Relationship between the Islamic Work Ethic and the Love of Money

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Abstract

This study aims to determine the relationship between Islamic work ethics and the love of money, and was carried out with the participation of 500 tradesmen working in the Alanya district centre. It was determined from the research that there are positively significant correlations between the good, budget and power-success dimensions of the love of money and Islamic work ethic while no significant relationship was found with the evil dimension of the love of money. Furthermore, it was revealed that the perception of the Islamic work ethic changes according to marital status and the level of income.

Key words: *Islamic work ethic, Money ethic, Love of money*

JEL classification: *M10*

Introduction

The spread of behaviours and practices that violate social values reveal a clear need for the inclusion of an ethic aspect in management theory and practice, just as in any profession, in direct relation to fraud and corruption (Balkir, 2005: 204). The concept of “ethics” in modern commercial world is perceived negatively by people in management positions and leads to defensive reactions. The reason is that “work ethics” is often associated with the concepts of misuse, abuse and poor management (Primeaux and Stieber, 1994: 287).

The foundations of modern management theory following the industrial revolution were established by Western civilizations and these Western-oriented developments continue even today. In this process the

scientific theories that were developed in researches carried out in the developed Western countries, especially in the science of management field, were developed with focus on Western societies. While the Protestant work ethic is one of the key elements in the success of the developed Western economies, the chances of applicability and the ability to explain incidents of the model in non-Western societies are quite low (Rokhman, 2010). In this respect, Ali (1989) emphasizes two factors with regard to the managers and researchers in both developing and less-developed countries, in addition to developed countries. Ali (1989) states that the transfer of Western management techniques and practices should be carried out carefully with a suitable model for the area in question should be chosen and new models should be created in order to achieve the development targets. Having taken this point as a basis, Ali (1988) laid the foundations of "Islamic Work Ethic" (IWE) studies in order to explain the understanding of the Islamic based ethic in Eastern societies. The "Islamic Work Ethic Scale" was developed in order to improve the practical side of the Islamic work ethic as well as in conceptual works.

Understanding people's attitudes towards money provides us with significant insights into the spending tendencies of consumers, their political views, their attitudes towards the environment, their work performance, and in brief, human behaviour (Tang, 1992; Roberts et al., 1999). In the research by Rubenstein (1981) 20,000 participants from across the United States were asked to list the notions of politics, sexuality, income, money, family and work in order of significance. As a result, %14 of the participants listed money in the first place and another %62 listed it in the first three.

Money which can be defined briefly as a commercial tool and value assessment unit (Smith, 1937), has gained more importance in our lives in recent years, with urbanization and industrialization at the top when compared to the past. The transition of society from self-sufficient rural life to consumption-based urban life can be regarded as a trigger for this change.

Within the scope of our research, it was aimed to examine the perception towards Islamic work ethics and the love of money (LOM) to determine whether changes were experienced according to demographic features. To this end, first an attempt was made to explain the Islamic business ethic concept, after which the notion of the LOM was addressed and efforts were made to reveal the relationships between the two in practice.

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", to recognise "social and economic justice" and lastly to maintain "the balance between this world and the other world" (Rice, 1999: 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, each and every community creates its own work ethic depending on the values and beliefs of their society (Ali and Al-Qwaihan, 2008: 6).

According to the Islamic point of view, work is regarded as a merit aimed at satisfying human needs, and it is emphasized that people can only balance their personal and social needs through work (Yousef, 2001). Working makes people gain economic independence, and also allows the formation of self-respect and personal satisfaction (Ali, 1988). The Islamic ethic associates people's success with their commitment to work and regards the increase in the level of prosperity of people's close relatives and society as part of their commitment to their work. It is expressed that fewer problems may be encountered as a society and the level of contentment of the society may increase if every individual is committed to his/her work without turning to unethical methods (Ali, 1988). On this point, the responsibility of the individuals towards their work is emphasized significantly, and the Islamic understanding of life advises people to avoid the materialist approach (Rice, 1999).

The Islamic ethic aims fundamentally to increase the welfare of society, to develop a sense of fraternity in society and to ensure socio-economic justice, whereby each individual can fulfil his/her worldly and spiritual needs in a balanced way (Chapra, 1992). The world's resources are for all human beings, and these resources should be equitably distributed to the whole of society in such a way that nobody is left to starve. Contrary to popular belief, Islam discredits turning one's back completely on the worldly life and contains encouraging terms for one's working life (Ahmad, 1976). The Islamic ethic objects rigorously to begging from other people when one has the power to make his/her own living (Abeng, 1997). A review of Islamic work ethic literature unearths some researches from different geographies related to IWE (See: Table 1).

Table 1: Studies carried out on the Islamic Work Ethic

Author (Year)	Place-Sector	Method	Findings
Ali, A.J. (1988)	The United States 250 Arab students in the five largest universities in the country	Quantitative research – Survey	A positive correlation and relationship was identified between the IWE and each item in the individuality index.
Ali, A.J. (1992)	Saudi Arabia 180 managers attending the Arabian Peninsula Development Board meeting	Quantitative research – Survey	It was identified that individuals with a high IWE Score showed more individualistic behaviours.
Rice, G. (1999)		Qualitative observation	Working life in Islam is one of the most important functions of social order. While Islam has the same values as other religions related to such ethical issues as honesty and truthfulness, the Islam ethic has rules regulating commercial relationships, different from other religions.
Yousef, D.A. (2000)	UAE Carried out on 397 employees in total from five production and four service companies	Quantitative research – Survey	The study revealed that the IWE serves as an intermediate variable between role ambiguity and locus of control, and that interior-oriented people have higher IWE scores. Furthermore, it was concluded that employees with higher IWE scores have lower role ambiguity levels.
Yousef, D.A. (2001)	United Arab Emirates 425 employees selected from 30 large institutions	Quantitative research – Survey	It was determined that employees with a high IWE score have a higher organizational commitment. While the IWE serves as an intermediate variable between organizational commitment and work satisfaction, it also acts as a tempering variable between work satisfaction and organizational commitment.
Ali and Al-Kazemi, (2007)	Kuwait 762 managers in six public and 10 private institutions	Quantitative research – Survey	It was determined that employees with a higher IWE score have higher organizational commitment. Immigrant managers participating in the study obtained higher scores in both IWE and in the commitment scale when compared to local managers.
Ali, A.J. and Al-Qwaihan, A. (2008)		Literature Review	IWEs also have an economic aspect, in addition to their social and moral aspects. IWE increases organizational commitment and continuity by developing a sense of being valued among the employees.
Khalil, M. and Abu- Saad, I. (2009)	Northern Israel 837 Arab college students	Quantitative research – Survey	It was determined that students with a high IWE have high levels of individuality; and it was identified that the IWE and individuality scores of academic college students are higher than technical college students.

Table Cont'd			
Rokhman W. (2010)	Indonesia 49 managers working in Islamic financial institutions	Quantitative research – Survey	It was determined that managers have high IWE scores, and that those with higher IWE score have higher organizational commitment.
Kumar, N. and Che Rose R. (2010)	472 managers from Malaysian public sector	Quantitative research – Survey	It was found out that IWE rates in the Malaysian public sector were high, and it was proven that employees in the public sector with high IWE score have higher innovation capacities.
Chanzanagh, H.E. and Akbarnejad, M. (2011)	Iran 262 people working in the Export Development Bank	Quantitative research – Survey	It was determined that Iran's IWE score was higher than the countries in previous studies. Participants from lower socio-economic classes obtained higher IWE scores than participants from higher socio-economic classes.
Hayati, K. and Caniago, I. (2012)	Indonesia 149 employees working in the Islamic Bank	Quantitative research – Survey	It was determined that employees with a high IWE score have higher internal motivation, work satisfaction, organizational commitment, and thus, higher work performance.

The IWE concept was created based on the remarks and acts related in the Qur'an and by the Prophet Mohammad. In an examination of the Qur'an, honesty and justice in trade; the fair distribution of wealth in society; self-development and gaining abilities in order to make one's living; and disapproval of laziness and wasting one's time are subjects that are mentioned in several verses (Yousef, 2000). The IWE is a phenomenon that is built on such notions as good intention, faith (being closely acquainted with truth, and know it with evidences), beneficence (doing something without expecting a personal gain), purity (sincerity), restoration (demanding perfection), taqwa (constantly protecting oneself from wrong behaviours), fairness, safety (having responsibility), being patient, sober-mindedness, keeping one's promises, being accountable, being consistent, being disciplined, being clean, dedication and solidarity, all of which are mentioned in the Qur'an (Alhabshi and Ghazali, 1994: 40). The IWE brings equality, honesty, consensus and "sincerity in one's working life" (Mansor and Ali, 1998). Furthermore, it suggests a lifestyle in which there is no hierarchy in society or the workplace; in which decisions are taken as a result of negotiations made with the participation of the relevant parties; and in which employees work with sincerity and honesty, being not only responsible to the employer, but also to Allah (Mansor and Ali, 1998). Beekun and Badawi (2004) emphasize the importance of commitment and obedience to the leader in the IWE, which rather than being a blind state of obedience to seniors or employers, is a state of commitment in which decisions are taken mutually by the seniors and juniors. In this way the seniors motivate the seniors in terms of working and obeying their commands.

Islam refuses a materialism-oriented world approach, and advises people to establish a state of balance in a way that they fulfil their material and spiritual needs, thereby ensuring socio-economic justice and social fraternity (Chapra, 1992). According to a hadith from Prophet Mohammad, "Actions are but by intentions; and every man will have only what he intended" (Bukhari, Bedu'l-Vahy,1). Gambling, creating cartels and selling alcohol may make one a rich and successful tradesman, but these acts are immoral according to Islamic rules and are forbidden among Muslims (Ali and Al-Qwaihnan, 2008). The IWE advises justice and generosity, especially to employees in the workplace and to colleagues (Yousef, 2000). In the study carried out by Abu-Saad (2003), it was indicated that being beneficial to, and working for, society is an indispensable part of the IWE, unlike the Protestant work ethic.

Love of Money

In studies carried out on money, it is indicated that the meaning of money and the importance attached to it differs from person to person, and the attitudes of people towards money can be regarded as a reflection of their past experiences (Tang and Gilbert, 1995). Studies have found that people's primary and secondary socialization processes, the income of their parents, their level of education, social class, values, childhood memories and monetary habits had a direct effect on their attitudes towards money (Furnham, 1984). Money plays a prominent (significant) role in the economic structure of the present day, being based on

personal interests; and it would seem that it also plays a role in the development of identity in people, in addition to the fulfilment of their economic needs (Burggraeve, 1995:11).

While money can be used as a tool for the purchase of products and services, it can also be a unit of measurement of an account (Furnham and Argyle, 1998). Money is defined as the amount paid in return for the labour of employees in today's employee-employer relationship (Mitchell and Mickel, 1999). The attitudes of people towards money affect their perception of the award system in the workplace and their personal motivation, and consequently, their behaviours related to work, their performance, job satisfaction, motivation and the effectiveness in the work are all affected in this regard (Lawler, 1971; Tang and Baumeister, 1984). Milkovich and Newman (1999) suggest that money is used by employers as a means of attracting talented employees, and then keeping and motivating them; in other words, as a means of reward.

In the researches carried out to date, it has been revealed that the most frequently encountered concepts related to money are safety, power, love and freedom (Furnham et al., 2012). When one has money, she/he secures oneself by reducing his/her worries about the future. Similarly, a person starving emotionally somehow gains people's love by subsidizing them and giving them presents. People who have money are less dependent on others and feel free. Money renders people powerful by giving the opportunity to do all these. It allows people to have a status and become respectful (Goldberg and Lewis, 1978) while also raising awareness of their success. Contrary to popular belief, money cannot provide happiness in any case (Nicholson and Waal-Andrew, 2005). While money is regarded as a means of motivation by employees, many employees would prefer more free time rather than more money (Furnham, 2005). Many people are of the mistaken belief that money can fulfil such psychological needs as love and happiness. However, money is used as a tool in the fulfilment of people's basic material needs (Furnham and Argyle, 1998). People who do not value money regard it as the source of evil (malice) according to some studies (Tang and Chiu, 2003). In the research carried out by Tang and Chiu (2003), it was found that people with a low level of love for money have higher wage satisfaction. Researches carried out to date show further that a strong desire to earn money can sometimes have a negative effect on the health and psychology of the individual (Tang, 2007; Tatzel, 2002). In another study, it was suggested that the attitude of an individual towards money is independent of one's personal income, being more related to one's social values and political views (Belk and Wallendorf, 1990).

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

Factor 1 - Good (9 expressions): *In this factor, the idea that money is good, important, valuable and attractive is represented. In short, the positive attitudes about money are gathered under this title.*

Factor 2 - Evil (6 expressions): *In this factor, negative attitudes towards money are gathered. The thought that money is something evil, unnecessary and shameful can be given as an example of such negative thoughts.*

Factor 3 – Success (4 expressions): *In this factor, the state that money is seen as equal to success in society is expressed. That money is regarded as a sign of success by certain people was represented by the success factor.*

Factor 4 – Respect (4 expressions): *In this factor, the state of gaining people's respect through money is expressed, being based on the prejudice that having a lot of money can increase respectfulness among people.*

Factor 5 – Budget (3 expressions): In this factor, how money is used by people is summarized. It is based on the thought of how much consideration people pay to the use of money, in regards to both the short-term payment of accounts and long-term investments.

Factor 6 – Freedom and power (4 expressions): The attribute of money that renders people powerful by giving them financial autonomy and freedom.

It is apparent from the researches that people's attitudes towards money can be classified into three main groups (Tang, 1993: 94): emotional elements (good and evil), cognitive elements (success, respect and freedom/power) and behavioural elements (budget). In many different studies, researchers used shortened forms of the scale (Mitchell and Mickel, 1999; Tang and Kim, 1999). MES is regarded by certain researchers as the best prepared scale in the systematic measurement of money attitudes (Mitchell and Mickel, 1999: 571).

In subsequent studies, the love of money scale, consisting of 15 expressions, was generated with five aspects based on Tang's (1992) money ethics scale, being emotional elements (good and evil), cognitive elements (success and power) and behavioural elements (budget) (Lemrova et al., 2013).

Research and Methodology

Research Goal and Model

The intention in this study was to determine the relationship between the IWE and the love of money, and to test the differences in the perceptions of the IWE according to demographic variables. The relationships between dependent and independent variables were shown in the Fig.1. Also hypotheses were generated on the basis of research aim and related literature reviews.

Figure 1: Research Model

Power and success dimensions are different factors of LOM. We have shown them combined as the result of the factor analysis in this figure to avoid unnecessary duplication.

Hypothesis of the research were listed as follows:

- H1: There is a positive and significant relationship between the good dimension of LOM and IWE perceptions.*
- H2: There is a positive and significant relationship between the evil dimension of LOM and IWE perceptions.*
- H3: There is a positive and significant relationship between the budget dimension of LOM and IWE perceptions.*
- H4: There is a positive and significant relationship between the power-success dimension of LOM and IWE perceptions.*
- H5: There is a positive and significant relationship between age of participants and IWE perceptions.*
- H6: There is a positive and significant relationship between education level of participants and IWE perceptions.*
- H7: There is a positive and significant relationship between income level of participants and IWE perceptions.*

Sample and Data Collection

The research population is determined as tradesmen that work around the centre of Alanya, Antalya who represents the tradesmen of the Mediterranean side of the Turkey. Reaching the entire population is not possible so that we applied sampling method. Sample size is calculated by the formula that $n = t^2 * p * q / d^2$ (Yazıcıoğlu and Erdoğan, 2007) for the samples if the exact number of the population is unknown. In this formula n represents sample size, t represents theoretical value according to the t table in a certain level of significance (1,96), p represents possibility of realization of the event (0,5), q represents possibility of not realization of the event (0,5) and d represents acceptable sampling error rate (0,05). After the implementation of the sampling formula 384 tradesmen were identified as sample size. Random sampling method is chosen due to being the purest form of probability sampling and each member of the population has an equal and known chance of being selected (Kılıç and Ural, 2005). 525 tradesmen were contacted face-to-face and informed about the research, after which 510 tradesmen agreed to participate in the study by filling out the research questionnaire. Of the 510 obtained questionnaires, 10 were discarded for not meeting the requirement that the "questionnaire must be completed properly". Reaching tradesman for the research was inconvenient in summer months therefore the research was carried out in the autumn months. The data obtained from the remaining 500 questionnaires was analysed through SPSS, and the relationship between the IWE and the LOM was tested through a correlation analysis. To determine the different perceptions of the IWE according to demographic variables, an ANOVA analysis and t-test were used.

Yüksel and Spence (2010) separated his sample into two categories; pious (who have daily religious practices and have connection to certain religious movements) and reverse considered as secular. We preferred not to separate sample into categories with regard to make people comfortable while sharing their ideas about a serious issue for society. However, this preference will lead us to evaluate sample as a whole but not as separated groups.

Empirical Investigation

First of all, writers identified the measures that used in the study and then got permission from the writers of the original scales. Measures were translated into Turkish by three writers separately. Then translations of the measures were compared with each other to agree on the most suitable and clear translation. After agreement on the scale it was sent to the researchers (3 language specialists and 3 study field experts) to

check the language, meaning and cultural integrity of the scale items. After reviews of the researchers one last check was asked from the original writer of the scales and then final scale was used to check reliability and validity.

To measure IWE, the 17 item-scale devised by Ali (1992) was used; while the LOM scale was adopted from Lemrova et al. (2013), which uses 15 items to measure the five dimensions (good, evil, budget, success, power) of the LOM.

Tabachnick and Fidell (2007) pointed out that KMO (Kaiser Mayer Olkin) value must be higher than 0.60 to perform a healthy factor analysis. Also, Albayrak (2006) stated that KMO values between 0.70 and 0.80 are good scores to implement factor analysis. KMO value for IWE scale is 0.926 while it is 0.740 for LOM scale which are enough values to perform a factor analysis. Besides KMO, Bartlett test results (Sig.= 0,000; $p < 0,05$) showed that high correlations exist between variables which is another contributing cause to perform factor analysis.

One further item was added to the IWE scale because of two-edged item. Additionally, according to the factor analysis results success and power dimensions are combined. Overall, 33 items using a five-item Likert-type scale was used to measure the IWE and the LOM. These items, along with their factor loadings, can be seen in Table 2.

Tabachnick and Fidell (2007) emphasized as a basic rule that factor loadings must be higher than 0.32 to measure factor structure strongly with other items. According to the factor analysis, we have no factor loadings lower than threshold value so that any item has been removed.

Table 2: Results of Factor Analyses

	IWE		GOOD	EVIL	BUDGET	POWER-SUCCESS
Islamic Work Ethic		Love of Money				
3	.736	1	.755			
8	.730	2	.801			
5	.723	3	.755			
9	.704	4		.758		
17	.704	5		.837		
16	.703	6		.343		
4	.701	7			.903	
11	.695	8			.913	
14	.677	9			.752	
7	.676	10				.757
2	.662	11				.824
13	.639	12				.710
15	.606	13				.643
6	.605	14				.608
10	.529	15				.595
18	.511					
12	.481					
1	.334					
Total Explained Variance for Islamic Work Ethic 41.305%						
Total Explained Variance for Love of Money 63.886% (after item 6 is deleted)						

After the factor analysis, the Cronbach Alfa values were checked for each factor, and the results showed that the 6th item in the LOM scale lowered the reliability of the scale. For this reason, item 6, an item of the evil dimension, was discarded. Table 3 presents the Cronbach Alpha values for each factor, indicating the reliability of the scales used in the survey.

Table 3: Cronbach Alfa Values of Scales

Concepts	Number of Items	Cronbach Alfa
Islamic Work Ethic	18	0.905
Good	3	0.767
Evil	2	0.560
Budget	3	0.823
Power-Success	6	0.809

According to the Cronbach Alfa values recorded by Kayıs (2010), our reliability scores are good, aside from the evil dimension of the LOM scale, which has a low level of reliability.

After validity and reliability analysis of the scale we examined the demographic findings of the participants and shared the salient findings. A significant majority (%77) of the participants are male while more than half (%58) of them are married. However, %59 of the participants are employee of a company while %38 of them are business owner. The age distribution of the participants is balanced into categories with approximately %25. Lots of them have a high school degree and have different income levels according to the status.

Table 4: Correlation Analysis Results

Variables	Mean	S.D.	1	2	3	4	5	6	7	8
IWE	3.99	0.60	1							
Good	4.03	0.87	0.290**	1						
Evil	2.84	0.93	-0.087	-0.027	1					
Budget	3.66	0.94	0.400**	0.113*	-0.077	1				
Power-Success	3.35	0.88	0.168**	0.443**	-0.029	0.102*	1			
Age	3.84	1.50	0.136**	0.071	0.044	0.179**	0.031	1		
Education	3.12	1.29	0.036	-0.009	0.120**	-0.056	-0.143**	-0.262**	1	
Income	2.66	1.32	0.005	0.138**	0.073	0.053	0.047	0.306**	0.230**	1

** p< 0.01, * p< 0.05

A correlation analysis was also conducted to define the intensity of relations. Table 4 reveals that the three dimensions of the LOM (Good, Budget and Power-Success) have significant correlations with the IWE. According to Table 4, good ($r=0.290$; $p=0.000$), budget ($r=0.400$; $p=0.014$) and power-success ($r=0.168$; $p=0.000$) have significant relationships with the IWE.

Another finding is that IWE perception increases with level of age ($r=0.136$; $p=0.000$) according to the correlations while education and income level does not have correlation with IWE. Education is also correlated with evil dimension and success-power dimension of the love of money. It's an impressive finding that increase on education level differentiates the perception on money. People with high education sense the evil side of the money ($r=0.120$; $p=0.000$) and also inversely may not perceive money as success and power tool ($r=-0.143$; $p=0.000$). Also income level has a significant correlation with good ($r=0.138$; $p=0.000$) dimension of the LOM. Increase in income may increase the quality of life conditions so that people may perceive money as an important and attractive tool to reach a better life.

Table 5: t-test Results According to the Marital Status and Gender

Gender	Mean	Std. D.	T	Sig.	Marital Status	Mean	Std. D.	T	Sig.
Male	3.97	0.63	1.235	0.219	Married	4.04	0.51	-2.198	0.028
Female	4.05	0.52			Single	3.91	0.71		

According to the results of the t-tests, no significant difference ($p>0.05$) was identified between the male and female participants in regards to their view of the IWE, while a significant difference ($p<0.05$) was identified between the married and single participants. The married participants were found to have a

higher level of IWE perception than the single participants. This difference may attribute to the fact that married people's perceptions of life contain more responsibility towards spouses and children. Awan and Akram's (2012) research presents differences on IWE perception according to the gender, age, education.

Table 6: ANOVA Results According to the Type of Customer and Status of Work

Type of Customer	n	Mean	S.D.	ANOVA		Status of Work	n	Mean	S.D.	ANOVA	
				F	Sig.					F	Sig.
Local	146	4.04	0.64	1.832	0.162	Employer	165	4.06	0.62	0.541	0.583
Foreign	20	4.09	0.33			Employee	252	3.98	0.60		
Both Local-Foreign	177	3.92	0.62			Retired	11	4.18	0.35		
Total	343	3.98	0.62			Total	428	4.00	0.61		

According to the results of the ANOVA analysis no significant differences were identified based on type of customer ($p=0.162>0.05$) and status of work ($p=0.583>0.05$) of the participants. Since Islamic work ethic is described as an inner process becoming an employee or an employer may not affect the perception of IWE. Hayati and Caniogo (2012) support our finding with his research results by determining IWE is correlated with intrinsic motivation.

Table 7: ANOVA Results According to the Income and Age

Level of Income	n	Mean	S.D.	ANOVA		Level of Age	N	Mean	S.D.	ANOVA	
				F	Sig.					F	Sig.
501–1000 TL	80	3.90	0.56	3.190	0.013	Below 25	101	3.88	0.69	2.313	0.057
1001–1500 TL	145	4.11	0.55			26-30	93	3.96	0.63		
1501–2000 TL	97	3.86	0.70			31-35	87	4.02	0.53		
2001–2500 TL	34	4.03	0.52			36-40	62	3.99	0.55		
Above 2500 TL	74	4.01	0.56			Above 40	93	4.14	0.50		
Total	430	3.99	0.59			Total	436	4.00	0.59		

As can be seen in Table 7, the perception of IWE increases in parallel with age, but this relation not statistically significant ($p=0.057>0.05$). In contrast, there is a significant difference in the perception of IWE according to level of income ($p=0.013<0.05$). Based on the Post Hoc Tests, differences in income emerge between the 1001–1500 TL level and 1501–2000 TL level groups. Participants earning 1001-1500 TL have a greater IWE perception than those earning 1501-2000 TL.

Table 8: ANOVA Results According to the Education and Sector

Education	N	Mean	S.D.	ANOVA		Sector	N	Mean	S.D.	ANOVA	
				F	Sig.					F	Sig.
Primary School	49	4.04	0.53	2.041	0.072	Construction	20	4.01	0.51	0.215	0.930
Secondary School	73	3.92	0.61			Tourism	67	3.95	0.57		
High School	166	3.95	0.64			Market	56	4.03	0.47		
Undergraduate	44	4.25	0.48			Shop	167	4.00	0.65		
Graduate	88	3.99	0.57			Others	98	3.96	0.61		
Postgraduate	9	4.01	0.45								
Total	435	4.00	0.59			Total	408	3.99	0.60		

According to the results of the ANOVA analysis no significant differences were identified based on education level ($p=0.072>0.05$) and sector ($p=0.930>0.05$) of the participants. Research is conducted in Alanya where tourism activities are the main source of for businesses. Depending on the tourism based sector structure may preclude the possible differences between variables.

We have shown the summary table of the hypotheses and afterwards discussed on the results.

Table 9: Results of the Hypotheses

Hypothesis	Variables	Result
H1	Good dimension of LOM / IWE	Accepted
H2	Evil dimension of LOM / IWE	Rejected
H3	Budget dimension of LOM / IWE	Accepted
H4	Power-Success dimension of LOM / IWE	Accepted
H5	Age / IWE	Accepted
H6	Education / IWE	Rejected
H7	Income / IWE	Rejected

Conclusion

In this study which is aimed to identify the relationship between the IWE and the dimensions of LOM, we considered that the Islamic lifestyle does not regard materialism to be the essence of life. Consequently, we tried to determine the relationship between the IWE and LOM which is an important factor for employees through their perception of work. The Islamic view supports the idea that people should behave well, support social and economic justice and protect the balance between this world and the hereafter. Furthermore, Islam emphasizes the idea that people should gain money to become economically independent, budget their money to meet their needs and share any surplus money with people in need, while trying to do their jobs in the best way.

First of all, results of the factor analysis support the one factor structure of IWE which is also supported by some other researches (Ali, 1988; Ali, 1992; Ali and Azim, 1994; Ali and Al-Kazemi, 2007; Yousef, 2000). Original love of money scale has 5 dimensions which is listed as good, evil, budget, power and success. Factor analysis results showed that power and success dimensions combined as one factor. This combination indicates us that participants of our study perceived money as a tool that brings power and success together, also explained by perception of seeing power and success as the same target.

Furthermore, the study revealed that perception of the IWE has positive and significant correlations with LOM dimensions as good, budget and success-power. Participants who feed positive emotions into money, budget their money carefully and believe that having money brings also success and power also have high scores of the IWE, and those dimensions have positive correlations with each other. Haroon et al. (2012) emphasize that increase on IWE will also bring an increase on job performance while Marri et al. (2012) support and also add organizational commitment to the correlations.

In summary, people with a high IWE perception gain and use money with good intentions, supporting social and economic justice and social fraternity, and view this life as a crop land that must be returned in the hereafter. Additionally, people with a high IWE perception view money as a materialist tool, and this may be related with the result of the study that the evil dimension of money has no correlation with the IWE. Different variables such as organizational commitment, performance, organizational citizenship behaviour, knowledge sharing behaviour and work satisfaction can be used for future researches to reach detailed results and to observe the effects of IWE and LOM.

Managers need qualified employees in order to maintain activities in a high level of competitive market area. Qualification is a must but not completed without an ethic view in complex work life. Especially Islamic work ethic perception supports commitment to the organizations (Yousef, 2001; Abdullah et al., 2014) and this commitment will be stronger if it's an affective commitment (Farsi et al., 2015). Also IWE has positive organizational outcomes such as innovative capability (Farrukh et al, 2015), organizational learning (Abbasi et. al., 2012), employee performance (Imam et al, 2015) and organizational citizenship behaviour (Haider and Nadeem, 2014). By recruiting employees with high level of IWE we can also gain people who are committed to their company, budget their money fairly and consider money as a tool for this life not as an aim. By this way managers can prevent or reduce unethical behaviours and practises in work environment.

Some results which show the correlations between demographic variables and IWE-LOM also need to be emphasized. The IWE perception and budget dimension have positive and significant correlations with age which is supported by Khan and Rasheed's (2015) study. Also income level has positive and significant correlation with good dimension of LOM. Increase on education level provides more awareness about the evil side of the money while decreasing the perception that money is a sign of power and success.

Finally, our study revealed that married participants have higher level of IWE perception compared the single participants. Islam emphasizes the importance of marriage both in Quran and Hadiths of Prophet Mohammad. For example, in Al-Noor Surah there is a Quranic verse says:

"And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware (Yayla, 2002, verse 32)".

Also a hadith from Prophet Mohammad emphasize the value of marriage by telling us;

"O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power (Bukhari, Nikaah: 2)".

Married people have responsibilities not just for themselves but also for their spouses and children. Islam forbids us earning haram (forbidden or proscribed by Islamic law) but commands earning halal (permissible by Islamic law) gains and feed our household with halal earnings. As a result, we can suggest that marriage increase the awareness of Islamic view with forbidding haram actions and guiding halal actions. In this manner married people have high level of IWE perception which guides to organizational commitment (Farsi et al., 2015) and high work performance (Imam et al, 2015).

Loving or hating money should not be seen as the only ways for explanation of behaviours through money. Aristotelian Golden Mean advice us avoiding extremes (Mookerjee and Mukerjee, 1951) which also supported by Islamic scholars by the concept of "itidal" (Gül, 2010). Itidal means being not excessive, being moderate, temperance or calm according to the Turkish Language Society (2015). So what should we understand from this perspective is Islam does not forbid earning too much or caring about money but specially emphasizing about its' transience. Work hard to earn money not keep it for yourself only but to share with needer. Care about money not for this temporary world but consider money as a tool to earn an eternal life hereafter. Islam underlines behaving ethically at home, work or in society to build a strong social structure based on collectivist culture which shares the idea of development not individually but collectively.

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