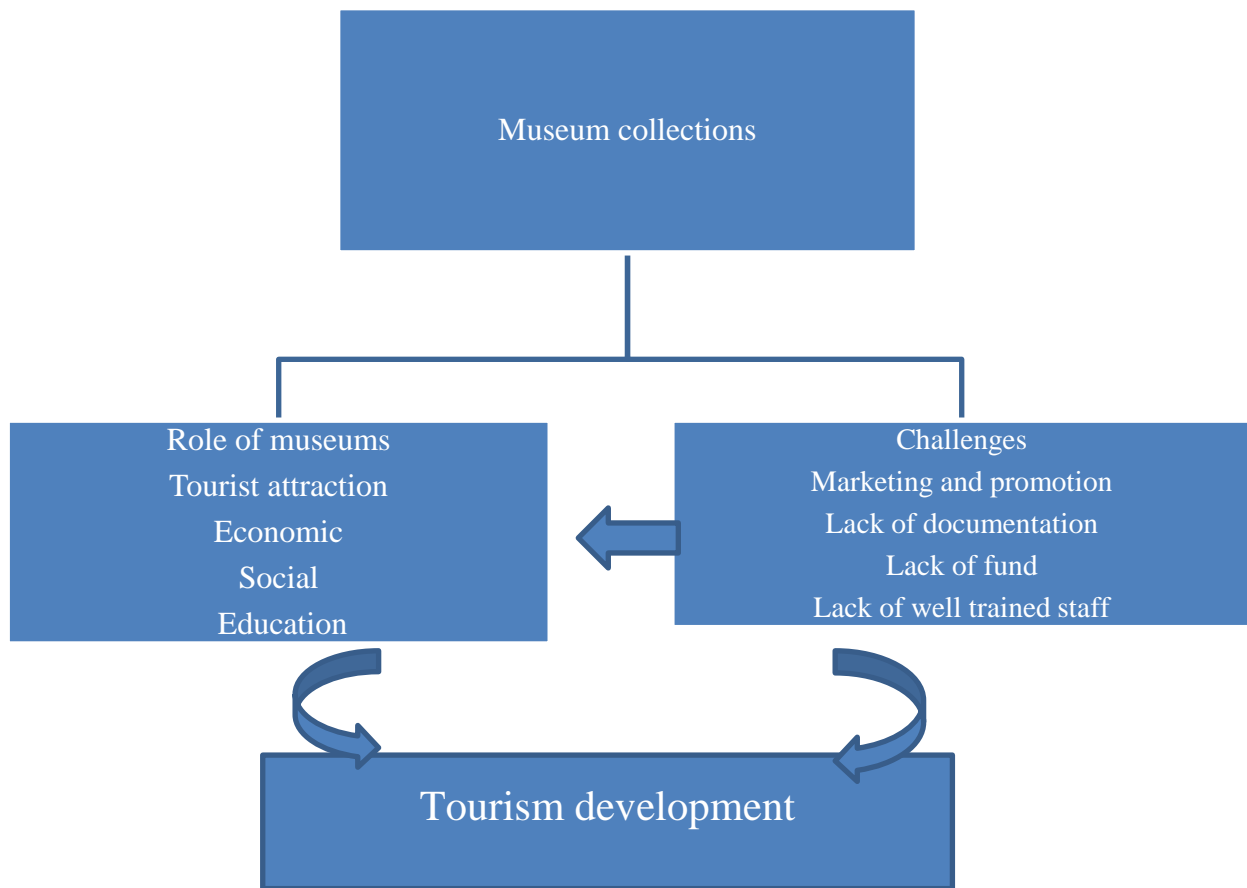


Figure 1: Conceptual Framework ,developed by the researcher based on review of literature (2023)

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Introduction

This chapter outlines and elaborates methodologies of the study. It discussed the study area, research approaches, research design, sampling techniques, sources of data collection, data collection procedures, reliability analysis, methods of data analysis and presentation, as well as ethical considerations.

3.1. Description of the Study Area

This study focused on Bilalul Habeshi Community Museum, located in Addis Ababa, Nifas Silk Sub-City. Addis Ababa is the capital city of Ethiopia and home to a number of international organisations. It is Africa's diplomatic capital and home to a number of international organisations including the African Union's (AU) headquarters and the United Nations Economic Commission for Africa (UNECA). Ethiopia is an important historical and cultural and religious centre, and it has a huge potential for tourism activity and development. It is rich in cultural and natural wonders that are becoming more attractive to travellers from all over the world. Ethiopia has something for everyone. Ethiopia has long been ignored by the global tourism industry, now is the time to show the hidden beauty and history to experience the unique culture and history that can only be found in Ethiopia (Alemu, 2022).

As the city's first Islamic museum, Bilalul Habeshi Community Museum is unique in terms of its heritage collection. It was organised in 2016 and officially opened for the public in 2018. Initially, Bilal Association families started collecting manuscripts, but they were not limited to only in manuscripts collection; later on, the interest in collecting all types of Islamic heritage increased, which led to the establishment of Bilalul Habeshi Community Museum. Behind the establishment of the Bilalul Habeshi Community Museum, Bilal families were concerned about Islamic heritages that were not properly utilised and conserved. Islamic heritage was underrepresented in relation to the number and participation of the Muslim community in modern Ethiopian development. In addition to these Islamic heritages being under-collected, they are also under-researched, and the last reason is that Islamic heritages are in danger. These reasons inspire Bilal families to organise the Bilalul Habeshi Community Museum. When they start organising this museum, the Bilal family has more

than five objectives or aims: to collect Ethiopian Islamic heritages from all parts of the country and display them in one place; to fill generations gaps in history and create awareness about past Ethiopian Islamic communities; to protect Islamic heritages from illegal, illicit, burning, and improper utilisation; to make the museum a historical, religious, and cultural tourist destination in Addis Ababa; to be an education and research centre; and to contribute to the Ethiopian economy through attracting visitors(KI1).

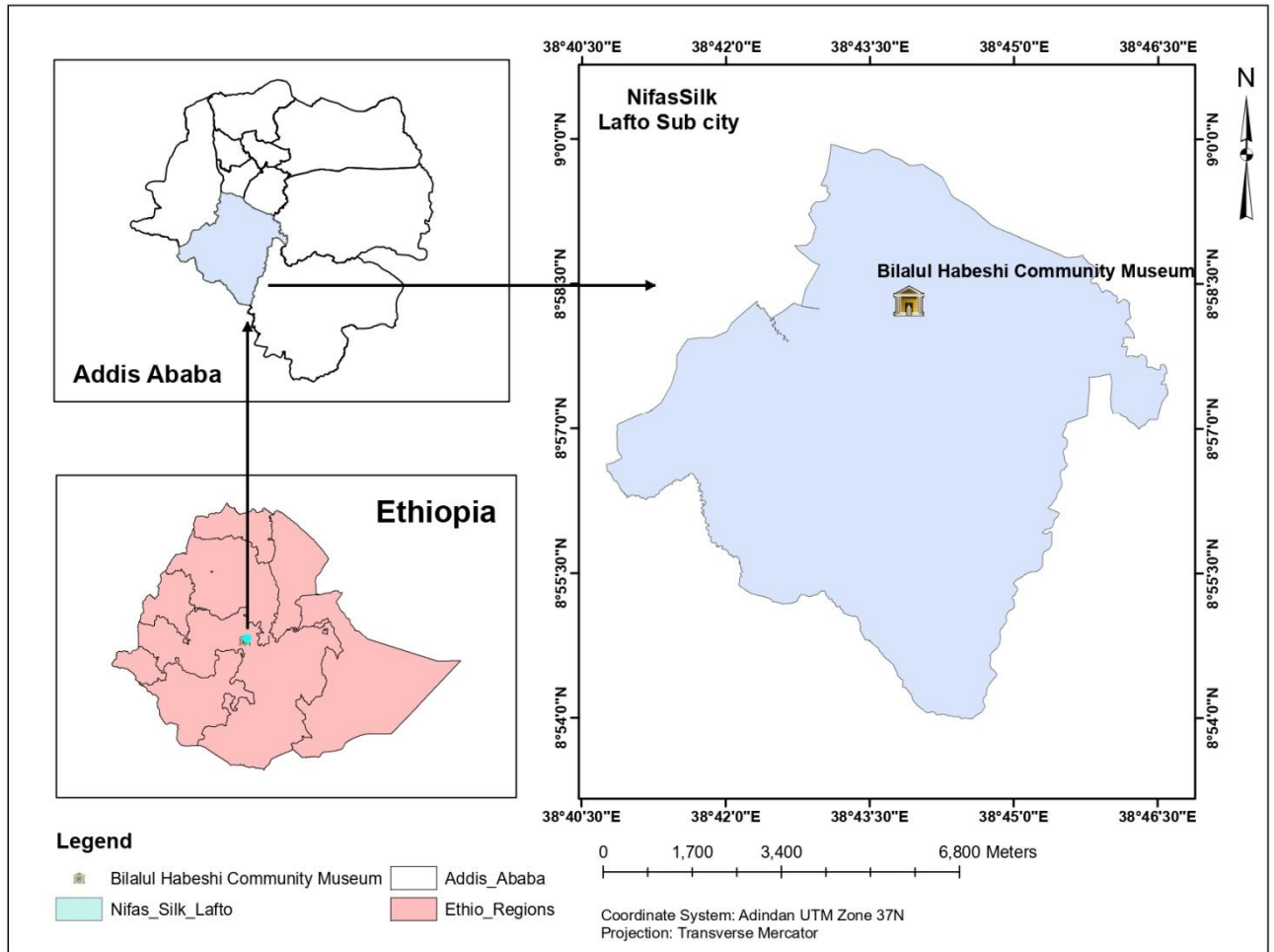


Figure 2: Location map of study area

3.2 Research Approach and Design

It is important to choose a proper design in conducting a research to collect relevant data and consequently .Research design gives the overall outline of the research, and it provides a framework for the collection and analysis of data and subsequently indicates which research methods are appropriate (William, 2007). Creswell (2003) claims that mixed approach is less well known than either the quantitative or Qualitative strategies or it involves collecting and

analysing both forms of data in a single study. He also argued that all methods have limitations and hence researchers felt that biases inherent in any single method could neutralize or cancel the biases of other methods. Therefore, using the mixed research approach would help triangulate data sources and get reliable result. This approach used in order to explore and describe the characteristics of variables of interest in the study. So this design is found to be essential for this study because it helps to clarify points that presented in the study. Based on these assumptions, the researcher applied a qualitative lead mixed research approach and employed descriptive research design; the reason behind using descriptive research design is that to describe the role of museum for tourism development the case of Bilalul Habeshi Community Museum and to describe its heritage collection in depth and detail.

3.3 Data Sources, Tools and Collection Methods

3.3.1. Data Sources

For this study, the bulk of data were gathered. In this research, the researcher depended on both primary and secondary source of data were collected from interviews conducted with key informants, survey questionnaire responses of visitors, researcher observation, different documents, archives, journal, thesis work, online source, websites and others. To obtain information on Bilalul Habeshi Community Museum data was gathered through a self-administered questionnaire survey and semi structured personal interview.

3.3.1.1 Primary Source

Primary data source is data that researchers obtain directly from primary sources or first hand data. The primary data were collected from government reports, original artwork, photographs, speeches, letters, memos, diaries, interviews, personal observation and survey questionnaire. Primary data that were collected from visitor through survey questionnaire and depth interview with visitors of Bilalul Habeshi Community Museum, museum families, and Addis Ababa City government Culture, Arts, and Tourism Bureau heritage conservation and protection department staff.

3.3.1.2 Secondary Source

Secondary data refers to material that has already been collected by earlier researchers. Data from secondary sources are those that have previously been gathered and subjected to statistical analysis by another party (Teoh, 2016). Reanalysis of the previously gathered data

is meant by this. The necessary information was gathered through correspondence, museum archives, historical accomplishments, recent articles, periodicals, documents, local and international news outlets, and pamphlets.

3.3.2 Data Collection Methods and Tools

Data collection is the procedure used to compile information from the study's target population, which enables it to address questions. In order to achieve the study's objective, both primary and secondary data were collected, including a survey questionnaire written in English and translated into Amharic because Amharic is a language that is widely spoken in the Ethiopian capital city of Addis Ababa. In addition, secondary data sources such as newspapers, articles, books, magazines, local and international news organisations, and the internet were examined (Hox and Boeije, 2005).

3.3.2.1 Survey Method

The survey method is the practise, process, tool, or technique used to gather data in research by asking questions related to the research topic to a predetermined or defined group of people. Typically, it facilitates the exchange of information between the research participants and the person or organisation carrying out the research (Kelley et al., 2003).

3.3.2.1.1 Survey Questionnaire

In this study, a structured survey questionnaire was used to gather information from tourists. The structured survey questionnaire focused on assessing visit experiences, source of information and challenges of Bilalul Habeshi Community Museum for tourism development. The survey questionnaire helps to answer and discussed the third objective of the study in detail and it has two parts. The first part deals with the respondents profiles, and the second part focuses on the experiences of visitors. Overall, 132 questionnaires were distributed to the visitors.

3.3.2.1.2 Interview

Paul et al (2008) claimed that interviews are the regular form of data gathering in qualitative research, and they are a technique in which practises and standards are not only recorded but also achieved, challenged, and unbreakable. This study also used interviews as a major source of data collection to answer the objective of the study and discuss in detail because interview

allow researcher to gain rich and detailed data from the participants' own words and expressions, which can reveal their feelings, motivations, and meanings and researcher enable to establish rapport and trust with the participants, which can enhance the quality and depth of the data. For that reason, interview helps to collect data like the historical development of the museum, its heritage collection, the contribution and challenges of Bilalul Habeshi Community Museum. To get detailed information, it needs an in-depth interview with key informants who have knowledge, intimacy and contact with Bilalul Habeshi Community Museum additionally visitors were also interviewed to understand their feeling about the museum. In this study, both structured and semi-structured interviews were employed.

3.3.2.1.3 Observation

Physical observation is important instrument in qualitative research and was applied to assess the overall experience, status, and practise of Bilalul Habeshi Community Museum. Observation reduces subjective bias challenges. The researcher prepared a checklist to observe the interior design of the museum, the overall sanitation or cleanliness of the museum, infrastructure, heritage diversification (potential tourist attraction) in the museum, and the way of displaying heritage. Additionally, personal observation was supported by photography to express observational information.

3.4 Target population, Sampling Technique and Sample Size

Determination

3.4.1 Target Population

In this context, target population implies the sampled population for this research. For the quantitative and qualitative part, data were gathered from Bilalul Habeshi Community Museum visitors who visit the museum, museum manager, founder, and employees and volunteer as well as Addis Ababa Culture, Arts and Tourism Bureau were the target population of the study.

3.4.2. Sampling Technique

The researcher used convenience sampling techniques, particularly to take samples from the visitors who were found in the study area during the data collection period. Also, the study employed the purposive sampling technique for key informant selection, where the researcher

selects what he or she thinks, and the elements selected for the sample are chosen by the judgement of the expert knowledge and criteria (Walliman, 2006).

3.4.3 Sample Size Determination

Due to the seasonality of the tourism industry, the number of visitors who visit Bilalul Habeshi Community Museum is not regular, so the researcher tried to address all visitors that came during the time of data collection in the study area in the year 2023 for one month between mid-April to mid-May. Based on this, data were collected from 132 visitors chosen based on the convenience sampling method. For the key informants, participants were selected based on their concern, knowledge and responsibility. Bilalul Habeshi Community Museum has two museum professionals and other activities are performed by volunteers but the numbers of volunteers are not permanent members yet, four of them are in touch and available any time when the museum want their help. Overall, nine key informants were interviewed: manager (1), the founder of the museum (1), employee (2) volunteer (3) and Addis Ababa Culture, Arts and Tourism Bureau (2); heritage documentation and inspection expert and heritage preservation and conservation group leaders additionally six visitors were interviewed in late August and totally 145 respondents were participated in this study.

3.5 Method of Data Analysis and Interpretation

Statistical Package for Social Sciences (SPSS) software was used for analysing quantitative or numerical data. The data was organised and coded in SPPS, and arranged in table and graph form. The data gathered through the questionnaire were analysed using descriptive statistics. The study focuses on assessing the role of museums in tourism development as well as their challenges. As a result, understanding visitors experience about Bilalul Habeshi Community Museum and their level of satisfaction would be essential for strengthening the museum's contribution. Accordingly, percentage and frequency were entirely functional to describe results obtained from survey questionnaires. Data collected from interviews were listened to, transcribed, reduced to units of relevant meaning, and summarised, and data collected through observation were also analysed in the form of texts and supported by pictures. Thematic analysis was used for all qualitative data.

3.6. Reliability and Validity

In research, reliability describes the degree to which the results of a given study can be repeated or replicated under the same conditions. A study with high reliability is one that has consistent results each time it is conducted. Furthermore, reliability is one way that we can determine whether or not to trust the results of the study (Kelly Carrol, 2022). According to Fiona Middleton (2019) reliability and validity are concepts used to evaluate the quality of research. They indicate how well a method, technique, or test measures something. Reliability is about the consistency of a measure, and validity is about the accuracy of a measure. Reliability is the extent to which the results can be reproduced when the research is repeated under the same conditions and checked for consistency across time, across different observers, and across parts of the test itself. Validity is the extent to which the results really measure what they are supposed to measure. By checking how well the results correspond to established theories and other.

3.7 Ethical Consideration

Creswell (2014) explained that the research code of ethics is the ethical rules and regulations developed by professional associations to guide scholarly research in the disciplines. According to Creswell, researchers should consider research ethics before the beginning of the study, during data collection, data analysis, data interpretations, and study finding reports. Before starting the data collection, the researcher received a letter of support and IRB ethical clearance certificate from the College of Developmental Studies, Addis Ababa University with the help of obeying the research policy of Addis. The letter was written for research participants and contains a statement of the request for cooperation as well as it shows the researcher is legally permitted to research as a graduate student. In addition to that the questionnaire and interview guide have a cover letter which shows the intent of the research; confidentiality of their participation; guide how answer the questions, and contact address of the researcher. This cover letter briefly explained as the research participation is a voluntary basis. So, that the participants received this research participation invitation, they already aware of all the information and the purpose of the research. During the data collection, the researcher approached, personally contacted the participants and distributed the required questionnaire and other required documents as per their participants' request. A necessary follow up was conducted until a satisfactory response was collected. During all processes, the researcher had respected the norms of the site, morale of participants and refrain from

collecting unnecessary information. Data analysis was done based on balanced facts and in respecting the privacy of participants. Finally, during data interpretations and reporting the researcher did every decision based on only the collected facts. The data were stored and accessed only by researcher, advisor and another authorized personnel.

CHAPTER FOUR

DATA PRESENTATION AND RESULTS

Introduction

This chapter deals with data Presentation, analysis, and discussion of the collected data through questionnaires, interviews, personal observation, and secondary source of data. As a result, in this chapter the data collected from visitors, key informants and researcher observation in the study area are discussed. The first part is about demographic profiles of respondents, which were important to understand the idea of the role of museums and tourist expectations in the study area. The second section of this chapter discussed about the existing tourism resource at Bilalul Habeshi Community Museum. In the third section, the main questions of the research the role or contribution of museums in urban tourism development and the challenges of Bilalul Habeshi Community Museum are discussed.

4.1. Demographic Characteristics of Respondents

Table 4. 1 : Demographic characteristic of respondent (sex, Age, Religion and nationality)

Item	Variables	Frequency	Percentage
Sex	Female	56	42.4%
	Male	76	57.6%
	Total	132	100%
Age group	18-20	24	18.3
	21-30	41	31.1
	31-40	36	27.3
	41-50	17	12.9
	51-60	13	8.3
	Above 60	3	2.3
	Total	132	100%
Religion	Muslim	90	68.2%
	Orthodox	24	18.2%
	Protestant	17	12.9%
	Catholic	1	.8%
	Total	132	100%
Nationality	Ethiopian	127	96.2%
	Foreigner	5	3.8%
	Total	132	100%

Source: field survey May, 2023

According to the above table, the higher percentage of Bilalul Habeshi Community Museum visitors are occupied by male visitors and in regards to age the majority of museum visitors are in the age between 21-40 this shows that museum visitors are youngster and the share of other age group show small amount and it needs to make the museum attractive for all age group visitors. In terms of religion the lion share of Bilalul Habeshi Community Museum goes to Muslim community to make the inclusive in terms of religion it needs more awareness creation program and finally we can say that the museum visitors are Ethiopians only and level of visitation by foreign visitors shows low frequency and this illustrates the awareness of visitor is low and the museum is not well known by foreign visitors.

Table 4.2 : Social characteristics of respondent (Education and occupation)

Item	Variables	Frequency	Percentage (%)
Education	Uneducated	11	8.3
	Read and write	15	11.4
	High school certificate	21	15.9
	Diploma	31	23.5
	Bachelor degree	41	31.4
	MA and above	13	9.8
	Total	132	100
Occupation	Government employee	24	18.2
	Self-employee	44	33.3
	Unemployed	6	4.5
	Student	52	39.4
	House wife	6	4.5
	Total	132	100

Source; survey result of May, 2023

4.2 Heritage (Tourism Resource) in Bilalul Habeshi Community Museum

Heritages are one component of tourism industry which attract the attention of visitors and motivate peoples to travel and visit a destination .The heritage collection in the Bilalul Habeshi Community Museum is a treasure trove of artefacts, objects, and historical items of ancient Islamic community that provide a sight to the rich cultural historical and religious heritages of Ethiopian Islamic community.

In Bilalul Habeshi Community Museum, different heritage collections exist, for instance, important Islamic manuscripts, books, cultural material collections, and historical heritage collections. This shows the historical connection between Islam and Ethiopia, starting from the first hijira and continuing up to now. This museum is a special gift for the Ethiopian Islamic community and for museum visitors (V4, 2023).

This museum offers visitors a unique opportunity to delve into the fascinating history of the Bilalul Habeshi people. Bilalul Habeshi Community Museum is on the way to enter the tourism business and is going to be a popular museum in the city. The popularity of the museum is gradually changing with the increase in the number of tourists who visit the museum, the number of heritage collections, and the level of community awareness about the museum. The museum's popularity came due to its various important aspects, especially for the Ethiopian Islamic community. It is unique, and as the first Islamic museum in the city, it increased the value and significance of the museum. The educational, religious, historical, and cultural relevance of the museum and its capacity inspire tourists of all ages and backgrounds to visit the museum. The museum has been gaining the attention of government leaders and officials locally and globally, especially those of Islamic background, public figures, and noteworthy individuals, which benefits the museum as a form of promotion.

Bilalul Habeshi Community Museum collections are historical, cultural, and religious heritages: manuscripts and religious writings, image of architectural mosques and Islamic centre collections that exist in different parts of the country, a collection of coins, hoot which is a symbolic or representative of traditional house that were used in the teaching and learning process of Islamic knowledge, a photo show of prominent religious leaders and scholars, different jewellery collected from different parts of the country, historical and religious cloth, past community utility equipment, different documents and letters, and historical books are exist in the Bilalul Habeshi Community Museum (KI7 and KI2, 2023).

In the Bilalul Habeshi Community Museum, a lot of Islamic religious, historical, and cultural heritage is displayed in different forms. Image of different ancient mosques and Islamic centres that serve to educate and expand Islamic knowledge and religion some of them still exist and provide service in different parts of the country, and some of them are out of service and only the remnants of the buildings remain. More than 150 hard-copy manuscripts and Islamic religious writings and coins that were used during the Derg and Emperor Haile Selassie regimes are displayed for the purpose of a public show or are open for visitation. Hoot or Zawya looks like traditional housing in rural areas of the country that were used as religious teaching schools and institutions, where Islamic ancient scholars educated Deresa's or students to read and memorise the Quran and other Islamic knowledge, and nearby is surrounded by stone that was used as a chair for students seating. This school is found only

in rural areas of Ethiopia, but Bilalul Habeshi Community Museum built a representative of Zawya to exhibit, create awareness, and commemorate the contribution and sacrifices of ancient scholars for the expansion of Islam. Those Islamic heritages are displayed in the Bilalul Habeshi Community Museum.

Heritage collections in Bilalul Habeshi Community Museum were collected through three methods. Most heritage collections are collected through donations, purchasing, and other special orders, but they cannot be found in other forms of heritage acquisition. However, the majority of heritage collections were collected by volunteer donations; some of the collections were held by individuals, and some were bought from individuals and sold by the donors (KI7 and KI3, 2023).

Bilalul Habeshi Community Museum heritages were collected through donation, purchasing, and special order; the majority of heritages were collected through the donation of volunteers; some of them were purchased by volunteers when they travelled throughout the country; especially cultural heritages were collected in this way; and other heritages, particularly religious books and manuscripts, clothes, prominent individual photos, jewellery, and historical documents, were donated by families and individuals. The other heritages were purchased by the museum, and three cultural heritages were bought in special order that represent the Ethiopian Islamic community.

The largest share of the heritage collections in the museum originate from the northern part of Ethiopia, especially in and around the Wello area. The history shows that Islamic religion was entered in the northern part of the county; however, due to the expansion and development of Islamic religion in central and other parts of Ethiopia, heritages are collected from different parts of the country, and the heritage collections express the legacy of the Ethiopian Islamic community (KI2 and KI5, 2023).

Islamic religion entered Ethiopia in the northern part of the country due to the fact that the majority of heritage collections originated in Wello and its surroundings, especially religious books and manuscripts, which were collected from the northern part of Ethiopia. However, because of the expansion and development of Islamic religion in the central and other parts of the country, cultural and religious heritage was also collected from other parts of the country to minimise the issue of the representativeness of society and the problem of belongingness. Bilalul Habeshi Community Museum families tried to collect heritage from all Islamic communities.

Table 4. 3. Tourism Resource

Year	Cultural heritages	Religious manuscripts (handwritten)	Historical , religious printed books and magazines	Islamic scholars and historical religious places photo	Coins, stamps and medals	Total
2009	-	75	36			111
2010	89	41	55	35	-	220
2011	5	7	8	15		35
2012	19	15	10	20	-	64
2013	15	-	11	15	-	41
2014	20	2	15	18		55
2015	1	10	9	15		35
Total	139	150	123	107	60	579

Source; Bilalul Habeshi Community Museum records, 2023

According to the above table, five hundred seventy-nine heritage collections exist in Bilalul Habeshi Community Museum that have been collected within seven years, and the number of heritage collections has increased and heritage collecting activity has continued. The numbers of those heritage collections are until the end of May 2023, as per the museum record. Heritages are not documented in grouped categories, but based on previous knowledge and observation by the researcher, total heritage collections are categorised into five groups.

4.2.1 Historical Attraction of Bilalul Habeshi Community Museum

Historical attractions are serving as a window into the lives and achievements of our earlier generation. By exploring these attractions, visitors can gain a deeper understanding of how our ancestors lived, their skills, knowledge, and social frameworks. These sites and museums offer a tangible connection to the past, allowing us to appreciate the progress and advancement made over time.

The historical resource or attraction of the museum is all about the historical connection and relationship of Ethiopia and Islam in the early times, starting from the entry of Islamic religion in Ethiopia until now, and the museum collects, preserves, displays, exhibits, and interprets all heritage collections. In addition, historical places, mosques, and prominent individuals are exhibited by using photographs (KI7 and KI5, 2023).

The historical attraction of Bilalul Habeshi Community Museum is related to the advent and growth of Islam in Ethiopia in the 7th century or in 615 AD. When a group of Muslim religion followers flee from Mecca to Ethiopia in the contemporary day of Eritrea because the Arab community rejected the freedom of Prophet Muhammad (SAW) and his followers, they

escape from persecution and conflict against Muhammad (SAW). During the conflict Prophet Muhammad (SAW) instructed or counselled his companions to journey to the Habeshi realm (Axumite kingdom) seeking shelter and peace, which was controlled by a Christian monarch called Nejashi. The monarch grants a licence for those who immigrate from Arabian land to dwell and live safely with freedom without any intervention, then teaches people and expands their religion by building mosques and Islamic centres because Ethiopia was the first country to accept Islam and turn into Muslims (Neima , 2019).

The historical attraction in Bilalul Habeshi Community Museum shows the legacy of the Islamic community in Ethiopia, and it caught my attention and created an opportunity to learn about the historical development of Islam, the historical relationship between Islam and Ethiopia, and the contributions of scholars beside the museum, which is interesting for visitors who have an interest in Islamic history (V6 and V1 2023).

The historical resource of Islam in Ethiopia starts from the first hijira, or before the year 1444. The first tangible historical attraction is the first letter that was written by Prophet Muhammad (SAW) for the king of Axum Asmha, later Al Nejashi. As a researcher's observation in the study area, a copy of the letter is displayed in the Bilalul Habeshi Community Museum.

This letter is shown as a significant event in Islamic history, and the letter is known as the "letter of martyrdom" or letter of protection. In the early days of Islam, Prophet Muhammad and his followers faced persecution in Mecca, and Prophet Muhammad recommended and permitted a group of Muslim people and his family to travel and seek refuge in the early Abyssinia state of present-day Ethiopia. They were violently opposing the spread of Islam (KI3 and KI2, 2023).

The literal meaning of the letter states, In the name of Allah, the most compassionate, and the most merciful, from Muhammad, the messenger of Allah, to Najash Ashama, king of Abyssinia. Allah is the Lord, who has no god but him. He is a king; he is absolutely peaceful. Peace and trust are winners. I testify that Isa, the son of Maryam, is the spirit and word of Allah cast upon the righteous virgin Maryam. She conceived Isa with the breath of Allah. Just like Allah created Adam with his hand and his breath, I call you to Allah. He is one; he has no partner. I urge you to submit to his command. I ask you to believe in me and in the Qur'an that was revealed to me. I am the messenger of Allah; I call you and your people to Allah.

The letter was written by the prophet Muhammad (peace be upon him) to the Christian ruler of Abyssinia, referred to as Al Nejashi or Negus. The letter was sent as an initial communication to establish friendly relations and seek protection for the Muslim refugees

who would later migrate to Ethiopia. The letter is sent for the king, Al Nejashi, and his people to accept Islam. The letter played a crucial role in establishing a positive relationship between the early Muslim community and Ethiopia.

The expansion and spread of Islam in Ethiopia, mosques, and Islamic centres were built, and economic, social, and governmental activities were raised. In economic activities, the bulk of long-distance trade and exchange started and grew in the Islamic community. Aside from their economic role, they can build strong social communities and vitality. In addition to that, in politics and governance, the expansion of the Islamic community shows up in the establishment of sultanates (Muhammad and Zekeria, 2023). There are seven Islamic sultanates in Ethiopia: the Adal sultanate (1300–1575), Ifat (1280–1520), Walasma sultanate (13th century), Harer, Shewa, and Harla, which is the time for Islamic regimes (K11 and K12, 2023).

Due to the expansion of Islam in Ethiopia, Islamic centres, mosques, Islamic governance, and sultanates were built and developed. Intellectual development and an increase in the interest of the community in learning the Qur'an and other Islamic knowledge are shining all over the country and play a vital role for current Ethiopia. The Islamic community in Ethiopia played a significant role in the development and growth of long-distance trade. Long-distance trade was established between the Arabian Peninsula and Ethiopia, which helped establish links between Ethiopia and other Islamic regions. This connection facilitated the exchange of Islamic knowledge, religious practise, and Islamic texts. Ethiopian scholars travelled to Muslim centres of learning, and Islamic scholars from other regions visited Ethiopia. Bilalul Habeshi Community Museum collects, preserves, displays, and exhibits those historical places, Islamic centres, and ancient mosques with a brief explanation.

4.2.1.1 Mosques as a Historical and Religious Attraction

A mosque is one of the places to help spread Islamic education, and it has a significant capacity for attracting tourists. It can help visitors know more about Islam and encourage religious tourism development by admiring architectural beauty, creativity, and history, in addition to its religious value.

Mosques are the heart of Islamic community and life; they serve as places of prayer and worship, and during holistic Islamic months like Ramadan, they are used as event centres, places for education and information, centres for social welfare and dispute settlement, and they attract the attention of Muslim society. Visiting mosques is a common practice dating back to ancient times. Early Islamic society visited mosques for the purpose of teaching and learning processes and as a result of the expansion of Islam.

Because of the early entry of Islam into Ethiopia, there are different ancient mosques in different parts of the country. Starting from the 7th century, including Al Nejashi mosques were built in Ethiopia, such as Shonke Village and Mosque, Ifat Mosque, Goze Mosque, Asberi Mosque, Shek Hussen Mosques (Dire Shek Hussen), Cheno Mosque in Argoba, Alyu amba Mosques, Katbare Mosque, and Dera Mosque, which are well known in the Ethiopian Islamic community. The oldest mosques date back more than 800 years, and some of them still provide service for the community. A number of Muslim communities travel to those areas to celebrate events at different times (KI7 and KI3, 2023).

Islamic religion entered Ethiopia in the early 7th century due to the early entry and expansion of Islamic mosques and Islamic centers. Most people believe that Al Neashi mosques, the first mosques in the land of Africa, were also built after the accommodating of Prophet Muhammad followers, which helped in the establishment and existence of historical and long-ago mosques. In Islamic religion, travelling without contradicting sharia rules is allowed and described in different articles of the Qur'an. The Islamic community also travels to historical mosques and Islamic centres domestically and internationally, and in Ethiopia, during the holy month of Remedan, Islamic religion followers visit mosques to make warships and pray additionally to celebrate different religious holidays, especially during the Mewlid holiday, which they travel to celebrate in different parts of the country, which directly or indirectly contributes to the development of the tourism industry.

4.2.1.2 Ancient Coins, Money and Stamps

Ancient coins were the main and most important primary source of history. Ancient coins have fascinated people for centuries, not just for their monetary value but also for their historical and cultural significance. Many individuals collect coins as a hobby, and others travel to different countries to view extensive coin collections (Sayles, 2003). Aside from personal interest, ancient coins are also an attraction for many museums around the world, as tourists flock to view these pieces of history. With their intricate designs and the stories they tell, ancient coins provide a glimpse into the past and allow us to better understand the people and societies of bygone eras (Hoover et al., 2017).

Coin collections in Bilalul Habeshi Community Museum that date back to centuries from the Axumite kingdom and Showa Islamic sultanates, in addition to the coins and paper money that are used for exchange for three governmental eras: birrs and coins used in the time of Emperor Haile Selassie, the Derg regime, and tender notes of Ethiopia under EPDRF governments, are displayed in Bilalul Habeshi Community Museum. Those heritage

collections are not only Ethiopian Islamic communities, but as historical heritage, they exist in the museum, and historical heritage provides a tangible connection to the past. Those heritages often reflect the history of Ethiopians. Those heritage collections can be a major attraction for tourists; they offer the opportunity to explore and learn about a rich history, culture, and heritage. Historical collections play a significant role in tourism by preserving heritage, providing educational experiences, and contributing to the local economy.

Honour medals that exist in the Bilalul Habeshi Community Museum were given to prominent Islamic leaders, warriors, and individuals in recognition of their contribution, achievement, and service in various fields of religion and community development.



Figure 3: Coins, Birrs, and Medals; photo by the researcher, 2023

4.2.1.3 Documents and archives

Documents and archives are actually quite interesting. These records reveal the past in a tangible way, allowing us to connect with the people and events of bygone eras. Moreover, archives can provide valuable insights into how society has changed over time. By preserving these records, we are able to gain a greater appreciation for the people who came before us and the challenges they faced.

The Muslim community in Ethiopia plays a very important role in the country's modern development. The history of the Islamic community in Ethiopia also includes the growth of contemporary institutions and the establishment of Islamic institutions, including Ethiopia Islamic Affairs, the Ethiopia Islamic Supreme Council, and the Ethiopia Sharia Court.

During that time, announcements of the organisation of institutions, delegation of leaders, appointment letters, announcement of Islamic holidays as public festivals, and other Islamic issues are published in magazines, newspapers, and journals in Arabic and Amharic and documented, archived, and displayed in the Bilalul Habeshi Community Museum as a history of the Ethiopian Muslim community (KI1, 2023).

Documents and archives play a significant role in tourism by providing valuable historical information and supporting the preservation and interpretation of historical heritage. Documents and archives preserve historical records like letters, maps, diaries, photographs, and official documents. Documents and archives are valuable resources for researchers, historians, and scholars. These individuals may travel to a specific destination for academic purposes, accessing original source material to conduct research, write papers, and report. We can say that this type of tourism is academic or educational and can be supported by the presence of well-maintained documents and archives, which enhance the tourism experience.

4.2.2 Prominent Religious Leader

Another interesting storyline in the Bilalul Habeshi Community Museum collections is the framed photos of many influential, notable, and renowned Islamic religion followers and Muslim scholars who spread Islam all over Ethiopia.

Islam has a rich history in Ethiopia, and prominent Islamic figures have played a significant role in the development of history, religion, culture, and the country. Those notable individuals, like sheikhs, imams, and elders, were remembered for their Islamic teaching and contribution locally and globally. Those Muslim scholars are known for their dedication and commitment in writing Menzuma, or Islamic poetry, medication books, law, translation of the Qur'an from Arabic to Amharic, and Ethiopian history books in Arabic language. They invest their time and knowledge in the present (KI7 and KI2, 2023)

Muslim scholars, imams, and sheikhs contribute their knowledge and effort to the development of today's Ethiopia. The pictures of those prominent leaders are displayed and exhibited in the Bilalul Habeshi Community Museum, along with a clear and interesting history of those significant and notable scholars.

Those prominent and influential individuals are role models for the current generation, and people travel to know the history and contribution of those individuals. The museum photo show section provides clear insight for visitors. The following are a few of them:

Haji Muhammad Rafi, one of the most famous scholars in religious and secular teaching in Ethiopia and also in Saudi Arabia, teaches Islamic knowledge and learning locally and

internationally. Besides local communities and students, he can also teach members of Saudi Arabia's parliaments.

Haji Muhammad Sani, one of the most significant people in Ethiopian Islamic history, is depicted in a framed image in the museum. He was an Ethiopian cleric, scholar, teacher, and political leader. He was the first Islamic affairs council leader during the period of 1912–1989, and he translates the first Qur'an from Arabic to Amharic and plays a vital role in helping the current generation easily understand and practice the Qur'an in their local language.

Sheikh Adem Derka was also one of the notable individuals; he originated from the northern part of Ethiopia. This influential person is known for his unforgettable and long-lasting Menzuma, or Islamic poetry.

Sheikh Hassen Sadik, He was the most influential person in Ethiopia's Islamic history, especially in government-related affairs. He can speak more than five international languages, served as a translator for more than ten years in government offices, and contributed to the opening of the African Union. In addition to that, he wrote the first Ethiopian historical book, namely the history of Habesha.

Muftih Muhammad Ali Yehya learned Islamic education at Alazhar Islamic University in 1949. After accomplishing his study, he came back to his original place and contributed his efforts to teaching the Muslim community about jimma. The prime minister, Dr. Abiy Ahmed, was one of the former students of Mufti Muhammad Ali.



Figure 4: Photo show of prominent Islamic leaders; photo by the researcher, 2023

4.2.3 Ancient Islamic Manuscripts

Islamic manuscripts have a rich history and culture throughout the world, including Ethiopia. Ancient Islamic manuscripts in Ethiopia show the intersection of Islam and Ethiopia's unique history and culture. These manuscripts have played a significant role in preserving and spreading Islamic knowledge, and they offer a glimpse into the past, shedding light on the religious and cultural practices of Ethiopia's Muslim communities throughout history.

Bilalul Habeshi Community Museum collects Islamic literature and manuscripts that date back more than five hundred years and were written by hand. Ancient manuscripts printed in books made from animal skins, especially goatskin, that contain religious, historical, and cultural remnants are displayed in the museum. Before the discovery of printing, ancient Islamic scholars wrote about the Qur'an, hadith, philosophy, law, grammar, medicine, science, anthology, botany, biography, history, numismatics, taxation, and indigenous knowledge by using animal skin, bone, and stone. After that, due to civilization, the first paper was introduced, which is papyrus paper, which is used for writing by preparing paints from different plant species and using them for writing. The papyrus paper is imported from Rome, Turkey, Egypt, and China, but it takes a long period of time, from six to 12 months, because of transportation problems. After that, the manuscripts are written and covered with animal skin to protect the book from external damage (KI5 and KI4, 2023).

As the researcher observed in Bilalul Habeshi Community Museum, over 150 hard-copy manuscripts exist in a well-organised manner and are displayed on beautiful shelves. Manuscript collections are a wide variety of handwritten religious documents, including the Qur'an, hadith, the Amharic meaning of the Qur'an, the significance of fasting, Selewat books written in honour of Prophet Muhammad, and other religious manuscripts. Most of them are written in Arabic, Amharic, Afan Oromo, Adere, Somali, and Afar.

The manuscripts reflect traditional Ethiopian bookbinding skills, even if some of them are copied from foreign sources. They reveal local language proficiency, intellectual profiles, and their exposure to the world among the collection of the museum. Menzuma Islamic poetry is considered part of national literature. They deal with religious themes focusing on glorifying Allah and praising Prophet Muhammad (SAW). Those Menzuma books are available and displayed in the Bilalul Habeshi Community Museum. The manuscripts are collected from all parts of the country and acquired via donation, purchase, or consignment.



Figure 5: Ancient manuscripts; photo by the researcher, 2023

4.2.4 Cultural Heritage

Cultural heritage is an important aspect of human life. Culture can be defined as the customs, traditions, beliefs, and arts of a particular society that can be passed down to successive generations (Williams, 1983). Cultural heritage is, therefore, the legacy of these tangible and intangible aspects of a given society that are preserved and maintained for future generations. It is an essential aspect of identity that defines the uniqueness of a society and its people.

The primary purpose of collecting cultural heritage in museums is to create awareness and educate the local community and public about the historical and cultural significance of artefacts. The collection is also crucial in preserving important works of art, literature, and scientific artefacts for future generations, and the Bilalul Habeshi Community Museum works to educate the public about the legacy of the ancient Islamic community and foster a positive understanding for the public (K11 and K16, 2023).

Islamic cultural heritage refers to cultural practices that have historically been common to the Muslim community. By collecting and displaying artefacts and artwork from past ancestors, museums provide a way for us to connect with our ancestors and learn about the traditions and practices that shape our world today. Heritage collections and stories that are associated with Islamic customs, traditions, culture, and history. The cultural artefact collections in Bilalul Habeshi Community Museum are representative of ancient Muslim communities that used home equipment made from wood, metal, animal skin (leather), plants, and clay.

Those cultural heritage collections are significant and diverse. It encompasses the traditions, cultural customs, knowledge, artistic expression, and societal practices of the Muslim community. Culture is the significance of Islamic civilization and their contribution to Ethiopia. Islamic heritage collections showcase the diverse cultural expressions of Muslim society. Many traditional crafts have been passed down through generations and continue to be practiced, preserving cultural heritage and traditional skills. Those cultural heritages hold

great potential for tourism and contribute to tourism by offering unique experiences for visitors in cultural festivals, religious pilgrimage, culinary arts, and handicrafts and providing insights into the rich artistic and cultural heritage of Islam in Ethiopia.

4.2.4.1 Art and Artefact Collection

A handicraft, sometimes more precisely expressed as artisanal handicraft or handmade," is any of a wide variety of work where useful for daily life and decorative objects are made completely by hand or by simple tools. It is a traditional main sector of craft and applies to a wide range of creative and design activities (UNESCO).

Art and artefacts are well-known products that are produced in all parts of the country and are representative of a particular region, tradition, or religion. Art work and hand crafts often hold historical, cultural, and religious significance, making them important symbols of a country's cultural identity (Waterton and Waston, 2010). Tourists who take the time to learn about the history behind hand crafts can deepen their understanding of local culture and gain appreciation for the artistry and skill involved in creating them.

Historically, the Islamic community used items made of animal skin, metal, wood, and clay. These items, which can still be found in some regions of Ethiopia, provide services like wooden combs and looh (wood boards or plats used for writing, teaching, and memorization) and pillows with various designs and uses for seating, sleeping, and backing. These items are mostly used and recognised in Somalia, Afar, and Hamer communities. In addition to these metal and clay household utensils, the Bilalul Habeshi Community Museum also showcases the cultural treasures of the Islamic community, such as items made of animal skin, a mat for salah prayer, and a sleeping cover, or keli (KI7 and KI3, 2023).

Objects that are made from animal skin, metal, wood, and clay were once used by the Islamic community, and some of them are still present in some rural parts of Ethiopia and provide services for the community. Those handicrafts and art products were especially used for religious, actively performing, teaching, and learning purposes, and some of them were also used for household equipment and utilisation.

The Bilalul Habeshi Community Museum serves as a mesmerising showcase of cultural artefacts, specifically focusing on household equipment and tools that bear testament to the glory and history of the Islamic community. With each item thoughtfully displayed on a

beautiful shelf, the museum aims to preserve and commemorate the Muslim community's rich heritage.



Figure 6: Cultural heritage collections; photo by the researcher, 2023

4.2.4.2 Clothes and Jewelleries

Islamic clothing and jewellery serve as unique tourist attractions. The Islamic world has a rich tradition of handmade textiles, including carpets, tapestries, and embroidered garments, that reflect intricate designs and patterns distinct to their respective regions (Waston et al., 2013). Similarly, Islamic jewellery, with its intricate gem settings and craftsmanship, has been cherished throughout history. Visitors to countries with Islamic heritage can deepen their understanding of these cultural treasures, not only through viewing them in museums but also through workshops and demonstrations led by skilled artisans. Clothing and jewellery can attract visitors from all over the world.

Ancient Islamic imams, religious leaders, and their families were known to dress and accessorise to demonstrate their status as possessors, positions of religious authority, and Islamic knowledge. The religious hat, scarf, band, stake, and shoe collections in the museum are not only ancient but also contain currently available Islamic leader cloths. To illustrate their achievements and roles, the museum displays clothing belonging to Haji Mufti Sheikh Umer Endris and Haji Muhammed Sani. Islamic religious figures' attire is gathered through family donations and occasional individual donations as well (KI7 and KI4, 2023).

The other collection in the museum is different jewellery that Muslim females were wearing during Islamic events, festivals, holidays, and other social programmes. Jewellery like wegro, which is a forehead decoration worn by Muslim Oromo women

during events. The Maria Theresa coin made from silver, named Australian Queen, was introduced to Ethiopia at the end of the 18th century and served as a medium of currency and exchange in the 19th century. At the same time, it was used as jewellery. The number and size of the coins were expressions of family wealth in society.

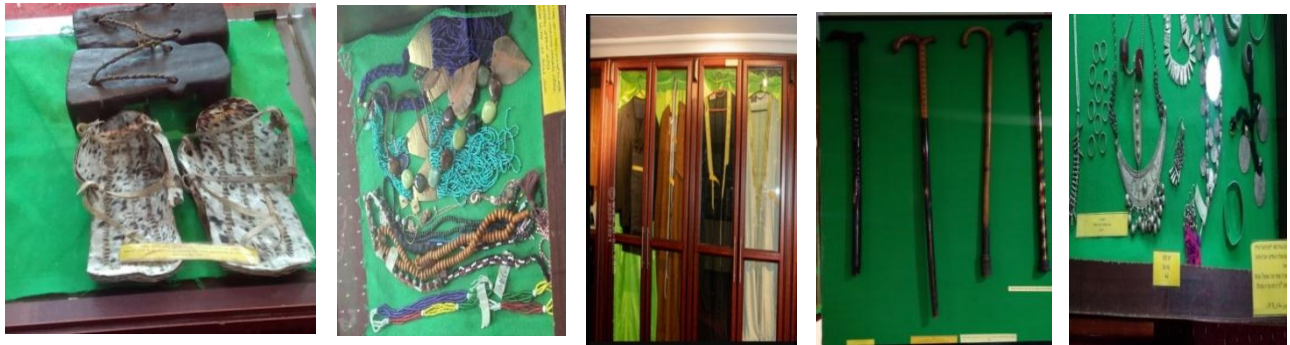


Figure 7: Jewelleries, stake cloth and shoes of ancient Islamic community; photo by the researcher, 2023

4.3 The Contribution of Bilalul Habeshi Community Museum for Tourism Development

Heritages around the world, because of their attractiveness and the stories they tell, are highly valued economically, religiously, culturally, and socially. It is the reason that concerned bodies locally and globally, such as country government offices, UNESCO, and the WTO, should pay high attention to the wellbeing of the heritage.

Bilalul Habeshi Community Museum contributes to the development of tourism directly and indirectly in various ways. It contributes to job opportunity creation for the local community. Museums require a diverse range of personnel to operate the museum effectively, including curators and educators, administrative staff, and security personnel. This offers direct employment opportunities. In addition to this, the Bilalul Habeshi Community Museum plays a significant role in terms of attracting visitors, serving as an additional tourist destination for the city of Addis Ababa, and contributing to the development of tourism in the city of Addis Ababa and Ethiopia.

4.3.1 Contribution for Tourist Attraction

Museums can play an important role in the tourism sector by attracting visitors to a destination and by providing cultural, historical, and educational experiences. They can showcase local history, art, and traditions and act as a window into the community's past and present.

Bilalul Habeshi Community Museum would be one of the few institutions of its sort in the nation with a focus on Islamic heritage. It creates great opportunities for individuals who have an interest in Islam and Islamic heritage, and it plays a vital role in drawing tourists, particularly local visitors, because nowadays the majority of visitors are from local communities and occasionally grow as a result of the museum's distinctiveness and the fact that it is the first Islamic museum in the city (KI6 and KI2, 2023).

Bilalul Habeshi Community Museum is the one that collects, preserves, and displays Islamic heritage. The museum is the first Islamic museum in the city, and its heritage collections play a significant role in attracting visitors.

According to KI8 (2023), immovable tangible heritage documentation and inspection supervisor of the Addis Ababa city government Culture, Arts, and Tourism Bureau, Bilalul Habeshi Community Museum added value for Addis Ababa city tourism activity and an additional tourist destination for especial interest visitors with a special feature. In other ways, heritage collections portray the traditional religious values, historical heritages, and norms of the Islamic community.

Bilalul Habeshi Community Museum, which holds the Qur'an, kitab, religious book heritage, and cloth in addition to the currency that was used for exchange in the past. It totally motivates me to revise and internalise past history. I wish museums like Bilalul Habeshi would be built in all the main cities of Ethiopia, and based on my experience at the museum, the museum plays a significant role in tourism development. It holds a lot of Islamic heritage and has prominent exhibitions that draw a significant number of visitors. Additionally, it helps differentiate the tourist attractions in Addis Ababa (V5, 2023).

By preserving Islamic heritage, BHCM contributes to the development of tourism because of its renowned heritage collection, and it has a significant impact on tourism development by attracting visitors who are specifically interested in exploring Islamic history, culture, and religion. It is used as an additional tourist attraction site and destination differentiation from others by offering unique collections and exhibitions.

Bilalul Habeshi Community Museum has great significance in terms of Islamic history, information, documentation, and beauty. This museum shows the history of Islam and Ethiopia, starting from the first hijira up until now. This museum is a special gift for Ethiopians and tourists. It is significant; I like it, and I got knowledge and information about ancient Islam and their contribution to current Ethiopia. I will support the museum as much as possible. I wish the museum would be promoted and known around the world (Visitor, 2017).

The significance of the Bilalul Habeshi Community Museum in terms of tourist attraction is that it is a legacy and a special gift for both tourists and the local community of Ethiopia. It is an educational institution to understand Islamic history, knowledge, and beauty. This museum chronicles the development of Islam in Ethiopia from the first hijira to the present, and it is a good place to understand the historical connection. It provides a good opportunity for visitors who have an interest in history.

As the researcher conducted observation and museum document review, visitors to the Bilalul Habeshi Community Museum came from different parts of the country and global Islamic countries. Foreign visitors, including researchers, university lecturers, media professionals, embassy employees, religious leaders, political leaders, and other influential, famous, and occasional individuals, visit the museum.

From those Ethiopian government officials, Prime Minister Dr. Abiy Ahmed visited the Bilalul Habeshi Community Museum, and he expressed his feelings as follows: “Today I celebrate Eid with Bilalul Habeshi Community Museum founders and educators (tour guides). I appreciate their contribution, and I really enjoy working with them. Ethiopian Muslim history starts from ancient times and reaches today, when a number of our Islamic scholars contribute their efforts. I admire their contribution. Without history, a county cannot survive with stability; this museum helps us to know our past situation, and this museum should be developed more (Abiy, 2021)”. In addition to the prime minister, Deputy Prime Minister Demeke Mekonen, former Mayor of Addis Ababa City, Takele Uma, and other different ministers and employees from international government officials, including the Turkey Tourism Minister, Nigeria Embassy Ambassador, Director of Hargese Cultural Centre Somali Land, and representatives of Aljazeera News, Shia News, and Sky News, they visited Bilalul Habeshi Community Museum. Non-government workers, tour guides, university students, Medresa (Islamic religious school) students, city dwellers, and other groups of visitors visited Bilalul Habeshi Community Museum. Due to that, tourist flow towards the Bilalul Habeshi Community Museum drastically increases from year to year.

Table 4.4: Tourist flow trend towards BHCM

Year	Ethiopians	Foreigner	Total
2019	800	-	800
2020	988	12	1000
2021	1575	25	1600
2022	3243	44	3287
2023	980	120	1100
Total	7586	201	7787

Source; Bilalul Habeshi Community Museum report, 2023

According to the above table, based on the museum record until May 2023, seven thousand seven hundred seventy-eight visitors visited Bilalul Habeshi Community Museum, and the number of visitors showed an increment. This number of visitors cannot be considered a popular destination, but because of its short establishment history and as the first Islamic museum in the city, the museum contributes a considerable tourist attraction. For the future, it may attract a significant number of visitors and be one of the best museums in the city if the museum and its stakeholders collaborate and perform in a better way than now.

4.3.2 Contribution for Islamic Heritage Promotion

Museums introduce the world to the life of the prophet and Islamic civilization, in addition to highlighting its values. An impressive re-evaluation of Islamic heritage is a phenomenon of the 21st century. Most of the larger collections of Islamic art have been or are undergoing reorganisation. Museums and galleries have increasingly become important forums for public interest in Muslim cultures (Ediuburg, 2012). Because of the underrepresentation of Islamic heritage in Ethiopian museums, the Bilalul Habeshi Community Museum plays a vital role in promoting Islamic heritage.

Islamic heritages were not collected, preserved, and properly utilised for the purpose of tourism activity in the past, but now Bilalul Habeshi Community Museum plays a wonderful role in collecting, displaying, and exhibiting those heritages, and it plays a significant role in promoting Ethiopian Islamic heritage's potentials in the past that were not discovered, known, or utilised by the majority of the public and were not considered a tourist attraction (KI8 and KI9, 2023).

The Bilalul Habeshi Community Museum serves as a pivotal platform for not only promoting but also actively contributing to the preservation of Islamic heritage. It plays a multifaceted role in facilitating research, education, and cultural exchange, with the ultimate goal of fostering a deeper understanding and appreciation of Islamic culture, history, and religion. This museum is essential to safeguarding and showcasing the vast richness and diversity of Islamic traditions.

The Bilalul Habeshi Community Museum contributes significantly to preserving, promoting, and passing down to the next generation Islamic history, culture, and heritage, and it gives a great deal of consideration that has not previously been given. The museum also helps to raise awareness of Islamic heritage for both visitors and the local community, and I hope it will one day stand out as the best historical and cultural museum for the Muslim community (V4, 2023).

Bilalul Habeshi Community Museum plays a vital role in preserving and promoting Ethiopian Islamic heritage. The museum houses and maintains artefacts, manuscripts, historical and cultural objects, and religious objects that represent the identity, history, religion, and traditions of different Islamic communities in Ethiopia by providing a physical space for treasures.

In recent decades, the exploration and utilisation of Islamic heritage and history have been somewhat lacking. These invaluable aspects have not received the attention they deserve as tourist attractions and have insufficiently benefited from effective promotion. However, the Bilalul Habeshi Community Museum has taken significant steps towards addressing this issue. It has tirelessly worked towards promoting and bringing to the forefront the Islamic heritage sites and legacies in Ethiopia. Through its efforts, this museum has successfully attracted tourists who are keen on exploring the various attractions associated with Islamic civilization. By shedding light on these captivating historical and cultural sites, the museum acts as a gateway for tourists to delve into the wonders of Islamic civilization in Ethiopia. Ethiopia has a rich Islamic heritage. It has the potential to be a source of tourist attractions. However, the promotion and awareness of these heritages are low. They are not fully utilized according to their potential. The Bilalul Habeshi Community Museum plays a significant role in promoting Islamic heritage, surpassing the efforts of other government bodies. Additionally the museum perform the sustainably, role Bilalul Habeshi Community Museum is responsible for collecting, preserving, and safeguarding Islamic and historical artefacts, manuscripts, documents, and other historical records. The object provides tangible evidence of the past and ensures its long-term conservation and sustainability. Curating exhibitions that

allow visitors to engage with the past and understand historical events, civilization, and cultural transformation through careful interpretation and presentation and provide context and insight into the historical significance of heritage collections and stories helps to sustain the memory and understanding of the past.

Filling the generation gap in history and religion was the main intent for the organisation of the museum. The family of the Bilalul Habeshi Community Museum invests their precious time and effort in collecting Islamic heritage for the continuity and sustainability of the history, religious, cultural, and scientific values of ancient Ethiopian Islamic heritages and to educate or give a clear understanding of the past glory for the current and future generations (KI 7 and KI 5, 2023).

Based on the ICOM definition of a museum, it depends on its stakeholders and provides service for the public. Because of that, museums engage with the local community and diverse stakeholders to create a more inclusive and sustainable history. Community involvement in curatorial decision-making, interpretation, and storytelling ensures a broader representation of voices and perspectives; this fosters a sense of ownership and relevance, making history and heritage more sustainable and meaningful for the community. Museums preserve and showcase their heritage collections and create awareness for visitors about sustainable practices and the importance of preserving heritage for future generations. Some museums implement sustainable practices, such as energy-efficient lighting and recycling programmes, to reduce their environmental impact and protect their heritage from damage.

4.3.3 Economic Contribution

One of the significant roles that every museum plays with regard to generating income is attracting a high number of tourists, which is the primary target of any museum in the modern sense. Tourism can serve as a source for country development by bringing consumers to the product and disparaging any other export business. It can also add value directly to the local people by allowing them to participate in providing goods and services to tourists and tourism businesses, creating a way for the local community to participate as a service provider.

Bilalul Habeshi Community Museum is quite important in adding value to the tourism sector as an additional tourist attraction, and furthermore, it contributes to economic benefits in terms of job opportunity creation, service diversification around the museum, revenue generation through entrance fees for the museum, and supporting Addis Ababa and Ethiopia's economies as a city and country (KI8, 2023).

The museum makes several economic contributions at both the local and national levels. The economic contributions demonstrate that museums are not just cultural and educational institutions but also significant drivers of local and national economic growth.

The only source of income for the museum is entrance fees. The entrance fee varied from time to time and according to the nationality and status of visitors. Presently, in Bilalul Habeshi Community Museum, it ranges from 10 birr to 100 birr: ten birr for students and children's and 30 birr for adults, and the last scale is for foreigners, where it costs only 100 birr. In addition, the museum creates job opportunities for three museum professionals: two male tour guides and one female receptionist. The Bilal Centre committee and manager run other management activities. According to the table below, within this short period of time, Bilalul Habeshi Community Museum has shown its significance, which is a positive sign for its potential in terms of tourist attraction and economic contribution.

Table 4. 5: Revenue generated from entrance fee

Year	Adult			Student			Foreigner				
	No of visitor	Payment per person	Money paid	No of visitor	Payment/person	Money paid	No of visitor	Payment /person	Money paid	Total visitor	Total revenue
2011	600	30	18000	200	10	2000		100	-	800	20000
2012	750	30	22500	238	10	2380	12	100	1200	1000	26080
2013	1000	30	30000	575	10	5750	25	100	2500	1600	38250
2014	2800	30	84000	443	10	4430	44	100	4400	3287	92830
2015	748	30	22440	232	10	2320	120	100	12000	1100	36760
Total	5898	30	176940	1600	10	16880	166	100	20100	7787	213,920

Source; Museum record and own survey

The above table illustrates that Bilalul Habeshi Community Museum is improving its monetary contribution from time to time; it shows significant progress. In five consecutive years, the museum can generate two hundred thirteen thousand nine hundred seventy Ethiopian birr. However, the money is not saying that you made a satisfactory contribution and were considered a great contributor, but as a short-term museum, Bilalul Habeshi Community Museum, it is in a good way, and I hope the museum will be one of the best museums in the city.

4.3.4 Socio-cultural Contribution

The social significance of museums is to protect cultural, historical, and religious heritage and educate the public about history, religion, science, culture, and art. They also serve as community centres and help promote social consistency and identity.

Bilalul Habeshi Community Museums offer several socio-cultural benefits, such as preserving and showcasing history, art, and culture; promoting education and learning; fostering social cohesion and community engagement; contributing to the tourism industry; and providing a platform for cultural exchange and dialogue. Enrich societies by preserving cultural heritage, providing educational opportunities, promoting inclusivity, boosting tourism and the economy, fostering dialogue, and inspiring creativity and innovation in the community.

The sociocultural contribution of Bilalul Habeshi Community Museum is more significant for the Ethiopian Islamic community because, in all circumstances, Ethiopian Muslim community culture, history, and heritage were ignored and activities were not inclusive and representative. This problem was solved by this museum, and it is a great legacy for the Ethiopian Islamic community (V3, 2023).

Bilalul Habeshi Community Museum provides a sense of belongingness and represents the identity of the Ethiopian Islamic community. In the city, the museum is the first Islamic museum to display cultural, historical, and religious heritage that any governmental or private organisation does not consider an important aspect of the country's history.

Bilalul Habeshi Community Museum promotes social development through employment creation and income redistribution, encourages social cohesion and community engagement, and provides a way or platform for cultural exchange and discussion. The socio-cultural question of Muslim society got a solution from this museum, which is a representative of Islamic identity, distinctiveness, social interaction, and coherence (KI7 and KI5, 2023).

Bilalul Habeshi Community Museum serves as catalysts for social cohesion and dialogue, promoting understanding and empathy among diverse communities through exhibitions and programmes addressing social issues. The museum is organised by volunteers and aims to engage with their communities and stakeholders by organising events and interactive exhibitions. Provide a common space for people from different backgrounds to come together and appreciate shared cultural experiences, and create an inclusive environment by creating diverse audiences.

Some may be comparatively modest, acquiring common significance through the passage of time because of a collective memory of stories linked to them. They tend to gain value through the significance of past events in the present, providing reference points for a community's identity or sense of itself. They may have fulfilled a community function that has generated a deeper attachment or shaped some aspect of community behaviour or attitudes.

As a result, Bilalul Habeshi Community Museum has preserved and promoted the cultural, religious, and historical heritage of Islamic community of all nations and nationalities in Ethiopia. The presence of these cultural and religious objects in the museum indicates that these different ethnic and religious groups lived in harmony and peacefully in the country.

4.3.5 Educational Contribution of Bilalul Habeshi Community Museum

There are a considerable number of studies that state the educational role of museums. For instance, Hooper depicts that museums and their collections are valuable and irreplaceable community service and have an immense educational role. Museums are informal educators, providing opportunities for hands-on learning while promoting and fostering culture to explore diverse subjects ranging from history to science and art. They make significant educational contributions by preserving and displaying artefacts and exhibits that provide valuable insights into history, culture, religion, science, and art.

They provide opportunities for practical learning experiences and to improve critical thinking, creativity, innovation, intellectual growth, and admiration for cultural, religious, and historical diversity. Museums also offer a chance to access resources such as research materials and educational programmes, making them an important part of lifelong learning.

Bilalul Habeshi Community Museum provides educational significance by creating awareness and understanding about the development and contribution of the Islamic community to the development of modern Ethiopia. The aim of organising the museum is to create awareness and understanding of Islamic heritage, and the museum intends to inform the Ethiopian community about its Islamic heritage, the history, and the glory of our fathers with their scientific, religious, and architectural works (KI2 and KI7, 2023).

Bilalul Habeshi Community Museum provides an opportunity for an informal learning environment outside of a traditional classroom setting. It offers opportunities for hands-on experience and observation, and visitors can engage with interactive displays and exhibitions to deepen their understanding of museum collections. The first-hand exposure facilitates learning about diverse societies, customs, traditions, and historical events, promoting cross-cultural understanding and historical literacy.

One of the aims of the museum is to create awareness and fill the history gap, and the museum plays a significant role in educating and creating awareness about the historical development of Islam in Ethiopia, the contribution and history of prominent individuals, the culture and way of life that our grandfathers passed through, and to learn from them and use, modernise, and make to continue the culture of our country.

Bilalul Habeshi Community Museum offers vital educational opportunities related to Islamic history, culture, and religion. By offering interdisciplinary exhibitions, the museum helps learners connect different subjects, understand their interrelationships, and encourage a holistic understanding of various topics. Manuscripts have a great educational opportunity (V2, 2023)..

The Bilalul Habeshi Community Museum provides insight into Islamic religious beliefs, rituals, and practices. It exhibits religious text, books, manuscripts, and art work depicting Islamic religious figures, themes, and objects related to Islamic religious practice. The exhibition helps visitors—both Muslims and non-Muslims—develop a greater understanding and appreciation of Islamic faith and its cultural manifestation.

Bilalul Habeshi Community Museum collaborates and integrates with academic institutions for the purpose of study and research; it contributes to research on various aspects such as Islamic history, art, and manuscripts; it helps to expand knowledge and understanding of Islamic civilization; and it facilitates intellectual discourse in the academic community.

4.3.6 Infrastructural Development in the City

Museums require appropriate buildings and facilities to house their collections, exhibitions, and educational programmes; this includes exhibition space, storage facilities, an administrative office, a research area, a rest room, well-planned parking, and huge infrastructural development.

The idea of organising a museum was raised after the construction of the building. Due to the increase in heritage and visitors, carrying the capacity of the museum is challenging, so constructing another new building for Bilalul Habeshi Community Museum is needed. Furthermore, the construction of a new building for the museum is adding value in terms of beauty, infrastructure, and service providers in the surrounding area (K11 and KI6, 2023).

Infrastructural development plays a crucial role in museum and tourism development by providing the necessary physical and technological support for exhibitions, collections, and visitor experiences. Without proper infrastructure development, museums may struggle to preserve and showcase their collections effectively, provide a welcoming and safe environment for visitors, and meet the evolving needs of the museum industry. Infrastructure is the core element of tourism development; without infrastructural development, all the above contributions will happen only in our minds. So, infrastructural development contributes to the development and better performance of museums, and the presence of museums in the city adds value to constructing additional infrastructure.

Museums are major tourism attractions and drive the development of tourism infrastructure. Visitors to museums require accommodation, restaurants, transportation, and other tourism-related facilities, and the presence of museums stimulates the development of infrastructure. Museums act as a gathering place for exhibitions, events, and programmes that bring people together and foster social interaction, which contributes to the development of service provider infrastructure and facilities. Generally, Bilalul Habeshi Community Museum plays a significant role in the development of tourism activity in the city of Addis Ababa in different aspects, as shown in the above result illustration.

4.4 Challenges of Bilalul Habeshi Community Museum

The tourism industry as an economic sector is sensitive and has its own challenges in securing the socio-economic well-being of the continent. But it is a greater challenge for a product when it comes to protecting and making use of it. These challenges may come from

different aspects, including a lack of effective marketing strategies, lack of human resources and capacity, poor infrastructure, uncoordinated and fragmented tourism planning and development, weak stakeholder coordination, and an unwell-managed tourism product.

Museums are also an element of tourism, and they share the challenges that the industry suffers currently. Several museums in the country have been facing a relatively common problem. Based on an in-depth interview with key informants, including the manager of the museum, guides, founders, and volunteers, and direct observation of the museum, the major challenges facing Bilalul Habeshi community are discussed below.

4.4.1 Building or Carrying Capacity Problem

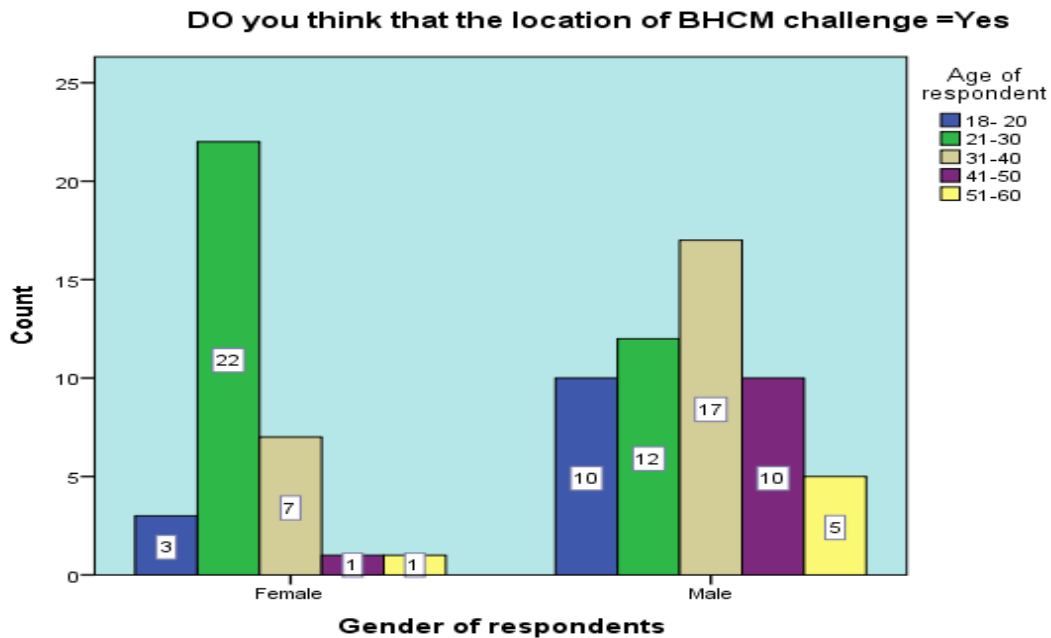
The carrying capacity problem in museums is all about the challenge of managing the number of visitors to ensure that the museum space and exhibits are not overcrowded, leading to a negative experience for visitors and potential damage to museum collections and artefacts. Carrying capacity is the issue of balancing the number of visitors allowed inside the museum with the available space and resources in order to ensure that they provide a high-quality and enjoyable experience for each individual while also protecting the exhibitions and maintaining a safe environment. This problem has become more noticeable with the increase in museum popularity, the growth of tourism, and the shift of visitors attention to heritage tourism.

Carrying capacity is extremely challenging for Bilalul Habeshi Community Museum. The spaces are not capable of storing and exhibiting all available heritages, and because of the space challenge, displays and exhibits are crowded, and all heritages, especially cultural heritages, are not displayed. The museum can serve 50–60 people at once, as per the age of the visitors (KI7 and KI4, 2023).

Carrying capacity problems in Bilalul Habeshi Community Museum is not only accommodating a large number of visitors at a time. The capability of the museum is only 50–60 individuals at a specific time, depending on the age of the visitors, which leads to overcrowding during peak seasons and holidays. In addition to the number of visitors, space is challenging for storing and exhibiting all available heritage collections in the museum. This is due to the increasing number of heritage collections.

It makes it difficult for visitors to comfortably navigate and explore the history and culture of heritage in the exhibition, which additionally negatively impacts the overall visitor

experience. Regarding the safety of heritage collections, the crowdedness of the space can cause accidents and damage to the heritage and it limits the development and contribution of museums to the country.



Graph 1: Carrying capacity of BHCM

Source: Own survey may, 2023

According to the above graph, of the total respondents (132), 83 of them noticed that Bilalul Habeshi Community Museum suffers from a capacity and space problem. In a general sense, male visitors to the museum saw this problem, and in particular, female visitors aged 20–30 highly observed the challenge. The remaining 49 of the 132 total visitors to the museum have not noticed the carrying capacity problem in the museum. So, according to the above data, Bilalul Habeshi Community Museum is suffering carrying capacity challenges. Additionally, as the researcher observed in the study area, when a mass tourist comes to visit the museum, it cannot provide service once in a while, and visitors are divided into groups.

4.4.2 Promotion and Marketing

Promotion is a way for museums to increase public awareness and interest in their exhibits and events. Promotion is a great way to discover new tourist attractions and explore destinations, cultures, histories, and experiences. This can be done through advertising, social

media, public relations, and other marketing efforts. Effective promotion can help attract more visitors, generate revenue, and support the museum's mission.

Promotion and marketing play a vital role in increasing the reach and impact of museums. It helps to attract a new audience, generate revenue, strengthen community relationships, and highlight the educational and cultural significance of the institution.

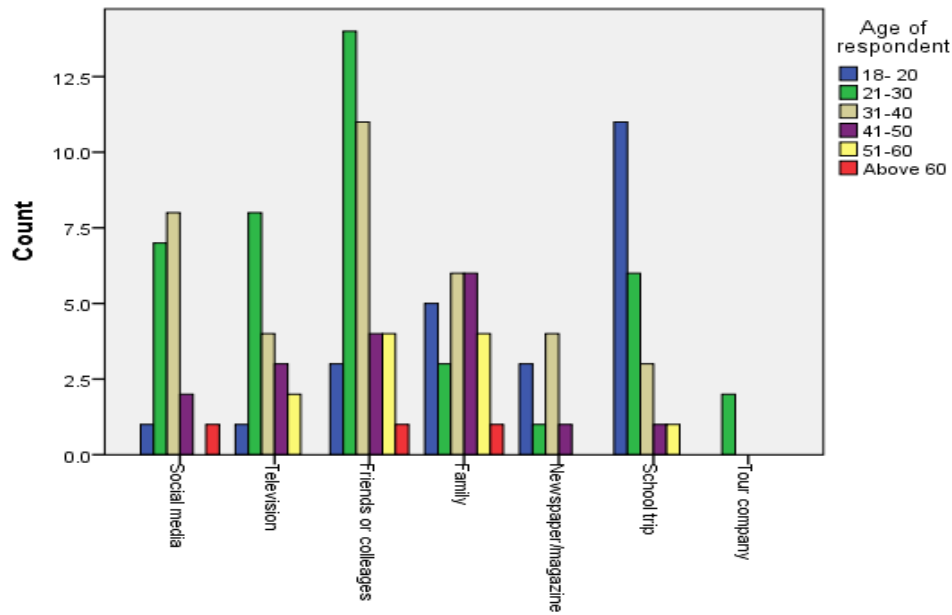
For Bilalul Habeshi Community Museum, as a government office, Addis Ababa Culture, Arts, and Tourism Bureau facilitates media coverage and makes programmes, especially during public holidays like International Museum Day and Islamic holidays. In addition to media coverage, we invite the museum to participate in exhibitions to promote and exhibit heritage collections (KI8, 2023).

Getting media coverage is one means of promoting a specific tourist destination; it provides museums with valuable exposure to a wider audience and allows museums to reach people who may not have previously been aware of the museum's collection and programme. Media coverage lends credibility to museums, and positive media coverage in reputable media outlets builds trust and enhances the museum's reputation among potential visitors and stakeholders.

In addition to media coverage, Bilalul Habeshi Community Museum uses different mechanisms to promote the museum. For instance, printed brochures and websites are used as promotion tools. However, websites and online advertisements need valuable, informative content that attracts and engages the target audience. Using creative and attractive content is essential, yet the presence and significance of the Bilalul Habeshi Community Museum website is not effective regarding promoting the museum. We can say that the website is only for formality.

I deeply enjoyed the historical Bilalul Habeshi Community Museum. I did not know about the museums this much. I like the displays and the entire heritage, but the museum is not well known, and I would suggest the organisation advertise more in public places and on a more international level, such as airports, and make contact with NGOs around the world so that they can assist Bilalul Habeshi Community Museum (V4, 2023).

The museum is interesting and enjoyable, but the promotional activity is not satisfactory, and the museum is not well promoted and known, especially for international visitors. Promotion is a backbone for service industries, especially the tourism sector, using public and easily accessible advertisement and promotional mechanisms. Collaborating and working with stakeholders helps enhance the popularity of Bilalul Habeshi Community Museum.



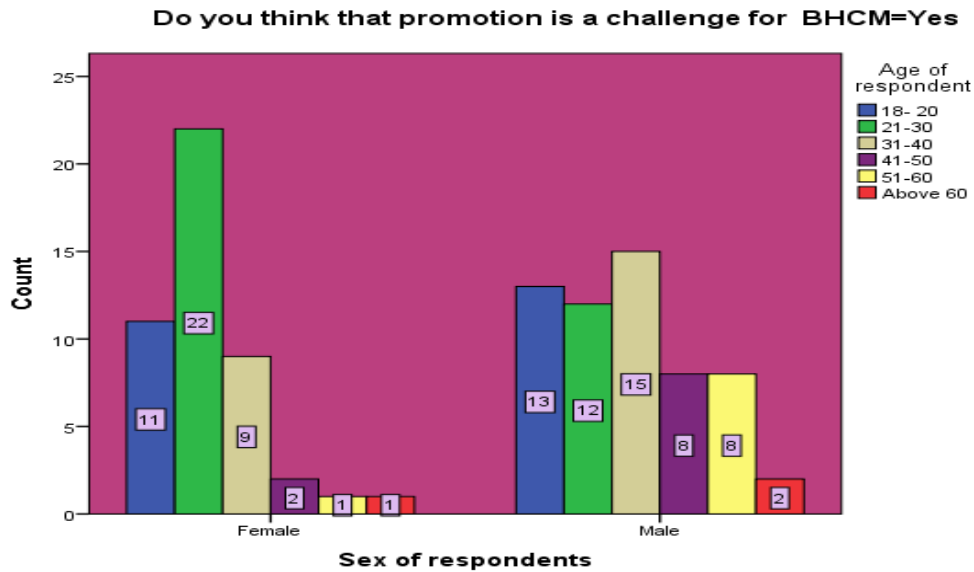
Graph 2: Source of information

Source: filed survey may, 2023

According to the above graph, the majority of visitors to Bilalul Habeshi Community Museum got information from friends and colleagues, followed by family and school trips. Other forms of promotional tools contribute less. This shows that the promotional activity and mechanisms in the museum do not play a significant role in attracting visitors. The data shows that a high number of results are from the age group 21–30, which illustrates that the majority of visitors to the museum are youngsters.

The museum is historical-based, interesting, and enjoyable, but in my opinion, it is not well promoted. I visited the museum on my best friend's recommendation, and I didn't see any promotional activity on television, social media, or by any other means. This shows that the level of promotion for the museum is low, at least from those different means of promotional mechanisms, and one of them should be reached for the community (V2, 2023).

During peak seasons or Islamic, public holidays, and events hosted in Bilalul Habeshi Centre, the flow of visitors towards Bilalul Habeshi Community Museum is high while experiencing low season during usual times. The researcher also observes that most visitors to Bilalul Habeshi Community Museum come during festivals and events; for instance, most influential people, government officials, and students visit Bilalul Habeshi Community Museum during events and holidays. To increase continued demand and reduce seasonality in the museum, it requires more digitalized promotion and marketing strategies.



Graph 3: Promotional activity

Source: own survey ay, 2023

According to the above graph, from 132 respondents, 104 thought that promotional activity was a challenge for Bilalul Habeshi Community Museum. Of those respondents, a high number are between the ages of 21 and 30. This shows that to attract young visitors to the museum, using different means of promotional activity is needed. In reverse, 28 out of the total respondents say that promotion is not a challenge for the museum. Promotion and marketing activities are mandatory for attracting a large number of visitors because promotion has a huge potential to attract the attention of visitors and inspire them to visit a particular destination. However, the data shows that the promotional practice of Bilalul Habeshi Community Museum is not satisfactory, which limits its contribution.

4.4.3 Accessibility or location problem

Accessibility is one of the five components of tourism. It is the provision of services and products that are easily accessible and understood by all individuals, including those with disabilities and special interests. Museum facilities should be accessible to their visitors.

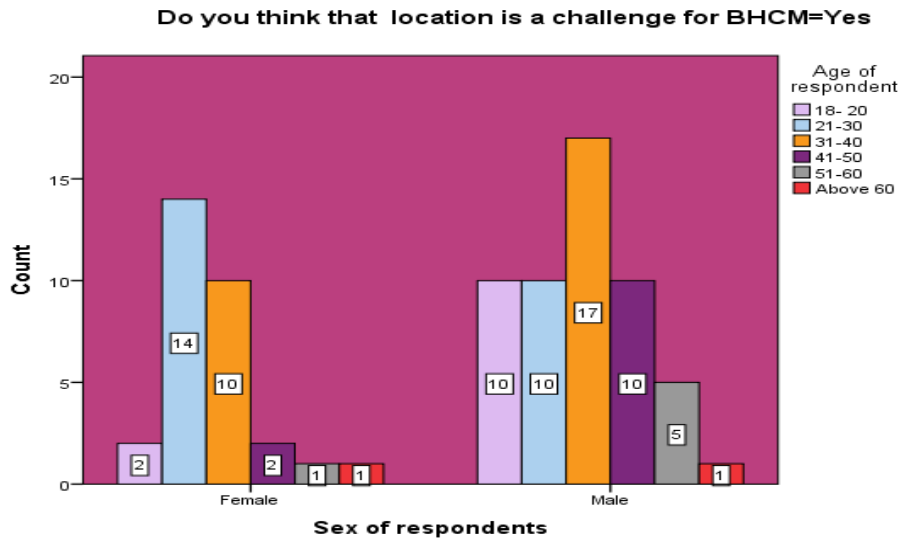
As a first-time visitor and public transport user, the location of the museum is not safe and comfortable because the location is not suitable for transport service, and without knowing the exact location of the museum, it is challenging to find out its location. In addition to its location and transport issue, there is no sign board that shows the direction of the museum, and even if you reach around the museum, the name of the museum is not visible to newcomers (V1 and V3, 2023).

Bilalul Habeshi Community Museum is located in the centre of Addis Ababa city. It is easily accessible and found in an appropriate place for city residents and people who know the city properly and use their own transportation or car. However, it is difficult for pedestrians, public transport users, and newcomers to visit due to the absence of sign boards indicating the location of the museum and the fact that it is not visible from the outside of the building, and the building was not constructed for the purpose of the museum. Without a clear signboard directing visitors to the museum location, this leads to wasted time, frustration, and visitors may give up on finding and visiting the museum. It also it cause a negative perception if the visitor struggles to find the exact location and misses opportunities for tourism development.

To address the absence of a signboard for the museum, it is mandatory to prioritise the installation of the signboard and ensure it is visible, clear, and easy to follow. The direction and signage should be placed strategically in key areas, intersections, and long routes leading to the museum.

The location of the museum is in the centre of Addis Ababa, yet the museum is away from a recreation area. In addition, in and around the museum area, the number of tourist attractions is few, and its location is considered a challenge for the museum. New visitors come to the museum only with the guidance and motivation of friends, families, and people who are familiar with the museum (KI2 and KI7, 2023).

The location of Bilalul Habeshi Community Museum is obviously away from tourist attractions and destination areas in the city, which limits the flow of visitors and requires implementing effective strategies to increase the interest of visitors in visiting the museum. Additionally, as the researcher observed, the museum is not comfortable for physically disabled visitors because it is not on the ground floor and visitors must use stairs.



Graph 4: Location of BHCM

Source: filed survey may, 2023

The above graph shows that from 132 total respondents, 83 (66.2%) face challenges of accessibility and the location of the museum, while the remaining 49 (33.8%) of the total respondents believe that the location of the museum is not a challenge and that it is accessible. From the 87 respondents that were faced with a challenge during searching and finding the locations of the museum, 53 are males and the remaining 30 are females. Additionally, the majority of respondents are young people in the age range of 31–40. During field observation, the researcher realised that the location of the museum was a challenge and that it is not comfortable and accessible because the museum is located on the opposite side of the bus and taxi fermata, and there is a bridge between the two sides of the rode. Visitors must step off before or after the right location of the museum and walk through the bridge if they are using public transport. Accessibility limits and reduces the number of visitors who should visit the museum and affects the general income-generating activities and overall performance of the museum.

4.4.4 Problem of Organizational Structure.

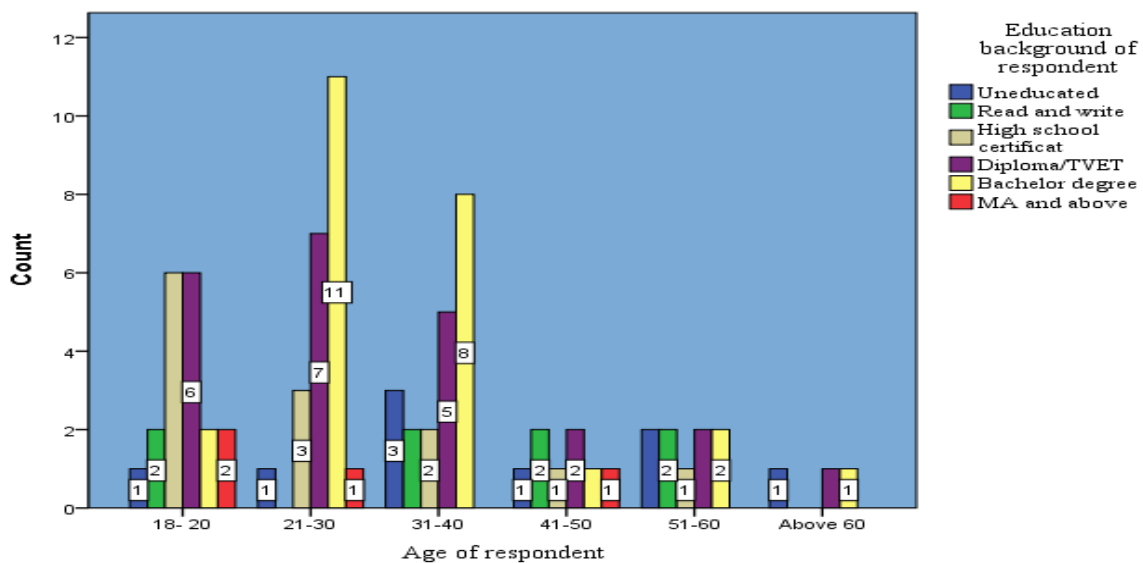
The organisational structure or hierarchical flows of museums pose challenges to their performance. The establishment of Bilalul Habeshi Community Museum is legal, but the organisation structure is not clear and properly organised. The hierarchical structure of museums creates a bureaucratic environment, which helps to slow down the decision-making

process, hinder creativity and innovation, and also decrease the number of employees in the museum. The museum is managed by Bilal Centre Management, and each department within the museum operates independently with limited communication and collaboration between them. This can lead to inefficiencies, duplication of effort, difficulty in executing interdisciplinary exhibitions, and impede the development of revenue-generating initiatives. Activities without the allowance and permission of the centre—all financial issues and all other monetary-related activities—are administered by the centre. It causes inefficiency in resource allocation that may not align with the goal or objective of the museum and the needs of its audiences.

4.4.5 Lack of Qualified Skilled Man Power and Small Number of Museum Professional

Museums have the obligation to collect objects that they have the capacity to care for. These included the events under which the collections are held, such as facilities as well as persons to care for these objects.

Do you think that inadequate staff in BHCM hinder the contribution of the museum =Yes



Graph 5: Staff Performance

Source: field survey may, 2023

According to the above graph, from 132 total respondents, 79 of them thought that the presence of inadequate staff in the Bilalul Habeshi Community Museum challenged the contribution of the museum. The respondents in the age range of 21–40 and with an

educational background as bachelor degree holders have a great understanding of the importance of education, experience, and skill and the number of skilled manpower for increasing the contribution of the museum to the development of tourism.

Due to the small number of employees at Bilalul Habeshi Community Museum, there is a job load, and a small number of employees perform a lot of tasks. The challenge for qualified professionals in museums is to attract and retain a diverse and skilled workforce that can meet the complex and developing needs of museums and visitors. As well as safeguarding that museum expertise has the necessary training and skills improvement to engage with audiences, manage collections, and develop innovative programming. In this regard, the Addis Ababa city government's Culture, Arts, and Tourism Bureau facilitates and gives training for Bilalul Habeshi Community Museum curators, but it is not sufficient, and experience sharing with other expert museums is necessary because the need and interest of museum visitors is growing and the experience of visitors has also dramatically changed, which means updated, technological, and continuing training-based training is needed. In addition to this, a connection with educational institutions producing manpower, such as universities and colleges, is unquestionably necessary to solve and cure the existing problems.

4.4.6 Documentation and Conservation Problems

Documentation is important for two reasons: the first is to establish a history line for the collections, while the second is to lay the foundation for the conservation of the objects. Most of the time, the absence of proper documentation is a challenge for museums. Museum workers reported that unprofessional ways of documenting heritage are the main problems; heritage information is documented in the registration list book with full information, and the information registered about heritage is not also descriptive. The absence of collection objects and content descriptions about the heritages will lead to miss interpretations of the heritages.

Documentation is an essential thing, especially for historical-related heritage collections. As a visitor, I realised that manuscripts are a source of history and knowledge and often contain valuable historical, cultural, religious, and contextual information that needs to be properly documented in date, authorship, and annotation, and some of the manuscripts in Bilalul Habeshi Community Museum have no clear explanation, writer name, or date (V3, 2023).

According to the researcher's observation, some heritage collections in the Bilalul Habeshi Community Museum lack a clear explanation: the date of collection, name of writers of manuscripts and other religious books, origin area of the heritage, name of the object written, and real name of objects exchanged or missing, which leads to the fact that in every movement of visitors, the help of a museum guide is mandatory, which may decrease self-service and decrease the value of the heritage. In addition to the documentation problem, most Islamic heritages exist in the hands of individuals and families, making it challenging to collect, conserve, and protect them. Additionally, there is a problem with documenting and recording the number of tourists who visit the museum.

4.4.7 Stakeholder Collaboration

Stakeholder collaboration is the process of engaging and working together with various individuals or groups who have a vested interest, influence, and impact on museums. Museum stakeholders include government bodies, non-governmental organisations, local communities, community organisations, researchers, donors, visitors, curators, and others who have a stake in museum activity and outcome. Stakeholder collaboration involves involving these stakeholders in decision-making processes, seeking their input, perspectives, and expertise, and fostering their performance. It aims to create a collaborative environment where stakeholders contribute their knowledge, resources, and ideas to achieve a shared goal or a satisfactory outcome.

Bilalul Habeshi Community Museum is a result of volunteers who devote their full energy to collecting Islamic heritage, organising the museum, and donating their own heritage, money, and time, even if most interviews in Arabic and English are administered and covered by volunteers. However, the participation of other stakeholders and partners is not satisfactory, so the integration of stakeholders with the museum except Addis Ababa's Culture, Arts, and Tourism Bureau is not very worthy (KI7 and KI4, 2023).

Museums, by nature, are the result of the collaboration of their stakeholders. They are a non-profit organisation that serves society, and its survival depends on the support, cooperation, and work of active partners. However, the active participant stakeholders in the case of Bilalul Habeshi Community Museum are volunteers, and other museum stakeholder participation and engagement are low. Low stakeholder collaboration can hinder museums ability to engage the community effectively, resulting in reduced visitor participation, less community feedback, and a disconnect between the museum and its audience or visitor. Museums and museums need better engagement now for their development.

Stakeholder collaboration is important for tourism and related businesses because they work together, grow, and develop together. In my opinion, stakeholder collaboration means creating a network with individuals and organisations that have an interest in museum activities and working with them to perform their responsibilities in a better way. This helps both the museum and its stakeholders benefit themselves (V2, 2023).

Effective stakeholder collaboration requires establishing channels of communication, building good relationships, and ensuring equitable participation and representation. It also involves actively listening to stakeholder concerns and addressing their interests and needs. Through stakeholder collaboration, museums can tap into the diverse expertise, perspectives, and resources of stakeholders to enhance decision-making, develop effective strategies, and achieve better outcomes. Overall, low stakeholder collaboration hampers the museum's ability to harness the collective wisdom, resources, and support of stakeholders, which can lead to missed opportunities, stagnate growth, and a lack of responsiveness to the evolving needs of the museum and its visitors.

4.4.8 Seasonality and Event-Based Tourist Flow

Museums may experience fluctuations in visitor numbers due to seasonality and event-based tourist flow. During peak season or when events are taking place, there is a surge in visitors; conversely, during off-season or when there are no significant events, the number of visitors declines. Such fluctuations make museums suffer challenges in planning and allocating resources effectively.

Tourist flow towards Bilalul Habeshi Community Museum is dependent on the event or holiday. The majority of museum visitors come during public, religious, and other events. In addition to this, politicians, government officials, and the most influential individuals visit Bilalul Habeshi Community Museum on holidays; this creates a challenge for the museum during the high season due to the small number of staff (KI5 and KI7, 2023).

As a researcher's observation, because of World Museum Day 2023, a lot of people visited Bilalul Habeshi Community Museum. As the researcher observed and retrieved data from museum documents, Islamic schools arrange visitation programmes as an event and school trip. Furthermore, according to the data collected from tourists, the majority of visitors who visited the museum were students, and the reason behind their visit was a school trip.

Tourist number fluctuations impact the revenue of museums during peak seasons or events. An increased number of visitors help the museum generate high revenue; conversely, during

off-season or when there are no significant events, the revenue of the museum is inconsistencies or reduced. Seasonality and event-based tourist flow create staffing challenges during peak seasons or events. Bilalul Habeshi Community Museum needs to hire additional staff or increase its working hours to meet increased visitor demand. That is why, when government officials and other honourable guests visit the museum, volunteers participate in facilitation and perform educator tasks. A high number of tourists during peak season or events impacts the visitor experience, including increased wait times and reduced personal space. Conversely, during the low season or when there are no events, museums experience a reduced visitor experience.

4.5 Discussion

This section presents the findings of the study, major findings of the literature, and related theories. The focus of this research is mainly to observe the contribution of museums to the development of tourism and investigate the barriers that hinder their role in the case of Bilalul Habeshi Community Museum. These are the main objectives of this research. This chapter begins with a presentation of the results, with a focus on answering the specific research questions: (i) What is the existing museum collection at Bilalul Habeshi Community Museum? (ii) What are the contributions of Bilalul Habeshi Community Museum for tourism development? and (iii) What are the challenges of Bilalul Habeshi Community Museum for tourism development? Those three questions are discussed as follows:

Museums and tourism are not referred to and harmonised in their development; in tourism, it results in a lot of opportunities since museums offer experience, ideas, and satisfaction not found in other places, notable being the enjoyment of rare and authentic objects (Legese and Alemshet, 2019). Museums have vital importance for the tourism industry; most museums in the world have become the main attraction sites by promoting themselves through a more standard and digitalized museum collection system (Dawit, 2019). There is a vital connection between heritage and tourism (Perera, 2013). Heritage tourism is one of the major forms of tourism, and its main objective is the discovery of historical monuments, places, and sites. Museums are the mainstream of heritage collections and motivate and attract the attention of tourists to visit these collections.

Bilalul Habeshi Community Museum is also the home of Ethiopian Islamic cultural, historical, and religious heritage collections. Because of its uniqueness and being the first

Islamic museum in the heart of Addis Ababa city and as a special interest destination, it attracts the attention of visitors who have a special interest in heritage, religion, and history.

The historical and religious attraction of the museum is the result of the historical and religious connection between Ethiopia and Islam. In the Bilalul Habeshi Community Museum, storytelling is the method used to understand the historical attraction of the Ethiopian Islamic community. From those historical attractions of the museum, history and photos of ancient mosques and villages, a copy of a historical letter between Prophet Muhammad and King Nejashi, ancient manuscripts, and photos of notable Islamic scholars are displayed and narrated in a beautiful world. Bilalul Habeshi Community Museum collects more than 150 ancient Islamic manuscripts that date back more than five hundred years and were written by hand. According to Muhammad (2017), cultural heritages are representative of the identity, distinctiveness, social interaction, and coherence of a specific society. The cultural heritage collections of Bilalul Habeshi Community Museum are a real representative of the Ethiopian Islamic community and include artefact collections, clothes, and jewellery that were used as household equipment for religious teaching and learning activities, religious mission performances, and female ornaments that were used to beautify themselves.

According to Abraham (2019) and Gunny (2012), the intention of ancient museums is to collect heritage, and the focus is mainly on the collection and not giving due attention to its visitors. This leads to the development and practice of new museology theories. This theory is a shift in the traditional role of museums; it emphasises a more dynamic and interactive approach. This theory helps to move away from only a preservation, collection, and display-focused model to become agents of social change, addressing contemporary issues, and actively involving the community in their activities. The focus of museums shifts from collecting heritage to giving priority to their stakeholders and visitors.

Museums play a significant role in the community and directly or indirectly contribute to the development of the tourism industry. The main purpose of establishing and developing museums in several countries is to preserve the identity of society. According to Zbucha and Bira(2020) and Merkebe (2007), museum collections are highly valued, play a vital role economically, religiously, culturally, and socially, and contribute to the development of tourism because of their attractiveness, history, and religious and social significance. According to Astebah (2015) and Dawit (2019), one of the major roles that every museum plays is to attract a substantial number of tourists and generate income by attracting a high

number of tourists, which is considered a source of revenue. As this study reveals, Bilalul Habeshi Community Museum provides immense significance to those tourist attractions and draws visitors who want to learn about Islamic cultures, religions, and histories of Ethiopian Islamic society.

BHCM is an additional tourist site in the city as well as Ethiopia, and it added significant value for special interest visitors and was visited by 7787 foreign and local tourists. It generated 213,920 Ethiopian birr in total revenue only by the entrance fee within five consecutive years, including 2015, but because of the documentation challenge, the total number of visitors and revenue generated from the museum is not only this amount. In addition, it creates an opportunity for the opening of cafés and restaurants around the area. BHCM performs a duty of proper utilisation of Islamic heritage for current benefit by considering the future generation and transferring that valuable heritage for the future.

To transform traditional museum practice, norms and to stimulate the development of museum, to make museums more inclusive, equitable and socially relevant institution and to change the traditional role of museum critical museum theory was emerged in the late 20th century (Lianne. et al., 2017). In this theory museum inclusiveness and representation is important it strive to reflect and engage with diverse communities and perspectives, ensuring all visitors feels seen, heard and empowered in the museum and it helps to recognize diverse community and experience .Critical museum theory emphasise the importance of museum dialogue and educational institution for the community and it provide a framework for museum became inclusive, democratic and socially impactful institution.

Ethiopia has many museums that hold cultural, historical, and religious heritages, among which museums are worth mentioning. However, there are several major challenges that affect the development of museums and tourism. Many studies state the challenges of museums; for instance, Saleh (2021) points out that lack of documentation, lack of funding, and lack of well-trained staff are the main challenges that face most museums, and they decrease the performance and development of museums and tourism in the area. According to Neima (2019) and Kokeb (2021), promotion is one of the best strategies for marketing a tourist destination or tourism product globally.

According to Wegene (2018), location and accessibility make it challenging and difficult for visitors, making it accessible, sustainable, and easily accessible for transport services.

Additionally, Alexandra and Monica (2020) agreed that stakeholder involvement and integration have greater significance in achieving the museum's sustainable development and good performance. Museums need active participation from their stakeholders.

This study reveals different challenges that face Bilalul Habeshi Community Museum; the researcher realised those challenges were a common challenge that also happened in BHCM, which hindered the development of tourism and reduced the overall contribution of museums. Promotion and marketing, location, stakeholder participation, and carrying capacity issues are critical challenges for BHCM, as the findings show that digital marketing and promotion are not a major source of information for visitors; rather, recommendation and word of mouth are the major sources of information, and the museum is not well known by local and foreign tourists. Promotion is a major challenge for the museum for the development of tourism and negatively impacts revenue generated from Bilalul Habeshi Community Museum. The location of the BHCM is challenging, not comfortable for transport, and inaccessible because the museum is located on the opposite side of the bus and taxi fermata, and there is a bridge between the two sides of the road. Visitors must step off before or after the right location of the museum and walk through it on foot if they are using public transport. Many studies have discussed stakeholder

Collaboration is also another challenge for museums. This problem is also the problem of BHCM; museums are social organisations that provide services for the majority of the public, and in reverse, they need the help of society. The local community engagement in BHCM should be appreciated because the majority of museum activity is performed by volunteers; however, other stakeholder groups like federal and city government bureaus, NGOs, and other private sector participants are not satisfied. Additionally, the researcher observed and noticed that seasonality or event-based tourist flow is another challenge for BHCM; the majority of visitors to the museum visit during religious holidays, international festivals, and other event-based events.

The relationships between museums and their communities have historically been characterised by radically asymmetric relations of power, 'usually involving conditions of coercion, radical inequality, and intractable conflict' that are embedded in the museum's catalogues and displays (Brown, 2019). Engagement is about our long-term relationship with the visitor or museum member and not just a one-off (Falk and Dierking, 2012; Simon, 2010). Engagement and participatory theory in museums focus on actively involving visitors

and communities in various aspects of the museum experience. It recognises the importance of engaging visitors as active participants rather than passive observers and emphasises the value of their contributions to museum programming, interpretation, and decision-making. The theory emphasises the importance of visitor engagement and participation and considers visitors as active participants rather than passive observers. It encourages museums to provide opportunities for visitors to engage with collections, exhibitions, and ideas through interactive exhibitions and hands-on activities.

Finally, this study examines that the presence of those potential resources has a great capacity to attract visitors, which are the admiration and fun of history, culture, and religious heritage, and the number of visitors increases from time to time because of the popularity and awareness of the community. Besides, it is the best recreation, enjoyment, and education centre for special interest visitors, as well as contributing to all individuals and stakeholders as per their points of interest and benefit. However, those beautiful heritage collections and museums pass through challenges, but they cannot fail because of the problem but rather continue their positive contribution, which makes the museum one of the best historical, cultural, and religious tourist destinations in the city of Addis Ababa. Moreover, they have a huge capacity and contribution to urban tourism development.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

Introduction

Based on the study's findings, this chapter gives the conclusion and recommendations sections. The main aim of this study was to explore or identify existing tourism resources, assess the contribution of the Bilalul Habeshi Community Museum in different aspects, and identify critical challenges that occur in the museum, in addition to the thesis circulated on the role of museums for urban tourism development.

5.1 Conclusion

Bilalul Habeshi Community Museum is endowed with rich tangible and intangible cultural, historical, and religious heritages. It exhibits cultural collections, religious books, manuscripts, historical areas, and prominent Islamic scholars with the help of photography, history, and storytelling. Most of the heritage collections in the museum are real representations of Ethiopian Islamic society. Museum collections such as aged manuscripts, documents, and archives, a photo show of historical mosques, villages, and prominent leaders, imams, sheikhs, and leaders, clothes, shoes, steak, and hats that represent different nations and nationalities in Ethiopia, and traditional jewellery that is made up of silver and beads that are used by Oromo female Ethiopian Muslims are displayed and exhibited.

Bilalul Habeshi Community Museum plays a significant role in tourism development by preserving potential Islamic heritage. The contributions of this museum are immense in terms of sustaining and promoting Islamic heritage, generating income, promoting education, creating a way of understanding the Islamic community, and connecting generations from the past and present. In addition to serving as society's main religious and historical learning institution, the museum provides an additional source of economic activity for areas around the museum as well as the city of Addis Ababa. However, Bilalul Habeshi Community Museum has been facing challenges and problems in relation to carrying capacity, funding or capital, seasonality or event-based tourist flow, promotion, and marketing. Additionally, the location of the museum is away from other tourist sites in the city and not comfortable for transport, and the building itself is not suitable for museum service. Therefore, to mitigate

those challenges and increase the development and contribution of the museum, it needs a collaborative effort from all tourism and museum stakeholders.

Finally, because of its uniqueness, beauty, and presence of heritage collections, the museum has considerable potential for tourism development in Addis Ababa City. Implementing a well-planned tourism strategy to maintain, reduce challenges, and improve the development of tourism in the city, applying a well-known global and local promotion and advertisement strategy to make the museum globally and locally known, increasing awareness and participation of the local community and other stakeholders, collaborating and working with other expert museums in the city to get more experience, and collecting Islamic heritage as a county resource with ownership because the heritage collection task is not performed by a particular body, it needs the active participation of all stakeholders.

As a result, practicing manageable, inclusive tourism activity will give Bilalul Habeshi Community Museum opportunities for its development and perform better than now, as well as motivate and inspire Bilal families for their untiring effort to preserve, conserve, and sustain Islamic heritage all over the country. Currently, Bilalul Habeshi Community Museum is moving upward in a wonderful way, and it can attract the attention of local and foreign visitors.

5.2 Recommendations

Based on the results found from the analyses and the conclusions drawn, the following recommendations are suggested for stakeholders to overcome the challenges and to develop and support a museum as much as possible.

Addis Ababa Culture, Arts, and Tourism Bureau

The challenge of Bilalul Habeshi Community Museum is not only a capacity and promotion issue; it needs the attention of all governmental sectors because the museum's establishment history is too short and all the sacrifices made by volunteers and the Bilal family. A tourism awareness programme for the community should be implemented with partners.

- Support museum events and exhibitions. Be proactive in promoting and supporting special events and exhibition features. By uploading information to the office website, magazine, and social media, it helps to increase awareness about the museum.

- ARCCCH and the Addis Ababa Culture, Arts, and Tourism Bureau should emphasise Islamic heritage collection and conservation. Islamic heritage collection is not the task of one company and is out of the capacity of social associations. Working with museum stakeholders, such as the museum itself and volunteers, to motivate other stakeholders to participate in collecting heritage and related activities
- The space or carrying capacity challenge should be solved with the integration of other federal and Addis Ababa city government bureaus by giving a piece of land for museum expansion.
- Facilitate and provide tourist information for visitors. The tourism office has up-to-date and compressive information about the museum and recommends Bilalul Habeshi Community Museum for visiting. In addition, information on the office website, press, and magazines should be uploaded and promoted.
- Continuous on-and-off-the-job tanning should be continued, and more diversified skill improvement trainings should be added by coordinating with academic institutions and facilitating experience-exchanging programming with other museums that have long-term experience.

Tour guides and travel agents

- Travel agents and tour companies should include Bilalul Habeshi Community Museum in their itinerary as a potential tourist destination in the city for mutual benefit. On the one hand, it promotes the museum, and on the other hand, they can gain customers who have an interest in history and Islamic religion.
- The tour guide must know history, interpret and explain the heritage correctly, and improve language skills for foreign tourists.
- Tour companies and guides should collaborate with tourism businesses and recreational organisations to offer a combined package where visitors can enjoy recreational activities first and then visit the museum.

Museums administer, volunteer, and serve the local community.

- The museum's financial and monetary issues should be administered separately from other activities of the center. By creating its own finance department and allowing them to run accordingly.

- Bilal Habeshi Centre should organise events frequently, invite other companies to run their events in the centre hall, and use that opportunity to inspire people to visit the museum and reduce the seasonality challenge.
- The museum administrators should consider the number of museum staff, and additional museum staffs are needed to perform better than now. The number of employees determines the performance of the museum. When a small number of employees perform a lot of tasks, it leads to a loss of concentration and a decrease in the quality of service, which causes the dissatisfaction of visitors.
- The documentation activity of important information should be improved, such as the number of visitors who visit Bilalul Habeshi Community Museum, which should be properly recorded and documented to understand its contribution and to implement and make the right developmental decisions.
- Each heritage collection exhibited and displayed in the museum should have proper documentation and clearly express the meaning and source of the objects. Heritage collections that are not displayed in the exhibition should be displayed to visitors in a very accessible way to make the museum more attractive and diversified.
- Bilal Association and family should facilitate and continuously ask Addis Ababa city government for the land issue to the expansion building of the museum by reporting and showing public importance and contribution of the museum.
- The museum community should build networks for the better performance and development of the museum by working with potential companies and non-governmental sectors, like NGOs and other associations.
- The museum should create awareness about the museum to attract volunteers and the local community to actively participate and engage in heritage collection and protection more than they do.
- To make the museum more functional, there must be strong coordination and participation among the stakeholders in the collection, documentation, exhibition, and drafting of strategies on how to make the museum attractive.
- The promotion of the museum should be done by professionals in the industry through different methods, such as using online and offline advertising mechanisms such as showing online banners, starting a blog about the museum, and using tourist and public figure promotional videos through known social media platforms.

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Appendix 1



Addis Ababa University

College of Developmental Studies

Tourism Development and Management Program

Center for Environment and Development Studies

**Questionnaires for Data Collection from Visitors of Bilalul Habeshi Community
Museum**

Dear respondents

My name is Sofya Tsegaye; I am MA candidate at Addis Ababa University, College of Development Studies, Program of Tourism Development and Management. This survey questionnaire is prepared to gather data for a study I am conducting. The aim of this questionnaire is to collect data for research entitled “The role of museum for tourism development; the case of Bilalul Habeshi Community Museum”. The purpose of this study is purely for academic purposes alone. Thus, your views are valuable to establish a clear picture of the topic under the study and for its successful completion, your response is important. The information you provide will be only used for academic purpose and strictly assessed by the researcher only and fell confident. Therefore, I kindly request you sincerely and honestly answer the question below, If you face any problem, confusion or for comment you can contact the researcher through the address indicated below.

Thank you in advance for your relevant answers and cooperation.

Sofya Tsegaye (researcher)

Phone number +251951064302 or +251941644991

E-mail sofyatsegaye952@gmail.com

Part one: Socio -demographic background of the respondent

No	Questions	Respondent category
1	Sex	1. Female
		2. Male
2	Age	1. 18- 20
		2. 21-30
		3. 31-40
		4. 41-50
		5. 51 60
		6. Above 61
3	Religion	1. Muslim
		2. Orthodox
		3. Protestant
		4. Catholic
		5. Otherspecify
4	Marital status	1. Married
		2. Single
		3. Divorced
		4. Widowed
5	Education	1. Uneducated
		2. Read and write
		3. High school certificate
		4. Diploma/ TVTE
		5. Bachelor degree
		6. MA and above
6.	Occupation	1. Government employed
		2. Self -employed
		3. Unemployed
		4. Student
		5. House wife
7	Nationality	1. Ethiopian
		2. Foreigner

Part II-Related to your visit experience in Bilalul Habeshi Community museum.

1. Have you visited Bilalul Habeshi Community Museum before?
 A. Yes B. No
2. How many times did you visit the museum including this one?
 A. Once B. Twice C. Three times D. Four times and above
3. If your answer is more than one, what kind of changes you have noticed in the Museum?
 A. Way of heritage display B. Increment of number and type of objects

C. Service improvement D. Increase number of collection and change in way of display

4. How did you get the information about Bilalul Habeshi Community museum?

A. Social media B. Television C. Friends or colleague

D. Family E. Newspaper/magazine F. school trip

G. Tour company

5. Are you satisfied in your visit?

A. Satisfied B. Unsatisfied C. Dis satisfied

Part III - Challenges of Bilalul Habeshi Community Museum.

How do you evaluate the following statement regarding to the challenges in Bilalul Habeshi Community museum please tick your agreement by using Yes or No option.

No	Indicator	Yes	No
1	Do you think that promotion activity is a challenge for Bilalul Habeshi Community museum?		
2	Do you think that Bilalul habeshi Community museum has carrying capacity problem?		
3	Do you think limited heritage diversity is one of the major challenges for museum development and frequently visit?		
4.	Do you think lack of motivation behind visitors is the major challenge for the museum?		
5	Do you think that inadequate staff in museum hinders the development of tourism in museum?		
6	Do you think the museum has limited less diversified tourist facilities?		
7	Do you think that the entrance fee for Bilalul Habeshi Community museum is fair for visitors?		
8	Do you think that the government gives due attention for Bilalul Habeshi Community museum?		
9	Do you think that location of Bilalul Habeshi Community museum is a challenge for visitors?		

Appendix 2

Interview questions for key informants

1. What were the main intentions of Bilalul Habeshi Community museum during establishment?
2. Could you please tell me types of heritage collections or tourism resources in Bilalul Habeshi Community Museum and from which part of Ethiopia the majority of heritages comes from and why?
3. In what method Bilalul Habeshi Community museum collections are collected?
4. How do you describe the importance or contribution of the museum for tourism development in Addis Ababa?
5. What is the contribution of Bilalul Habeshi Community Museum in promoting Islamic heritage?
6. Do you think that Bilalul Habeshi Community museum has a potential to attract visitors from Islamic nation?
7. What are the major challenges that hinder the development of tourism activity in the museum?
8. What activities are being done to make Bilalul Habeshi Community museum locally and globally known tourist attraction?
9. Do you think that Bilalul Habeshi Community Museum is known and visited by tourists; would you please tell me the details in terms of the number of visitor and how much revenue is generated?
10. What are the role of various stakeholders such as government, local community, volunteers, NGOs, private organization and other service providers to develop the museum and make it one of the visitor centers in Addis Ababa?

Interview question for visitor

1. How do you express the contribution of BHCM for tourism development?
2. What specific collection caught your attention the most during your visit?
3. How would you feel about actively participating in museum related activities, such as volunteering or becoming a member?
4. Would you recommend this museum to others?
5. Can you identify any challenge or obstacle you faced during your visit
6. Based on your experience at the museum, what recommendation or suggestions would you have to overcome any challenges that you encountered

Appendix 3

Open ended questions for tourism expert in Addis Ababa Culture, Arts and Tourism Bureau.

1. Do you think that BHCM promote Islamic heritages?

A. Yes B. No if you say ,yes please explain

.....
.....
.....
.....
.....

2. How do you describe the role of heritage conservation for tourism development?

.....
.....
.....

3. As a government official and tourism expertise, in what ways do you support BHCM to be a known tourist attraction?

.....
.....
.....

4. How could you describe the contribution of BHCM for tourism development in different perspectives?.....

.....
.....
.....

5. Do you think BHCM contribute for tourism development in the city and used as tourist attraction especially for Muslim community?

.....
.....
.....
.....

Thank you in advance for your support

Appendix 4

Observation checklist

1. Poor 2. Moderate 3. Good 4. Very good 5 Excellent

No	Items	1	2	3	4	5
1.	Display and exhibition					
2.	Interior design of the museum					
3	Infrastructure:					
	• Water					
	• Sewage					
	• Lightening					
	• road					
	• rest rooms					
4	Heritage diversification (heritage collection)					
5	Staff professionalism					
6	Overall sanitation					

Demographic background of key informants (Museum Stakeholders)

No	Name	Sex	Education	Position /Job	Code of key informant
1	Hassen Muhammed kawo	Male	PhD candidate	Founder and Volunteer	KI 1
2	Dr Hassen Seid	Male	PhD	Museum volunteer	KI2
3	Pr.Hassen Zekeria	Male	PhD	Museum volunteer	KI3
4	Dr Endris Muhammad	Male	PhD	Museum volunteer	KI4
5	Mr Adem Muhammad	Male	Diploma	Guide and heritage collector	KI5
6	Mr Jemal Muhammad	Male	MA	Manager of Bilalul Habeshi Center	KI6
7	Mr Muhammad Edris	Male	MA	Educator in the museum	KI7
8	Yitaferu Kassaye	Female	MA	A.A city heritage documentation and inspection expert	KI8
9	Mr Sewnet Tenaw	Male	BA	A.A city heritage preservation and conservation group leader	KI9

Demographic back ground of visitor (Informants)

No	Name	Sex	Code of informants
1	Seada Saleh	Female	V1
2	Kebede Assefa	Male	V2
3	Anwar Adem	Male	V3
4	Samuel Mengistu	Male	V4
5	Simret Tsegaye	Female	V5
6	Ahlam Abdellah	Female	V6