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석사학위 논문

Adjustment of Muslim students in Korea

조선대학교 대학원

동 양 학 과

투라노바 딜도라

Adjustment of Muslim students in Korea

무슬림 유학생들의 한국 적응에 관한 연구

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Abstract in Korean

이 논문은 무슬림 학생들이 직면할 수 있는 문화적, 개인적, 학문적 한국 적응에 대하여 다룬다. 그리고 이 과정을 촉진하기 위한 교육 기관이 행할 수 있는 것을 추천한다. 이 연구는 무슬림 학생들의 거주에 대한 이론적 배경과 U-커브 이론, 사회적 접촉, 훈련 프로그램을 포함한 구성요소에 관하여 연구한다.

이 작업에서 발견되는 관계들은 이 논제의 복잡성을 보였다. 몇몇의 이론적 제안은 조사의 결과에 따라 확인되기도 했으나, 다른 몇몇은 그렇지 않았다. 적응의 U커브 패턴은 학생들이 겪는 우울함, 고독, 향수병의 정도에서만 인지되었다. 거주에 대한 만족의 정도, 문제 발생의 빈발, 어려움, 거주국 국민에 관한 의견은 엄격하게 U-커브를 따르지 않는다. 그러나 그것은 적응을 더욱 성공적으로 만들었다.

이 논문은 문제의 이론적 배경에 관한 토론으로 시작한다. 이것은 적응 쇼크, 그것의 원천, 과정, 이 진행 속에서 문화적, 개인적, 학문적 단면에 대한 생각을 포함한다. 그리고 나서 이것은 진행되는 연구 속에서 이 주제들이 어떻게 적용될 수 있는지를 조사한다. 제4장은 연구방법론이, 제5장은 발견물이 설명된다. 작업은 양산된 조사의 결과가 이론적 제안과 조화되는지 여부의 분석에 따라 진행된다.

제6장은 교육기관이 어떻게 외국유학생의 한국 적응 과정을 촉진할 수 있나하는 정책적 추천을 포함하고 있다. 결론은 발견물을 요약하고, 미래 연구 방향에 대하여 제시한다.

I. Introduction

Muslims constitute the world's second largest religious group. According to a 2010 study and released January 2011, Islam has 1.6 billion adherents, making up over 23% of the world population. The world's Muslim population is expected to increase by about 35% in the next 20 years, rising from 1.6 billion in 2010 to 2.2 billion by 2030.¹⁾

According to the statistics 2011 there were Around 61,7% of the world's Muslims live in South and Southeast Asia, about 35,3% in Africa, 2,7% in Europe, 0,3% in North and Latin America.²⁾ If we look at increase of the each religions since the 1970s, Islam increased 96%, Hindu 63%, and Christianity 55,6%.³⁾

In Korea also Muslim population growing year by year. In 2001, there were only 34,000 Muslims living in Korea; today there are more than 150,000.⁴⁾

One of the biggest phenomenon of the increase Muslims in Korea relates to Muslim students.⁵⁾

According to the Korean Ministry of Justice, the total number of students from predominantly Muslim countries was 4,937 (3,330 male, 1,607 female) in 2012. Of these Muslim students, 979 were from the Middle East, including 254 women. By country of origin, the number of

1) Pew Research Center, "The Future of the Global Muslim Population" *Religion & Public Life*, Project 2011, <http://www.pewforum.org>.

2) Pew Research Center, "Regional Distribution Of Muslims" *Global Religious Landscape*, December 2012, <http://www.pewforum.org>.

3) Jeong-sun Lee, "A study on the symbols of womens veil in the muslim world," *Christian Literature Crusade*, 이정순, 2002, p. 17. (『무슬림 여성과 베일』(서울: 기독교문서선교회)).

4) Song-gyu Kim, "Islam in Korea" *Dong-A Ilbo*, 22 July 2001; Song Kyunghwa and Ahn Soochan, "I Am a Korean-Muslim," *The Hankyoreh*, May 16, 2011.

5) Jeeyun Kwon, "The Understanding of Women in Korean Islam," *Middle East Institute*, 19 May 2014, <http://www.mei.edu/content/map/rise-korean-islam-migration-and-da%E2%80%98wa>.

students from Saudi Arabia was highest (301, including 36 women), and the second largest group was from Iran (179, including 58 women). Even so, only 4.2 percent of Muslim students in 2012 came from Islamic countries.⁶⁾

Since 2008, the Korean government has actively sought to attract foreign students, and it is providing scholarships to over 3,000 students.⁷⁾ Currently the number of Muslim students has reached 9,190 in Korea.⁸⁾ International students bring a new vitality and an international dimension to the educational institution, changing the way courses are taught and enlarging the understanding that local students bring to issues. Moreover, when international students leave the host institutions, they have gained an exposure to foreign values, culture, and society, which contribute to improved relations among countries.⁹⁾

The bonds formed during the sojourn pay long term dividends to both countries. Thus, foreign policy and economic benefits of attracting foreigners are also extremely important.¹⁰⁾ Institutional

6) Korean Immigration Service Statistics, Ministry of Justice, 2012.

7) Chungsoon Lee, "Study Regarding the Factor of Korean Conversion to Islam after the 1970' s," The Korean Evangelical Theological Society Biblical & Theology Journal 16, 2011, p. 83.

8) Korean Immigration Service Statistics, Ministry of Justice, April 2014, p. 1.(출처: 출입국·외국인정책본부, 『출입국·외국인정책 통계월보』).

9) Jerry S. Carlson and Keith F. Widaman, "The Effects of Study Abroad During College on Attitudes Toward Other Cultures," International Journal of Intercultural Relations, 12, No. 1 (1988), pp. 1-17, March 25, 2002

<http://www.sciencedirect.com/science?_ob=ArticleURL&_udi=B6WVC-446C20N-3FW&_user=250246&_coverDate=01%2F01%2F1900&_fmt=summary&_orig=search&_cdi=7099&_st=13&_docanchor=&_acct=C00014898&_version=1&_urlVersion=0&_userid=250246&md5=ea5adf9f904e44aa0e365b034d243b04&ref=full>, and C. R. Zorn, "'The Long-Term Impact on Nursing Students of Participating in International Education,'" Journal of Professional Nursing, 12, No. 2(March-April 1996), pp. 106-110, April 13, 2002

<http://www.sciencedirect.com/science?_ob=ArticleURL&_udi=B6WVB-4501DW1-2GV&_user=250246&_coverDate=01%2F01%2F1900&_fmt=summary&_orig=search&_cdi=7098&_st=13&_docanchor=&_acct=C00014898&_version=1&_urlVersion=0&_userid=50246&md5=9ddc747100d13cf5908363eed8390556&ref=full>.

10) During the 2000-2001 academic year international students brought almost \$11 billion into the U.S. economy constituting, according to the Department of Commerce, the fifth-largest U.S. service-sector export. April 2, 2002

commitment is important to maximize student retention (Tinto, 1993). It is important, therefore, to understand how institutions of higher education can help international students to adapt better, socially, culturally and academically in new settings.

The present paper aims to research the adjustment process of foreigners in Korea through the case study of Muslim student.

The purpose of the present research is three fold: (1) to determine the levels of cultural, academic and personal adjustment of Muslim students in Korea; (2) to determine the main problems they face; and (3) to find out what can be done by the educational institutions to facilitate the process of adjustment to make it more successful.

The paper commences with the discussion of the theoretical background of the problem. This includes the notion of adjustment shock, its origins and stages, as well as cultural, personal, and academic aspects of this process. Then it examines how these issues can be applied in the present research.

Research methodology is described in Chapter IV and the findings in Chapter V. The work proceeds with the analysis of whether the results of the conducted survey are congruent with the theoretical propositions. The conclusion summarizes the findings and suggests directions for future research.

<<http://www.nafsa.org/content/PublicPolicy/DataonInternationalEducation/FactSheet.htm>>. Moreover, to attract more international students and further develop marketing and recruitment strategy NAFSA urges Congress to increase the appropriation for overseas advising centers to \$11 million in the FY2003 Commerce, Justice, State (CJS) appropriations bill. April 2, 2002 <<http://www.nafsa.org/content/publicpolicy/NAFSAonthelssues/intlrecruit.htm>>.

II. Theoretical Background

This chapter provides the theoretical background for the study of the adjustment process of international students and discusses its applicability in the case of Muslim students in Korea. First, the chapter outlines the notion of adjustment process and presents several theories about its course and phases. It proceeds with discussion of adjustment shock origins and its components. The elements of the adjustment process, namely, cultural, personal, and academic are considered in greater detail. Also this chapter examine description of two factors facilitating the adjustment process, namely, training programs and social networks. The chapter finishes with the description of two concept, namely, Islam in Korea and specificity of Muslim students.

A. Adjustment Process

This adaptation experience causes international students to experience more stress than domestic students and also more stress than other international groups, such as immigrants and refugees.¹¹⁾ The added stress results from the fact that international students suffer from student stress as well as sojourner stress. The stress they experience as students includes having to adapt to the Korean academic system, which may be very different from the academic systems in their native countries. Their sojourner stress is compounded by the fact that their stay is temporary and they have to learn quickly to adapt and fit-in to a different culture in order to succeed.¹²⁾ Such a shock can

11) Misra, R., & Castillo, L. "Academic stress among college students: Comparison of American and international students," *International Journal of Stress Management*, 11(2), 2004, pp.132-148.

12) Wilson, P., "Fitting-in: Sociocultural Adaptation of International Graduate Students,"

express itself in different aspects:

- *Behavioral* - preoccupation with health, excessive fear of being cheated, becoming obsessively concerned with orderliness, drinking water, food, bedding

- *Physical* - health complaints, loss of appetite or compulsive eating, sleep disturbances, headaches, upset stomach, feeling sick all the time

- *Emotional* - terrible homesickness, fits of anger over minor details, irritability, boredom, resentment, unwillingness to interact with others, loss of sense of humor

- *Intellectual* - lack of concentration and fatigue, absent-mindedness, loss of inventiveness and spontaneity.

Adjustment shock does not happen all at once. It grows little by little as a student interacts with other students, faculty, people in the community and faces a new environment. Students are sometimes unaware of the fact that they are experiencing the adjustment shock even when some of its above-mentioned symptoms occur.¹³⁾

· One of the best known and most widely recognized hypotheses relating to the adjustment of students to a sojourn environment is known as the "U-curve" formulated by Sverre Lysgaard in 1955. He proposed that "Adjustment as a process over time seems to follow a U-shaped curve: adjustment is felt to be easy and successful to begin with; then follows a "crisis" during which one feels less adjusted, somewhat lonely and unhappy; finally one begins to feel better adjusted again, becoming more integrated into the foreign community."¹⁴⁾ Lysgaard

NERA Conference, October 21, 2011.

13) Anna Son, "Adjustment of Foreigners in Korea: A Case Study of International Students," Ewha Womans University, p. 6, 2002.

14) Sverre Lysgaard, "Adjustment in a Foreign Policy: Norwegian Fulbright Grantees Visiting the United States," International Science Bulletin, No. 7 (1955), pp. 45-51; rpt. in Otto Klineberg and W. Frank Hull, At a Foreign University: An International Study of Adaptation and Coping (New York: Praeger, 1979), p. 118.

divided the whole sojourn period into "less than 6 months", "from 6 to 18 months", and "over 18 months" when the described feelings are observed.

The theory was formulated in 1955, but it still remains one of the basic hypotheses of sojourners adjustment process. Later development of the same hypothesis added one more stage dividing the sojourn period into four distinct stages: "honeymoon", "disenchantment", "beginning resolution phase", and "effective functioning phase" (also referred to as "honeymoon", "culture shock", "recovery", and "autonomy" by other researchers¹⁵⁾). During the fourth stage, the anxiety passes, one finds him/herself in a condition of equilibrium. The sojourner is then able to access the host country objectively and feels free to express both negative and positive opinions.¹⁶⁾

However, the fact that all individuals have different psychological characteristics and their adjustment environment may differ suggests that the length and intensity of those stages might vary substantially. Some people might not experience any negative aspects of shock at all. Sensation seekers, for instance, may seek out new experiences for enjoyment. People with multicultural backgrounds or experiences may also adapt more successfully.¹⁷⁾ In the case of

15) Alateme Jesse Sonari, "International Student Companion," 1994. March 31, 2002
<<http://www.wesleyan.edu/ois/fsa/handbook/cultural.htm>>.

16) Marilyn E. Ryan and Renee S. Twibell, "Concerns, Values, Stress, Coping, Health and Educational Outcomes of College Students Who Studied Abroad," International Journal of Intercultural Relations, 24, No. 4, 2000, pp. 409-35. March 29, 2002
<http://www.sciencedirect.com/science?_ob=ArticleURL&_udi=B6V7R-409VNBH-1&user=250246&coverDate=07%2F01%2F2000&_alid=37388012&_rdoc=17&_fmt=full&_or_ig=search&_cdi=5849&_sort=d&_st=13&_acct=C000014898&_version=1&_urlVersion=0&_userid=250246&md5=81e8e2f6d974a3ff9d7c8fa1a9758bf2>.

17) Adrian Furnham, "The Experience of Being an Overseas Student," in Overseas Students in Higher Education: Issues in Teaching and Learning, ed. David McNamara and Robert Harris (London: Routledge, 1997), p. 16.

Muslims the religious ideology influence to whole life in general, these points may act as barriers for adaptation to the strange environment.¹⁸⁾

Some researchers argue that "in mild doses" cultural shock might be important for self-development and personal growth for "the more one is capable of experiencing new and different dimensions of human diversity, the more one learns of oneself."¹⁹⁾ Kohls supports this idea giving the very definition of the culture shock as "the occupational hazard of overseas living through which one has to be willing to go in order to have the pleasures of experiencing other countries and cultures in depth."²⁰⁾ Indeed, cultural shock may be seen as transitional experience, which can result in the adoption of new values, attitudes and behavior patterns.

Thus, the majority of researchers of cultural shock suggest that it is a negative stressful reaction. Fewer writers see the positive sides of such an experience. In this regard, not only the overall evaluation of the sojourn but also whether personal, cultural or academic development proved most significant present an interesting research topic. This latter issue of changes as a result of study abroad was considered in the thesis among others.

B. Components of Adjustment

As for the scope and categories of difficulties that sojourners experience, Furnham and Tresize have suggested that international

18) Heesun Cho, "Muslim Immigrants in Korea: Their Inter-marriage with the Koreans and the Settlement," *Institute for Mediterranean Studies*, August, 2009, p.4. (조희선 외, "한국이 주 무슬림의 혼인현황과 정착과정 연구," 『지중해지역연구』 제11권 3호)

19) P. Adler, "The Transition Experience: An Alternative View of Cultural Shock," *Journal of Humanistic Psychology*, No. 15 (1975), pp. 13-23; rpt. in McNamara and Harris, p. 16.

20) Robert L. Kohls, "Survival Kit for Overseas Living" Yarmouth, Maine: *Intercultural Press, Inc.*, 1984, p. 63

students might face problems that can be divided into three groups: (1) coping with new culture and environment (language, racial discrimination, food, climate, financial, emotional etc.), (2) personal problems related to the age of late adolescents/ young adults aggravated by staying in unfamiliar environment, and (3) academic problems related to the requirements of the higher educational study.²¹⁾ Further these three groups of problems to be discussed in a detailed form

C. Cultural Problems

The term "cultural shock" was first introduced by the anthropologist Oberg in 1954. Observations of the behavior of sojourners brought him to formulate the notion of cultural shock as "the transition from a familiar to an unfamiliar environment behavior where old behavior patterns become ineffective."²²⁾ Further researchers developed the theory of cultural shock emphasizing its various elements such as language barrier, role ambiguity, cultural adjustment, emotional stress, use of time, and others. The Muslim students in Korea are trying to accept Korean culture progressively, in regardless of some differences between them. Their acceptability on Korean culture is different according to their staying term, number of friends, and degree of Korean language.²³⁾ The clash of cultural values plays a crucial role in creating the cultural shock. This issue is discussed in

21) A. Furnham and L. Tresize, "'The Mental Health of Foreign Students,'" *Social Science and Medicine*, No. 17, 1983, pp. 365-70.

22) K. Oberg, "Culture Shock," Indianapolis: Bobbs-Merrill Co., Inc, 1954); rpt. in Ryan and Twibell.

23) Byung-Ha Hwang, "A Study on the Muslims' Acceptability on Korean Culture and Its Problems in the Future - Focusing on the Result of the Survey to the Students from the Islamic Countries," *Korean Islamic academy*, 2008, pp. 139-167. (황병하. "무슬림의 한국 문화수용 정도와 향후 과제 연구: 이슬람권 유학생 설문 조사를 중심으로. 『한국이슬람학회』)

further detail in part II.B.3 "Academic Problems."

1. Personal Problems

Wong-Rieger includes the notion of personal self-adjustment in the very definition of cultural shock mentioning that it "involves three processes: learning new social norms, matching behavior to these norms, and matching one's self-concept to the newly acquired behaviors and social norms."²⁴⁾

Need to change one's patterns of behavior leads to the need to understand one's own identity, redetermine values and self-evaluation, realize her/his strong points and limitations, and test self-confidence. According to Brewin's research, one of the most difficult issues for sojourners is dependency upon others.²⁵⁾ The national origin is another element of the adjustment process. In their status shock theory Lambert and Bressler²⁶⁾ and Morris²⁷⁾ argue that status variables are more important than other variables in determining the adjustment of international students to their new environment. Staying abroad, people often make their own status dependent to a considerable extent on that of her/his country. Thus, considerations of the national status may become determinants of both the reactions of international students concerning their sense of self-evaluation and

24) Durhane Wong-Rieger, "Testing a Model of Emotional and Responses to Problems in Adaptation: Foreign Students at a Canadian University," *International Journal of Intercultural Relations*, 8, No. 2 pp. 153-84, March 22, 2002
<<http://www.usc.edu/dept/peduction/globaled/ro/abstracts/abstract780.html>>.

25) C. Brewin, A. Furnham, and M. Howe, "Demographic and Psychological Determinants of Homesickness and Confiding Among Students," *British Journal of Psychology*, No. 80 (1989), pp. 467-77; rpt. in McNamara and Harris, p. 18.

26) A. Lambert and B. Bressler, "A Study of Indian and Pakistani Students in American Universities" (Minneapolis: University of Minnesota Pr., 1956); rpt. in *Attitudes and Social Relations of Foreign Students in the United States*, Claire Sellitz, et al. *Minneapolis: University of Minnesota Pr.*, 1963 p. 85.

27) C. Morris, "National Status as a Determinant of Social Status," *Minneapolis: University of Minnesota Pr.*, 1960, rpt. in Sellitz, p. 85

self-esteem and the behavior of local people towards them.

2. Academic Problems

The importance of academic acculturation in students sojourn cannot be overestimated. Many researches came to conclusion that "overseas students have a pressing need, perhaps above all else, to return home with the inner satisfaction and other outward measure of successful academic achievement."²⁸⁾ This observation by Elsey is echoed by Heikinheimo and Shute in their research of foreign students at Canadian universities stating that they "felt heavy pressure to perform well academically."²⁹⁾

Possible problems in the academic sphere that students might face include adjusting to new academic cultures, lack of language command, being unable to participate in seminars and discussions, developing academic self-discipline, relationships with teachers and fellow students, coping with the variety of assignments, understanding examination methods and developing appropriate techniques.

Relationships with academic instructors and advisors present a separate issue. Esley states that in the course of his research the nature of the relationship between academic tutor and students was clearly seen as of "pivotal importance."³⁰⁾ The tutor is regarded as "guide, philosopher, and friend" who would satisfy students need in "sympathetic listening ear and personal support".

However, it was often observed that students were left

28) B. Elsey, "Teaching and Learning" in *The Learning Experiences of Overseas Students*, ed. M. Kinnell *Buckingham: Society for Research into Higher Education and Open University Press*, 1990, p. 46; rpt. in McNamara and Harris, p.113.

29) P. S. Heikinheimo and J. C. M. Shute, "The Adaptation of Foreign Students: Student Views and Institutional Implications," *Journal of College Student Personnel*, No. 27 (Sept. 1986), pp. 399-406. April 2, 2002 <<http://www.usc.edu/dept/education/global/ro/abstracts/abstract330.html>>.

30) B. Elsey, "Teaching and Learning," in Kinnell, p.50; rpt. in McNamara and Harris, p. 117.

uncertain about what they were expected to do and felt misunderstood by tutors.³¹⁾ One of the reasons why such misunderstanding takes place is difference in cultures including academic culture. International students as well as their host teachers can often be unaware of the large impact of mutual cultural differences.

Hofstede in his research came out with several value indices on which basis cultures can be scaled and thus distinguished. The differences in power distance help to understand the relationship between students and teachers. In a large power distance situation the educational process is teacher-centered: teachers are "gurus" who are never publicly contradicted or criticized, they outline the intellectual paths to be followed. On the contrary, in a small power distance situation the educational process is student centered, teachers are supposed to treat students as equals and are expected to be treated as equals in return. Students are trained to find their own intellectual paths. They argue with teachers, freely express disagreement and criticisms in front of them.³²⁾ Hofstede distinguishes the very goals of learning in different types of cultures as "to know how to learn" in an individualist society versus "to know how to do things" in a collectivist one.³³⁾

In the case when students and instructors come from different cultures their mutual expectations and requirements do not match each other.

31) J. Channel, "The Student-Tutor Relationship," in Kinnell: rpt. in McNamara and Harris, p. 117.

32) Geert Hofstede, *Cultures and Organizations: Software of the Mind* (New York: McGraw-Hill, 1997), p. 34.

33) Ibid., p. 63

A whole range of problems that arise in such cases affects students' academic performance through their psychological health and interpersonal challenges.

The above-mentioned three types of problems, namely, personal, cultural, and academic, do not occur separately. Cultural shock and personal problems such as impossibility to preserve familiar mode of life and independently resolve arising problems are aggravated by doubts in one's academic abilities. Academic problems make the whole sojourn look not as effective as desired. The prospective study of Muslim students from different countries in Korea, among other issues, aims at determining which group of problems appears the most serious and which issues in particular are considered by respondents as presenting the biggest difficulty.

D. Factors Facilitating Adjustment

The present paper considers the two following factors as of crucial importance in facilitating the successful adjustment process of foreign students: training and social contacts. Close attention is paid to training because of its importance in creating expectations and being a basis for the future experience. Social contacts are considered in a greater detail because the level and scope of social interaction between the sojourners and host nationals have been found to be positively proportional to the level of satisfaction with staying abroad.³⁴⁾

34) A. Richardson, "British Immigrants and Australia: A Psycho-Social Inquiry," Canberra: Australian National University Press, 1974, rpt. in McNamara and Harris, p. 19.

1. Training

The main goals of conducting training programs are to prepare students to dealing with the new environment and create and correct expectations about future experience. The more accurate and objective expectations of the country, school and environment as a whole, the more successful that adaptation. In the case study of the foreign students of Australian National University, May and Barlette found that students with problems are disproportionately likely to be those who have missed the preparation course teaching on library and research skills, computing, writing, seminar presentation skills, cross-cultural communication, and in personal adjustment areas.³⁵⁾ Hence, thorough advance training improves students' ' ' adaptation to the life and culture of the host country and increases their academic satisfaction.

As was mentioned earlier, students face three categories of problems during their sojourn, and thus all these elements, namely, personal, cultural, and academic should be reflected in the training. The outcomes of one' 's sojourn reflect not only individual student characteristics or particular teaching methods, but the socio-cultural context in which learning takes place, thus all three factors are interrelated and require due attention. The usefulness of training programs and their impact on the sojourn as a whole will be researched in the present paper by comparing the levels of adjustment of those who participated in them and those who did not.

35) M. May and A. Barlette, "'They' 've Got a Problem with English' '': Perceptions of the Difficulties of International Post-Graduate Students," in *Teaching for Development: An International Review of Australian Formal and Non-Formal Education for Asia and the Pacific*, ed. P. Thomas (Canberra: National Centre for Development Studies, Australian National University, 1995); rpt. in McNamara and Harris, p. 183.

2. Social Networks

"To what extent do friendship and social relationships networks buffer against cultural shock?" "Does the presence of students from the same country, linguistic region ease it?" "What is the role of interaction with host nationals?" These and other questions arise when discussing students' social networks.

The association hypothesis represented by Chang³⁶⁾ and Ibrahim³⁷⁾ argues that the more interaction there is between the members of different cultures, the more mutually favorable attitudes will develop. Church suggests that social support and friendship networks substantially reduce stress by providing the individual with information, emotional, monetary and moral support.³⁸⁾ According to Cobb, social support provides a person with three sorts of information: (1) they are cared and loved, (2) they are esteemed and valued, and (3) they belong to a network of communication and mutual obligation.³⁹⁾

W. Frank Hull developed this idea in application to foreign students experience and produced a 'modified culture contact hypothesis' which argues that those foreign students who are satisfied and comfortable with their interactions with local people and the local culture during their sojourn would report broader and more general satisfaction with their total sojourn experience, not only nonacademically but also academically.⁴⁰⁾

36) Hwa-Bao Chang, "Attitudes of Chinese Students in the United States," *Sociology and Social Research*, No. 58, 1973, pp. 66-77; rpt. in Klineberg and Hull, p. 53.

37) Saad E. M. Ibrahim, "Interaction, Perception, and Attitudes of Arab Students Toward American," *Sociology and Social Research*, No. 55, 1970, pp. 29-46; rpt. in Klineberg and Hull, p. 53.

38) A. Church, "Sojourner Adjustment," *Psychological Bulletin*, No. 91, 1982, pp. 540-72; rpt. in McNamara and Harris, p. 18.

39) A. Cobb, "Social Support as a Moderator of Life Stress," *Psychosomatic Medicine*, No. 38, 1976, pp. 300-14; rpt. in McNamara and Harris, p. 18.

40) W. Frank Hull, "Foreign Students in the United States: Coping Behavior Within the Educational Environment," *New York: Praeger*, 1978, p. 104-5.

Hence, it can be predicted that students with a stronger friendship network, especially those who have closer and broader contacts with Koreans, are happier and thus would show higher levels of adjustment than those without such a network. This issue is tested in the present paper.

However, the question remains what is primary and what is secondary, i.e. whether social contacts cause better adjustment or higher level of satisfaction makes sojourners more willing to meet local people and actively interact with them.

In a study of foreign students in Hawaii, Bochner referred to three circles of friendships:

- *Monocultural network* consisting of conationals. Its main function is to provide a setting where common ethnic and cultural values can be expressed and exercised.

- *Bicultural network* involving host nationals including teachers, students and advisors. The main function of this network is to serve academic needs of sojourners.

- *Multicultural network* including friends and acquaintances, the main function of which is to provide companions for recreational, non-academic and non-task oriented activities.⁴¹⁾

Phenomenon of campuses turning into 'foreign students ghettos' was observed when foreign students stick together in pairs or groups during their free time and also with regard to their patterns of residence in the sojourn community.⁴²⁾

Importance and role of social contacts in general and, in particular, of the above-mentioned circles for international students

41) S. Bochner, B. McLeod, and A. Lin, "Friendship Patterns of Overseas Students: A Functional Model," *International Journal of Psychology*, No. 12 (1977), pp. 277-99; rpt. in McNamara and Harris, p. 19.

42) Klineberg and Hull, p. 54.

in Korea are analyzed in the present work. With this in view students are asked not only about their satisfaction with the present condition of the social contacts but also about the desirable changes in them. The applicability of the 'foreign student ghetto' term applicability is tested as well.

E. Islam in Korea

1. Early history

During the middle to late 7th century, Muslim traders had traversed from the Caliphate to Tang China and established contact with Silla, one of the Three Kingdoms of Korea.⁴³⁾ In 751, a Chinese general of Goguryeo descent, Gao Xianzhi, led the Battle of Talas for the Tang dynasty against the Abbasid Caliphate but was defeated. The earliest reference to Korea in a non-East Asian geographical work appears in the General Survey of Roads and Kingdoms by Estakhri in the mid-9th century.⁴⁴⁾

The first verifiable presence of Islam in Korea dates back to the 9th century during the Unified Silla period with the arrival of Persian and Arab navigators and traders. According to numerous Muslim geographers, including the 9th-century Muslim Persian explorer and geographer Ibn Khordadbeh, many of them settled down permanently in Korea, establishing Muslim villages.⁴⁵⁾

Some records indicate that many of these settlers were from Iraq.⁴⁶⁾ Other records suggest that a large number of the Alawid Shia faction settled in Korea.⁴⁷⁾ Further suggesting a Middle Eastern Muslim community

43) James H., Grayson, "Korea: A Religious History," *Routledge*, 2002, p. 195.

44) Don Baker, "Islam Struggles for a Toehold in Korea". *Harvard Asia Quarterly*. Winter 2006. <http://nonnisorayasambudi.blogspot.kr/2011/08/islam-struggles-for-toehold-in-korea.html>.

45) Lee reviews the writings of more than 15 Arabic geographers on Silla, which most refer to as al-sila or al-shila. Hee-Soo Lee, "Early Korea-Arabic maritime relations based on Muslim sources," *Korea Journal*, 31(2), 1991, pp. 21-32.

46) Lee, (1991, pp. 27-28) cites the writings of Dimashqi, al-Maqrissi, and al-Nuwairi as reporting Alawid emigration to Silla in the late 7th century.

in Silla are figurines of royal guardians with distinctly Persian characteristics.⁴⁸⁾ In turn, later many Muslims intermarried with Korean women. Some assimilation into Buddhism and Shamanism took place owing to Korea's geographical isolation from the Muslim world.⁴⁹⁾ In 1154, Korea was included in the Arab geographer Muhammad al-Idrisi's world atlas, *Tabula Rogeriana*. The oldest surviving Korean world map, *Kangnido*, drew its knowledge of the Western Regions from the work of Islamic geographers.⁵⁰⁾ Goryeo kingdom

According to local Korean accounts, Muslims arrived in the peninsula in the year 1024 in the Goryeo kingdom, a group of some 100 Muslims, including Hasan Raza, came in September of the 15th year of Hyeonjong of Goryeo and another group of 100 Muslim merchants came the following year⁵¹⁾. Trading relations between the Islamic world and the Korean peninsula continued with the succeeding Goryeo kingdom through to the 15th century. As a result, a number of Muslim traders from the Near East and Muslim settled down in Korea and established families there. Some Muslim Hui people from China also appear to have lived in the Goryeo kingdom.⁵²⁾ With the Mongol armies came the so-called *Saengmokin* (*Semu*), or "colored-eye people", this group consisted of Muslims from Muslim. In the Mongol social order, the *Saengmokin* occupied a position just below the Mongols themselves, and exerted a great deal of influence within the Yuan dynasty. It was during this period satirical poems were composed and one of them was the *Sanghwajeom*, the "Colored-eye people bakery", the song tells the tale of a Korean woman who goes to a Muslim bakery to buy some dumplings. Small-scale contact with predominantly Muslim peoples continued on and

47) Lee (1991, p. 26) cites the 10th-century chronicler Mas'udi.

48) These were found in the tomb of Wonseong of Silla, d. 798. Kwon, Young-pil "Ancient Korean art and Central Asia: Non-Buddhist art prior to the 10th century;" *Korea Journal* 31(2), 1991, p. 10.

49) Islamic Korea – Pravda.Ru

50) Keith Pratt, Richard Rutt, James Hoare, "Korea: A Historical and Cultural Dictionary," Routledge, 1999, p. 36.

51) <http://islamicmonitor.blogspot.com/2011/02/islam-and-muslims-in-korea.html>

52) Pratt, Rutt and Hoare, op.cit., p. 189.

off. During the late Goryeo period, there were mosques in the capital Gaeseong, called *Ye-Kung*, whose literary meaning is a "ceremonial hall".⁵³⁾

One of those Muslimn immigrants to Korea originally came to Korea as an aide to a Mongol princess who had been sent to marry King Chungnyeol of Goryeo. Goryeo documents say that his original name was *Samga* but, after he decided to make Korea his permanent home, the king bestowed on him the Korean name of Jang Sunnyong. Jang married a Korean and became the founding ancestor of the Deoksu Jang clan. His clan produced many high officials and respected Confucian scholars over the centuries. Twenty-five generations later, around 30,000 Koreans look back to Jang Sunnyong as the grandfather of their clan: the Jang clan, with its seat at Toksu village.⁵⁴⁾

The same is true of the descendants of another Muslimn who settled down in Korea. A Muslimn named Seol Son fled to Korea when the Red Turban Rebellion erupted near the end of the Mongol' s Yuan dynasty. He, too, married a Korean, originating a lineage called the Gyeongju Seol that claims at least 2,000 members in Korea.⁵⁵⁾

In the year 1427 Sejong ordered a decree against the Huihui (Korean Muslim community) community that had had special status andstipends since the Yuan dynasty. The Huihui (Korean Muslim community) community was forced to abandon their headgear, to close down their "ceremonial hall" (Mosque) and worship like everyone else. No further mention of Muslims exist during the era of the Joseon.⁵⁶⁾

2. Later periods

Islam was practically non-existent in Korea by the 16th century and was re-introduced in the 20th century. It is believed that many of the religious practices and teachings did not survive.⁵⁷⁾ However, in

53) "Islam takes root and blooms," The Korea Times, 11-22-2002.

54) Grayson and James Huntley "Korea: A Religious History," *Routledge*, 2002, p. 195.

55) Baker, D, op.cit., 2006.

56) <http://web.archive.org/web/20080516063253/http://www.asiaquarterly.com/content/vie>.

the 19th century, Korean settlers in Manchuria came into contact with Islam once again; some of these became the first Korean Muslims in modern times.

During the Korean War, Turkey sent a large number of troops to aid South Korea under the United Nations command, called the Turkish Brigade. In addition to their contributions on the battlefield, the Turks also aided in humanitarian work, helping to operate war-time schools for war orphans. Shortly after the war, some Turks who were stationed in South Korea as UN peacekeepers began teaching Koreans about Islam. Early converts established the Korea Muslim Society in 1955, at which time the first South Korean mosque was erected.⁵⁸⁾ The Korea Muslim Society grew large enough to become the Korea Muslim Federation in 1967.

In 1962, the Malaysian government offered a grant of 33,000 USD for a mosque to be built in Seoul. However, the plan was derailed due to inflation. It was not until the 1970s, when South Korea's economic ties with many Middle Eastern countries became prominent, that interest in Islam began to rise again. Some Koreans working in Saudi Arabia converted to Islam; when they completed their term of labour and returned to Korea, they bolstered the number of indigenous Muslims.⁵⁹⁾ The Seoul Central Mosque was finally built in Seoul's Itaewon neighborhood in 1976.

3. Today

Today there are also mosques in Busan, Anyang, Gwangju, Jeonju, Daegu and Kaesong. According to Lee Hee-Soo (Yi Hui-su), president of the Korea Islam Institute, there are about 40,000 listed Muslims in South Korea, and about 10,000 are estimated to be highly active practitioners.⁶⁰⁾

57) Baker, D, op.cit., 2006.

58) "Islam in Korea", http://en.wikipedia.org/wiki/Islam_in_Korea#cite_note-SeoulCity-19.

59) Baker, D, op.cit., 2006.

60) <http://web.archive.org/web/20080516063253/http://www.asiaquarterly.com/content/view/full/20080516063253>

Seoul also hosts an Imambargah near Samgakji subway station for offering Salah and memorizing the grandson of Muhammad, Imam Hussain. Daegu city also owns an imambargah.

The Korean Muslim Foundation said that it would open the first Islamic primary school named Prince Sultan Bin Abdul Aziz Elementary School in March 2009 with the objective of helping Muslims in Korea learn about their religion through an official school curriculum. Plans are underway to open a cultural center, secondary schools and even university.

Before this formal establishment of an Elementary School, a madrasa named Sultan Bin Abdul Aziz Madrassa, has been functional since 1990's where children were given opportunity to learn Arabic, Islamic culture, and English.

F. Specificity of Muslim students

Feature of Muslims is connected with religious characteristics of Islam, because daily life of Muslims is closely associated with Islamic rules. This kind of feature can be referred as the distinction from other religion.⁶¹⁾ It is for this I decided to see basic Islamic rules in detail.

Islam is a verbal noun originating from the triliteral root s-l-m which forms a large class of words mostly relating to concepts of wholeness, safeness and peace. In a religious context it means "voluntary submission to God". Muslim, the word for an adherent of Islam, is the active participle of the same verb of which *Islām* is the infinitive. Believers demonstrate submission to God by serving God, following his commands, and rejecting polytheism. The word sometimes

61) Hyo Jung Kim, "The situation and grouping of south asian migrant muslims in korea-the research regarding ethnic grouping of south asian migrant muslims," *Korean Islamic academy* 208, pp.105~146. 김효정 "한구이주 남아시아 무슬림의 현황과 집단화-남아시아 무슬림의 에스닉 집단화에 관한 연구," 한국이슬람학회, 2008, 208, 105~146

has distinct connotations in its various occurrences in the Qur'an. In some verses, there is stress on the quality of Islam as an internal conviction: "Whomsoever God desires to guide, He opens his heart to Islam."

Other verses connect *islām* and dīn (usually translated as "religion"): "Today, I have perfected your religion (*dīn*) for you; I have completed My blessing upon you; I have approved Islam for your religion." Still others describe Islam as an action of returning to God—more than just a verbal affirmation of faith. In the Hadith of Gabriel, *islām* is presented as one part of a triad that includes imān (faith), and ihsān(excellence), where *islām* is defined theologically as Tawhid, historically by asserting that Muhammad is messenger of God, and doctrinally by mandating five basic and fundamental pillars of practice.

1. Islamic Faith(Iman)

1) God

Islam's most fundamental concept is a rigorous monotheism, called tawhīd. God is described in chapter 112 of the Qur'an as: "Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him."(112:1-4) Muslims and Jews repudiate the Christian doctrine of the Trinity and divinity of Jesus, comparing it to polytheism. In Islam, God is beyond all comprehension and Muslims are not expected to visualize God. God is described and referred to by certain names or attributes, the most common being *Al-Rahmān*, meaning "The Compassionate" and *Al-Rahīm*, meaning "The Merciful".

Muslims believe that the creation of everything in the universe was brought into being by God's sheer command, "'Be' and so it is,"

and that the purpose of existence is to worship God. He is viewed as a personal god who responds whenever a person in need or distress calls him. There are no intermediaries, such as clergy, to contact God who states, "I am nearer to him than (his) jugular vein." There ciprocal nature is mentioned in the hadith qudsi, "I am as My servant thinks (expects) I am. "

2) Angels

Belief in angels is fundamental to the faith of Islam. The Arabic word for angel (Arabic: *malak*) means "messenger", like its counterparts in Hebrew (*malakh*) and Greek (*angelos*). According to the Qur'an, angels do not possess free will, and therefore worship and obey God in total obedience. Angels' duties include communicating revelations from God, glorifying God, recording every person's actions, and taking a person's soul at the time of death. Muslims believe that angels are made of light. They are described as "messengers with wings—two, or three, or four (pairs): He [God] adds to Creation as He pleases... "

3) Revelations

The Islamic holy books are the records which most Muslims believe were dictated by God to various prophets. Muslims believe that parts of the previously revealed scriptures, the Tawrat(Torah) and the Injil (Gospels), had become distorted—either in interpretation, in text, or both. The Qur'an (literally, "Reading" or "Recitation")is viewed by Muslims as the final revelation and literal word of God and is widely regarded as the finest literary work in the Arabic language.

Muslims believe that the verses of the Qur'an were revealed to Muhammad by God through the archangel Gabriel (*Jibrīl*) on many

occasions between 610 CE until his death on June 8, 632. While Muhammad was alive, all of these revelations were written down by his companions(sahabah), although the prime method of transmission was orally through memorization.

The Qur'an is more concerned with moral guidance than legal instruction, and is considered the "sourcebook of Islamic principles and values".⁶²⁾ Muslim jurists consult the *hadith*("reports"), or the written record of Prophet Muhammad's life, to both supplement the Qur'an and assist with its interpretation. Muslims usually view "the Qur'an" as the original scripture as revealed in Arabic and that any translations are necessarily deficient, which are regarded only as commentaries on the Qur'an.⁶³⁾

4) Prophets

Muslims identify the prophets of Islam (Arabic: *anbiyā'*) as those humans chosen by God to be his messengers. According to the Qur'an, the prophets were instructed by God to bring the "will of God" to the peoples of the nations. Muslims believe that prophets are human and not divine, though some are able to perform miracles to prove their claim. Islamic theology says that all of God's messengers preached the message of Islam—submission to the will of God. The Qur'an mentions the names of numerous figures considered prophets in Islam, including Adam, Noah, Abraham, Moses and Jesus, among others.⁶⁴⁾

Muslims believe that God finally sent Muhammad as the last prophet (Seal of the Prophets) to convey the divine message to the

62) John Esposito "Islam: The Straight Path," *Oxford University Press*, 2004, p. 79.

63) "Qur'an". *Encyclopaedia of Islam Online*. The word Qur'an was invented and first used in the Qur'an itself. There are two different theories about this term and its formation.
<http://referenceworks.brillonline.com/browse/encyclopaedia-of-the-quran>

64) "Islam", *Encyclopædia Britannica Online*.
<http://global.britannica.com/EBchecked/topic/295507/Islam>

whole world (to sum up and to finalize the word of God). In Islam, the "normative" example of Muhammad's life is called the Sunnah(literally "trodden path"). This example is preserved in traditions known as hadith, which recount his words, his actions, and his personal characteristics. Hadith Qudsi is a sub-category of hadith, regarded as the words of God repeated by Muhammad differing from the Quran in that they are expressed in Muhammad's words, whereas the Qur'an is understood as the direct words of God. The classical Muslim jurist ash-Shafi'i (d. 820) emphasized the importance of the Sunnah in Islamic law, and Muslims are encouraged to emulate Muhammad's actions in their daily lives. The Sunnah is seen as crucial to guiding interpretation of the Qur'an.⁶⁵⁾

5) Resurrection and judgment

Belief in the "Day of Resurrection", Yawm al-Qiyāmah is also crucial for Muslims. They believe the time of *Qiyāmah* is preordained by God but unknown to man. The trials and tribulations preceding and during the *Qiyāmah* are described in the Qur'an the hadith, and also in the commentaries of scholars. The Qur'an emphasizes bodily resurrection, a break from the pre-Islamic Arabian understanding of death.⁶⁶⁾

On Yawm al-Qiyāmah, Muslims believe all mankind will be judged on their good and bad deeds. The Qur'an in Surat al-Zalzalah describes this as, "So whoever does an atom's weight of good will see it (99:7) and whoever does an atom's weight of evil will see it (99:8)." The Qur'an lists several sins that can condemn a person to hell, such as disbelief in God (Arabic: *kufr*), and dishonesty; however, the Qur'an

65) Encyclopedia of Islam and the Muslim World. 2003, p. 666.

66) "Avicenna". Encyclopaedia of Islam Online.: Ibn Sīnā, Abū 'Alī al-Ḥusayn b. 'Abd Allāh b. Sīnā is known in the West as "Avicenna".

makes it clear God will forgive the sins of those who repent if he so wills. Good deeds, such as charity, prayer and compassion towards animals,⁶⁷⁾ will be rewarded with entry to heaven. Muslims view heaven as a place of joy and bliss, with Qur'anic references describing its features and the physical pleasures to come. Mystical traditions in Islam place these heavenly delights in the context of an ecstatic awareness of God.⁶⁸⁾

6) Predestination

In accordance with the Islamic belief in predestination, or divine preordainment (*al-qadā wa'l-qadar*), God has full knowledge and control over all that occurs. This is explained in Qur'anic verses such as "Say: 'Nothing will happen to us except what Allah has decreed for us: He is our protector'..."⁶⁹⁾ For Muslims, everything in the world that occurs, good or bad, has been preordained and nothing can happen unless permitted by God. According to Muslim theologians, although events are pre-ordained, man possesses free will in that he or she has the faculty to choose between right and wrong, and is thus responsible for his actions. According to Islamic tradition, all that has been decreed by God is written in *al-Lawh al-Mahfūz*, the "Preserved Tablet".⁷⁰⁾

2. Five pillars

The Pillars of Islam (*arkan al-Islam*; also *arkan ad-din*, "pillars of religion") are five basic acts in Islam, considered

67) What Everyone Needs to Know about Islam: Second Edition By John L. Esposito Page 130.

68) Jane Smith "The Islamic Understanding of Death and Resurrection," Oxford University Press, 2006, p. 89.

69) Quran 9:51.

70) Caesar Farah, "Islam: Beliefs and Observances," (5th ed.), *Barron's Educational Series*, 2003, pp. 119-122.

obligatory for all believers. The Quran presents them as a framework for worship and a sign of commitment to the faith. They are (1) the shahadah (creed), (2) daily prayers (salat), (3) almsgiving (zakah), (4) fasting during Ramadan and (5) the pilgrimage to Mecca (hajj) at least once in a lifetime. Both Shia and Sunni sects agree on the essential details for the performance of these acts.⁷¹⁾

1) Testimony

The Shahadah,⁷²⁾ which is the basic creed of Islam that must be recited under oath with the specific statement: "*'ašhadu 'al-lā ilāha illā-llāhu wa 'ašhadu 'anna muḥammadan rasūlu-llāh*", or "I testify that there are no deities other than Allah alone and I testify that Muhammad is his Messenger." This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the *shahadah* in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed.⁷³⁾

2) Prayer

Ritual prayers, called Ṣalāh or Ṣalāt, must be performed five times a day. Salat is intended to focus the mind on God, and is seen as a personal communication with him that expresses gratitude and worship. Salat is compulsory but flexibility in the specifics is allowed depending on circumstances. The prayers are recited in the Arabic language, and consist of verses from the Qur'an.⁷⁴⁾ The prayers are done with the chest in direction of the kaaba though in the early days of Islam, they were done in direction of Jerusalem.

71) Pillars of Islam, Oxford Islamic Studies Online.

72) Hossein Nasr The Heart of Islam, Enduring Values for Humanity (April., 2003), pp 3, 39, 85, 27-272

73) Farah, C, op.cit., p.135.

74) Esposito, J, op.cit., pp. 18-19.

A mosque is a place of worship for Muslims, who often refer to it by its Arabic name, *masjid*. The word *mosque* in English refers to all types of buildings dedicated to Islamic worship, although there is a distinction in Arabic between the smaller, privately owned mosque and the larger, "collective" mosque (*masjid jāmi`*).⁷⁵⁾ Although the primary purpose of the mosque is to serve as a place of prayer, it is also important to the Muslim community as a place to meet and study. Al-Masjid al-Nabawi the Prophets Mosque in Madina was also a place of refuge for the poor.⁷⁶⁾ Modern mosques have evolved greatly from the early designs of the 7th century, and contain a variety of architectural elements such as minarets.⁷⁷⁾

3) Alms-giving

"Zakāt" (*zakāh* "alms") is giving a fixed portion of accumulated wealth by those who can afford it to help the poor or needy and for those employed to collect Zakat; also, for bringing hearts together, freeing captives, for those in debt (or bonded labour) and for the (stranded) traveller. It is considered a religious obligation (as opposed to voluntary charity) that the well-off owe to the needy because their wealth is seen as a "trust from God's bounty". Conservative estimates of annual zakat is estimated to be 15 times global humanitarian aid contributions.⁷⁸⁾ The amount of zakat to be paid

75) Qur'an, Surat al-Tawbah 9:60 "Zakat expenditures are only for the poor and for the needy and for those employed to collect (Zakat) and for bringing hearts together and for freeing captives and for those in debt (or bonded labour) and for the cause of Allah and for the (stranded) traveller – an obligation (imposed) by Allah . And Allah is Knowing and Wise."

76) Keller S, Rosemary and Ruether R, Rosemary, "Encyclopedia of Women and Religion in North America," *Marie Cantlon*, p. 615.

77) "Mosque, " Encyclopaedia Britannica
<http://global.britannica.com/EBchecked/topic/393679/mosque>.

78) "Analysis: A faith-based aid revolution in the Muslim world?" IRIN, 2012-06-01,

on capital assets (e.g. money) is 2.5% (1/40) per year,⁷⁹⁾ for people who are not poor. The Qur'an and the hadith also urge a Muslim to give even more as an act of voluntary alms-giving called Sadaqah.⁸⁰⁾

4) Fasting

Fasting (Arabic: *ṣawm*) from food and drink (among other things) must be performed from dawn to dusk during the month of Ramadhan. The fast is to encourage a feeling of nearness to God, and during it Muslims should express their gratitude for and dependence on him, atone for their past sins, and think of the needy. *Ṣawm* is not obligatory for several groups for whom it would constitute an undue burden. For others, flexibility is allowed depending on circumstances, but missed fasts usually must be made up quickly.⁸¹⁾

5) Pilgrimage

The pilgrimage, called the *ḥajj*, has to be done during the Islamic month of Dhu al-Hijjah in the city of Mecca. Every able-bodied Muslim who can afford it must make the pilgrimage to Mecca at least once in his or her lifetime. Rituals of the Hajj include: spending a day and a night in the tents in the desert plain of Mina, then a day in the desert plain of Arafat praying and worshiping God, following the foot steps of Abraham. Then spending a night out in the open, sleeping on the desert sand in the desert plain of Muzdalifah, then moving to Jamarat, symbolically stoning the Devil recounting Abraham's actions.⁸²⁾

<http://www.irinnews.org/report/95564/analysis-a-faith-based-aid-revolution-in-the-muslim-world>.

79) Medani Ahmed and Sebastian Gianci, "Zakat," *Encyclopedia of Taxation and Tax Policy*, p. 479.

80) Quran 2:177.

81) Quran 2:184.

82) Farouq M. Alhuseini "Islam and the Glorious Ka'abah," *iUniverse: USA*, 2012, p. 61.

Then going to Makkah and walking seven times around the Kaaba which Muslims believe was built as a place of worship by Abraham. Then walking seven times between Mount Safa and Mount Marwah recounting the steps of Abraham's wife, while she was looking for water for her son Ismael in the desert before Mecca developed into a settlement.⁸³⁾

3. Halal and haram

1) **Ḥalāl** (Arabic: حلال ḥalāl, 'permissible') is any object or an action which is permissible to use or engage in, according to Islamic law. The term covers and designates not only food and drink but also all matters of daily life.⁸⁴⁾ It is one of five الأحكام الخمسة (al-ahkam al-khamsah) – fard (compulsory), mustahabb (recommended), halal (allowed), makruh (disliked), haram (forbidden) – that define the morality of human action in Islam.⁸⁵⁾

Generally in Islam, every object and action is considered permissible unless there is a prohibition of it in the Islamic scriptures.⁸⁶⁾ Clarification is given below in detail as to what is considered to be a permissible object or action in Islam, along with the exceptions.

Halal is often used in reference to foods, i.e. foods that are permissible for Muslims to eat or drink under Islamic Shari'ah. The criteria specify both what foods are allowed, and how the food must be prepared. The foods addressed are mostly types of meat and animal tissue.

2) **Ḥarām** (Arabic: حرام ḥarām) or Haraam is an Arabic term meaning sinful. In Islamic jurisprudence, haram is used to refer to any act that is forbidden by Allah, and is one of five Islamic commandments

83) "Hajj" Encyclopædia Britannica Online.

84) Quran 7:157.

85) Ludwig Adamec, "Historical Dictionary of Islam," 2nd Edition, *Lanham: Scarecrow Press, Inc.*, 2009, p. 102.

86) see Quran 7:157, 6:119, Jami` at-Tirmidhi 1726, Book:24, Hadith:7

(الأحكام الخمسة (al-ahkam al-khamsah)) that define the morality of human action.⁸⁷⁾

The two types of haram are:

(1). الحرام لذاته (al-harām li-dhātihi) - Prohibited because of its essence and harm it causes to an individual: Adultery, murder, theft

(2). الحرام لغيره (al-harām li-ghairihi) - Prohibited because of external reasons that are not fundamentally harmful but are associated to something that is prohibited:⁸⁸⁾

Ill-gotten wealth obtained through sin. Examples include money earned through cheating, stealing, corruption, murder and Interest or any means that involves harm to another human being. Also, a deal or sale during Friday's prayers ṣalāt al-jumu'ah. It is prohibited in Islam for a Muslim to profit from such haram actions. Any believer who benefits from or lives off wealth obtained through haram is a sinner.

Any harmful thing for people or society is haram i.e. forbidden in Islam, and we are not going to discuss all of them into details except some general conceptions we will bring into your consideration.

a) Food and intoxicants

The most common example of non-halal (or haraam) food is pork. While pork is the only meat that cannot be eaten by Muslims at all (due to historically, culturally, and hygienic concerns), foods other than pork can also be haraam. The criteria for non-pork items include their source, the cause of the animal's death, and how it was processed.

The food must come from a supplier that uses halal practices. Specifically, the slaughter must be performed by a Muslim, who must precede the slaughter by invoking the name of Allah, most commonly by saying "Bismillah" ("In the name of God") and then three times "Allahu akbar" (God is the greatest). Then, the animal must be slaughtered with a sharp knife by cutting the throat, windpipe and the blood vessels in the neck, causing the animal's death without cutting the spinal cord.

⁸⁷⁾ Ludwig, A, op.cit., p.102

⁸⁸⁾ Mohammad Mahbubi Ali and Lokmanulhakim Hussain "A Framework of Income Purification for Islamic Financial Institutions," *Proceeding of Sharia Economics Conference: 109*, February 9 2013.

Lastly, the blood from the veins must be drained.

Foods that are not halal for Muslims to consume as per various Quranic verses are:

- Pork⁸⁹⁾
- Blood⁹⁰⁾

■ Intoxicants are also prohibited in Islam.⁹¹⁾ Khamr is the Arabic word for alcoholic drinks that cause intoxication.⁹²⁾ The Prophet declared that the prohibition was not only placed on wine, but the prohibition also included beer and other alcoholic beverages that intoxicate a person. The Prophet also forbade the trading of intoxicants, even with non-Muslims. It is not permissible for a Muslim to import or export alcoholic beverages, or to work in or own a place that sells intoxicants.⁹³⁾ Other intoxicants, such as Tobacco, Paan, Dokha, Cigarettes, Khat and Hookah have been deemed forbidden by a number of scholars.

■ Animals killed incorrectly and/or without Allah's name being pronounced in their killing.⁹⁴⁾ Animals slaughtered in the name of anyone but "Allah". All that has been dedicated or offered in sacrifice to an idolatrous altar or saint or a person considered to be "divine"

■ Carrion (carcasses of dead animals, i.e. animals who died in the wild)⁹⁵⁾

■ An animal that has been strangled, beaten (to death), killed by a fall, gored (to death), or savaged by a beast of prey (unless finished off by a human)⁹⁶⁾

89) Quran 2:173

90) Quran 5:3

91) Quran 5:90

92) Yusuf Al-Qardawi, "The Lawful and the Prohibited in Islam," American Trust Publications, 1999, p. 67

93) Al-Qardawi, Y, op.cit., p. 68.

94) Quran 6:121.

95) "He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah." Quran 2:173.

96) "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal

b) Marriage and family life

Islam is very strict in prohibiting zina, whether it be adultery or sexual intercourse between two unmarried individuals.⁹⁷⁾ Zina is considered to lead to confusion of lineage, leniency in morals, the disconnection among families, and unstable relationships. It is also considered haram to look at members of the opposite sex with desire.⁹⁸⁾

c) Business ethics

Riba, any excessive addition over and above the principal, such as usury and interest, is prohibited in Islam in all forms.⁹⁹⁾ In relation to this, Cashback reward program are also prohibited. All business and trade practices that do not result in free and fair exchange of goods and services are considered haram, such as bribery, stealing, and gambling. Therefore, all forms of deceit and dishonesty in business are prohibited in Islam.¹⁰⁰⁾

d) Clothing and adornment

Islam forbids men to imitate women and women to imitate men, and in fact it emphatically forbids that, to such an extent that the Prophet (SAW) cursed those who go against the human nature with which Allah created them. It is considered haram for women to wear clothing that fails to cover the body properly and clothes that are transparent. Additionally, Islam prohibits excess beautifying that involves the altering of one's physical appearance. Physical alterations that are considered haram are tattoos and shortening of teeth.¹⁰¹⁾

e) Shirk

It is considered a sin for a Muslim to worship anyone other

has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.....". Quran 5:3

97) Quran 17:32.

98) Al-Qardawi, Y, op.cit., pp. 146, 147.

99) See Quran 3:130, Quran 2:276, Samiullah, Muhammad (Summer 1982). "Prohibition of Riba (Interest) & Insurance in the Light of Islam". Islamic Studies. 2 21: 53, 21:54.

100) Quran 21: 53, 21: 53.

101) Al-Qardawi, Y, op.cit., p. 85.

than Allah, which is known as Shirk.(Quran 6:56) Within Islam, shirk is an unforgivable crime if remained unpardoned before death: God may forgive any sin if one dies in that state except for committing shirk.¹⁰²⁾

In conclusion all of the facts given above, comparing to other foreign students, there are values and principles Muslim students have to live by, such as worshipping Allah with all sincerity and to submit to Him in every aspect of life, to refrain from everything is forbidden (haram foods, drinks, evil acts etc.) by Him, to offer compulsory prayers 5 times a day, fasting during the month of Ramadan, to attend weekly Friday and annual Eid congregational prayers, paying annual Zakah from his/her annual savings, going for pilgrimage to the House of Allah i.e. to Mecca (if possible).

The extent of acting upon the rulings mentioned above is tightly based on Islamic knowledge and the level of beliefs Muslim students possess. Having clear and certain perception about the circumstances, customs and traditions, lifestyles of a living country is a key factor that serves to acting in accordance with Islamic Laws. Contrary to above-mentioned rulings of Islam, some Muslim students reported that they had to eat some foods being totally unaware of that those foods were mixed by haram ingredients or another example, certain kinds of meats like chicken, beef or lambs are halal according to the rulings of Islam, but they didn't know that those must be slaughtered and prepared by Muslim butchers, otherwise it is not allowed to eat them in anyways.

102) Quran 4:48.

III. Theoretical Propositions

This chapter outlines the theoretical propositions for the research. Selection of variables for the present work and questions for the questionnaire are done on the basis of literature review and preliminary interviews.

The U-curve theory was tested in application to the experience of Muslim students in Korea. For this purpose the following "crucial variables" were compared over time:

- levels of emotional depression, loneliness, and homesickness
- frequency of problems and difficulties
- level of satisfaction with the sojourn
- opinion regarding the local people.¹⁰³⁾

If the theory is applicable in the case of international students in Korea, the significant differences should be observed when comparing recent and long-term sojourners with those in between. Because of the time limitations the longitudinal research can not be conducted. Thus, responses from students with different periods of stay by the time of the survey served for determining the difference of adaptation level depending on sojourn length.

The role of the above-mentioned social contacts and training programs in facilitating the adjustment process was studied in application to the present case. The research hypothesis is that those who show higher level of satisfaction with sojourn and adapt more successfully who:

- report higher level of social contacts

103) These variables were proposed by Klineberg and W. Frank Hull, p.121-2.

- participated in training programs.

Besides that, the research analyses

- what category of problems presents the biggest problems: cultural, personal or academic and which ones in particular
- what is the main change reported as a result of sojourn: cultural, personal or academic.

Chapter V presents the findings of the survey, discusses whether they are congruent with the above-mentioned theoretical propositions, and makes an attempt to analyze the possible reasons of the outcomes.

IV. Methodology

This chapter describes the methodology of the research, gives a demographic characteristic of the sample, explains procedure, and outlines the method of the data analysis.

A. Participants

The participants of online survey were Muslim students from 15 different countries taking undergraduate, graduate and doctoral courses at the Korean universities and colleges. We did not accept the applications of the students who have had stayed in Korea less than four months, because this period is not enough for adjustment in Korean life. There were student respondents who have stayed in Korea from six to ninety-six months. Below we will analyze the details about the respondents:

1. Country of origin

TABLE 1
COUNTRY OF ORIGIN

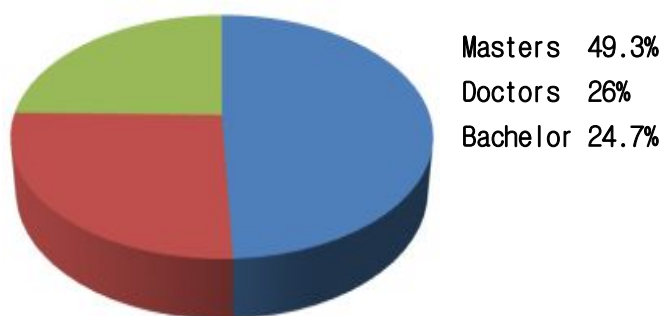
Country	Frequency	Percentage
Uzbekistan	28	38.3
Indonesia	15	20.5
Pakistan	6	8.2
Egypt	4	5.5
Malaysia	4	5.5
Brunei	3	4.1
India	3	4.1
Bangladesh	2	2.7
Morocco	2	2.7
Algeria	1	1.4

Kazakhstan	1	1.4
Mozambique	1	1.4
Rwanda	1	1.4
Tanzania	1	1.4
Turkey	1	1.4
Total	73	100

The majority of respondents(38.3%) came from Uzbekistan a and the second majority is Indonesia (20.5%), comprising 58.8% in a total. By the regions, Central Asians(Uzbekistan, Kazakhstan) 39.7%, Southeastern Asians(Indonesia, Malaysia, Brunei)30.1% and then Southwestern Asians(Bangladesh, Pakistan, India, Turkey)16.4% is followed. Africans(Algeria, Egypt, Morocco, Mozambique, Rwanda, Tanzania) are 13.8% .

2. Academic degree

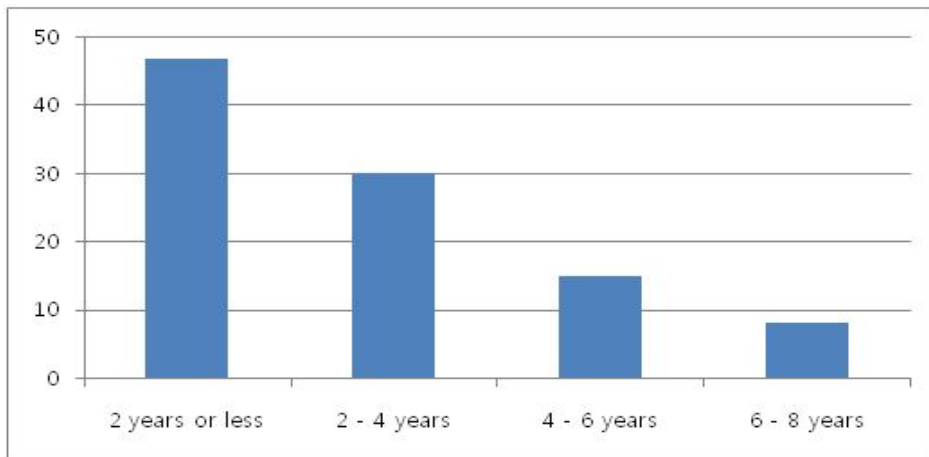
FIGURE 1
ACADEMIC DEGREE



In regards to the highest level of education, the majority of respondents are graduate school students(Masters) 49.3%, second 26% students have a high level of education PHD(Doctors), and Bachelor 24.7%

3. Length of stay

FIGURE 2
LENGTH OF STAY



The following results came out after we examined the periods of the respondents lived in Korea:

46.6% (34 respondents) reported having lived in Korea for less than two year,

30.1% (22 respondents) reported having lived in Korea between two to four years,

15% (11 respondents) reported having lived in Korea between four to six years,

and 8.2% (6 respondents) reported having lived in Korea six to eight years.

4. Age and sex

Most a sixty-seven percent of respondents of them are 25-39 aged, a thirty percent are 18-24 aged, and lastly, a three percent are 40-54 aged students. Most of the students(74%) are male, only 26% of the respondents are female.

FIGURE 3
AGE AND SEX



B. Procedure

On the basis of the theoretical literature review the research questions and hypothesis are formulated. Approximately during the two month, there had been held as many interviews as possible with Muslim students. Interviewees were volunteers who were willing to talk about the personal experience of themselves and their fellow students. Students were represented from 15 countries, varied in the length of staying in Korea, and academic programs. The interviews discussed the general issues of students' experiences as well as the concrete problems that they face in daily life and ways to deal with them. As a result, additional elements of students' adjustment experiences and patterns are included in the main self-rating questionnaire.

C. Data Analysis

All collected questionnaires are analyzed. Responses will be counted on both the yes/no and scale bases. "No comment" and "No" answers was not used in calculating means. Charts and tables are compiled to demonstrate demographic characteristics of the sample and analyze findings of the research. Finally, results are compared to theoretical propositions stated earlier and on their basis recommendations were drawn.

V. Findings

This chapter presents the findings of the research in the form of analysis of the survey results and comments obtained during the preliminary interviews. An attempt to explain the possible reasons of particular results is undertaken afterwards.

The sample of the present research is relatively small and criteria are limited. Thus, research is designed to describe a general situation concerning Muslim students in Korea.

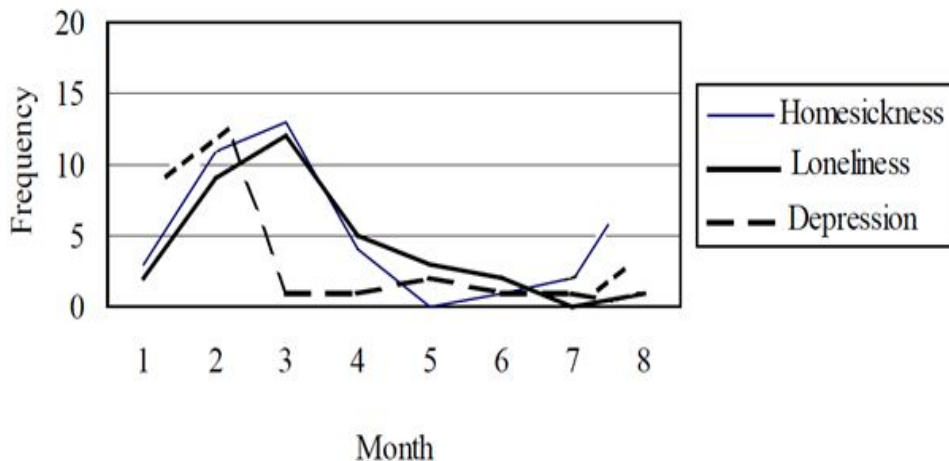
◆ The U-curve theory

To test the U-curve theory the differences in levels of depression, loneliness, and homesickness, frequency of problems and difficulties, level of satisfaction with the sojourn, and opinion regarding the local people were compared for students with different times of sojourn thus obtaining data for analyzing the change over time.

◆ Levels of depression, homesickness, and loneliness

The frequencies of the peaks of depression, homesickness, and loneliness at a certain period of time were compared for respondents with different durations of sojourn by the time of the survey. The results are reflected in the Figure 4 below.

FIGURE 4
DEPRESSION, HOMESICKNESS, LONELINESS OVER TIME PERIOD



The results are generally congruent with the previous research findings about the U-curve shape of adjustment experience patterns. All three categories create a U-curve shape when comparing the levels of emotional depression, homesickness, and loneliness over time.

The peaks of depression, homesickness, and loneliness are observed during the second and third months. Then, during the period from the third through the sixth months, the curves go down, showing the decrease in the frequency of the experiences in question.

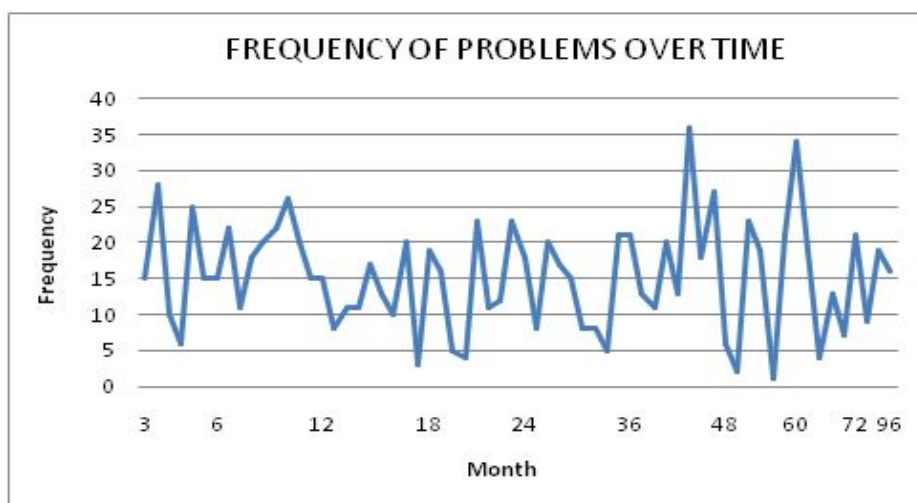
Regarding the duration of the stages, a possible explanation of why a period of after the ninth month is not mentioned can be that the period of stay of some respondents did not exceed twelve months and thus no conclusions about a longer period can be made based upon their responses. Moreover, the emotional stress is more likely to be aggravated by the problems with health and other physical complaints (climate, food, etc.), which are stronger during the first months. It was mentioned that students are more likely to seek medical rather than

psychological help, with the latter being sought only after all other resources have been exhausted. Thus, these physical symptoms could have affected the responses.

◆ Frequency of problems

The average frequency of experienced problems at a certain period of time was compared for respondents with different durations of sojourn by the time of the survey. The shortest period of stay is two and the longest one is forty-four months. The results are reflected in the Figure 5 below.

FIGURE 5



The following graph shows that as some period of time goes by, the problem level goes up and later it goes down in students' life. For instance, transportation, and climate are more often reported by respondents with shorter periods of stay while lack of facilities for recreation and rest, lack of private place to study, and immigration issues are more frequently reported by those who have been staying in Korea for longer time. Such issues like health, racial discrimination and prejudices, finding halal food, lack of facilities for praying,

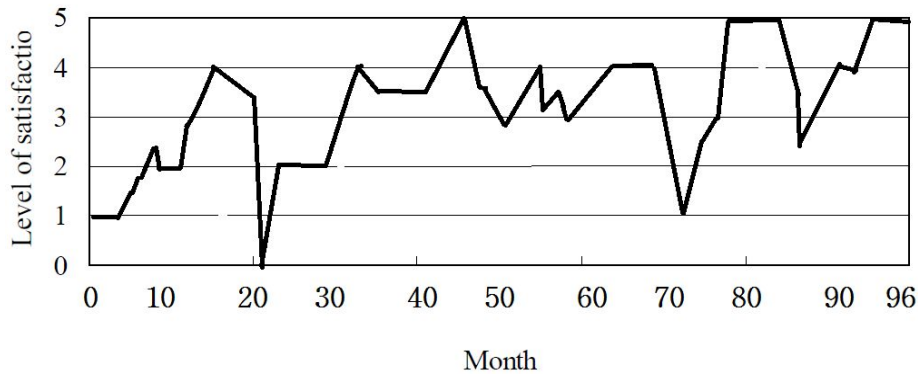
language problems, academic study were mentioned by the respondents disregarding their period of sojourn. The reason can possibly lie in the fact that getting adjusted to climate, and general environment requires time and such problems are stronger during the initial period of staying. With time passing they become less troublesome but other problems do 'accumulate' and that's why respondents with longer periods of stay might report them 'in retrospect, even though they do not really experience them at the present moment. At the same time, certain issues were mentioned by the students with different periods of sojourn and thus, it seems to present hardships during the whole period of staying in Korea. This question is discussed in bigger detail later in this Chapter.

◆ Level of satisfaction with sojourn

The levels of satisfaction with sojourn were compared for respondents with different durations of sojourn by the time of the survey. Level of satisfaction was measured on a five-point scale with '1' being 'Very unsatisfied,' '2'-'Unsatisfied,' '3'-'Neutral,' '4'-'Satisfied,' and '5'-'Very satisfied'. An interesting fact that the option "very unsatisfied" chosen by the respondents who lived the shortest less than by who lived the longest periods in Korea.

FIGURE 6

LEVEL OF SATISFACTION WITH SOJOURN OVER TIME

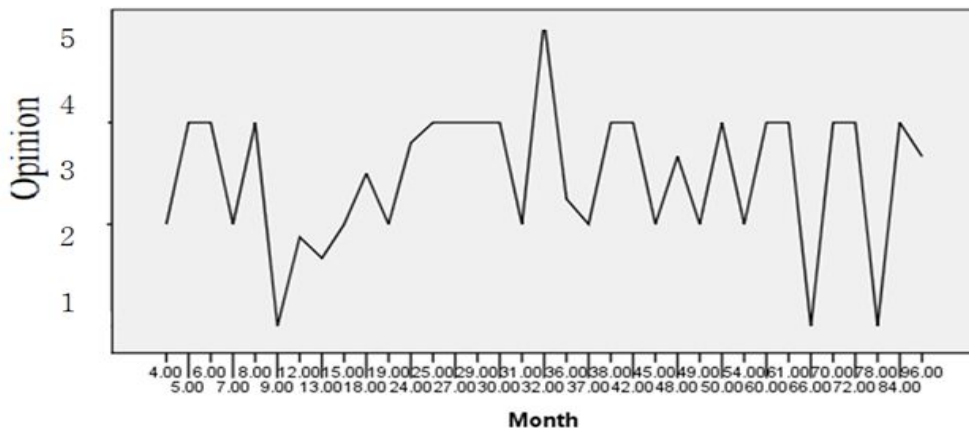


The findings do not support the U-Curve theory. The first months of sojourn are characterized by the lowest levels of satisfaction down to 'Unsatisfied' for the respondent with six months long period of stay. The highest levels of satisfaction with staying in Korea were observed during the forty-fifth. after long time sojourn high levels of satisfaction became more stable. However, the differences during the whole period of sojourn are not significant enough to allow final conclusions.

◆ Opinion regarding local people

The opinions regarding the Korean people were compared for respondents with different durations of sojourn by the time of the survey. Opinion was measured on a five-point scale with '1' being 'Very unfavorable,' '2' - 'Unfavorable,' '3' - 'Neutral,' '4' - 'Favorable,' and '5' - 'Very favorable.' the respondents expressed either 'Very unfavorable' or 'Very favorable' attitudes. The results are reflected in the Figure 7 below.

FIGURE 7
OPINION REGARDING LOCAL PEOPLE



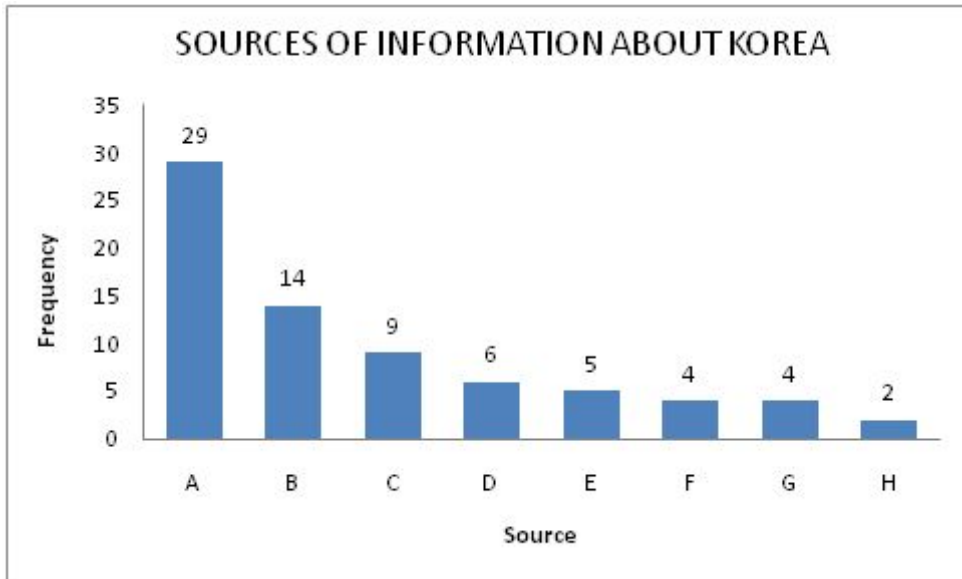
The difference in opinions regarding Koreans does not show a clear U-curve shape. the lowest opinions were expressed by respondents with totally different sojourner, one is with shortest period of stay two is with long period of stay. Overall, a climbing trend was observed with opinions becoming the more favorable the longer period of stay is.

The findings are congruent with the part of U-curve theory which states that with time passing sojourners start feeling better adjusted, becoming more integrated into the foreign community. The lower evaluation in the beginning might be caused by the relatively strong cultural shock due to the lack of information about Korea prior to sojourn.

In this regard a question of the accuracy of the information about Korea arises. When asked how accurate their knowledge about Korea was before arriving here, 36% of respondents said it was accurate and 14% evaluated it as not accurate. The majority of 51% admitted it was accurate only to some extent being too general to have any specific practical application in daily and especially in academic life. The

respondents were asked to identify main sources of information about Korea and the outcomes are presented in the Figure 8 below (respondents were allowed to choose several sources).

FIGURE 8



A: Internet	E: Mass Media
B: Home university	F: Koreans met before
C: Countrymen who have been to Korea	G: Other
D: Publications by host university	H: Recruiting officer from host university

Internet (40%) and home university (19%) were named the main sources of information about Korea. However, these sources are the ones that cover mainly political, economic, and general cultural issues and less - aspects that can be directly applicable to the practical life in the country. Thus, sojourners had an idea about Korea's standing in the world and overall domestic situation, but their knowledge about daily culture and relationships between people was vague. Word of mouth,

i.e., information from other people who had previously been to Korea(12%), was mentioned as another important source. However, all these sources had a very limited relation to the academic life, and lack of such information was named as the biggest source of difficulties upon arrival.

Students ascribed comparatively low opinion about the local people during the first months of their sojourn to the lack of personal communications with Koreans later. Also, the culture of interpersonal relationships in public places was reported as one that contributed to this phenomenon. As times goes by, such misperceptions changed, students got to know and better understand the local culture and thus, it achieved higher opinion about Koreans.

The findings support the U-curve theory in one aspect only, namely, levels of depression, loneliness, and homesickness. As for the frequency of problems and difficulties, level of satisfaction with the sojourn, and opinion regarding the local people, they seem to skip the first stage and begin with the ‘disappointment’ phase. The ‘beginning resolution’ and ‘effective functioning’ phases are observed as proposed by the theoretical literature.

Possible explanation of such a result can be that the first stage of euphoria can be actually considered as having begun before arrival in Korea. Students get excited about coming to a new country and new cultural and academic perspectives. This excitement lasts for a short period of time right upon arrival before the individual actually faces the problems s/he is not prepared to deal with. A more detailed longitudinal study is needed to fully understand the applicability of U-curve adjustment hypothesis in case of foreign students in Korea. Policy implications of the findings such as conducting more efficient training programs are discussed later in Chapter VI.

◆ "Those who report higher level of social contacts with local people show higher level of adaptation."

The research hypothesis proposes that those students who have broader social networks with Koreans enjoy higher level of adjustment and are more satisfied with the sojourn. Respondents were asked whether they have close Korean friends or not. The satisfaction with sojourn was measured on a five-point scale ranging from '1' for 'Very unsatisfied' through '5' for 'Very satisfied' attitude. For counting relation between social contacts and satisfaction with sojourn we used Pearson Correlation method in SPSS program. The Table 2 shows the results.

TABLE 2
SOCIAL CONTACTS IN RELATION TO SATISFACTION WITH
SOJOURN

		Satisfaction with sojourn	Social contacts
Satisfaction with sojourn	Pearson Correlation	1	.191
	Sig. (2-tailed)		.105
	N	73	73
S o c i a l contacts	Pearson Correlation	.191	1
	Sig. (2-tailed)	.105	
	N	73	73

*. Correlation is significant at the 0.05 level (2-tailed).

The results seem congruent with the hypothesis that adaptation is positively correlated with the scope of social contacts with host nationals. But relation is a weak. However, there should be a distinction in personal contacts patterns between different cultural groups. What is seen as a contact by one individual may be seen as nothing but pure routine politeness by another and the opposite. Certain behaviors are viewed as having much more significance in some cultures than in others.

To have a deeper look at the patterns of social contacts of Muslim students in Korea additional questions were asked such as: with whom they spend the longest amount of time, with whom they would *prefer* to spend time, whether they were satisfied with the current level of social contacts, and the nationality of the closest friend. The findings showed that the problem is more complex than it seems to be at the first glance.

Table 2 demonstrates the patterns of the social contacts of international students in Korea.

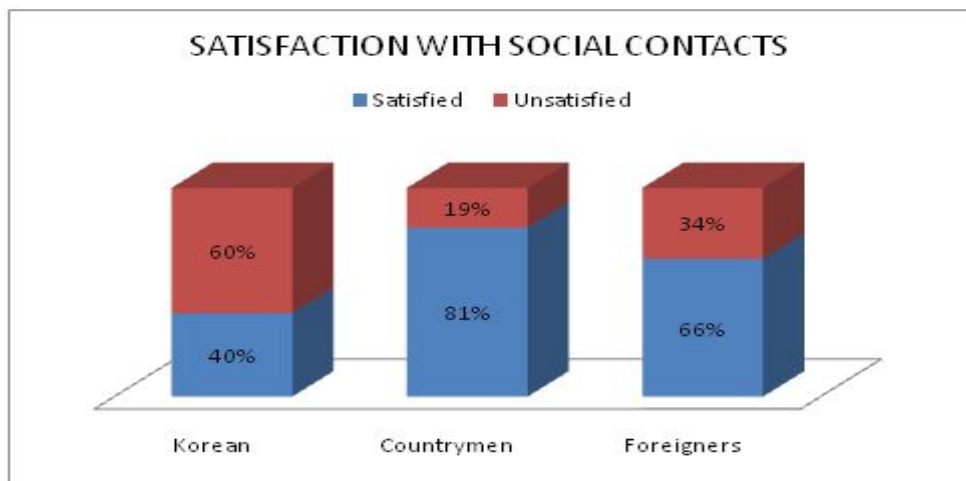
TABLE 3
PATTERNS OF SOCIAL CONTACTS OF FOREIGN STUDENTS

	Countrymen	Foreigners	Koreans
Spend time mostly with	59%	33%	10%
Would prefer to spend time with	53%	29%	14%

The table shows the variation between currently available and

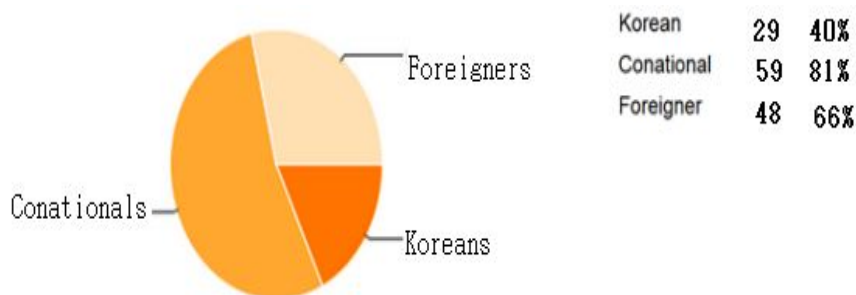
desired scope of contacts with countrymen and foreigners, unfortunately, the level of having Korean friends is low while it is considered as the biggest factor for adjustment. Maybe it is because of Muslim students unable to communicate in Korean language well.

FIGURE 9



The study showed that majority of students (81%) were satisfied with the level of their contacts with countrymen, and with foreigners 66%, the level of satisfaction in communicating with Koreans (40%) showed a lower outcome. The results of the survey concerning the nationality of the closest friend are reflected in Figure 10.

FIGURE 10
NATIONALITY OF THE CLOSEST FRIEND



More than half of the students reported a conational as their closest friend and 29% were foreigners. Only thirteen percent of students identified their best friend as Koreans. Findings show that campuses of Korean universities are very close to falling into the 'foreign students ghetto' category. International students spend more time among themselves, do not express a strong wish to change this pattern, and a majority have a non-Korean as a closest friend. Reasons of such a phenomenon can be language barriers, lack of opportunities for common activities with Koreans, racial and other prejudices from the local population, lack of interest from foreign students, etc.

◆ "Those who participated in training programs show higher levels of adaptation." The research hypothesis was that training programs aim at preparing students for different aspects of the future sojourn. Thus, those who have undergone them must find the process of adjustment to a new environment quicker, easier, and less stressful. The satisfaction with sojourn was measured on a five-point scale ranging from '1' for 'Very unsatisfied' through '5' for 'Very satisfied' attitude. Then means were calculated for both those who participated in training programs and those who didn't. The survey results are reflected in Table 4. Seven respondents participated in

the training programs held by home universities, twenty-five - in Korea, and these were all organized by their sponsoring foundations.

TABLE 4
PARTICIPATION IN TRAINING PROGRAMS IN RELATION TO
SATISFACTION WITH SOJOURN

		Satisfaction with sojourn	Participation in training program
Satisfacti on with sojourn	Pearson Correlation	1	.143
	Sig. (2-tailed)		.260
	N	73	73
Participat ion in training program	Pearson Correlation	.143	1
	Sig. (2-tailed)	.260	
	N	73	73

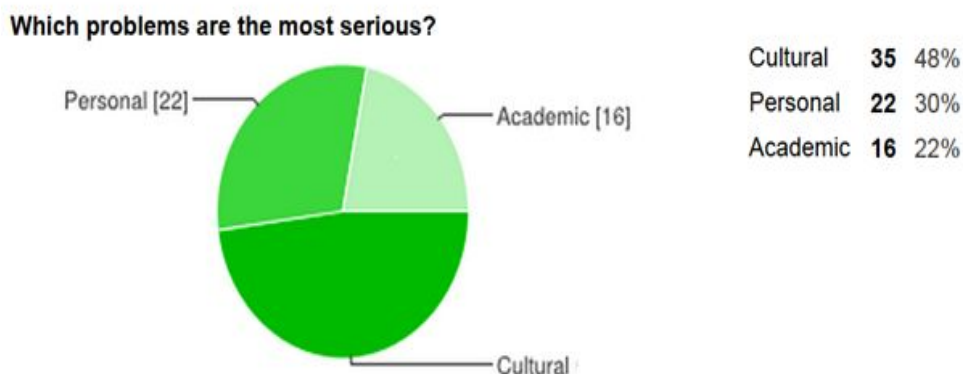
The findings do not support the hypothesis that training programs facilitate the adjustment process. The explanation may lie in the fact that only some of the respondents evaluated her/his training program as adequate. Among them, thirty six percent said that the information about Korea that they acquired was accurate and fourteen percent responded that it was not accurate and it was not helpful. The majority of fifty one percent admitted that it was accurate only to some extent being too general to have any specific practical application.

◆ Nature and frequency of the main problems

One of the goals of the present study is identify the main problems that Muslim students face in Korea. Knowing these problems, the ways of overcoming them can be found to make the adjustment process easier and the overall sojourn more satisfactory. During the preliminary interviews, the main problems were identified and later reflected in the questionnaire. Students were allowed to select multiple choices and name several problems that they experienced. The results are as follows:

Cultural problems were identified as the main ones by forty-eight percent of respondents. Personal problems came second with thirty percent and academic category was mentioned by twenty-two percent of students. The most frequently named problems and the number of people who mentioned them are presented in the Figure 11 below.

FIGURE 11
FREQUENCY OF THE ACADEMIC, CULTURAL AND PERSONAL PROBLEMS

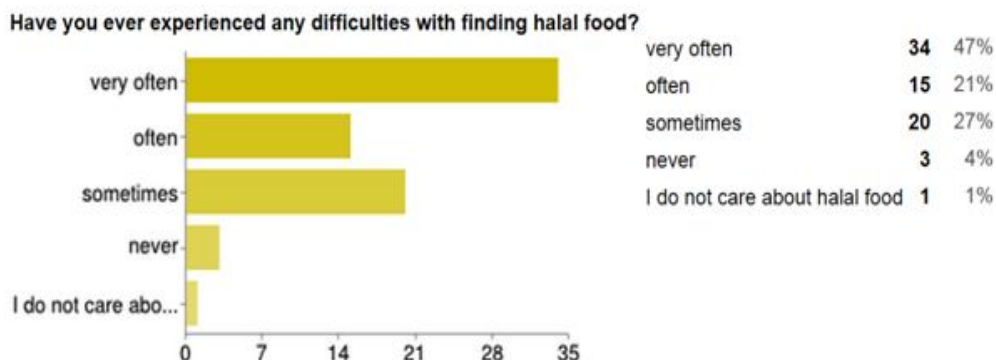


The core difference between Muslim students with other students

is their lifestyles based on Islamic Culture. They try to accomplish things (such as daily duties, studies, job, etc.) in accord with Islamic rules.

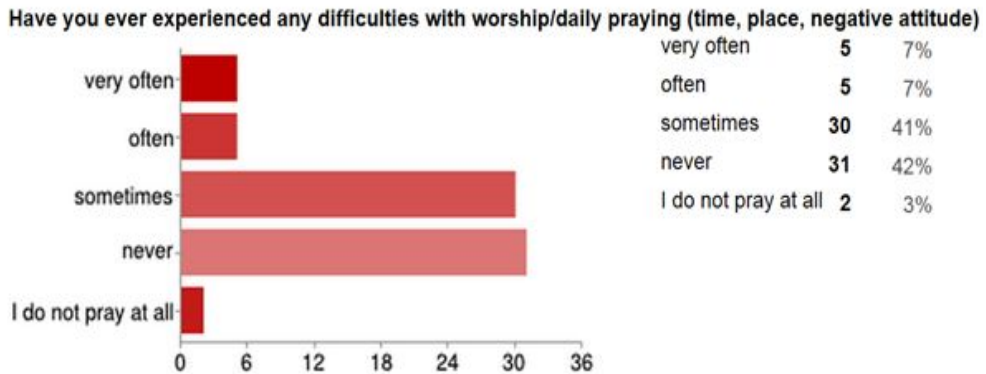
Taking into consideration all above the facts, we prepared the list of questionnaires regarding the main problems which are Muslim students could face in Korea.

FIGURE 12
FREQUENCY OF THE PROBLEMS WITH HALAL FOOD



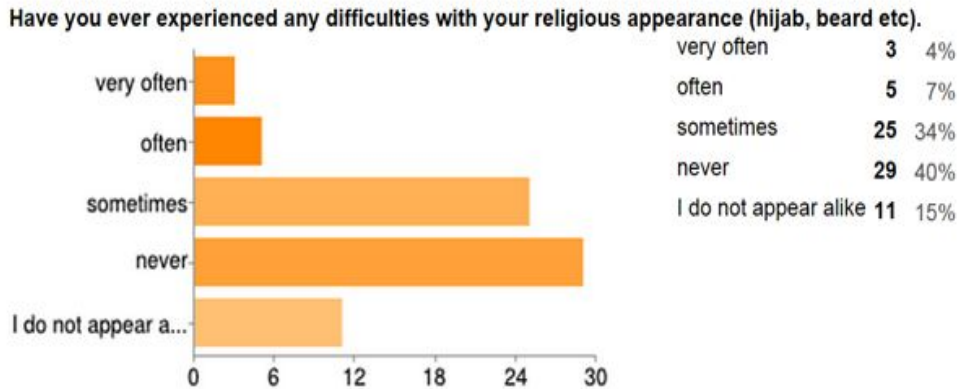
Finding the halal food ('halal' literally means permissible based on Islamic Shari'ah – author) is found to be the most difficult and frequent one among the other problems. The results showed that a ninety-five percent of Muslim students had to experience the same problem in their daily life. Because of lack of halal food Muslims who has family they can not send their children to kindergarten, another reason for the very high prices.

FIGURE 13
FREQUENCY OF THE PROBLEMS WITH WORSHIP



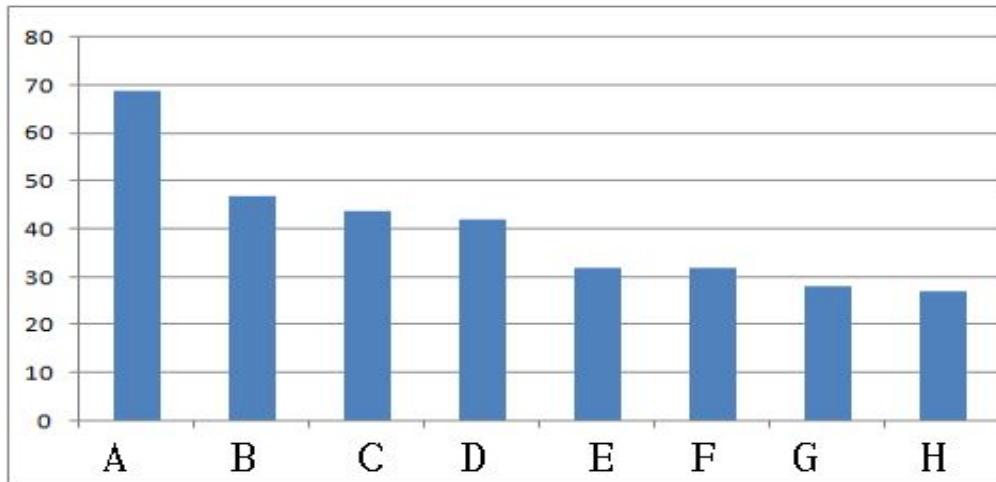
In the second place, a fifty-five percent of Muslim students faced difficulties with performing daily prayers. Making wudu by itself makes several problems, specially in cold wether, almost all university dos not have hot water in toilets (wudu is the Islamic procedure for washing parts of the body using water, typically in preparation for formal prayers (salat), but also before handling and reading the Qur'an. Wuḍū' is often translated as "partial ablution", as opposed to ghusl, or "full ablution"). After that students have to find the place for prayer. It`s not to easy to find a free and comfortable place. Many of students pray on the roof, many of choose place in the middle of the stairs. Jum`a prayer also a big problem for male Muslims.

FIGURE 14
FREQUENCY OF THE PROBLEMS WITH RELIGIOUS APPEARANCE



And the last, thirdly is their religious appearance, i.e. the Muslim males having beards, females wearing hijab, a forty-five percent of applicants answers proved that they experienced the same problem. Because of negative attitude for religious appearance most of the Muslim student can not find part or full time jobs. Fifty-eight percent respondents are faced with a financial problems. And other most frequently named problems and the number of people who mentioned them are presented in the Figure 15 below

FIGURE 15
FREQUENCY OF THE MAIN PROBLEMS



A: Food
B: Lack of contact with local people
C: Language for social purpose
D: Finances
E: Language for academic purpose
F: Climate
G: Racial discrimination/Prejudice
H: Cultural adjustment

Apart from that we have presented the following graphics below where shown other detailed problems related to academic, personal and cultural fields

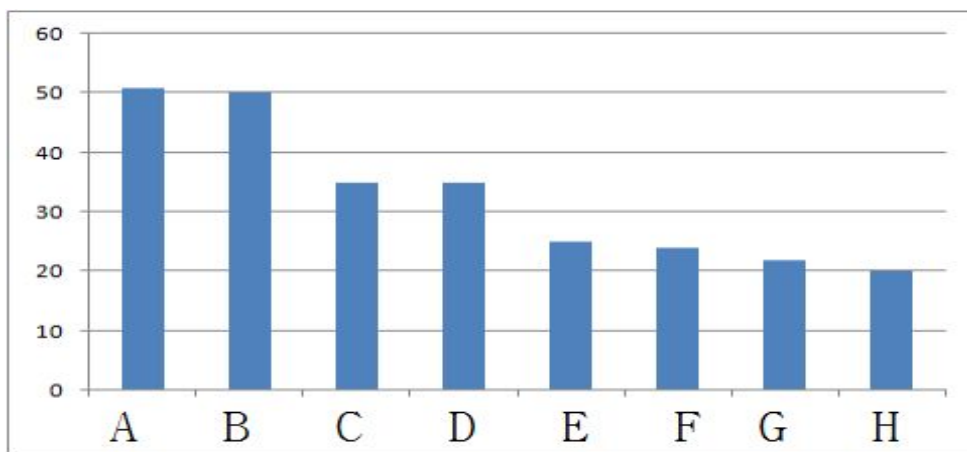
Muslim students presented the biggest problem for international students closely followed by experience of lack of contacts with local people and language for social purpose, finance problem. Personal social contacts, language for academic purpose and cultural adjustment ranked fourth, fifth, and sixth.

An interesting fact is that neither health nor safety were named among the main problems. Theoretical and earlier research findings state that health issues used to be one of the main concerns for foreign students before 1980s.¹⁰⁴⁾ Considering that Korea is one of the developed

countries, the healthcare and safety services are well maintained and established at the universities. Another reason can be that with general improvement of the standard of life, satisfying physical needs is taken for granted

Muslim students had less difficulties in the academic field comparing to other problems. But it doesn't mean they never experienced it. However, a number of problems were identified and their intensity is troublesome. Figure 16 lists the main difficulties that international students face in the academic field.

FIGURE 16
ACADEMIC PROBLEMS



A: Different academic culture

B: Difficulties with language

C: Teaching quality in general is too simple too complex

D: Lack of information on university requirements

E: Dissatisfaction with courses contents

F: Fear of academic failure and not receiving diploma

104) R. Twibell, M. Ryan, and H.M. Limbird, "Learning Experiences: College Students' Perceptions of Personal Health, Stress and Coping Effectiveness," in ed. J. Wang, Health Care & Culture (Morgantown, West Virginia: 1995), rpt. Ryan and Twibell.

G: Difficulties in relations with teachers

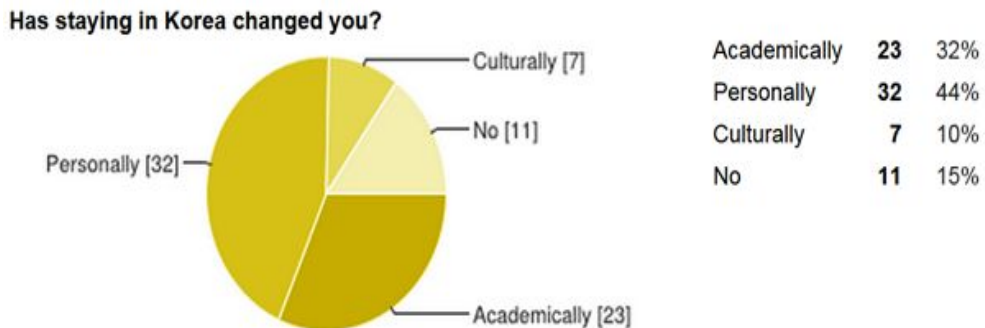
Difficulties in differences in academic cultures, secondly difficulties with different languages, thirdly, too simple, too complex teaching quality/lack of information on university requirements were identified as the most serious problems. Most of Muslim students do not know Korean language, but during the study many of subjects are taught in Korean language, while they only know Korean simply at conversation level and it is not enough for understanding academic level at the Master and PhD degrees.

Korean language can be learned easily by Central Asian students, but it's difficult even for them to understand the frequently-used Chinese characters in the scientific-terms, and it causes difficulties at studying and writing thesis.

◆ Main change as a result of sojourn

The overall evaluation of the sojourn by the international students presents an interesting and important question. Staying and, especially, studying in a foreign country is meant to serve not only an academic purpose of acquiring knowledge and developing intellectually, but also broadening one's horizon and enriching cultural background. International students were asked to identify the character of the biggest change that occurred to them during the period of their stay in Korea. The results are presented in Figure 17.

FIGURE 17
CHANGE AS A RESULT OF SOJOURN



The most significant change (44%) reported by the respondents was of personal character in terms of making them stronger, more confident, and independent than before. Most of them have started practicing Islam widely after they came to Korea and strengthened their faiths.

Academically 32% changes were referred to getting to know a new academic culture, different knowledge's, degree and other factors caused changes in students' academic lives. The most interesting finding is that cultural influence accounted for only ten percent of all change observed, even it is less than the responses who answered "did not change at all". In fact, it is not surprising result among the Muslim students, because the believers of the religion of Islam has strong identity, thus, it's rare occasion of Muslims getting influenced by other cultures.

Findings of the work partly support the research hypothesis and partly contradict it. The U-curve theory is tested in application to the following: depression, loneliness, and homesickness, frequency of problems and difficulties, level of satisfaction with the sojourn, and

opinion regarding the Korean people. Among these variables, only the first displayed the U-curve shape form indeed. The others tended to skip the first 'honeymoon' stage and proceeded directly to the 'disenchantment,' 'beginning resolution,' and 'effective functioning' phases.

Students who reported higher levels of social contacts with Koreans did express higher levels of satisfaction with the sojourn as was predicted by the research hypothesis. However, as it is shown, other elements of social life of the students cannot be dismissed. Participation in training programs, contrary to the theoretical propositions, did not produce any effect upon the overall attitude towards the sojourn due to programs' ineffectiveness and lack of thorough planning. Cultural problem were found to present the most serious problem for students followed by personal and academic problems. Among them food, lack of contact with local people, language, finances were mentioned most frequently. Academic problems included Different academic culture, in general too simple and too complex teaching quality, dissatisfaction with courses contents, difficulties with accessibility of teachers, and not enough command of the Korean language (for those who study in it).

VI. Implications and Policy Recommendations

This part discusses possible ways of facilitating the process of adjustment of foreign students to make it easier, faster, and more effective and successful. The role of training programs (held both at home and upon arrival in Korea) in the experience of foreign students in Korea is extremely low. They are either not organized at all or not so effective as it required. The following recommendations can be considered in the process of planning.

◆ In order to have successful and comprehensive training programs, they should differ depending on the target audience, length and purpose of sojourn, academic field, specifics and location of the host institution, and other concrete factors.

◆ Elements of both personal, cultural, and academic lives should be reflected in the programs. Contents of the programs may include the following topics:

1. *Cultural shock reduction*

Findings demonstrated that students' opinions about the Korean people became increasingly better through understanding of local culture. Such a process can be facilitated by the means of cultural training which might include the following elements:

- *Self-awareness training* when people learn about cultural bases of their own behavior
- *Cognitive training* when facts about other cultures are presented
- *Attribution training* when people learn about the explanation of behavior from the point of view of people of other cultures and their history

- *Behavioral modification* when people are asked to analyze the aspects of their culture that they find rewarding or punishing

- *Experimental learning* when people actively participate in realistic simulations and meet more local people in real life.¹⁰⁵⁾

2. Personal readiness

- Individual self-awareness program to facilitate students' understanding of their own strong and weak features

- Stress management techniques

It is crucial to show that other international students experienced the same problems and were able to overcome them. Students must realize that often the reactions and perceptions of others toward them - and the opposite - are not personal evaluations, but are based on a clash of cultural values.

3. Academic acculturation

The following elements are indivisible parts of this side of a training program:

- Language training

- Academic culture

- How to obtain maximum benefit from the university study facilities

- Learning the process of studentship.

◆ Since many problems (from registering for courses to learning about grades) become clear only during the course of study, there is a need for a semester-long academic orientation. It should cover a broad range of issues from general academic culture to exact

105) Such contents of the training program was suggested by R. Brislin in "Orientation Programmes in Cross-Cultural Preparation," in *Perspectives on Cross-Cultural Psychology*, ed. A. Marsella, R. Thorp, and T. Cibrowski (New York: Academic Press, 1979); rpt. in McNamara and Harris, p. 25.

information on the institutions' requirements. Academic problems were identified as ones presenting the biggest difficulty for students. However, the source of these problems is not in the academic process itself, but rather in the learning environment and thus, it can be reduced by providing more thorough information.

◆ Relationship with teachers is crucial importance. Difficulties with accessibility of instructors, which were reported by the students as a serious problem, significantly affected academic life creating negative attitudes and psychological feelings of being neglected. Hence, more attention should be paid to the relationship between foreign students and academic advisors.

◆ Universities should make facility for the Muslim students. Like a place for praying, family dormitories. As the certain acts like zina (adultery) or before marriage relationships are strictly forbidden between singles, many Muslim students are in the state of married or to be married during their periods of studies. Accordingly, the boards of universities should consider to build more separate family dormitories and kindergartens for their children, because the current number of such facilities aren't enough to accommodate all students' families.

◆ University restaurants must have some foods with halal meat or without meat. In the neighboring country - Japan, it has over 19 universities that adopted a halal-food-standard in their canteens. Universities should develop comprehensive programs focusing on caring of international students starting from the moment of acceptance through the arrival and departure. They could then serve as voluntary recruiters to the host university. Thus, close interaction should exist between the home and host educational institutions.

◆ Recently a shift is observed from the idea that a student

has to assimilate into a pre-existing structure to the idea that the host institution must accommodate to the needs of more diverse student cohorts.¹⁰⁶⁾

Moreover, since students are often not acquainted with local customs and not sure to whom to turn for help, the host university staff has to make the first step. During the induction period, the staff should clarify the scope of issues they will deal with and strictly adhere to it later.

◆ Working with foreign students can include the following activities:

- employment of *foreign students advisors* who provide academic and confidential non-academic support, assistance, information, and referrals to other services when appropriate

- in this regard, developing a *policy in relation to the post of advisor* is necessary with further evaluation of their contribution to creating a favorable environment and developing the curriculum

- *training of administrative staff and faculty members* who should be aware of and understand the responsibilities of themselves and students to avoid mutual misunderstanding and disappointment

- staff in charge of such programs should have an *access to the senior officials* of the university.

Successful well-thought and thorough training programs can be crucial in facilitating adaptation to the new environment and thus making the whole sojourn more satisfactory. This leads to attracting more students as well as the benefits mentioned earlier in the Introduction.

106) Ronald Harris (ed.), *Educating Social Workers* (Leicester: Association of Teachers in Social Work Education, 1983), p. 36.

VII. Conclusion

The present work is designed to draw a general picture of Muslim students' adjustment experiences in Korea. Research questions included the levels of their cultural, personal, and academic satisfaction with sojourn and the nature of the main problems that they face. For this purpose, during 2014 August until October 2014 interviews and a surveys were conducted among the Muslim students currently enrolled in undergraduate, graduate, and doctoral programs in Korea.

After studying the earlier research findings and analyzing the outcomes of the ten preliminary interviews and seventy three questionnaires, the following conclusions were drawn.

The general attitude of foreign students is between "Neutral" and "Satisfied". The U-curve theory proposing a U-shape pattern of adjustment of sojourners abroad is found applicable only to some aspects of adjustment patterns, such as levels of emotional depression, loneliness, and homesickness. Findings concerning the gradual changes in the frequency of occurrence of problems and difficulties, level of satisfaction with the sojourn, and opinion regarding the local people showed divergence with the theoretical propositions. The results are roughly congruent with the hypothesis that adaptation is positively correlated to the number of local friends. However, a "foreign students' ghetto" pattern is observed making this trend seem to be stable. The role of training programs both held at home country universities and in Korea and the level of their adequateness are extremely low. Cultural problems were reported the most important followed by personal and academic issues. The most frequently observed

change as a result of the sojourn is a personal metamorphosis followed by academic with cultural coming the last.

There fore, there is a need to further improve the situation with international education in Korea. It`s necessary to make some facilities for Muslim students. It makes adjustment process more easier and Muslim students will have more comfortable life in Korea.

Policy implications for conducting training programs by both home and host educational institutions are proposed at the end. Since the present study puts its priority on analyzing the experience of Muslim students in Korea in general terms, its elements are not researched in deep. Longitudinal research allows us to draw more accurate conclusions about applicability of theoretical framework. Such issues as health or financial status of academic sojourners which are not covered in the work but it offers a great importance that can constitute topics for future studies.

As was mentioned in the introduction, the importance of international education and international students in particular suggests the need for further research in this field.

Appendix 1.

Questionnaire

DATE _____

NO _____

REMARKS _____

Age: ☐18-21 ☐22-25 ☐26-29 ☐30-33 ☐34-37 ☐over 38

Nationality: _____ Gender: ☐M ☐F

Educational Institution: _____

How long have you been in Korea: ____years ____months

Language of Instruction: ☐ English ☐ Korean

1. Have you experienced problems with:

ISSUE	YES	NO
a) Racial discrimination / Prejudice		
b) Food		
c) Climate		
d) Health		
e) Accommodation		
f) Transportation		
g) Immigration and visa issues		
h) Relations with the opposite sex		
i) Finances		
j) Religion		
k) Lack of facilities for recreation and rest		
l) Cultural adjustment		
m) Lack of private place		

n) Study		
o) Academic guidance		
p) Language for academic purpose		
q) Campus life (library use, facilities etc)		
r) Language for social purpose		
s) Personal social contacts		
t) Lack of contact with local people		
u) Lack of contact with conationals and foreigners		
v) Other		

2. Which problems are the most serious?

a) Cultural b) Personal c) Academic

2. Have you ever experienced any difficulties with your religious appearance (hijab, beard etc).

A) Very often B) often C) sometimes d) never D) I don' t appear alike

3. Have you ever experienced any difficulties with worship/daily praying (time, place, negative attitude)

a) Very often B)often C) sometimes d) never D) I don' t pray at all

4. Have you ever experienced any difficulties with finding halal food?

a) Very often B)often C) sometimes d) never D) I don' t care about halal food

5. *What was your main source of information about Korea?*

a) Brochures, publications, web site by host university

b) Mass media

c) Recruiting officer from my present university

d) Internet

e) Conationals who have been in Korea

f) Koreans I met at home

g) My university

h) Other _____

6. *How accurate was your information on Korea prior to arrival?*

a) Accurate b) Not very accurate d) Not accurate

7. *Have you experienced emotional depression?* Yes ____ No ____

When was it the strongest? (indicate period) ____

8. *Have you experienced homesickness?* Yes ____ No ____

When was it the strongest? (indicate period) ____

9. *Have you experienced loneliness?* Yes ____ No ____

When was it the strongest? (indicate period) ____

10. *Have you experienced*

ISSUE	YES	NO
a) Teaching quality in general is too simple too complex		
b) Different academic culture		
c) Developing academic self-discipline		
d) Lack of information on university requirements		
e) Dissatisfaction with courses contents		
f) Difficulties in relations with teachers		
g) Difficulties with accessibility of teachers		
h) Lack of helpfulness of teachers in academic matters		
i) Lack of contact with fellow students		
j) Problems with administration		
k) Inadequate library facilities		
l) Not enough computer laboratories		
m) Lack of private place to study		
n) Fear of academic failure and not receiving diploma		
o) Difficulties with language		
p) Examinations problems		
q) Other		

11. *What is the nationality of your closest friend in Korea?*

a) Korean b) Conational c) Foreigner

12. *Do you have close Korean friends?* Yes _____ No _____

13. *With whom do you spend most time?*

a) Koreans b) Conationals c) Foreigners

14. *With whom would you prefer to spend time?*

a) Koreans b) Conationals c) Foreigners

15. *Are you satisfied with your level of contacts with Koreans?* Yes ____

No ____

16. *Are you satisfied with your level of contacts with conationals?* Yes

____ No ____

17. *Are you satisfied with your level of contacts with foreigners?* Yes

____ No ____

18. *Did you get any training before arriving in Korea?* Yes (specify)____

No ____

a) On Korea and life in Korea in general

b) On Korean culture in general

c) On academic culture

d) On cross-cultural issues

e) Other _____

Do you think it was adequate? Yes _____ No _____

19. *Did you have any training upon arrival in Korea?* Yes (specify) ____

No ____

a) On Korea and life in Korea in general

b) On Korean culture in general

c) On academic culture

d) On cross-cultural issues

e) Other _____

It was held:

- a) At school by International Students Service Center
- b) By foundation that invited me to Korea
- c) Other _____

Do you think it was adequate? Yes _____ No _____

20. What is your overall evaluation of staying in Korea?

- a) Very unsatisfied d) Satisfied
- b) Unsatisfied e) Very satisfied
- c) Neutral

21. What is your opinion about Korean people?

- a) Very unfavorable d) Favorable
- b) Unfavorable e) Very favorable
- c) Neutral

22. Are you satisfied with your academic life in general?

- a) Very unsatisfied d) Satisfied
- b) Unsatisfied e) Very satisfied
- c) Neutral

23. Has staying in Korea changed you? Yes (specify) _____ No _____

- a) Academically c) Personally d) Culturally

THANK YOU! ☺.

If you have any questions or suggestions, feel free to contact me at......

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ABSTRACT

This thesis examines the levels of cultural, personal, and academic adjustment of Muslim students in Korea, the main problems that they face, and recommends what can be done by educational institutions to facilitate this process. The study contains the theoretical background on Muslim students sojourn and its components including the U-curve theory, role of social contacts and training programs.

The relationships found in this work showed the complexity of the issue. Some of the theoretical propositions were supported by the results of the survey and some were not. The U-curve pattern of adjustment was observed only for levels of depression, loneliness, and homesickness experienced by the students. Level of satisfaction with sojourn, frequency of problems and difficulties, and opinion concerning local people did not strictly follow the U-curve but did adjustment to make it more successful.

The paper commences with the discussion of the theoretical background of the problem. This includes the notion of adjustment shock, its origins and stages, as well as cultural, personal, and academic aspects of this process. Then it examines how these issues can be applied in the present research.

Research methodology is described in Chapter IV and the findings in Chapter V. The work proceeds with the analysis of whether the results of the conducted survey are congruent with the theoretical propositions.

Chapter VI contains policy recommendations on how educational institutions can facilitate the process of adjustment of foreign students. The conclusion summarizes the findings and suggests directions for future research