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Extended Abstract

The Effects of Islamic Work Ethics and the Ethics of Love of Money over the Perception of Smuggling: The Example of the Alanya Tradesmen

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Abstract

This study intends to identify the thoughts of tradesmen active in commerce directed towards smuggling, which constitutes a crime in accordance with the Anti-Smuggling Act No. 5607 and was passed on March 21, 2007, as well as to reveal the relationship between their perception of the variables of Islamic work ethics and love of money. In this context, the provincial center in Alanya was identified as an important tourist destination in the universe of the research, as well as having an intensity of trade operations. Because the whole of the research's universe could not be reached, 384 samples were determined to be necessary for them to go and arrive at the path of specification. Easy sampling was preferred; 510 questionnaires were distributed as a quantitative data collection technique, and 498 usable questionnaires were investigated in the context of the research. According to the research results, the participants had high levels of perceptions related to the smuggling of many commercial products. However, the participants had perceptions in the direction that smuggling was done by those who came to Alanya to work, especially from outside; smuggling took place overland; and smuggling is done because of the economic benefits it provides and the fines are not a deterrent. When looking at the relationship between the variables, the perception of Islamic work ethics affected the change in perception towards smuggling being a bad behavior. Additionally, the dimensions of love of money (*good* and *budget*) were determined as variables that also significantly explained changes in the perception of smuggling.

Keywords

Smuggling • Islamic work ethics • Love of money

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The religion of Islam, which is one of the most important factors that affects the structure of community, aims to improve welfare, develop the brotherhood phenomenon, and ensure socio-economic justice in society, while materialist thinking supports individualism (Chapra, 1992). From this viewpoint, religion stands behind a collectivist society structure and materialist thinking emphasizes individualism. It is considered that a life focused on self-interests leads person to desire for more and because this desire is difficult to satisfy in a short time, this directs them to fulfill them by unlawful means. In our research, we aimed to examine the perception of smuggling, which is defined as “trade acting against the state of law” and the relationship between Islamic work ethic and the love of money. In general, research approaches the love of money as a single dimension; however, in our research, it is considered to have sub-dimensions such as good, evil, budget, and power-success. Attitudes of tradesmen toward money are considered positive, and these attitudes effect the perception of smuggling in a negative way. The research population consists of tradesmen who operate in the district center of Alanya, Turkey, which is a tourist destination. This study mainly aims to examine the effects of the Islamic work ethic and love of money on the perception of smuggling. In addition, we aimed to investigate the perception of the effects of smuggling on tourism activities, types of smuggling, those perceived as smugglers, smuggling routes, and the reasons for performing smuggling activities.

Literature Review

Islamic Work Ethic

The Islamic understanding does not consider materialism as the basis of life, rather Islam emphasizes that unity, togetherness, and fraternity are the most important elements keeping society together and advises people “to live well as a good person,” recognize “social and economic justice,” and maintain “the balance between this world and the other world” (Rice, 1999, p. 346). It is natural that the definition of work and the development of work ethics in each society, whether Western or Eastern, are developed in accordance with the values and beliefs specific to each society. In this regard, every community creates its own work ethic depending on the values and beliefs of their society (Ali & Al-Qwaihán, 2008, p. 6).

The Islamic work ethic (IWE) concept was created based on the remarks and acts in the Qur’an by the Prophet Mohammad. In an examination of the Qur’an, honesty and justice in trade, fair distribution of wealth in society, self-development and gaining abilities to make one’s living, and disapproval of laziness and wasting one’s time are topics that are mentioned in several verses (Yousef, 2000).

The IWE helps introduce equality, honesty, consensus, and “sincerity in one’s working life” (Mansor & Ali, 1998). Furthermore, it suggests a lifestyle where there

is no hierarchy in the society or workplace; where decisions are taken as a result of negotiations made with the participation of the relevant parties; and where employees work with sincerity and honesty, thereby not only being responsible to the employer but also to Allah (Mansor & Ali, 1998). Beekun and Badawi (2004) emphasize the importance in the IWE of commitment and obedience to the leader which, rather than being in a blind state of obedience to seniors or employers, is a state of commitment where decisions are taken mutually by seniors and juniors. In this way, the seniors motivate the juniors in terms of working and obeying their commands.

Love of Money

While money can be used as a tool for purchasing products and services, it can also be a unit of measuring an account (Furnham & Argyle, 1998). Money is defined as the amount paid in return for the labor of employees in today's employee–employer relationship (Mitchell & Mickel, 1999). The attitude of people toward money affects their perception of the reward system in the workplace and their personal motivation, and consequently, their behavior related to work, performance, job satisfaction, motivation, and the effectiveness in the work (Lawler, 1971; Tang & Baumeister, 1984). Milkovich and Newman (1999) suggest that money is used by employers as a means of attracting talented employees and retaining and motivating them, in other words, they use it as a means of reward.

Many scales have been developed to measure people's attitude toward money (Fank, 1994; Furnham, 1984; Tang, 1992; Yamauchi & Templer, 1982). Tang's (1992) Money Ethic Scale was developed through an investigation of previous studies and comprises 30 expressions and six dimensions. Tang (1992, p. 197) lists the past scale studies used as follows: the relationship of different needs of people with money (e.g., Maslow, 1954), negative and positive attitudes toward money (e.g., Wernimont & Fitzpatrick, 1972), control and management of money (Furnham, 1984), and obsession and power (Furnham, 1984; Yamauchi & Templer, 1982). The factors revealed in the scale and the findings related to them are as follows (Tang, 1993, pp. 93–94):

Factor 1– Good (nine expressions): Positive attitudes about money; the idea that money is good, important, valuable, and attractive.

Factor 2– Evil (six expressions): Negative attitudes toward money; the thought that money is something evil, unnecessary, and shameful can be given as an example of such negative thoughts.

Factor 3– Success (four expressions): Money is seen as equal to success in society.

Factor 4– Respect (four expressions): Gaining people’s respect through having money; this factor is based on the prejudice that having a lot of money can increase respectfulness among people.

Factor 5– Budget (three expressions): How money is used by people; this is based on how much consideration people pay to the use of money, with regards to both the short-term payment of accounts and long-term investments.

Factor 6– Freedom and power (four expressions): The attribute of money that renders people powerful by giving them financial autonomy and freedom.

In subsequent studies, a love of money scale, consisting of 15 expressions, was generated with five aspects based on [Tang’s \(1992\)](#) Money Ethics Scale: emotional elements (good and evil), cognitive elements (success and power), and behavioral elements (budget) ([Lemrova et al., 2013](#)).

Smuggling

“Smuggling activities” are one of the main economic problems existing in some undeveloped countries. We need to consider the concept of smuggling not only from moral and legal perspectives but also as an economic phenomenon ([Bhagwati & Hansen, 1973](#)). It has been stated that smuggling activities have a strong effect on price differences in different regions of a country ([Saba, Beard, Ekelund, & Ressler, 1995](#)). It has also been emphasized that all governments should be careful about an increase in smuggling activities ([Joosens & Raw, 1995](#)).

Smuggling activities in Turkey started in 1978 with border trade with Iran to meet the increasing oil demands ([Öztürk, 2006, p. 107](#)). In the beginning, the principle of “reciprocity” is embraced and this rule is then forgotten and border trade develops into unlimited trade. This process turned into a mechanism that brought all kinds of agricultural products and diesel into Turkey for sale not only in the border provinces but anywhere in the country. Because of this, important restrictions were imposed on agricultural products in 1999 and petroleum products toward the end of 2000; moreover, diesel trade was completely banned.

Many researchers have emphasized that smuggling activities cause serious damage to the economies of countries and also aid in providing financial resources to terror organizations ([Aslan & Öcal, 2012](#); [Çakır, 2010, p. 71](#); [Özdemir & Pekgözlü, 2012](#)). When we examine the reports of the [Smuggling and Organized Crime Department of Police Headquarters \(2010; 2011; 2012; 2013; 2014\)](#), significant levels of a number of smuggling activities, such as liquid fuel, alcohol, pills, cell phones, meat, tea and cigarettes, were observed.

Smuggling activities are also specific to tourism destinations. The interactions between tourists, local people, and tradesmen provide economic and cultural benefits to the tourism destination (Alaeddinoğlu, 2008; Farahani & Musa, 2008). Smuggling activities in tourism destinations prevents tradesmen from earning income through official channels and cause unfair competition between enterprises.

Methodology

In this research, a quantitative research method was used and data were obtained through questionnaires. The participants in this study were tradesmen operating in Alanya town center. The sampling method was preferred because it was difficult to contact the entire study population. First, research sample has been identified by formula (384) which is used for the cases that total population is unknown. Then, convenience sampling method is used on determined sample. A total of 525 tradesmen offered to participate in the research and fulfill the survey, and from these, 510 completed surveys were accepted. Twelve questionnaires were discounted because of errors in completion and analyses were thus performed on 498 questionnaires. Multiple response analysis was used to determine the perceptions of smuggling; *t*-Test and analysis of variance (ANOVA) were used to detect differences in the perceptions of smuggling; and regression and correlation analysis were used to determine the effects of independent variables on dependent variable.

Findings

The results of multiple response analysis revealed that cell phones (89%) and computers (49%) are the most smuggled commercial goods, while tea (71%) and meat (47%) are the most smuggled foodstuffs. Cigarettes (93%), diesel (83%), historic statues (80%) and guns (92%) are the most smuggled items in other categories. It is also a striking finding that perceptions on drug smuggling and bootlegging of certain items, such as marijuana (90%) and pills (72%), whiskey (79%), and raki (72%) are at high levels. Participants also stated that livestock smuggling is carried out in Alanya.

Participants believe that smuggling activities are carried out mostly by people from outside of Alanya (89%) and smuggled goods mostly come via the highways. When we examined the reasons for engaging in smuggling activities, economic benefits (80%), lack of deterrent penalties (65%), and inadequacy of law (54%) are seen as the most three important factors.

Table 1
Perception of Smuggling and Islamic Work Ethic Regression Analysis Results

Independent variable	β	Significance level of t-value
Islamic Work Ethic	0.387	0.000
R ²	F	Significance level F-value
0.149	70.607	0.000

According to the results of regression analysis, the IWE is an important variable and explains 15% of the total variance of smuggling activities. The table 1 shows that dependent variable explains independent variable statistically significant.

Table 2
Perception of Smuggling and Love of Money Regression Analysis Results

Model	B	Std Err.	β	t	Sig.	Partial	Part	Tol.	VIF
(Constant)	2.881	.214		13.463	.000				
Good	.154	.042	.199	3.698	.000	.215	.178	.772	1.296
Budget	.099	.032	.148	3.108	.002	.170	.150	.985	1.015
Evil	-.037	.033	-.053	-1.126	.261	-.062	-.055	.996	1.004
Power-Success	.004	.039	.006	.111	.911	.116	.005	.771	1.297

Dependent variable: perception of smuggling

R = .268; R² = .072; F = 8.076; p = .000; Durbin Watson: 1.933.

According to the standardized regression coefficient (β), the relative order of importance of the love of money dimensions on the perception of smuggling is good, budget, evil, and power-success. An analysis of t-test results showed that the good dimension has a positive significant effect on smuggling activities, the budget dimension has a positive significant effect on smuggling activities, and the other dimensions do not have a significant effect. Also, the sub-dimension of love of money explains 7% of the total variance in smuggling activities.

According to the t-tests, the perceptions of smuggling do not differ with respect to gender ($t = -0.584$; $p = .560$), and marital status ($t = 0.004$; $p = .997$). ANOVA analysis revealed that the perception of smuggling differs significantly with respect to level of income ($F = 5.193$; $p = .000$), and other categorical variables (age, education, and the sector in which participants work) do not differ significantly. Post Hoc tests show that income differences occur: 2501 TL and above (A.M. = 4.06); 501 - 1000 TL (A.M. = 3.71); 1001 - 1500 TL (A.M. = 3.78); and 1501 - 2000 TL (A.M. = 3.60). Based on these results we can indicate that participants who have high levels of income feel more negative effects of smuggling compared to other income groups.

Discussion

Border trade activity begins with the aim of serving the citizens and economy of a country; however, over time this purpose gets violated and develops into smuggling activities that cause serious damage to the economy. Furthermore, despite its definition as a legal concept that includes penal sanctions, smuggling is still perceived as a normal

activity by people and this is why this subject needs to be emphasized on. [Kahya \(2015\)](#) emphasizes that a basic motivation of smugglers is to legitimize the perception of smuggling in society. Reports from the [Smuggling and Organized Crime Department of Police Headquarters \(2011; 2012; 2013; 2014\)](#) stated that while we do not consider smuggling as a multi-dimensional concept, evaluations of the subject will guide us in the wrong direction. Thereby, participants' higher perception about smuggling activities cannot be explained as a regional perception; however, it leads us to consider the effects of smuggling on the border areas where it occurs, on the local people living in the region, and the perception of the country across the border.

In particular, the results of gaps in authority and internal disturbances in the neighboring countries of Turkey, such as robbery, extortion, profits of tribute, and seized underground resources and other precious goods, comprise serious sources of finance. These resources, which are converted into money and guns by international smuggling networks, become the basic motivation for wars ([Eker, 2015, p. 42](#)). Therefore, we need to track the perception of smuggling in the society so that we can aid in preventing some of the resources that flow to the terrorist organizations.

[Ahmad and Owoyemi \(2012\)](#) point out in their research, which is based on Sunnahs of Prophet Muhammad, that working is a kind of prayer and is considered as sacred for providing a strong national economy, that it inculcates a sense of responsibility, and reminds people that working should be done in search of Allah's sake. [Çöğgün \(2012\)](#) emphasize that smuggling activities cause serious damage to the economy of a country, cause unfair competition, threaten public health, effect labor-intensive sectors in a negative way and push people toward idleness. The findings of our research reveal that the IWE in work life is an important factor that affects society's perception of smuggling. IWE rules not only aim to enrich the life of individuals but also emphasize the national economic development and focus on removing negative effects of smuggling in the social order.

Another finding that reveals the relationship between love of money and the perception of smuggling shows that people who see money as valuable and important and set budgets properly, clearly perceive the negative effects of smuggling compared to those who see money as evil and bad. It is very important for small and middle enterprises (SMEs), which are the dynamics of Turkey's economy, to pay attention to earnings, value tangible and intangible assets, and make long- and short-term financial plans to sustain their presence to avoid negative activities in the market such as smuggling.

As stated above, smuggling should be considered as a multi-dimensional concept related to its complex structure; however, two variables may not be strong enough to explain such a concept. Consequently, we can suggest that for future research

the scope can be expanded with sociological (religion, culture, and roles) and psychological (personality, perceptions, and attitudes) variables to aid in finding a solution.

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