

KONDA

Barometer

THEMES

Ramadan Practices
June 2017

KONDA
— ARASTIRMA VE DANIŞMANLIK



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1. EXECUTIVE SUMMARY

The survey which forms the basis of this report was conducted on 3-4 June 2017 by face-to-face interviews with 2549 people in their homes in 147 neighborhoods and villages of 99 districts of 28 provinces including the central districts.

RAMADAN PRACTICES: The Rate of Fasting and Performing Tarawih Prayer

As the field survey of this month was conducted at the religious month of Ramadan, we tried to determine the habits of individuals about fasting and performing tarawih prayers. According to the survey data, 75 percent fast and 31 percent perform tarawih prayers. About 30 percent of women also indicated that they perform tarawih prayers. The rate of fasting increases in elderly people, retired people, people with low educational level, people who live in rural areas and housewives. 90 percent of those who define their lifestyle as religious conservative fast, yet the rate is also high at 55 percent among people who consider themselves to lead a modern lifestyle.



2. RAMADAN PRACTICES

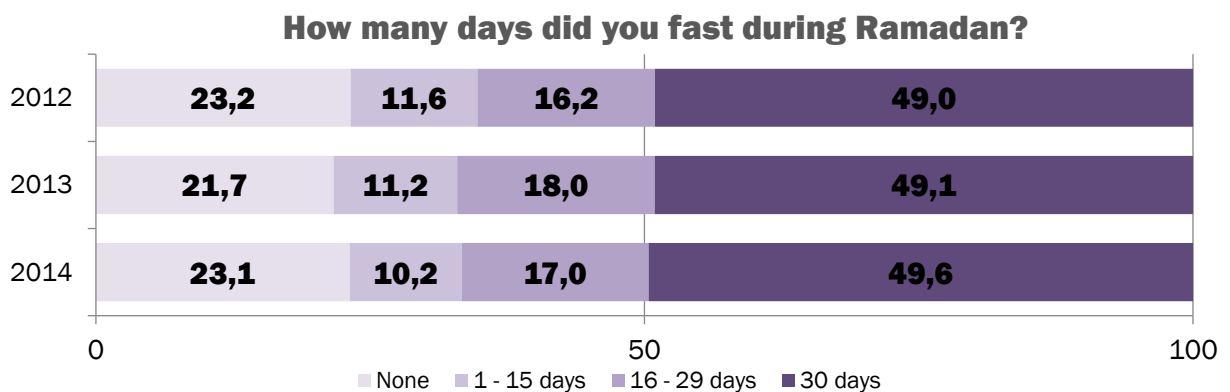
2.1. Frequency of Fasting and Going to Tarawih

The dates, 3-4 June 2017, corresponded to Ramadan according to the Islamic calendar, and in this perspective, we asked the respondents whether they observed the practice of fasting and attending the Tarawih.

In response to the question, “Do you fast?” 76 percent of the respondents said “Yes, I fast”, while 24 percent replied as “No, I don’t fast”. The fasting practices of different voters and demographic groups underline the heterogeneity of society in Turkey.

The rate of fasting in Ramadan increases most visibly with higher rate of religiosity, with higher degree of conservatism in lifestyle, and with movement from metropolitan areas towards rural areas, and with higher educational attainment. The great majority of those who identify themselves as religious or pious fast, while half of those who describe themselves as “a person who is a believer, but does not fulfill religious requirements”, in other words, as a believer, adhere to the practice of fasting. Furthermore, 55 percent of those who identify themselves as Modern stated that they fast. Fasting is most common among Ak Parti voters, at 88 percent, and least common among CHP voters, at 45 percent.

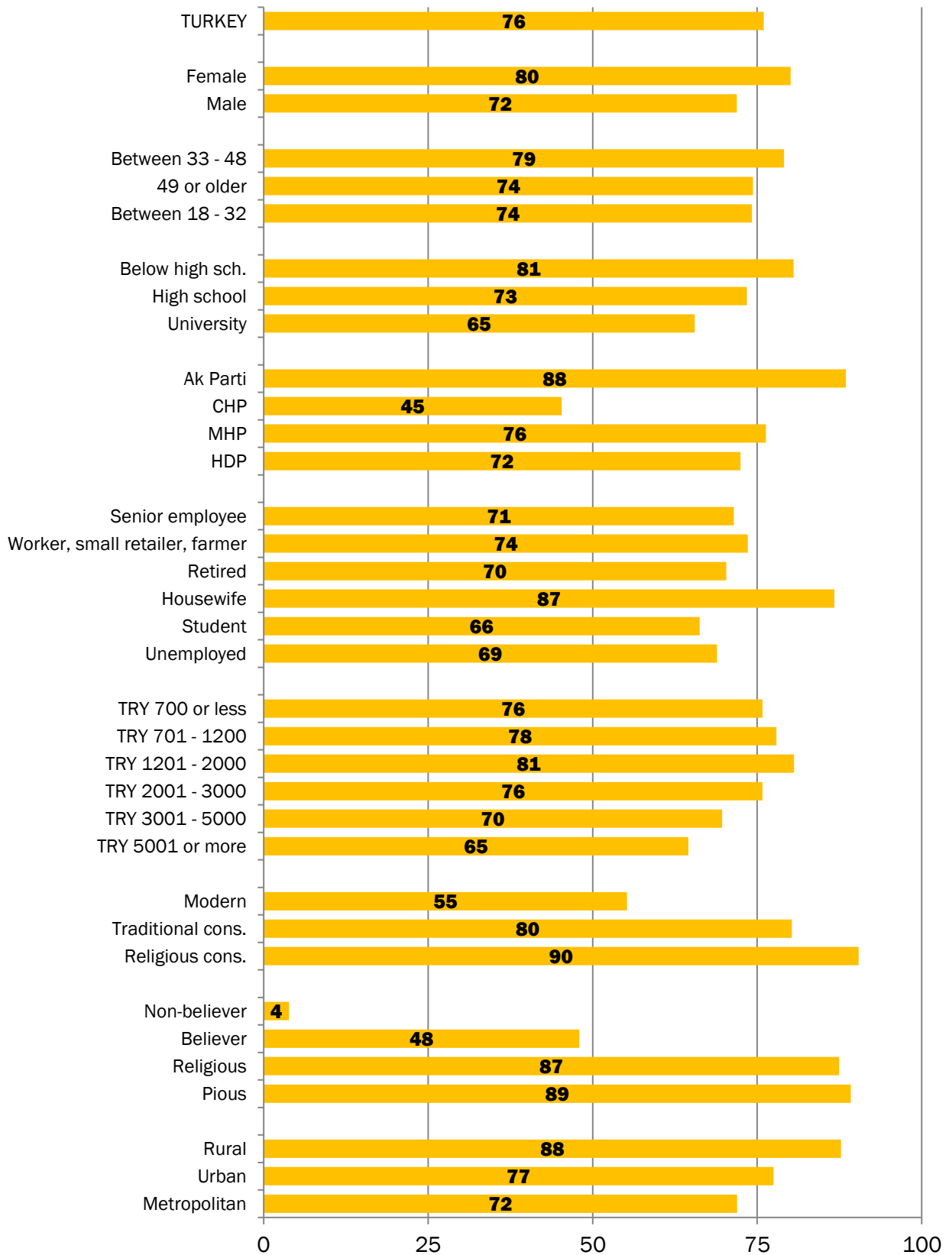
When we look at the other demographic characteristics, we observe that women are more likely to fast than men. Fasting is most widespread among the 33-48 year olds. An examination of employment groups shows that housewives are the most dedicated fasters, with 87 percent fasting, respectively followed by workers, farmers and senior employees. We observe that members of higher income groups are less likely to fast than members of lower income groups.



In the Barometer surveys in previous years, we had asked the respondents how many days they fasted, and around 75 percent stated that they fasted at least one day, and half stated that they fasted every day, which has remained the same over time. We do not observe a noteworthy change in the rates of fasting over the years.

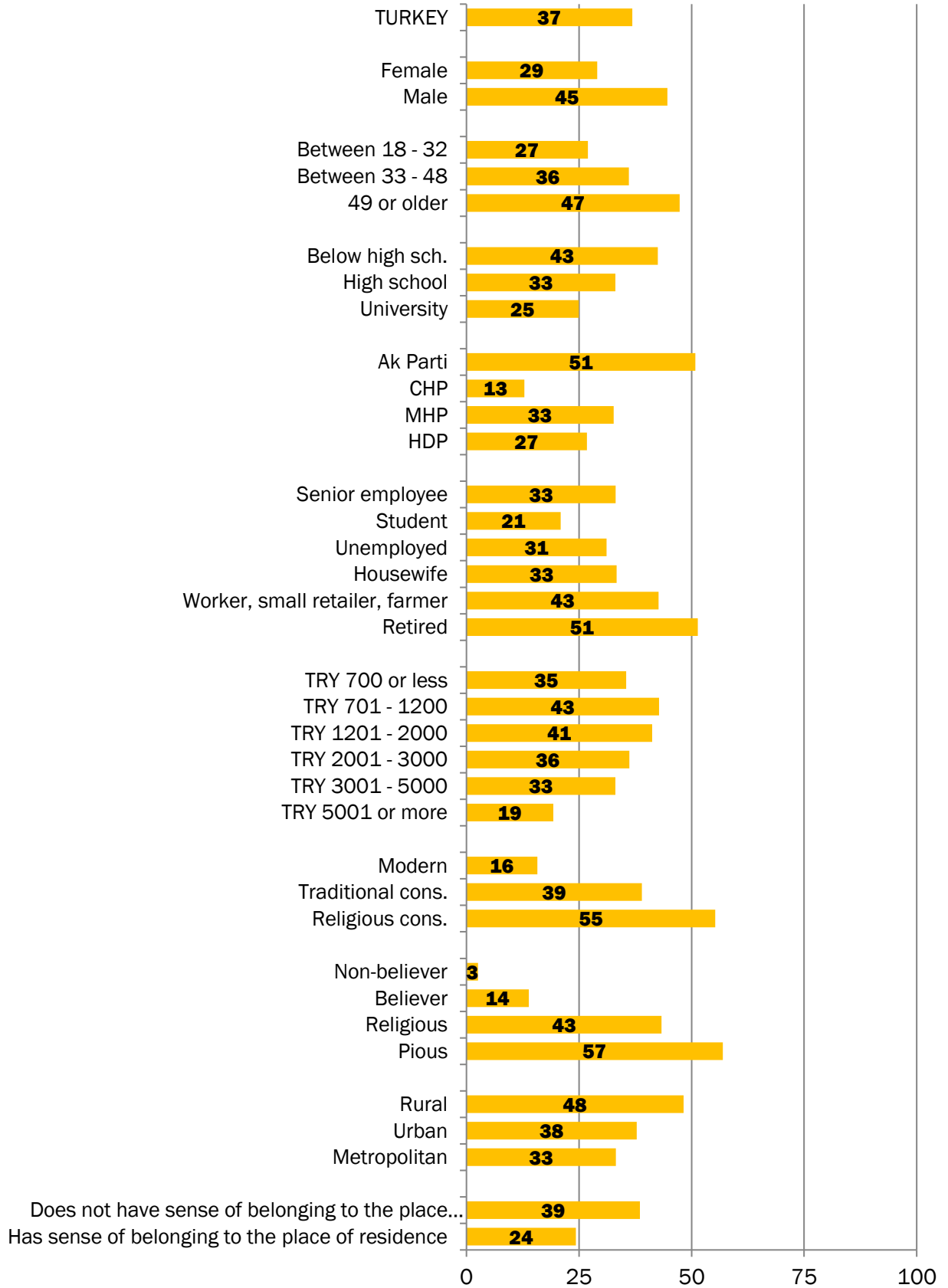


Rates of fasting in Ramadan





Rates of going to the mosque for Tarawih





In response to the question, “Do you go to the mosque for Tarawih?” 37 percent of the respondents chose the response option of “Yes, I do”, while 63 percent opted for the response option of “No, I don’t”.

Expectedly, the rate of attending Tarawih increases with higher level of religiosity. Men are more likely to go to the mosque for Tarawih than women, and the difference increases with higher age. This rate is higher among the retired. When we look at employment status, we see that the rate of going to the mosque for Tarawih is higher among less than high school graduates. Among party voter groups, likelihood of attending Tarawih is highest for Ak Parti voters at 51 percent. We observe that this practice is less widespread than fasting among all lifestyle clusters. Nevertheless, Religious Conservatives are more likely to attend Tarawih than the other groups.

The rate of attending Tarawih is highest in rural areas in settlement areas. There is no difference among rural residents in terms of interacting with neighbors or guests. However, metropolitan residents are more likely to interact with neighbors or guests. Furthermore, those who feel that they belong where they live are more likely to attend Tarawih than those who do not harbor such a sense of belonging.



3. RESEARCH ID

3.1. Overall Description of the Survey

The surveys that this report is based on was conducted by KONDA Research and Consultancy Limited (KONDA Araştırma ve Danışmanlık Ltd. Şti.).

The field survey was conducted on June 3-4, 2017. This report presents the political trends, preferences and profiles of the adult population above the age of 18 in Turkey, as observed on the dates of the field survey.

The survey is designed and conducted with the purpose to determine and to monitor trends and changes in the preferences of respondents who represent the adult population above the age of 18 in Turkey. The margin of error of the survey is +/- 1.7 at 95 percent confidence level and +/- 2.3 at 99 percent confidence level.

3.2. The Sample

The sample was selected through stratification of the data on population and educational attainment level of neighborhoods and villages based on the Address Based Population Registration System (ADNKS), and the results of the November 1st 2015 General Election in neighborhoods and villages.

First, the settlement units were grouped as rural/urban/metropolitan, and then the sample was determined based on the 12 regions.

Within the scope of the survey, 2549 respondents were interviewed face-to-face in 147 neighborhoods and villages of 99 districts - including central districts - of 28 provinces.

Provinces visited	28
Districts visited	99
Neighborhoods/villages visited	147
Number of respondents	2549

Age and gender quotas were used in the 18 surveys conducted in each neighborhood.

Age group	Women	Men
Between 18-32	3 respondents	3 respondents
Between 33-48	3 respondents	3 respondents
49 or above	3 respondents	3 respondents



	Level 1 (12 regions)	Provinces visited
1	İstanbul	İstanbul
2	Western Marmara	Balıkesir, Tekirdağ
3	Aegean	Denizli, İzmir, Kütahya, Uşak
4	Eastern Marmara	Bursa, Eskişehir
5	Western Anatolia	Ankara, Konya
6	Mediterranean	Adana, Antalya, Hatay, Mersin
7	Central Anatolia	Kayseri, Sivas
8	Western Black Sea	Samsun, Tokat
9	Eastern Black Sea	Trabzon
10	Northeastern Anatolia	Erzincan, Erzurum
11	Middle Eastern Anatolia	Malatya, Van
12	Southeastern Anatolia	Diyarbakır, Gaziantep, Şanlıurfa, Mardin

The distribution of respondents according to the regions and place of residence is shown in the table below.

	Survey location	Rural	Urban	Metropolitan	Total
1	İstanbul			19.9%	19.9%
2	Western Marmara		3.5%	0.7%	4.2%
3	Aegean	2.1%	7.0%	5.6%	14.6%
4	Eastern Marmara	0.7%	2.8%	5.6%	9.1%
5	Western Anatolia	0.6%	1.7%	7.2%	9.5%
6	Mediterranean	1.3%	5.5%	4.9%	11.8%
7	Central Anatolia	0.7%	2.5%	1.4%	4.6%
8	Western Black Sea	1.4%	3.5%	0.7%	5.6%
9	Eastern Black Sea	1.4%	2.1%		3.5%
10	Northeastern Anatolia	1.4%	1.0%		2.4%
11	Middle Eastern Anatolia	1.4%	2.8%	0.7%	4.9%
12	Southeastern Anatolia	2.1%	3.5%	4.2%	9.8%
	Total	13.2%	35.8%	51.0%	100.0%



4. FREQUENCY TABLES

4.1. Profile of the Respondents

Gender	Percent
Women	50.3
Men	49.7
Total	100.0

Age	Percent
Between 18-32	32.0
Between 33-48	35.9
49 or above	32.0
Total	100.0

Educational attainment	Percent
Illiterate	5.1
Literate without degree	2.2
Primary school graduate	21.3
Less than high school graduate	25.1
High school graduate	28.8
University graduate	16.1
Masters / PhD	1.5
Total	100.0

Lifestyle cluster	Percent
Modern	28.7
Traditional Conservative	46.1
Religious Conservative	25.3
Total	100.0

Marital status	Percent
Single	21.8
Engaged	1.0
Married	71.5
Widow/Divorced	5.7
Total	100.0



Place of birth	Percent
İstanbul	8.4
Western Marmara	4.0
Aegean	11.8
Eastern Marmara	6.6
Western Anatolia	8.2
Mediterranean	13.0
Central Anatolia	7.0
Western Black Sea	7.7
Eastern Black Sea	7.1
Northeastern Anatolia	4.8
Middle Eastern Anatolia	7.5
Southeastern Anatolia	12.6
Abroad	1.5
Total	100.0

Father's birthplace	Percent
İstanbul	3.5
Western Marmara	4.2
Aegean	10.3
Eastern Marmara	5.6
Western Anatolia	7.6
Mediterranean	12.7
Central Anatolia	8.1
Western Black Sea	8.8
Eastern Black Sea	8.5
Northeastern Anatolia	5.9
Middle Eastern Anatolia	8.3
Southeastern Anatolia	13.6
Abroad	2.8
Total	100.0



Number of people per household	Percent
1 - 2 person(s)	20.7
3 - 5 person(s)	65.6
6 - 8 person(s)	11.6
9 people or more	2.1
Total	100.0

Type of housing	Percent
Squatter / apartment without external plastering	3.2
Single family, traditional house	34.0
Apartment	57.2
Housing complex	4.6
Very luxurious apartment, villa	0.7
Mass housing	0.3
Total	100

Employment status	Percent
Civil servant	5.9
Private sector	6.7
Worker	8.6
Small retailer	7.5
Merchant/businessman	0.8
Self-employed	1.5
Farmer, agriculturist, stock breeder	2.2
Employed, other	4.9
Retired	14.4
Housewife	31.8
Student	9.6
Unemployed	4.9
Disabled	1.1
Total	100.0



Ethnic identity	Percent
Turkish	79.1
Kurdish	14.0
Zaza	1.6
Arab	2.9
Other	2.4
Total	100.0

Religiosity	Percent
Non-believer	3.3
Believer	22.6
Religious	63.8
Pious	10.2
Total	100.0

Head cover status	Percent
No head cover	30.4
Headscarf	45.2
Turban	10.6
Chador, purdah	0.6
Single male	13.2
Total	100.0

Religion / sect	Percent
Sunni Muslim	92.7
Alevi Muslim	4.9
Other	2.4
Total	100.0

Economic classes	Percent
Lower income class	19.5
Lower middle class	29.7
New middle class	30.8
High income class	20.1
Total	100.0



Do you own a car in your household?	Percent
Yes	50.7
No	49.3
Total	100.0

TV channel preference for watching the news	Percent
Does not watch	4.4
I don't follow the news on TV.	7.5
A Haber	6.2
ATV	15.9
CNN Turk	3.0
Fox TV	22.4
Haber Türk	1.7
Halk TV	1.8
Kanal 7	2.1
Kanal D	6.5
NTV	2.2
Show TV	4.9
Star TV	3.7
TRT	12.8
Ulusal Kanal	0.5
Other channels	4.3
Total	100.0

Monthly household income	Percent
TRY 700 or less	2.6
TRY 701 - 1.200	6.1
TRY 1.201 - 2.000	41.3
TRY 2.001 - 3.000	25.0
TRY 3.001 - 5.000	18.8
TRY 5.001 or more	6.3
Total	100.0



Where do you first look online for news?	Percent
Web sites of printed newspapers	4.8
Google	1.1
Online news sites	8.0
Social media sites	8.1
Web sites of TV channels	4.8
Local news web sites	1.1
Other	1.7
Does not receive online news	35.0
Does not access the internet	35.3
Total	100.0

Which TV series do you enjoy watching lately?	Percent
Diriliş "Ertuğrul"	11.9
Söz	9.9
İçerde	9.6
Vatanım Sensin	7.9
Kara Sevda	4.5
Eşkiya Dünyaya Hükümdar Olmaz	4.1
Aşk ve Mavi	3.2
İstanbul Gelin	3.1
Anne	2.4
Tatlı Bela (Indian)	2.3
Arka Sokaklar	2.2
Other	26.6
Does not watch TV series	12.4
Total	100.0



4.2. Ramadan Practices

Do you go to the mosque for Tarawih?	Percent
Yes	36.3
No	63.7
Total	100.0

Do you fast during Ramadan?	Percent
Yes	75.4
No	24.6
Total	100.0



5. GLOSSARY of TERMS

All findings in Barometer reports are based on answers to the questions directed to respondents who were interviewed face-to-face in field surveys. Some questions and response options are then used in the rest of the report in short or simplified form. For example, the respondents who respond to the question on how religious they see themselves as “a person who is a believer, but does not fulfill religious requirements”, are shortly identified as “believers” in the report. This glossary is prepared for both the readers who receive the report for the first time and the readers who need further clarification on the terms. The first table provides a list of the terms and their explanations, and the following tables list the questions and response options which establish the basis for these terms.

Term	Definition
Alevi Muslim:	A person who identifies his/her religion/sect as Alevi Muslim
Lower middle class:	Households with an income per capita in the 60 percent segment but which do not own a car
Lower class:	Households whose income per capita is in the lowest 20 percent segment
Arab:	A person who identifies his/her ethnic origin as Arab
Headscarf:	A woman who does not cover her head or a man with a headscarf or whose spouse does not cover her head with a headscarf
Chador:	A woman who wears chador or a man whose spouse wears a chador
Religious:	A person who tries to fulfill the requirements of the religion
Religious conservative:	A person who identifies his/her lifestyle as religious conservative
Traditional conservative:	A person who identifies his/her lifestyle as traditional conservative
Ideological:	A person who states a party as the closest to his/her political view
Believer:	A person who believes in the requirements of the religion, but does not fulfill them completely
Non-believer:	A person who does not believe in the requirements of the religion
Urban area:	Settlements with a population of more than 4000 (differs from the official definition)
Rural area:	Settlements with a population of less than 4000 (differs from the official definition)
Kurdish:	A person who identifies his/her ethnic origin as Kurdish
Leader follower:	A person who states that he/she trusts in or favors the leader of a certain party
Metropolitan:	Settlements which are located within the integrated boundaries of the most crowded 15 cities (differs from the official definition)
Modern:	A person who identifies his/her lifestyle as modern
No cover:	A woman who does not cover her head or a man whose spouse does not cover her head
Non-partisan:	A person who states that none of the parties represent him/her



Pious:	A person who fulfills the requirements of the religion completely
Late-decider:	A person who states that he/she makes a decision based on the election campaigns
Sunni Muslim:	A person who identifies his/her religion/sect as Sunni Muslim
Partisan:	A person who states that he/she/they always vote for that party
Turban:	A woman who wears a turban or a man whose spouse wears a turban
Turkish:	A person who identifies his/her ethnic origin as Turkish
Upper class:	Households whose income per capita is in the highest 20 percent segment
New middle class:	Households whose income per capita is in the 60 percent segment and which own a car
Zaza:	A person who identifies his/her ethnic origin as Zaza
Multiple Correspondence Analysis (MCA)	It is a data analysis technique for nominal categorical data, used to detect and represent underlying structures in a data set. It is used for applying Correspondence Analysis (CA) to large data sets with more than two variables. MCA was shaped with the work of mathematician and linguist Jean-Paul Benzécri in 1960s, and MCA-related studies and publications proliferated after the translation of research on Jean-Paul Benzécri and MCA in the 1980s and the use of this method by the French sociologist Pierre Bourdieu.

5.1 Questions and Response Options

Which of the three lifestyle clusters below do you feel you belong to?

Modern

Traditional conservative

Religious conservative

Do you cover your head or does your spouse cover her head when going out of your home? How do you cover your head?

No head cover

Headscarf

Turban

Chador

Bachelor male



We are all citizens of the Turkish Republic, but we may have different ethnic origins; which identity do you know/feel that you belong to?

Turkish

Kurdish

Zaza

Arab

Other

Which religion or sect do you feel you belong to?

Sunni Muslim

Alevi Muslim

Other

Which of the below describes you in terms of piety?

A person who does not believe in the requirements of the religion

A person who believes in the requirements of the religion, but does not fulfill them completely

A person who tries to fulfill the requirements of the religion

A person who fulfills the requirements of the religion completely

Which of the reasons below influence/determine your political preferences?

I/we always vote for that party.

It is the party closest to my political view.

I trust/favor its leader.

None of these parties represent me.

I make a decision based on the election campaigns.

Total

Settlement Code (Data obtained from the sample)

Rural

Urban

Metropolitan

Economic classes (determined by using household size, household income and car ownership)

Lower class

Lower middle

New middle

Upper class