# Multiple Identities
## - Study of Korean Muslim Female Converts' Identity Crisis Resolution -

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Graduate School of Humanities
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# Abstract

This thesis aims to explore the complex identity formation process of modern Korean female Muslim converts as they embrace a new religious identity as Korean Muslims. The study delves into the challenges these individuals face during their transformation while summarizing the strategies they employ to resolve the inherent identity crisis.

To conduct this research, a mixed-method approach was used, involving open-source online interviews with Korean converts and questionnaires containing both multiple-choice and open-ended questions. These data sources provided valuable insights into the experiences of Korean female Muslim converts during their identity formation journey.

Upon embracing Islam as their way of life, Korean female Muslim converts undergo a transformative process that challenges their pre-existing national and religious identities. Despite the significance of both identities to the individuals, their efforts to create a unified ingroup identity often lead to compartmentalization.

The resolution of the identity crisis among these converts lies in the dissemination of knowledge and the amplification of their voices through participation in mass media projects. Additionally, engaging in educational activities on social media, such as through blogs and vlogs, plays a crucial role in their journey towards self-discovery.

It is essential to provide these individuals with the opportunity to be heard and understood by both Korean society and the broader global Muslim community, acknowledging the importance of their unique experiences and perspectives.

**Keyword:** multiple identities, convert, Islam, identity crisis, national identity, religious identity
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# Chapter 1. Introduction

Identity research is a multidisciplinary field that involves analyzing and understanding the essence of who we are, exploring both the internal and external factors that shape our self-perception, our perceptions of others, and our understanding of society. It seeks to answer the fundamental question of what constitutes our identity, encompassing a wide array of interconnected aspects such as religious, ethnic, national, cultural, and more.

Central to numerous research studies within this field is identity theory, a crucial framework for comprehending human identity and its complexities. The focus of the present research project is to delve into the intricate process of identity formation among modern Korean female Muslim converts. These individuals not only adopt a new religious identity as Muslims but also navigate the delicate balance between their newfound religious identity and the cultural values and societal expectations ingrained within the Korean community. The study aims to analyze the challenges they encounter during this transformative process and highlight the solutions they discover to resolve their identity crisis.

The Introduction chapter of the research will provide essential context for the study, offering a detailed explanation of its purpose, reviewing existing research in the field, and identifying any gaps in the current knowledge. Moreover, it will introduce the research methodology utilized in the study and outline the step-by-step research process to be undertaken.

## 1.1. Study Background

Islam, as a global religion, has been attracting significant attention for various reasons, including its growing number of converts worldwide and concerns about jihadist terrorism. Some newspapers have even projected that within the next sixty years, the number of Muslim believers may surpass that of Christians. However, a comprehensive analysis by the Pew Research Center indicates that by 2070, the number of Christians and Muslims in the world will be approximately equal, each comprising around 32% of the global population (Willgress & MailOnline, 2015).

The Pew Research Center report also states that "While the world's population is projected to grow 32% in the coming decades, the number of Muslims is expected to increase by 70% – from 1.8 billion in 2015 to nearly 3 billion in 2060. In 2015, Muslims made up 24.1% of the global population. Forty-five years later, they are expected to make up more than three-in-ten of the world's people (31.1%)" (Lipka & Hackett, 2020). The rapid growth of Islam has sparked curiosity among many researchers, leading them to explore the reasons behind this phenomenon. Simultaneously, some scholars focus on identifying potential threats within Islam and proposing potential solutions.

Regardless of the reasons behind the research, it is clear that Islam has become a prominent topic among scholars today, with broad-ranging implications encompassing ethnic, cultural, religious, geopolitical, economic, and other factors.

There are two main reasons for the growth of the Muslim population. Firstly, there is a demographic reason: Muslims tend to have more children per family than other religious groups. Secondly, the growth of the Muslim population is also defined by the fact that in 2015, Muslims had the youngest median age[1] (24) of all major religious groups, which is more than seven years younger than non-Muslims (32) (Hackett & Lipka, 2018, p. 12). In Korea, Islam is a relatively new phenomenon, giving rise to distinctive multiple identities that blend Korean cultural and national identity with Muslim religious identity. The Korean Muslim community engages with other global Muslim communities on various fronts, including religious, cultural, economic, and diplomatic levels. As a crucial point of connection with the broader global Muslim community in South-East Asia and the Middle East, it becomes essential to acknowledge and closely observe the potential of the Korean Muslim community for the country.

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[1] This entry is the age that divides a population into two numerically equal groups; that is, half the people are younger than this age and half are older. It is a single index that summarizes the age distribution of a population. Currently, the median age ranges from a low of about 15 in Niger and Uganda to 40 or more in several European countries and Japan. (Median Age - the World Factbook, n.d.)

Considering the overall statistics of religious affiliation, interest in religion, and participation in religious activities in Korea over the past decade, a significant number of people, surpassing 50%, identify as having no religious affiliation. Most individuals falling under this category are aged between 18 to 40 years old, and among them, men tend to be more likely than women to claim no religious affiliation. Moreover, around 9% of respondents reported experiencing changes in their religious affiliation, with 2% transitioning into religious identification and 1% altering their religious beliefs entirely (2022 Jonggyoinsikjosa). Simultaneously, the number of Korean Muslims is steadily on the rise, showing consistent growth from 55,000 to 60,000 individuals between 2013 and 2018, based on statistics provided by the Korean Muslim Federation (Gwon, 2020).

However, Korean Muslims remain a minority group in Korea, and like any minority, they often encounter challenges in their daily life activities compared to the majority. Moreover, prevalent stereotypes about Islam persist in Korean society too (Esposito, 2002). These stereotypes include the perception that Muslims are dangerous and associated with terrorism. There are also beliefs that Muslims may threaten cultural heritage and other religions, and that Korean women are at risk of abuse in marriages with foreign Muslim men, needing rescue. Additionally, wearing a hijab is mistakenly assumed to signify foreign or Arab origin.

In such an environment, the majority sets the dominant tone, while the minority strives to preserve its identity. However, in reality, they may have to make sacrifices and adapt to societal norms. It is crucial to comprehend which aspects of their national and religious identities they may alter or retain and the reasons behind these choices. Understanding this process is essential in understanding the unique personality it fosters as a result. Women, especially within the Muslim community, face heightened vulnerability and judgmental attitudes from the majority based solely on their appearance, particularly when wearing a hijab or specific traditional attire. This makes their religious identity more conspicuous compared to men, and consequently, they may encounter more challenges in shaping their new identity.

## 1.2. Purpose of Research

Islam, like all other major religions, is intricately interwoven with political, social, cultural, and ethnic contexts. Amid Europe's ongoing immigration crisis, scholarly discourse is increasingly centered around the challenge of harmonizing Islam with the unique regional and cultural landscapes of European countries. These discussions delve into topics such as intercultural dialogue, the delicate balance between mutual respect, and the extent to which individuals should assimilate into their new environment while upholding their distinct identities. The emphasis lies in objectively addressing concrete challenges and issues rather than engaging in speculative debates about the validity of Islam as a faith.

As expressed by Diane L. Moore, the Associate Dean for Religion and Public Life at Harvard Divinity School:

> Religion is not always a good or a bad influence. Religion is both. Religion has many manifestations. Religions are used to promote peace. Religions are used to thwart peace. They have always done so. They do so in a contemporary way. So to assume that Islam for example, is a religion of peace is as problematic as assuming that is exclusively a religion of terror. Islam is a religion (Moore, 2021).

Scholars' perceptions and viewpoints often vary, leading them to focus on different limited aspects of the subject at hand. Consequently, the analysis and conclusions drawn may differ significantly between theological and scientific research. In his book, William E. Paden (1992) aptly elaborates on this matter:

> The difference between fields of study, for example, is the difference between their lenses of perception <...> By changing lenses we change objects. <...> Each sees only the features of the subject which conform to its own perspective, while all the other aspects remain blurry or in the dark, of no interest, and for all purposes nonexistent. (pp. 4, 2)

The research on Muslims in Korea has been approached by various scholars, including Christian organizations and theologians, whose perspectives are shaped by the purpose of their investigations. For some, Islam is viewed as a problem and a threat, leading to a predominantly negative portrayal in their texts. Such research often focuses on discouraging interactions between Muslims and Koreans and dissuading Korean women from marrying foreigners of Muslim faith (Kim, 2016). Consequently, the information presented in these works is often one-sided, highlighting potential risks and negative aspects while neglecting to promote diversity, cultural exchange, or neutral analysis.

Comments and reactions from readers further illustrate this trend, with a significant portion expressing fear, rejection, disapproval, or even aggression towards

Muslims. However, a minority of responses adopt a more understanding approach, advocating for objective information and fostering open dialogue with Islam and its followers to reduce hostility in society.

Addressing this gap, there is a need for academic research that transcends theological polemics. In today's globalized world, isolating countries and cultures from one another is impractical, and religions play a substantial role in facilitating interactions. While some works have explored the history of Islam in Korea and the conversion of Koreans to Islam, these studies often consider Korean Muslims as a unified entity, paying little attention to the specific experiences of female converts.

Contrary to the prevailing negative narratives surrounding Muslim women, the number of female converts to Islam surpasses that of male converts by an estimated ratio of 4:1 (Lesher, 2007, p. 1). Uncovering the experiences of female converts is of great importance in understanding the diverse nature of religious transformation. However, the absence of an obligatory registration process for new converts in Korean mosques poses challenges to obtaining precise statistics.

In summary, the study of Islam in Korea requires a balanced and academic perspective that embraces the complexities of religious interaction in a globalized world while recognizing the significance of women's experiences in the context of religious conversion.

The study of women in the context of Islam holds significant importance for several reasons. Firstly, every Muslim woman possesses the potential to become a mother, and as such, plays a crucial role in the identity formation process of her children. Her beliefs, values, and experiences act as influential factors that shape the identity of the next generation of Muslims. Although the role of fathers is also important, mothers typically spend more time with their children, particularly during their formative years. Thus, understanding the experiences and perspectives of female converts offers valuable insights into the religious identity of future generations of Korean Muslims.

Secondly, specific rules and norms governing communication and interaction between men and women in Muslim communities present challenges for researchers. Men often refrain from meeting with women who are not their mahram (close relatives), making sincere conversations difficult. By focusing on female converts, these potential communication barriers are alleviated, allowing for more comprehensive research.

Lastly, a personal interest in the role of Muslim women within their societies has driven the choice to concentrate on female converts. Exploring the unique challenges and experiences specific to Muslim women aligns with the researcher's academic interests, making it a natural and meaningful focus for the study.

In conclusion, examining the experiences and perspectives of female converts in Korea yields valuable insights into the future of the Muslim community in

the country. As potential mothers and key identity shapers, their narratives provide a deeper understanding of the religious landscape and offer a glimpse into the dynamics of Islamic identity formation in generations to come.

In this research, I have posited that women may encounter more challenges in their journey of self-actualization compared to men, drawing on previous studies highlighting self-actualization issues faced by both genders (Grudistova et al., 2019). Firstly, the traditional distribution of gender roles complicates self-actualization for women, as they often navigate the conflict between individual desires and societal expectations. In many societies, women are primarily viewed as wives and mothers, which may hinder their pursuit of personal ambitions alongside family responsibilities. Similarly, Islamic society adheres to traditional roles for women, defining them primarily as wives and mothers.

Moreover, psychological research has shown that women tend to be more context-sensitive than men, influencing their decision-making, thinking processes, and problem-solving approaches (Miller & Ubeda, 2012, p. 104). Consequently, the decision to change one's religion or embrace new beliefs, as well as the process of self-actualization, may be more emotionally challenging for women due to their psychological characteristics. However, characterizing this process as more complex in the context of women's spiritual journey to Islam implies that there are more aspects to explore, research, and analyze, leading to a deeper understanding of the nuances involved.

Given the significance of these factors, exploring women's spiritual journey to Islam and their subsequent self-actualization process is crucial. The research specifically targets female Korean Muslim converts who are above 18 years of age, in good health, and actively practicing their religion. The study encompasses various regions in Korea, without being limited to any specific city or mosque community. It focuses on up-to-date data, examining the current situation and potential outcomes. However, it excludes men, Korean Muslim girls from convert families under the age of 18, and vulnerable groups such as individuals with mental health issues and disabilities.

In conclusion, investigating the spiritual journey of female Korean Muslim converts and their path to self-actualization offers valuable insights into the challenges and experiences unique to this group. By understanding these complexities, we can gain a deeper understanding of the process and its implications for both individuals and the broader Muslim community in Korea.

The formation of identity is a multifaceted process influenced by an individual's personality, family dynamics, and various historical, social, and political contexts. The question "Who am I?" resonates deeply with everyone, and our self-definition is often shaped by the perceptions and definitions of the world around us. Erik Erikson, the renowned psychoanalytic theorist who introduced the concept of

"identity crisis," posited that personal identity is rooted in the social, cultural, and historical context.

The present research aims to explore the diverse identities of Korean female Muslim converts, with a particular focus on their national and religious identities. The study seeks to analyze the challenges and stereotypes confronted by these women in Korean society and the consequent impact on their new identities. The research objectives to accomplish this aim are as follows:

1. Analyzing the intricate nature of the multiple identity concept.
2. Defining religious and national identity, and evaluating their roles and significance in the complex process of forming a new identity for Korean female Muslim converts.
3. Identifying the prevalent difficulties and stereotypes these converts encounter on a daily basis, and investigating how these factors influence their identity formation.
4. Exploring the approaches taken by converts to resolve the identity crisis stemming from the clash between their new religious identity and societal expectations. Additionally, examining how they integrate their new religious identity within the context of Korean culture.

Through addressing these objectives, the research endeavors to illuminate the intricate processes of identity formation among Korean female Muslim converts. By gaining insights into the complexities of their experiences, the study aims to make significant contributions to broader discussions on religious and cultural diversity, the dynamics of identity, and the challenges encountered by individuals within multicultural societies. Implicitly, this leads to the formulation of three primary research questions:

1.  What does it mean for Korean female Muslim converts to be Muslim?
2.  What does it mean for them to be a part of Korean society?
3.  What does it mean to be both Korean and Muslim? What are the peculiarities of this complex identity?

Why is it essential to conduct research and gain an understanding of multiple identities in society, particularly concerning minority groups? Beverly Daniel Tatum, a clinical psychologist and expert on race relations, offers a concise and compelling response.: "Our ongoing examination of who we are in our full humanity, embracing all of our identities, creates the possibility of building alliances that may ultimately free us all." (Tatum, 2000, p. 5)

This research serves multiple important goals. Firstly, it aims to alleviate

tensions between native Koreans and Muslim converts by fostering better mutual understanding and preventing conflicts. Additionally, it strives to combat the marginalization of these women and facilitate their integration, thereby reducing societal misunderstandings.

Secondly, the study seeks to shed light on the formation of multiple identities among Korean Muslim female converts, exploring what it truly means for them to be both Korean and Muslim. By gaining deeper insights into their struggles, we can propose solutions that strike a balance between assimilation and preserving the uniqueness of their identity, ultimately fostering improved communication and interaction between majority and minority groups in Korea.

Finally, this research can significantly contribute to interreligious dialogue in the country. Given that Islam is a relatively new religion in Korea, its unique identities emerge through the blending of Korean cultural and national identity with Muslim religious identity. Korean Muslim converts interact with other religious communities and are part of a global phenomenon of Muslim converts, often being minorities in their own countries. They connect with other communities on various levels, encompassing religious, cultural, and economic dimensions, while also playing a key role in projects like the halal industry and nurturing relationships with Muslim countries.

The thesis is organized into the following structure: The introduction chapter comprises a study background, problem statement, research purpose, rationale, scope, and significance. The second chapter is divided into four parts, which include defining religious identity (specifically Muslim identity), explaining national identity and examining the significance of being both Korean and Muslim for Korean converts, summarizing research data and findings, and discussing and analyzing the collected data. The third and final chapter presents a conclusion that summarizes research outcomes and establishes connections to the objectives and questions posed in the first chapter.

## 1.3. Literature Review

The theoretical framework of this research centers on Erik Erikson's identity theory, which encompasses two distinct approaches: the psychological conception of identity and the anthropological and cultural studies conception of identity (Moulin, 2013, p. 1). The psychological approach perceives religious identity formation as a psychological process, while the second approach defines it as a socially situated process. Erikson's theory builds upon Freudian developmental views and further enriches them by acknowledging the significance of identity across a person's entire life (Fuller, 1996).

Erikson proposed a theory of personality development consisting of eight stages, which occur in a predetermined sequence from infancy to adulthood. In each stage, individuals confront a psychosocial crisis that can influence their personality development positively or negatively. Erikson referred to these crises as psychosocial because they involve the clash between the individual's psychological needs (psycho) and societal demands (social). According to the theory, successful completion of each stage leads to a healthy personality and the acquisition of fundamental virtues. These virtues are strengths that the ego can utilize to address future crises effectively. On the other hand, failure to complete a stage can result in a decreased ability to handle subsequent stages, leading to an unhealthier personality and self-perception. Nonetheless, these stages can still be successfully resolved at a later time.

This thesis mainly focuses on stages five, six, and partially on stage seven, which are as follows:

- Adolescence period: Identity vs. Identity confusion (11 to 20 years) - a crucial period for identity formation, where a person gains self-identity after trying to find a balance between all their life roles.
- Young Adulthood period: Intimacy vs. Isolation (21 to 25 years) - based on the psycho-social identity formed at the previous stage, a person moves on to solving the most significant issues of adult life related to friendship, marriage, and raising children.
- Adulthood period: Generativity vs. Stagnation/Self-absorption (25 to 50/60 years) - a period of great change and transformation, where a person is actively involved in activities such as work and family duties, takes care of more vulnerable family members, and seeks new meanings of their own existence. This stage navigates individuals' sense of belonging and contribution to the next generation.

These three stages represent crucial moments in a person's life when they make significant decisions, such as choosing a place to study, work, and a life partner,

deciding whether to have children, and numerous others. During this period, individuals strive to define themselves and answer the question, "Who am I?" This phase is often linked to the pursuit of a future spouse, and it is known that many conversion cases are connected with international marriages. Women frequently seek to embrace their husband's cultural and religious practices and adapt to them, aiming to establish a strong, enduring family based on shared life perspectives and values. However, the reverse process is also conceivable, wherein a husband adapts their behavior to their wife's preferences.

The Pew Research Center conducted a survey among Americans and found that most people change their religion before age 24. "The survey finds that religious change begins early in life. Most of those who decided to leave their childhood faith say they did so before reaching age 24, and a large majority say they joined their current religion before reaching age 36. Very few report changing religions after reaching age 50" (Faith in Flux, 2011). The age gap observed aligns precisely with stages 5-7 in Erikson's system. In a similar study conducted by Ali Köse (2019, p. 80), it was found that the average conversion age is 29.7, with 25.7% of respondents converting between 17 and 22 years old, while 61.5% did so later, between ages 23-45. Though there are slight variations in his findings, they still fall within the stages explained earlier in Erikson's theory.

According to Daniel Mouli (2013, pp. 2-3), religious identity is characterized as a psychological commitment to measurable (orthodox or stereotypical) beliefs and practices. "To have an identity is to be recognized as such, and to represent oneself as such, as part of an on-going dialogic process within a culturally determined system of representation." Identity negotiation is a term that highlights the dynamic nature of identity. It emphasizes that identity is not a fixed and unchangeable construct that we establish once in our lifetime and carry with us until the end. Instead, it is a concept that is "constantly constructed across conflicting systems of representation and recognition."

The term "religious identity," which refers to an individual's affiliation with a religious tradition, was initially introduced by Hans Mol. He defined religion as the sacralization of identity. Shanker Thapa (2000, p. 168) highlights the significance of Mol's theory, particularly in analyzing the religious behavior of minorities, such as Korean Muslims, who constitute less than 1% of the country's population. When new religions are introduced, they often clash with established social values, and their integration into the local culture takes time. Modern Korean Islam has a relatively short history of about 60-70 years and is currently undergoing a phase of negotiation for its position and influence. It seeks to strike a balance between religious principles, Korean culture, and social norms.

The concept of religious identity encompasses a broad range of data and fits within the frameworks of anthropological, sociological, and psychological theories

(Mol, 1979, p. 11). According to Mol (1979, p. 16), "the identity theory of religion defines religion as whatever sacralizes identity or a system of meaning." He characterizes personal identity as the entirety of a person, emphasizing that individuals strive for equilibrium, stability, and functioning effectively. Daily, humans encounter situations demanding appropriate responses to changes and threats, aiming to maintain their wholeness. The central concept here is dichotomy: every individual has an inherent inclination toward both continuity and change, and the constant pursuit is to strike a balance between integration and differentiation, wholeness and breakdown. Individuals seek a point that maximizes advantages while minimizing disadvantages, combining adaptation and coherence. However, excessive change can result in disintegration, while excessive sameness can lead to a loss of adaptability. Mol refers to this quest for balance as a "flexible order" (Mol, 1979, p. 14). This precisely mirrors the challenges faced by Korean Muslims today: they contemplate how to preserve their unique identity while finding the right equilibrium between assimilation and asserting their rights to follow their chosen lifestyle. Complete assimilation would mean losing their distinctiveness and merging into mainstream society, while excessive resistance might lead to social and cultural isolation.

When Mol applies this model to religion, he asserts that religion often undergoes changes, and healthy religions recognize the significance of these changes, which serve essential goals such as pursuing justice, reducing tension, and fostering stronger community cohesion or group unity. He sees religion's role in healing and reconciliation, stabilizing and reinforcing wholeness (Mol, 1979).

Analyzing Korean Muslims from this theoretical standpoint, we observe their struggle to maintain their wholeness, torn between their newly acquired Muslim identity and their inherited Korean cultural tradition. If Islam clashes with local culture and traditions, Muslims may feel alienated from the rest of society, potentially leading to a new identity that causes disintegration of their national identity (Thapa, 2000, p. 171). To mitigate this alienation, the Muslim community should actively engage in various activities and promote education to help young converts find their place within the system and establish a stable, well-preserved, and well-grounded identity. However, the current lack of madrasas and study groups in local mosques poses a risk of confusion within the religious group's identity.

For instance, the Muslim community in Incheon used to hold regular gatherings for women converts. However, in recent times, many women have left the city for various reasons, leading to the automatic disintegration of the group. Although some gatherings are still conducted in the mosque, they are not as frequent as before. On the other hand, the Itaewon mosque has organized a weekend study group for those interested in Islam and its traditions. Additionally, an Islamic information center has been established near the mosque specifically catering to Koreans seeking information about Islam. Furthermore, there is an Islamic pre-school

operating within the Seoul central mosque's vicinity. Despite these initiatives, considering the growing conversion rates and geographic distribution of religious groups across the country, the current efforts may seem insufficient. Due to the relatively short history of Islam in Korea, the religion finds itself in a vulnerable position, grappling with numerous challenges in striking a balance between religious precepts and deeply-rooted Korean traditions and culture.

Lori Peek, a prominent contributor to studies on religious identity among Muslims, examines American Muslims who must choose between their American (national and cultural) and Muslim (religious) identities. This model can be equally applied to the Korean context. Peek stresses that identity theory has largely overlooked the role of religion in shaping identities for individuals and groups. She aligns with Warner R.S. in highlighting that this lack of focus on religion represents a significant blind spot in scholarly research (Peek, 2005, p. 217).

Finally, it is crucial to establish clear definitions for multiple identities and social identity complexity (SIC). Multiple identities encompass various aspects that individuals can identify with or be categorized based on, such as gender, sexual orientation, and occupation (Kang & Bodenhausen, 2015, p. 548). Tatum (2000) provides a comprehensive summary of the elements that demand attention when dealing with multiple identities of minority groups. Identity, in itself, is a complex concept shaped by individual characteristics, family dynamics, historical factors, social and political contexts, cultural influences, language, place of residence (urban or rural), and more (Tatum, 2000, p. 1). The way others, especially the majority, perceive us significantly impacts our self-identification and self-recognition process.

Studies conducted among students have demonstrated that they place the greatest emphasis on categories such as racial or ethnic group affiliation, gender, religion, and sexuality. In American society, otherness is often defined based on seven categories: 1) race or ethnicity, 2) gender, 3) religion, 4) sexual orientation, 5) socioeconomic status, 6) age, and 7) physical or mental ability (Tatum, 2000, p. 2).

For this thesis, the focus lies on the cohesive relationship between national identity (being Korean) and religious identity (being a Muslim). Particularly within the Muslim community, women are more vulnerable and prone to judgmental statements and oppression by the majority of society due to the visibility of their religious identity through their appearance. Compared to men, women may encounter more challenges in shaping their new identity.

By delving into the complexities of multiple identities and considering the interplay between national and religious affiliations, this research aims to provide valuable insights into the experiences of Korean female Muslim converts as they navigate the intricacies of identity formation in a multicultural society.

The majority often sets the tone, leaving the minority to preserve their identity while navigating society's expectations. In this process, sacrifices are often

made as individuals seek to fit in. Understanding the aspects of their national and religious identities that are abandoned or reshaped, those that are preserved, and the reasons behind these choices can reveal the unique personalities that emerge as a result. As noted by Tatum (2000), the dominant group wields significant influence in shaping society, determining access to opportunities, the history taught in schools, and whose relationships are validated.

Numerous articles address this issue, shedding light on the complex relationship between national and religious identity for female Muslim converts. For example, Jensen (2008) explores the contestations of national identity for Danish Muslim converts, while Younis and Hassan (2017) examine how Western Muslim converts redefine their relationship to their national identity through their conversion. Wadud (2003) delves into American Muslim identity and its intersection with race and ethnicity. Krotofil et al. (2022) study Polish converts to Islam and their experiences of being Muslim and Polish simultaneously. Midden (2018) reconsiders 'Dutchness' after conversion to Islam, focusing on the intersections between religion, gender, and national identity. Suyunova (2022) discusses the challenges faced by non-ethnic Muslim women in regions with a Muslim minority.

Each of these articles delves into the coexistence of national identity and religious identity for female Muslim converts, exploring what it means for them to be Polish, Danish, American, Russian, etc., while also being Muslim. Importantly, this state is not static; rather, these women continuously interpret and reinterpret their new identity throughout their spiritual journey. By examining these diverse experiences, we can gain valuable insights into the complexities of identity formation and the diverse pathways of self-discovery.

Social identity complexity (SIC) refers to how an individual subjectively perceives the overlap between their multiple identity groups. A higher SIC indicates less overlap and is associated with intergroup advantages (Kang & Bodenhausen, 2015, p. 559). According to social identity complexity theory (Roccas & Brewer, 2002, pp. 90–91), there are four possible variants of interconnections between multiple identities:

1. Intersection: This occurs when an individual achieves simultaneous recognition of more than one social identity while maintaining a single ingroup representation.
2. Dominance: In this variant, an individual adopts one primary group identification to which all other potential group identities are subordinate.
3. Compartmentalization: Here, more than one group identity is important for the individual, and multiple identities are activated through differentiation and isolation in different contexts. Social identities are not simultaneously activated but become primary in specific situations.

4. Merger: This variant involves the simultaneous recognition and embrace of nonconvergent group memberships in their most inclusive form.

During the data collection process, the gathered information will be examined for correlations with Roccas and Brewer's social identity complexity theory. Survey data will help place Korean female Muslim converts into some of these groups.

In summary, identity theory encompasses various crucial aspects, with religious and national identity being just two elements among many. However, these two aspects warrant close examination, particularly religious identity, which shapes various aspects of a convert's life, from selecting a life partner to influencing political preferences and ideology. While there is a substantial body of research on religious identity and multiple identity topics, only a few studies focus on Muslim minority groups in Asia, including Korea. Additionally, most researchers examine Korean Muslims as a whole group without analyzing gender preferences. Moreover, none of the existing studies extensively analyze how the multiple identities of Korean female Muslim converts merge and which elements dominate over others. The current research seeks to fill this gap by providing new insights into the complex identity formation and identity crisis resolution process among Korean women who have embraced Islam.

## 1.4. Research Methodology.

The research relies on an analysis of open-source information, including interviews with Korean converts and imams published on various websites. Additionally, a questionnaire with both multiple-choice and open-ended questions has been prepared to gather specific insights into the integration of Korean culture and Islamic religious tradition and any potential identity conflicts that may arise.

The purpose of the questionnaire is to provide converts with the freedom to express their understanding of what it means to be a Korean Muslim through explanatory, unstructured responses. It also allows them to share the difficulties they face and have their voices heard by the community. The questionnaire covers three logical aspects: firstly, gaining a general background and understanding of religiosity and awareness about Islam; secondly, inquiring about possible problems or difficulties of life as a Muslim in Korea; and lastly, offering participants the opportunity to freely describe what it means to be Korean, Muslim, and a Korean Muslim.

Initially the research aimed to involve a maximum of 100 participants, which could be sufficient to identify common problems faced by Korean female Muslim converts as a minority group. There are 23 mosques and local prayer rooms across Korea, attended by both foreigners and Korean Muslims. Although the estimated total number of Korean Muslims in the country is 60,000, only a small percentage actively participates in congregation prayer. As such, the responses from 100 women should be representative enough for analyzing tendencies in local communities and among Korean Muslims in general. However, while this study has achieved its aim, it does have limitations, such as a low number of respondents (only 11 candidates agreed to participate in this research). As a result, the answers provided by the respondents in this study cannot be directly generalized to the entire population. Conducting a more detailed future research on this topic would be beneficial to obtain a representative data set that can be generalized to the broader Korean Muslim community.

Quantitative analysis will be applied to the multiple-choice questions to determine how many participants face problems with fasting, praying, wearing hijab in public, or finding halal food, and how many find these practices easy and convenient. Qualitative content and thematic analysis with a deductive approach will be used for the open-ended questions. The analysis will focus on the words participants use to describe their difficulties and the emotions conveyed, such as happiness, disappointment, frustrations, etc.

The obtained answers will be examined for potential correlations with the Roccas and Brewer social identity complexity theory, which categorizes multiple social group identities into four models: intersection, dominance, compartmentalization, and merged ingroup identity. The survey information will help determine the placement

of Korean female Muslim converts' identity within one of these groups.

# Chapter 2. Discussing Multiple Identities in Korean Context.

## 2.1. Religious Identity: Being a Muslim.

If we attempt to define what it means to be a Muslim, we must acknowledge the fact that there are numerous potential definitions of Muslim identity. For instance, "Muslim identity <...> is the ability to imagine and express oneself as being a Muslim" (Iner & Yücel, 2015, p. 19). Depending on the region, country, and other factors, Muslims may vary in their emphasis on elements of belief, leading to different attitudes and evaluations of its significance ("The World's Muslims: Unity and Diversity," 2022).

Furthermore, literature also explores the concept of Western Muslim identity, which encompasses cultural, religio-philosophical, and sociopolitical dimensions, and varies between groups such as Progressive Muslims and Neo-Traditional Salafis (Tottoli, 2022, p. 201). This raises the question of whether Asian Muslim identity also has the right to exist and will exhibit its own distinct characteristics. For Western-born Muslims, their identity is the result of a conscious process of identity (re-)construction, influenced by various factors such as geopolitics, diversity, social and economic conditions, globalization, secularization, and more (Tottoli, 2022, p. 202).

Turning to Southeast Asian statistics, we find that Muslims in the region place high importance on belief in God and the Prophet (98% of respondents), with 93-95% considering religion to be very significant in their lives. About 71-73% of respondents believe in a singular interpretation of Islam, while 17-20% believe in multiple interpretations. Additionally, 98% believe in angels, 89% believe in predestination, 99% observe fasting during Ramadan, and 93% practice zakat (almsgiving). The Asia-Pacific region hosts 61.9% of the world's Muslim population, with only 20.1% in the Middle East (Whitaker, 2009; "Mapping the Global Muslim Population," 2022). As part of the Asia-Pacific region, Southeast Asia's Muslim population has close connections with Korea, influencing the religious context in the country through links to Indonesia, Malaysia, and South Korea.

Despite the prevalence of the concept of a singular faith, the survey reveals significant diversity among Muslims in their views on the importance of religion in their lives and the accepted forms of worship within Islam ("The World's Muslims: Unity and Diversity," 2022). Even though there is strict adherence to the five pillars of Islam, there is always room for individuality and diversity. Riffat Hassan (1990) provides insight into what it means to be a Muslim in the present day:

> Being a Muslim today means paying serious heed to the Qur'anic teaching that Allah, universal creator and sustainer, who cares for all and sends guidance to all, has decreed diversity for a reason <...> we should be mindful

both of our unity and our diversity, that one of the basic purposes of diversity is to encourage diverse groups and persons to know one another, that a person's ultimate worth is determined not by what group he or she belongs to but how Allah-conscious he or she is. <...> Constant striving is required to overcome the fragmentation to which most human beings are subjected in the technological age. (pp. 311-312)

As we observe, the meaning of being a Muslim can vary depending on different factors, and Korean Muslims contribute their unique perspective to the global Muslim community, shaping distinct attitudes towards Islam. Firstly, while all Muslims worldwide observe the same five pillars of Islam, local culture and traditions play a crucial role in creating unique local Muslim identities. For example, the interpretation of Islam in Dagestan may differ significantly from the Salafi understanding of religion in Saudi Arabia. Secondly, there will always be sectarian differences in worship, such as those between Sunni and Shi'a Muslims, or within a Sufi order. Thirdly, the government of a specific country can have varying levels of intervention in religious activities. They may promote one tradition over another, limit or even prohibit certain religious groups or forms of worship through legislation. Additionally, Muslims living as a minority in non-Muslim majority countries may navigate their religious identity differently, influenced by cultural assimilation, integration, or experiences of discrimination. Finally, globalization and migration can significantly impact the religious backgrounds of individuals. In diverse and cosmopolitan societies, Muslims interact with people of different religious backgrounds, leading to a wide range of interpretations and manifestations of Islam. Consequently, the religious identities of Muslims are shaped by a combination of cultural, historical, political, and social factors, resulting in diverse expressions and practices of Islam across various countries and contexts.

When discussing Korean Muslims, it is important to note that the majority of them adhere to Sunni Islam. Despite the modernization of Korean society, it has retained its Confucian cultural heritage, which shares certain moral values with Islam, such as respect for elders, the importance of balance and order, and the significance of piety. However, Muslims' primary focus remains on God, as they believe in submitting to Him above all else. They prioritize their relationship with God and then navigate their family and social connections and hierarchies accordingly.

In an online survey, I asked Korean female Muslim converts to share their understanding of what it means to be a Muslim. The responses included the following statements (see Appendix 3):

- Being a Muslim means believing in an afterlife.
- Living with a grateful heart to Allah.
- Being an ordinary and just human.

- Proclaiming the shahada that there is only one God and Muhammad is His messenger (La Ilaha Illallah).
- Living a true life as a Muslim.
- Believing in the oneness of God.
- Acknowledging that you are a servant of Allah.
- People who believe in the religion of Islam and strive to live according to the values of Prophet Mohammed.

These statements are in line with what Muslim converts worldwide often say when defining what it means to be a Muslim. Generally, these answers are based on a tawhidic[2] worldview, emphasizing the oneness of God. Furthermore, the common theme among these answers is that being a Muslim is not perceived as a drastically different life from that of others. Many respondents defined it as living an ordinary life but with a sense of purpose and authenticity.

However, we should keep in mind that Korean Muslims are a minority group, so in that case there is also a number of factors which shape a unique Muslim identity. Muslim minorities exhibit cultural diversity as they come from different backgrounds, each contributing their unique traditions and practices to the community, enriching the religious landscape of the country they reside in. In their efforts to preserve their distinct identity, minorities may resist assimilation and integration, while also embracing certain aspects of the majority culture without compromising their Islamic values and practices. Furthermore, Muslim minorities often navigate a dual identity, embracing both their citizenship and cultural affiliation with the country, as well as their religious group.

The degree of religious freedom experienced by Muslim minorities can vary significantly depending on the country they live in. Some societies may be more tolerant and accommodating of Islamic practices, while others may impose restrictions, posing challenges for minorities in upholding their religious observances. Regrettably, Muslim minorities frequently encounter stereotypes and prejudice associated with Islam, leading to discrimination, social exclusion, and, in extreme cases, hate crimes. Like other minorities, Koreans also strive to preserve their religious identity and seek support from the government and local communities. The survey results reveal that Korean Muslims, similarly, place significant emphasis on both their national and religious identities. In one of the interviews Korean Muslim convert

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[2] Tawḥīd or al-tawḥīd (also spelled touḥīd or tawḥeed) is an Arabic word, which literally means "unification" or "asserting oneness." At the heart of Islam lies this cardinal principle based on shahādah (witness), lā ʾilāha ʾill'Allāh, meaning "there is no god, but God." Tawḥīd, grounded in absolute monotheism, refers to the most salient principle of Islam, that is, the unity of God, that God is One, Unique, Absolute – a belief system that markedly distinguishes Islam from other monotheistic religions (Dastagir & Ramzy, 2018).

Safiya Kang said that she opts to wear the hijab in the streets of Seoul only on rare occasions. "I don't appreciate being stared at," she explains. Despite finding solace in Islam, she constantly grapples with finding harmony between her roles as a human being, a woman, a Korean, and a Muslim convert. "I feel more liberated as a Korean than as a Muslim." (Diaconu & Tacet, 2017)

## 2.2. National Identity: Being Korean.

As the next step, let's examine how national identity interacts with religious identity and the role it plays in the identity construction process. According to the "Research on Muslim Youth and Well-Being" by Tahseen (2022), young Muslims who lack a sense of belonging to any community are more likely to experience mental health issues. This suggests that having a sense of belonging and being part of a community is crucial for an individual's well-being. For Korean Muslim women, the situation can be challenging as they may feel opposed to Korean society due to their appearance (such as wearing hijab, which sets them apart from other Korean women) and religious views, while also experiencing a sense of exclusion from the global Muslim community when interacting with born Muslims. This may put them at risk of vulnerability, confusion, and alienation.

Around 78% of college students reported experiencing religious discrimination. American young Muslims, who possess a dual identity, feel a strong sense of belonging to both American and Muslim cultures. The most mentally stable among them have a strong connection with both communities and develop a merged ingroup identity. When faced with discrimination, they respond by increasing their American identity and use it as an empowering strategy to reaffirm that Muslims belong to the American tapestry (Tahseen, 2022). Whether Korean Muslims will use their national identity to stabilize their religious identity in the same way is a question that requires further research.

For British converts, they still considered themselves members of British society and did not want to isolate themselves from others. They expressed a desire to adapt to the social structure of the country without losing their Muslim identity (Köse, 1994, p. 34). They did not see any contradiction between being both Muslims and part of British society. It is crucial for individuals to receive recognition and confirmation from others, and marriage can become a crucial factor in this situation. In the case of female Korean converts, many of them are married to Muslims, and what they know about Islam, how they learn about it, and the way they practice it are primarily influenced by their husbands' perception of Islam. A spouse's influence on a woman's self-confidence as a Muslim is significant.

To rephrase Köse's concern, the question arises as to whether Korean Muslim converts will "Koreanize" Islam or become Islamized and assimilated into the culture of Muslims surrounding them. At this point, converts often experience what is referred to as the "two-headed syndrome," where they feel torn between two cultures. However, they often observe that local Muslim communities are formed on an ethnic basis, and their members tend to blur the boundary between their national culture and their religion. Unlike born-Muslims, converts usually perceive Islam in a more global way and see ample room within it for their native culture, traditions, lifestyle, etc.,

without the need to choose one over the other.

The participants of the online survey provided their own definitions of what it means to be Korean:

1. A person who was born to Korean parents, inherited Korean culture, received Korean history education, and has the Republic of Korea as their homeland.
2. Country of birth.
3. Residing in Korea.
4. A person who is registered as a resident in the Republic of Korea, regardless of the country of birth or race.
5. Pride in having this glorious history and being a diligent Korean.
6. Being born in Korea and having a Korean identity.
7. People from the country where I was born and raised.
8. Korean nationality holder.

As we can see, being Korean is more closely connected to either being raised by Korean parents or having citizenship of this country. For some, it means being born in Korea, while for others, the place of birth does not matter; it's about being a part of Korean culture. One person does not connect ethnicity to the meaning of being Korean and believes even a foreigner can be regarded as Korean as long as they have citizenship. Two people have mentioned a connection to Korean history as an important element of belonging to Korean society. Only one respondent used the word "identity" in her reply. Interestingly, being Korean, for them, has more to do with national citizenship than with ethnic identity and is considered something defined by official documents rather than any internal qualities and processes that unite people.

South Korea is currently experiencing a demographic crisis, with a rising trend of Korean men marrying foreigners. To address this situation, the country must carefully adapt its national narrative to embrace greater diversity without alienating its native citizens. A lot of changes has been brought about by increased immigration. The government should take proactive measures to shape a new narrative that strengthens the bond between citizens and the state. Implementing programs that promote social capital and inclusivity can serve as bridges between newcomers and native South Koreans.

> South Korea's long-held self-conception as an ethnically homogenous nation has been a powerful source of civic duty toward one's fellow South Koreans and the state that represents them. Yet as immigration becomes an ever more necessary solution to the country's demographic crisis, that once-unifying national story is fraying. To prevent the kind of tribalism that is tearing many democracies apart, South Korea's ethnocentric national story will have to evolve carefully to accommodate greater diversity without alienating native

South Koreans in the process. (Hur, 2021)

As a respond to this crisis, in 2009, the South Korean Ministry of Justice established the Korea Immigration and Integration Program with the purpose of simplifying the citizenship process for foreign residents, which was previously limited to a small group of professionals. To foster inclusivity and avoid offensive implications, the term "damunhwa" (multicultural) was adopted to describe mixed families instead of "honhyol" (mixed blood). The government actively promoted multiculturalism, with politicians expressing positive views, and public school teachers received training on addressing bullying of children from mixed-race backgrounds. Posters featuring multicultural families were displayed in government offices. By 2010, the Korean Identity Survey, a national poll conducted by research institutes and a South Korean newspaper, found that over 60% of Koreans expressed support for the concept of a multicultural society. (Palmer & Park, 2018)

In such a situation, Korean society has developed a dual approach. On one hand, there is an acknowledgment of the need for cultural and national diversity, and the importance of being open to other people. However, this entails not only accepting new nationalities but also considering their native culture, traditions, languages, and the right to preserve this diversity to some extent even while living within Korean society. Naturally, this prospect raises concerns about potential challenges to social stability, ethnic and cultural values, and the possibility of conflict situations.

The influx of foreigners can further exacerbate suspicions towards citizens who have adopted religions or traditions unfamiliar to the majority. Among these, Islam, in particular, is viewed with fear and resistance, mainly due to the limited awareness about its true nature. The perception of Islam in Korean society is largely shaped by mass media portrayals, leading to a sense of apprehension. Similar to the condition of Japanese Muslims (Fathil & Fathil, 2011, p. 136), despite the differences between the two countries and their complex history, both Korean and Japanese societies view Islam as something new, unknown, and unsettling, and they approach it with a sense of observation and caution. The current objective for the Korean society is to embrace diversity without sacrificing individual distinctiveness.

# Chapter 3. Research Findings: Constructing Korean Muslim Identity.

## 3.1. Findings Based on Open Source Information.

Based on preliminary findings from open sources, such as articles and online interviews with Korean Muslim converts, it is evident that they face specific difficulties within the Korean community. In one set of interviews conducted by 윤상언 et al. (2020), the following problems were emphasized:

• Being ostracized because of their Muslim identity.
• Facing challenges related to pork consumption and establishing social relationships through dining out.
• Being questioned about "how many wives their father has."
• Experiencing verbal abuse, such as "Muslims should not enter Korea" and "Go back to your country."
• Enduring stereotypes that associate all Muslims with terrorism, leading to both verbal and physical expressions of hatred.

Another interview with a Muslim named Sophia highlighted the following issues (중앙일보, 2020):

• Negative perceptions of Islam, including the false belief that it is connected with terrorism, war, women's oppression, and male dominance.
• Friends making comments like "You are Korean, isn't it okay if you do not believe in Islam?"
• The need to hide while praying to avoid teasing or abuse.
• Experiencing physical abuse, such as being hit by a stone on the head while at the seashore, with the justification that "You wear a hijab, so no one will see the wound."
• Socializing with friends who consume pork in front of her, despite her religious dietary restrictions.
• Fear of not being accepted by other Muslims due to her Korean identity.

These findings shed light on the challenges and discriminatory experiences faced by Korean Muslim converts in their interactions with the larger Korean community. Such difficulties may have a significant impact on their daily lives, sense of belonging, and overall well-being. Sophia, in particular, conveys a few important messages to the Korean community. Firstly, she expresses her love for wearing the

hijab, which is an integral part of her identity and not a symbol of female oppression. Secondly, Sophia emphasizes the importance of understanding and accepting different beliefs and traditions in each country. She hopes for greater acceptance and tolerance from Koreans based on this understanding. Thirdly, she asserts that not all Muslims are bad, and she should not be judged unfairly or treated with fear. Lastly, Sophia wishes for a more positive perception of Islam in the Korean community.

The third interview conducted by BBC News 코리아 (2018) also highlights several problems faced by Korean Muslim converts:

- Being jeopardized because of their preference for halal meat.
- Dealing with misconceptions that label all Muslims as terrorists.
- Negative portrayal of Islam in mass media.
- Koreans viewing Islam as a religion that looks down on women and oppresses them through the practice of wearing the hijab.
- Perception of Islam as a "foreign religion" in Korea, leading to skepticism when a Korean converts to Islam.
- Verbal abuse, including offensive questions such as "Do you want to be someone's concubine?"

It is evident that these problems recur across different interviews, indicating the persistence of stereotypes and misconceptions about Islam and its followers among the Korean population. These challenges faced by Korean Muslim converts reflect the need for greater awareness, understanding, and acceptance of diverse religious beliefs and practices within Korean society.

## 3.2. Findings Based on Online Survey.

In total, data from 11 participants were obtained. Detailed information and statistics can be found in Appendix 3. The number of each respondent is placed after the quotation or qualitative information within brackets […], so the original answers can be found in the Appendix as well.

  a)  **Age group and life as a Muslim.**

The age of the participants varies between 28 and 62 years old: one person in the age gap of 20-30, five people in the age gap of 30-40, one person in her 40s, and four participants are older than 50. The shortest period of being Muslim among them is 4 years, one person has been Muslim for 6 years, two people for 7 years, and four participants have been practicing Islam for 10-20 years (10, 12, 14, and 20 years respectively). The longest time living as a Muslim among the participants is 40 years.

  b)  **Knowledge about Islam.**

Most of the participants have learned about Islam from lessons in study groups at mosques (45.5%). Others have equally used the opportunity of online education, reading books, asking questions about Islam to Muslim families and friends, engaging in discussions with family and friends, browsing Internet websites, and finally through Qur'an studies and self-study (9.1% for each method).

  c)  **Wearing hijab.**

36.4% of respondents said they wear hijab, while 63.6% replied that they don't. Among those who wear it, the duration varies, with some wearing it for 7-12 years. One person stated that she used hijab to cover her hair while living in Saudi Arabia, but outside of Saudi Arabia, she prefers using hats [3][3] or a bone hijab[4]. Another respondent covers her hair only during prayer [10], and one used to wear hijab before but not anymore [11].

Regarding the importance of hijab as part of their Muslim identity, 54.5% of respondents said it is extremely important, 18.2% consider it important, 9.1% replied it has average importance, and 18.2% stated that hijab is not important to them. One respondent mentioned that it is difficult to find a job as a covered woman [1]. Another expressed feelings of insecurity when interacting with non-Muslim Koreans, stating, "I wear hijab because my husband tells me to, but I suffer from a lot of discrimination and mental abuse when wearing it. The fact that Koreans exclude you based on even

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[3] Note: The numbers in brackets refer to the respective respondents' identification numbers in the study.
[4] Bone can be an underscarf hat which prevents scarf from slipping from its place. Turban also can be referred to as a type of bone. Also, bone can be a one-piece ready-to-use headscarf which does not require pins or folding for fixing it on head.

the slightest difference is very painful."[7] On the contrary, another woman wants to start wearing hijab, but she is hesitant because it will attract attention from Koreans [5]. One respondent shared her observation that "people are more negative about Koreans wearing hijab than foreigners wearing hijab."[8]

### d) Prayer.

54.5% of respondents said that praying five times a day is extremely important to them, 18.2% replied it is important, 18.2% said it is not important in their life as a Muslim, and 9.1% regard it as of average importance. Among these respondents, 54.5% said they don't go to Friday communal prayer (Jummah prayer), 27.3% go only a few times per year, 9.1% go sometimes, and 9.1% attend the mosque for Friday congregational prayer every week. One of the respondents finds it difficult to attend Friday prayer because, first of all, there is no mosque nearby, and secondly, Friday is a working day in Korea, so it is barely possible to attend a collective noon prayer that day [6].

### e) Fasting and halal food.

Ramadan fasting is extremely important for 63.6% of participants, for 27.3% it is important, and 9.1% said it has an average level of importance in their life. At the same time, 27.3% absolutely agree that it is difficult to follow halal rules while living in Korea, 45.5% agree, 18.2% neither agree nor disagree with that statement, and 9.1% disagree. Additionally, 63.6% said that the main reason for difficulties in observing halal rules is the absence of markets in their neighborhood that sell halal food. Furthermore, 81.8% also agreed that there is a problem of choosing the proper food in cafes and restaurants when eating out, 18.2% said halal food is very expensive, and 9.1% replied that family members do not support them in buying and eating halal food at home.

Participants also expressed disappointment that it is difficult to find halal ingredients in shops, and in the case of converts' children, the worst problem is that it is extremely difficult to provide them with proper halal food in Korean schools [4]. Finding meat-free dishes is always a challenge, and if you want to eat Korean food with meat in it (chicken, samgyetang, etc.), it's really hard to find a halal version of it [9].

### f) Born-Muslims VS converts.

72.7% of the participants think that there is a difference between those who were born as Muslims and converts, while 27.3% think there is no difference between them. One of the survey participants shared the following opinion:

> Since conversion is a decision made by an adult convert, there is a higher possibility that a change in values can lead to giving up their adopted religion.

While it is natural for someone born as a Muslim to prioritize Islam in any case, a person who chooses to become a Muslim may experience an identity conflict between their new religious beliefs and their previous lifestyle or relationships, which could result in a return to their pre-conversion stage. As this conflict intensifies, the convert may feel increasingly alienated from Korean society. Although successful resolution of this conflict can lead to living as a Korean Muslim, if it persists, the convert may continue facing challenges due to their minority status in Korea, which could eventually lead them to partially abandon Islamic practices and conform more to Korean culture. [1]

Another respondent has assessed the disparity in the situation between a born Muslim and a Muslim convert as follows:

People who are born as Muslims can learn the rules of Islam from an early age because their families are all Muslims. As a result, even if they grow up and are exposed to a different culture, they can still follow the rules of Islam as they have been accustomed to them since childhood. However, Muslim converts usually have a limited support network, often relying only on a small number of people around them, such as their spouse. This lack of a conducive environment makes it difficult for them to fully adapt to Islamic rules and practices. [5]

Another participant concurs with the aforementioned opinion and further emphasizes that born Muslims receive Islamic education and naturally absorb Islamic culture from birth. In contrast, for converts, it becomes a journey of learning about the religion during adulthood, leading them to sometimes feel intellectually and culturally inferior to those born into Islam. Nevertheless, the level of piety is perceived as the same for both groups [8]. Additionally, 50% of survey participants have confirmed experiencing alienation from born Muslims (ten participants responded to this question, while one chose to leave it unanswered).

One respondent provides an interesting perspective on the identity confusion experienced by many converts. She notes that they often struggle to distinguish between cultural traditions of Muslim nations or countries and the religious precepts of Islam. As a result, they may consider local clothing styles, the presence or absence of a beard, or even eating habits as part of Islamic culture, even though these are simply national traditions observed by people who also happen to be Muslim believers. This convergence and overlap of cultural, national, and religious identities can be complex and intriguing:

People born into Muslim families typically exhibit unwavering faith in Islam, and their commitment to the lifestyle, including adherence to halal practices, is considered a matter of fact without significant conflict. However, I have observed that many individuals experience identity confusion after converting to Islam. For instance, some may adopt the attire and style

associated with Saudi or Pakistani culture, or even change their names to reflect a Muslim identity. This phenomenon is intriguing, as embracing the Islamic faith and undergoing a complete lifestyle transformation are distinct processes. Nevertheless, some individuals seem inclined to emulate the identities of others. [9]

### g) Role of mass media.

About 63.6% of the participants strongly agree that mass media, including television, newspapers, and social networks, presents a distorted image of Islam. Additionally, 27.3% agree with this statement, while 9.1% neither agree nor disagree. When asked how this distorted portrayal of Islam in the mass media affects them as Muslims living in Korea, the participants highlighted several points.

Firstly, some expressed a fear of being associated with negative stereotypes about Muslim refugees and international terrorism, leading to concerns that their hijab-wearing may label them as potential troublemakers in society [1]. Secondly, there was a common sentiment that the media tends to exaggerate and sensationalize the lives of Muslims, making them seem vastly different from others, despite the fact that their daily lives are quite ordinary.[4]

One participant shared her fear of being targeted or attacked if she wears a hijab in public [5]. She also expressed skepticism about the effectiveness of efforts to correct the negative image of Muslims, as there are still many people who hold critical views regardless of contrary evidence, leading her to believe that public opinion should be disregarded.

However, another respondent, who identifies as Korean, believes she can counteract misconceptions held by people around her, diminishing the impact of mass media influence [6].

Meanwhile, a respondent who does not wear a hijab noted that:

People don't know that I'm a Muslim because I don't wear a hijab, so they don't influence me directly. However, in general, many people associate Islam with terrorism and mistakenly believe that it is a religion that worships Allah, not God. [8]

In the responses, one participant strongly expressed that mass media has a negative impact on her life as a Muslim and believes it contributes to discrimination [7]. Another participant agreed, stating that she often faces judgmental gazes from people and feels burdened to explain her beliefs repeatedly [9]. Consequently, 63.6% of respondents confirmed experiencing hostility from others due to their Muslim identity, and one person even reported a case of physical violence related to her religious affiliation. Moreover, 54.5% of survey participants acknowledged facing discrimination based on their religious beliefs. In terms of being mistaken for a foreigner, 27.3% of respondents reported this happening occasionally, while 18.2%

experienced it very rarely. In contrast, 9.1% said it happens sometimes, and 18.2% indicated being mistaken for a foreigner quite often.

### h) Self-perception.

According to the self-perception statistics of Korean Muslim converts, 27.3% primarily identify themselves as Korean, 36.4% prioritize their religious affiliation as Muslims, and an equal 36.4% regard themselves as both Korean and Muslim with equal importance for their self-determination. In terms of the significance of Islam in their lives, 72.7% consider it extremely important, 18.2% find it important, and 9.1% view it as moderately important. However, when it comes to the importance of Korean culture in their lives, only 27.3% consider it extremely important, while 36.4% still regard it as important, and another 36.4% evaluate it as having an average level of importance.

### i) Role of religion in relationship with other people.

According to the respondents, the significance of another person's religion in establishing a relationship varies: 45.5% replied that it does not play an important role, 9.1% consider it absolutely unimportant, and 45.5% give it an average level of importance. Regarding their friendships, 54.5% stated that they have an equal number of religious and non-religious friends, 27.3% revealed that most of their friends belong to a different religion, and only 9.1% said that most of their friends are Muslims. One respondent highlighted the difficulties in relationships with Koreans leading to a sense of isolation in society: "Due to Koreans' ignorance and misunderstanding of Islam, - she says, - there is a severe sense of isolation in society."[1]

Another participant offered her personal classification of non-Muslim Koreans and possible scenarios of relationships with them:

> I believe non-Muslim Koreans can be divided into three categories: 1) those who have no knowledge about Islam or simply aren't interested in it, 2) those who are hostile towards Islam, and 3) those who have some general knowledge about Islam but lack specific details, leading to a negative impression. When I disclose that I am a Muslim, people from the second and third categories become visibly embarrassed and try to avoid the topic, while those from the first group don't bother asking about Islam at all. This puts me in an anxious position, as I always wonder whether the people I'm interacting with fall into category 2 or 3, or if I'm fortunate enough to meet someone from category 1. The problem is most pronounced when we gather for meals together. Pork and alcohol are usually preferred choices for eating out, so to avoid any awkward conversations or judgment, I often find myself lying and claiming to be allergic to pork and unable to drink alcohol due to health reasons. This leads to a barrage of questions from others, such as whether I can take allergy medicine and eat pork, or what kind of adverse reactions I experience if I consume it. I end up fabricating stories repeatedly,

which makes me feel pathetic. I enjoy engaging with people, but social gatherings centered around food often leave me feeling like a constant liar. At work, I am hesitant to reveal my Muslim identity to the boss and executives, and I only disclose it to those I trust. [5]

Being the only Muslim in your family also results in the necessity to address additional problems and ensure that your special needs are heard and taken into consideration:

I live with my family, so we share the kitchen, and they often eat pork. I asked them to be careful because the smell of pork disturbs me, but since pork is the cheapest meat in Korea, I cannot just tell them not to eat it. Unfortunately, my family does not clean up well after eating pork, so I end up doing it myself. Every time I clean up the pork dish, my heart feels heavy, and I feel like I am committing a sin again. [5]

As a result, this respondent revealed that she feels the necessity to pay more attention to human relationships rather than her personal religious beliefs and to find a compromise, even knowing that she may be breaking some religious rules:

When everyone is hungry, it is tiring to check and order one by one, and sometimes the person who cooks also does not know the details. If I accidentally order a dish with pork (like ham) in it, I don't want to embarrass the other person, and I think I cannot throw away the food, so I choose and eat from the side which has no pork or pick it out. I know very well that I should not do so, but I give priority to human relationships over my religious beliefs. [5]

Finally, there is a problem of the so-called "loneliness in a crowd." Even though there is a small Korean female Muslim community in some mosques, some respondents find it difficult to admit their imperfections due to an unfriendly atmosphere in the congregations. They are scared of being gossiped about, judged, and labeled by others:

It is difficult to live a religious life because I am alone. I have no Muslim friends, and I do not go to the Masjid; I believe in my heart alone. I know that there are several study opportunities at Itaewon Masjid, but I did not attend because it is far from home, and it is difficult to arrange other schedules on the weekend. In addition, I am reluctant to go to the community because I am afraid that I will be rumored about and criticized for not being sincere in my religious life. The Muslim community in Korea is very small, so, I think, once bad rumors go around, they will continue to circulate. As a result, it is easy to become lazy. Gradually, I started praying less and less until I stopped, and I stopped observing Ramadan fasting. Even though faith is strong in my heart, because of the lack of action [religious activity], I always live with a sinful heart. [5]

### j) Difficulties of being a Korean Muslim.

Among female converts, 45.5% find it extremely difficult to balance being a devoted Muslim and a part of Korean society simultaneously. An additional 18.2% consider it to be just difficult, 27.3% find it somewhat difficult, and 9.1% perceive it as not difficult at all. The most challenging issues highlighted by the participants include observing halal food regulations, raising children as Muslims, obtaining religious education, facing criticism and misunderstanding from Korean society, maintaining daily prayers, avoiding Korean drinking culture, wearing hijab, finding a job, establishing relationships with families after converting, and seeking a supportive and understanding community. Two respondents encounter difficulties in managing relationships with old friends, and one person finds fasting to be problematic. Notably, none of the respondents reported facing issues in obtaining a university degree or finding a spouse.

## 3.3. Ways to Resolve Problems (Based on Online Survey).

In the survey, respondents had an opportunity to provide detailed information about their methods of adjustment to the conditions they live in. The collected answers can be categorized into several groups based on the key issues.

| Measures | Explanation |
|---|---|
| Embracing Prayer | One solution proposed is to pray whenever possible, seeking solace and guidance in faith. |
| Navigating Dietary Restrictions | While the quest for halal food may prove challenging, adhering to principles of abstinence from alcohol and pork is encouraged. In unavoidable situations at drinking establishments, judiciously selecting suitable food and non-alcoholic beverages preserves both faith and cultural sensibilities. |
| Cultivating Interpersonal Equilibrium | Treading carefully, it is advisable to refrain from initiating religious discussions. Moreover, prudently avoiding associations with individuals harboring critical perceptions of Islam safeguards against potential conflicts. Seizing opportune moments to share personal experiences as a Muslim and disseminate accurate information about Islam fosters understanding and dismantles prejudices. |
| Balancing Cultural Norms (Korean Culture) | Invariably faced with cultural events such as celebrations, funerals, or visits to other religious institutions, measured participation becomes essential. Observing permissible actions, such as a modest head bow rather than full body prostration (절) at funerals, maintains cultural propriety while upholding religious integrity. |
| Fostering Faithful Upbringing | Contemplating overseas education for children in Muslim countries offers an immersive environment conducive to nurturing their Islamic beliefs, allowing |

| | |
|---|---|
| | them to flourish with unwavering conviction. |
| Overcoming Employment Dilemmas | Acknowledging the persistent challenge some respondents face in securing employment while adhering to their faith, the pursuit of innovative solutions and compromises becomes paramount in attaining a harmonious work-life balance. |
| Expanding Knowledge and Education | Self-directed learning supplemented by engaging with diverse perspectives enriches one's understanding of Islam. Overcoming linguistic barriers, such as the absence of Arabic proficiency, can be partially achieved through a diligent study of sacred texts in English, Korean, and French. A respondent shared the following idea: Forming meaningful connections with Turkish Muslim friends or participating in virtual study sessions with Korean Muslim peers through platforms like zoom present helpful avenues for spiritual growth. |

One of the participants stated that she is currently in the process of figuring out solutions to her problems but hasn't found any definitive answers yet. Two other participants provided more general responses. One individual expressed her struggle in resolving the conflict related to her identity. She finds it unsettling that people frequently inquire about her religious affiliation because her husband is a Muslim. This constant attention causes psychological discomfort, leading her to pretend to be non-religious and claim that her family members are vegetarians to reduce the level of scrutiny. Another participant faced challenges in establishing a connection with the Muslim congregation at a mosque due to differing visions:

> When I first said my shahada, I made sincere efforts to actively participate in the Muslim community. I attended classes, worshipped at the Masjid every weekend, and faithfully observed Ramadan. However, as conflicts emerged among community members, the unity of the community started to deteriorate. Additionally, I encountered several instances where my identity and those of other community members did not align, making it challenging for me to integrate fully. I felt anxious about potential judgmental comments, such as "she does not wear a hijab" or "she does not pray," which made it

difficult for me to find a resolution to these issues. [5]

Unfortunately, the participant did not specify whether the conflicts arose from interactions with other Muslim converts or with born Muslim members of the community.

Korean Muslim female converts encounter several challenges while navigating their complex identity, situated between Korean national identity and their new religious identity. While there are specific issues related to food preferences (pork consumption), socialization culture (Friday meetings, eating out, and alcohol culture), and the influence of Confucian values in society, many of the challenges are common among Muslim converts worldwide. These include wearing the hijab, seeking and consuming halal food, and facing stereotypes about Islam as a religion of terror and Muslims as jihadists and terrorists.

The situation is further complicated by Korea's mono-national and ethnically homogenous nature, which is unaccustomed to embracing a wide diversity of cultures, languages, and traditions from other nations. It will take time for Korean society to become more accepting and welcoming of those who have converted to Islam. Despite the shared challenges, the journey of Korean Muslim female converts in constructing their identity is unique due to the specific cultural context and social landscape they face.

## 3.4. Discussion and Analysis.

The Muslim population in South Korea comprises less than 1% of the total population (Ji-Hye, 2021). Surprisingly, the Asia-Pacific region hosts the world's largest Muslim population, with 61.7% of Muslims residing here, surpassing the number in the Middle East (LibGuides: Islam in Asia: Diversity in Past and Present Exhibition: Muslim Populations, 2022). The region's growing business, educational, cultural, and diplomatic connections have led to an influx of workers, businessmen, and students from countries like Indonesia and Malaysia, contributing to an increase in the Muslim population in Korea. This migration isn't restricted to interregional resettlement; people from the Middle East and Africa also visit or temporarily live in Korea, facilitating a cultural exchange between the local community and foreigners.

As evident from the estimated number of Muslims in South Korea, they constitute a minority group, facing challenges that are typical for small population groups. Their unique identity is shaped by factors such as race, ethnicity, social, cultural, and historical contexts. The concept of "otherness" encompasses at least seven categories, including race or ethnicity, gender, religion, sexual orientation, socioeconomic status, age, and physical or mental ability (Tatum, 2000). In this particular research, the focus centers on three of these categories: ethnicity (being Korean), gender (female converts), and religion (Islam).

Within society, the dominant group establishes norms, while minority groups are expected to conform to the established template:

> Whether it is reflected in determining who gets the best jobs, whose history will be taught in school, or whose relationships will be validated by society, the dominant group has the greatest influence in determining the structure of the society. The relationship of the dominants to the subordinates is often one in which the targeted group is labeled as defective or substandard in significant ways" (Tatum, 2000).

As Muslim converts address their personal challenges, it becomes essential to examine the broader context and acknowledge that their individual difficulties are influenced by the overarching and external obstacles of Islamic da'wah (preaching) in Korea. These challenges encompass various factors, such as a lack of knowledge about Islam, prevailing misconceptions and stereotypes about the religion within Korean society, fueled by mass media and social networks. Additionally, there's a scarcity of connections between Korean Muslims and other Muslim communities abroad, a shortage of local Islamic preachers, communication issues arising from foreign imams' limited Korean language skills, and insufficient financial resources.

At a personal level, converts encounter specific issues like the fear of alienation and rejection from their families and friends, as well as concerns about

potential isolation and discrimination at work. Converting to Islam is often perceived as adopting something foreign, not inherently part of Korean culture, leading to the notion that embracing Islam equates to relinquishing their Korean identity and cultural heritage (Fathil & Fathil, 2011, pp. 136–137). Moreover, the prevalence of a drinking culture and the consumption of pork creates barriers between them and others when trying to engage socially through shared dining experiences.

Among Koreans, the most common misconception about Islam, as highlighted in the gathered data, is associating it with terrorism and considering it a religion of violence and women's oppression. Some respondents reported facing verbal abuse multiple times, and two individuals even experienced physical abuse due to their appearance or praying in public. Nevertheless, Koreans generally display understanding and tolerance towards observed differences, as they lack the painful experiences related to radical Islamic movements or terrorist attacks, as seen in citizens of the US or European countries (Fathil & Fathil, 2011, p. 139).

As for the relationship between converts and born Muslims, some respondents mentioned the fear of not fitting in with Muslims due to their Korean background and reported problems within mosque communities, which were described as disintegrated, judgmental, and critical. The level of misunderstanding by Korean society was found to be more significant for converts than the question of belonging to particular communities within mosques. In some cases, converts preferred to blend into the social group of Koreans rather than insist on the strict adherence to religious rules. This included compromises in eating and wearing hijab. However, these compromises came with stress, self-blame, psychological discomfort, and feelings of regret and guilt.

According to statistics, 65% of the total local Korean Muslim population falls within the age group of 20-40 years old (Fathil & Fathil, 2011, p. 137). Young and active new members of the Korean Muslim community are putting their energy and efforts into spreading awareness about what Islam truly represents, debunking myths and misconceptions propagated by news and mass media. Opening more schools, educational centers, and Islamic universities in Korea is seen as another way to spread knowledge about Islam. While local madrasahs already exist on a local level, the establishment of an Islamic university remains a goal to be pursued. Additionally, the Korean Muslim Federation has received some support from the Korean government in the form of land donation for the needs of the Muslim community (Fathil & Fathil, 2011, p. 139).

The main solution deemed adequate in the current situation is resolving the conflict by disseminating more well-structured, accessible, and easy-to-understand information about Islam to the Korean community. Through knowledge and perhaps mutual participation in social activities and events, Koreans could reshape their understanding and perception of Islam based on personal experiences of interacting

with Muslims, rather than relying solely on mass media portrayals of jihadists. More active participation in social media and interviews could gradually change the balance towards acceptance and tolerance. The lack of adequate information sources about Islam and Muslims makes Korean Muslims appear as aliens or suspicious figures in the eyes of the community. On the other hand, some converts are burdened by incorrect opinions about Islam, lacking a developed extended support network and accepting community that could help them gain more knowledge about their religion, as well as about their rights and the boundaries between religious rules and cultural customs in Muslim countries.

The survey results revealed that the majority of the respondents belong to the generativity vs. stagnation stage (approximately 25 to 50/60 years old) according to Erikson's theory. This period of life is characterized by significant changes, activity, and transformations.

Regarding the social identity complexity theory, based on the data analysis from the survey, it can be inferred that Korean female Muslim converts fall somewhere between the dominance and compartmentalization stages, leaning more towards compartmentalization in my opinion. They express the importance of being Muslim, praying, and fasting. However, in certain situations, they tend to prioritize their Korean identity over their Muslim identity. For example, they may avoid wearing hijab or hide their Muslim identity to avoid communication problems and prejudice. They also compromise on choosing halal food and may visit bars to stay connected with their community.

Nevertheless, most respondents mentioned that they strive to be sincere Muslims and actively engage with their Muslim community, attending mosque and participating in related activities. They do not limit their social circle to just Muslims, and they show flexibility in following religious rules. They prefer to be more openly Muslim in a safe and friendly community of like-minded individuals while adapting their behavior to be more in line with Korean norms when interacting with non-religious or friends from other religious backgrounds.

The women also expressed discomfort with the attention drawn to their appearance or actions. Additionally, they do not feel completely identical to those who were born Muslim, and this sense of alienation is exacerbated by communication issues within the mosque community.

According to the survey participants, a Korean Muslim can be defined as follows:

1. A person who has a Korean identity but prioritizes Islam when cultural and religious values clash.
2. Someone who believes in Allah and respects others.
3. A person who has taken the shahada (Islamic declaration of faith) and is

registered as a resident in Korea.

4. Someone who finds meaning in the essence of life and reminds others of what truly matters in life.

5. A person who was born in Korea and believes in the oneness of God.

6. A person who believes in Islam in a country where people generally view Islam as one of the world's three major religions, but ideologically perceive it to be very different from their own beliefs.

7. Individuals who hold Korean nationality and simultaneously believe in Islam.

Overall, these definitions reflect a sense of "two-headed syndrome," wherein the respondents attempt to Koreanize their practice of Islam as much as possible and permissible. They strive to maintain a balance where they can be sufficiently devoted to their faith while remaining integrated within the Korean community.

# Chapter 4. Conclusion.

The research delved into the complexity of the multiple identity concept, revealing how Korean female Muslim converts navigate through intricate layers of identity. Their journey involves a delicate balance between religious, national, and cultural affiliations. The study highlighted the profound roles of religious and national identity in the identity formation process for Korean female Muslim converts. These factors significantly shape their perceptions, values, and interactions within both religious and societal contexts.

The findings shed light on the prevalent difficulties and stereotypes faced by Korean female Muslim converts in their daily lives. These challenges impact their identity formation, influencing how they reconcile their Muslim beliefs with societal norms and expectations. The research explored the diverse approaches adopted by converts to resolve the identity crisis arising from the clash between their new religious identity and societal expectations. It showcased the strategies employed by these women to integrate their Islamic faith into the fabric of Korean culture while preserving their unique identity.

In conclusion, the study has successfully achieved its objectives by providing a comprehensive analysis of the multiple identity concept among Korean female Muslim converts. It defined the roles of religious and national identity in their identity formation, identified the difficulties they face, and explored their approaches to resolving the identity crisis. The research emphasizes the importance of fostering an inclusive and supportive environment for these converts, allowing them to navigate their complex identities with greater ease and acceptance within Korean society.

They face numerous challenges in reconciling their Korean heritage with their Islamic faith. Specific issues like food preferences, socialization customs, hijab wearing, halal consumption, and stereotypes about Islam pose unique challenges for Korean Muslim female converts. These aspects impact their daily lives, interactions, and overall sense of belonging within Korean society.

The research sheds light on the impact of Korea's mono-national, ethnically homogenous society on the acceptance and integration of Korean Muslim converts. The society's limited exposure to diverse cultures and traditions makes it necessary for these converts to adapt and navigate their religious identity cautiously.

In conclusion, the research has successfully explored the challenges faced by Korean Muslim female converts in constructing their complex identity and the specific issues they encounter in the Korean context. The findings emphasize the need for greater awareness, acceptance, and support from Korean society towards these individuals as they strive to embrace their Islamic faith while also preserving their Korean heritage. Recognizing the significance of cultural diversity and fostering an inclusive environment will pave the way for a more harmonious and tolerant society

for Korean Muslim converts and the global community as a whole.

Even though Islam remains a minority religion in Korea, the Korean government is making efforts to strengthen its relationship with Muslim countries. Numerous agreements have been signed regarding the production of halal food, and halal food expos are being held in Seoul, gradually integrating Korea into the global halal import market. Universities and even popular tourist destinations like Everland amusement park are accommodating Muslim visitors by providing halal menus and prayer facilities.

As globalization continues, Islam is gradually becoming a part of modern Korean society. Closer diplomatic and business ties between Korea and Middle Eastern countries are being established. For instance, the UAE and South Korea have recently strengthened their relationship with significant investment plans. As a result, more tourists, students, and workers from Muslim countries are visiting Korea, leading to increased exposure to Islamic culture and religion. This growing interaction may help Korean Muslim converts to be better understood and accepted within Korean society.

Korean female Muslim converts undergo a transformative process when embracing Islam as their way of life. Their complex identity, which encompasses both their national and religious backgrounds, is under scrutiny. While they strive to construct a merged ingroup identity, they currently face compartmentalization, promoting different aspects of their identity based on the situation and context.

Despite facing common challenges such as stereotypes, alienation, and discrimination, Korean female converts are actively working to change the narrative. They engage in spreading knowledge about Islam through mass media projects, educational activities on social media platforms like blogs and vlogs, and participation in various social projects. The younger demographic of the Korean Muslim population, comprising individuals aged 20-40 years, is an advantage for initiating positive change as they are more engaged in social activities.

These converts wish to convey essential messages to Korean society, including clarifying that Islam is not a religion of terrorists or oppressors. They hope for mutual understanding between religions and for greater respect and recognition of Muslim rights and needs. In addition, they advocate for better education and conditions for their children, equality, and a kinder attitude from those around them. Reducing labels and showing genuine interest in their lives and traditions is also essential.

It is of utmost importance to provide a platform for Korean female converts to express themselves, ensuring that their voices reach both Korean society and the wider global Muslim community. Currently, only two Korean Muslim women have gained recognition and popularity through social media platforms. Ayana Jihye Moon, actively engaged in the modeling industry abroad, boasts an impressive following of

3.6 million subscribers on Instagram. Similarly, Bora Song (Diaconu & Tacet, 2017), dedicated to spreading knowledge about Islam and working at Seoul Central Mosque, has amassed 182,000 subscribers on the same platform. Although their efforts are commendable, their representation alone is insufficient to raise awareness about the experiences, needs, fears, pains, and expectations of all Korean female Muslims.

To make a more significant impact, it is crucial to include and empower a broader range of female converts. By offering them a platform to share their stories and perspectives, we can foster a deeper understanding within Korean society and the larger global Muslim community. As these voices become more heard and acknowledged, the overall perception of Islam in Korea will improve, promoting tolerance, acceptance, and inclusivity. Emphasizing the diverse experiences and contributions of Korean female converts will help create a more harmonious and compassionate society, fostering a sense of belonging and respect for all individuals, regardless of their religious backgrounds.

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# Appendix 1. Survey Questions In English.

- How old are you?

I   am ____ years old.

- For how long have you been a Muslim?

For __ years / For __ months / Other (write in) ____

- Have you ever been attending lessons or lectures about Islam?

A) Yes, attended Islamic school / university

B) Attended study groups in mosque

C) Was getting an online education

D) Other _____

- Do you have a degree in Islamic Studies from University/ Islamic Institution?

A) Yes

B) No

- Do you wear a hijab?

A) Yes.

B) No

- If  yes, for how long?

Have been wearing hijab for _____ years / months / etc

- How important is daily 5 times prayer for you?

A) Very important

B) Important

C) Neutral

D) Unimportant

E) Very unimportant

- How often do you attend Friday (Jumah) prayer in mosque?

A) Every week

B) A few times per a month

C) Sometimes

D) Rarely, a few times a year

E) Never

- How important is fasting during Ramadan for you?

A) Very important

B) Important

C) Neutral

D) Unimportant

E) Very unimportant


- It is difficult to observe halal regulations in Korea:

A) Strongly agree

B) Agree

C) Neither agree nor disagree

D) Disagree

E) Strongly Disagree


-Which of these are the most common problems for you? (multiple choice)

A) There are no markets with halal food at a reachable distance

B) Facing problems with eating out and choosing halal at restaurants and cafes

C) Halal products are too expensive

D) My family does not support me in buying and eating halal food at home


- How important is hijab for you as a part of your Muslim identity?

A) Very important

B) Important

C) Neutral

D) Unimportant

E) Very unimportant


- Do you think that born Muslims differ in any way from Muslim converts?

A) Yes.

B) No


- If you answered yes, then explain what the differences are.

Explanation: _____

- Have you ever felt alienation from born Muslims?

A) Yes

B) No


- Do you think that Korean media (TV, newspaper, social media) gives a wrong image of Islam?

A) Strongly agree

B) Agree

C) Neither agree nor disagree

D) Disagree

E) Strongly Disagree

- How does the misinterpretation of Islam by the media influence you as a Muslim in Korea?

Explanation: _____

- Have you ever experienced hostility from other people around you because of your Muslim identity?

A) Yes

B) No

- Have you ever faced physical abuse because of your religious identity?

A) Yes

B) No

- Have you ever been discriminated in any way based on your religion?

A) Yes

B) No

- You think of yourself first of all as a:

A) Korean,

B) Muslim,

C) Both

- Islam is a(n) _____ part of my life:

A) Very important

B) Important

C) Neutral

D) Unimportant

E) Very unimportant

- Korean culture and following national traditions is_____ for me:

A) Very important

B) Important

C) Neutral

D) Unimportant

E) Very unimportant

- How much is the religion of a person important for you in establishing a relationship?
A) Very important
B) Important
C) Neutral
D) Unimportant
E) Very unimportant

- Do you have more Muslim friends, friends of other religious affiliations or non-religious friends?
A) Most of my friends are Muslims
B) Most of my friends belong to other religions
C) Most of my friends have no religious affiliation
D) I have an approximately equal amount of friends among Muslims and other religions
E) I have an approximately equal amount of religious and non-religious friends

- How difficult is it to be a devoted Muslim and a part of Korean society at the same time?
A) Extremely difficult
B) Difficult
C) Average
D) Not very difficult
E) Not difficult at all

- Which of these are the most challenging/difficult for you:
□ A) wearing hijab
□ B) observing my prayers
□ C) observing halal rules in eating
□ D) fasting
□ E) finding job
□ F) bringing up children as Muslims in Korea
□ G) getting religious education
□ H) establishing relationships with my family
□ I) establishing relationships with my old friends
□ J) avoiding drinking culture in socialization
□K) finding a spouse
□ L) being judged by Korean society
□ M) studying at a university / educational center. Etc.
□ N) finding a supportive, understanding community

□ O) Other: _____ (specify)

- What kind of solution or compromise could you find to resolve these problems? Explain more detailed, please.

_____

- How often do people take you for a foreigner:
A) Always
B) Often
C) Sometimes
D) Rarely
E) Never happened

- What does that mean for you to be a Muslim? Please, give an extended answer.

_____

- What does that mean for you to be Korean? Please, give an extended answer.

_____

- What does that mean for you to be a Korean Muslim? Please, give an extended answer.

_____

- What is the most difficult part of being a Muslim in Korea? Please, give an extended answer.

_____

- [Final question] Imagine that you could say anything to Korean society and for sure reach the people's attention. What is important and necessary to say? What should they know about Korean Muslims, your religion, etc? Write a short appeal to the Korean public.

# Appendix 2. Questionnaire in Korean.

몇 살입니까?

_____

무슬림이 된 지 얼마나 되었습니까?

_____

이슬람에 관한 수업이나 강의에 참석한 적이 있습니까?
가) 이슬람 학교/대학교를 다녔다
나) 모스크에서 스터디 그룹 참석했다
다) 온라인 교육을 받고 있었다
라) 기타 _____

히잡을 쓰시나요?
가) 예
나) 아니요

쓰신다면 얼마동안입니까?

_____

5번의 기도는 귀하에게 얼마나 중요합니까?
가) 매우 중요함
나) 중요함
다) 보통
라) 중요하지 않음
마) 전혀 중요하지 않음

모스크에서 주마 기도에 얼마나 자주 참석하십니까?
가) 매주
나) 한 달에 몇 번
다) 가끔
라) 1년에 몇 번
마) 가지 않음

라마단 기간 동안 금식이 얼마나 중요합니까?

가) 매우 중요함

나) 중요함

다) 보통

라) 중요하지 않음

마) 전혀 중요하지 않음

한국에서 할랄 규정을 준수하기 어렵습니다.

가) 매우 동의함

나) 동의함

다) 동의하지도 동의하지 않지도 않음

라) 동의하지 않음

마) 매우 동의하지 않음

다음 중 귀하에게 가장 흔한 문제는 무엇입니까?

가) 근처에 할랄 식품이 팔리는 마켓이 없다

나) 식당과 카페에 외식 문제와 할랄 선택 문제

다) 할랄 제품은 너무 비싸다

라) 우리 가족은 내가 집에서 할랄 식품을 사고 먹는 것을 지원하지 않는다

무슬림 정체성의 일부로서 히잡은 귀하에게 얼마나 중요합니까?

가) 매우 중요함

나) 중요함

다) 보통

라) 중요하지 않음

마) 전혀 중요하지 않음

무슬림으로 태어난 신자와 무슬림 개종자 사이에 차이가 있습니까?

가) 차이가 있다

나) 차이가 없다

무슬림으로 태어난 사람과 무슬림 개종자는 차이가 있다고

생각하신다면 이 차이가 무엇인지 자세히 설명해주십시오.

_____

무슬림으로 태어난 사람으로부터 소외감을 느낀 적이 있습니까?
가) 네
나) 아니요

대중 매체 (텔레비전, 신문, 소셜 미디어 등)가 이슬람에 대해 잘못된 이미지를 주고 있습니다.
가) 매우 동의함
나) 동의함
다) 동의하지도 동의하지 않지도 않음
라) 동의하지 않음
마) 매우 동의하지 않음

대중 매체의 이슬람에 대한 오해는 귀하의 한국에서 무슬림으로서 사는 것에 어떤 영향을 미칩니까?

_____

귀하의 무슬림 정체성 때문에 주변 사람들로부터 적대감을 느낀 적이 있습니까?
가) 네
나) 아니요

종교적 정체성 때문에 신체적 학대를 받은 적이 있습니까?
가) 네
나) 아니요

종교 때문에 어떤 식으로든 차별을 받은 적이 있습니까?
가) 네
나) 아니요
귀하는 자신을 무엇보다 먼저 누구로 생각합니까?
가) 한국인
나) 무슬림

다) 둘 다

이슬람은 내 삶의 ____ 일부입니다.
가) 매우 중요한
나) 중요한
다) 보통
라) 중요하지 않은
마) 전혀 중요하지 않은

한국 문화와 전통은 저에게 _____입니다.
가) 매우 중요함
나) 중요함
다) 보통
라) 중요하지 않음
마) 전혀 중요하지 않음

관계를 맺을 때 상대방의 종교가 얼마나 중요합니까?
가) 매우 중요함
나) 중요함
다) 보통
라) 중요하지 않음
마) 전혀 중요하지 않음

귀하는 무슬림 친구나 다른 종교 소속의 친구 또는 비종교 친구가 더 많습니까?
가) 내 친구들 대부분은 무슬림이다
나) 내 친구들 대부분은 다른 종교의 신자이다
다) 내 친구들 대부분은 종교가 없다
라) 나는 무슬림과 다른 종교를 믿는 친구 수는 거의 같다
마) 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다

헌신적인 무슬림이면서 동시에 한국 사회의 일원이 된다는 것이 얼마나 어려운 일입니까?
가) 매우 어렵다

나) 어렵다

다) 보통

라) 어렵지 않다

마) 전혀 어렵지 않다

다음 중 귀하에게 가장 어려운 것은 무엇입니까?

1) 히잡 착용

2) 나의 기도 관찰

3) 식사 시 할랄 규정 준수

4) 금식

5) 구직활동 / 취직

6) 한국에서 자녀를 무슬림으로 양육

7) 종교 교육을 받기

8) 가족과 관계 맺기

9) 오랜 친구들과의 관계 형성

10) 사회화에 있어 음주문화를 피하기

11) 배우자 찾기 / 결혼

12) 한국 사회의 비판 / 오해

13) 대학교 / 교육 기관에서 공부

14) 지원하고 이해하는 커뮤니티를 찾기

15) 기타: _____

이와 같은 문제를 해결하기 위해 어떤 종류의 해결책이나 절충안을 찾으셨습니까? 좀 더 자세히 설명해주세요.

_____

사람들은 귀하를 얼마나 자주 외국인으로 생각합니까?

가) 항상

나) 자주

다) 가끔

라) 드물게

마) 그런 적이 없다

귀하의 생각에는 무슬림이라는 것은 무엇을 의미합니까? 자세한

답변을 써주시기 부탁드립니다.

————————————————————————

귀하의 생각에는 한국인이라는 것은 무엇을 의미합니까? 자세한 답변을 써주시기 부탁드립니다.

————————————————————————

귀하의 생각에는 한국인 무슬림이라는 것은 무엇을 의미합니까? 자세한 답변을 써주시기 부탁드립니다.

————————————————————————

한국에서 무슬림으로 살기에 가장 힘든 점은 무엇입니까? 자세한 답변을 써주시기 부탁드립니다.

————————————————————————

[마지막 질문] 귀하는 한국 사회의 사람들에게 무엇이든 말할 수 있다고 확실히 사람들의 관심을 끌 수 있다고 하면 귀하의 생각에는 중요하고 꼭 해야 하는 말은 무엇입니까?

한국 사람들은 한국인 무슬림과 이슬람 종교에 대해 무엇을 꼭 알아야 합니까?

한국 사람들에게 하고 싶은 말씀을 작성해주세요.

————————————————————————

# Appendix 3. Survey Answers and Statistical Data.

**몇 살입니까?**

1. 만 34세
2. 53
3. 62세
4. 51
5. 만 28세
6. 37
7. 34
8. 38
9. 38
10. 51
11. 47

**무슬림이 된 지 얼마나 되었습니까?**

1. 14년
2. 20년
3. 40년
4. 7
5. 7년
6. 6년
7. 12년
8. 4년
9. 10
10. 23년
11. 18년

**이슬람에 관한 수업이나 강의에 참석한 적이 있습니까?**

1. 모스크에서 스터디 그룹 참석했다
2. 모스크에서 스터디 그룹 참석했다
3. 책을 통해 공부하고 주위 무슬림 가족과 친구들의 도움으로 교육받음
4. 모스크에서 스터디 그룹 참석했다
5. 모스크에서 스터디 그룹 참석했다

6. 가족,친구들과의 토론 등
7. 집에서 인터넷으로 공부
8. 온라인 교육을 받고 있었다
9. 주변 지인들과 코란 모임
10. 모스크에서 스터디 그룹 참석했다
11. 개인적으로

**히잡을 쓰시나요?**
1. 예
2. 예
3. 아니요
4. 예
5. 아니요
6. 아니요
7. 예
8. 아니요
9. 아니요
10. 아니요
11. 아니요

**쓰신다면 얼마 동안입니까?**
1. 11년
2. 10 년
3. 사우디아라비아 거주할땐 쓰고 한국에서는 모자와 비니사용
4. 7년동안
5. 0
6. 0
7. 12
8. 안 써요
9. 없음
10. 예배할 때만 착용
11. 옛날에

**5번의 기도는 본인에게 얼마나 중요합니까?**

1. 매우 중요함
2. 매우 중요함
3. 중요함
4. 매우 중요함
5. 중요하지 않음
6. 중요함
7. 매우 중요함
8. 매우 중요함
9. 중요하지 않음
10. 매우 중요함
11. 보통

**모스크에서 주마 기도에 얼마나 자주 참석하십니까?**
1. 1년에 몇 번
2. 매주
3. 가지 않음
4. 가지 않음
5. 가지 않음
6. 가끔
7. 가지 않음
8. 1년에 몇 번
9. 가지 않음
10. 1년에 몇 번
11. 가지 않음

**라마단 기간 동안 금식이 얼마나 중요합니까?**
1. 매우 중요함
2. 매우 중요함
3. 중요함
4. 매우 중요함
5. 보통
6. 매우 중요함
7. 매우 중요함

8. 매우 중요함
9. 중요함
10. 매우 중요함
11. 중요함

## 한국에서 할랄 규정을 준수하기 어렵습니다.

1. 동의함
2. 매우동의함
3. 동의함
4. 동의하지도 동의하지 않지도 않음
5. 매우 동의함
6. 동의함
7. 동의하지도 동의하지 않지도 않음
8. 동의함
9. 동의함
10. 동의하지 않음
11. 매우 동의함

## 다음 중 귀하에게 가장 혼한 문제는 무엇입니까? (몇 가지 답변을 선택할 수 있습니다)

1. 근처에 할랄 식품이 팔리는 마켓이 없다; 식당과 카페에서 외식 문제와 할랄 선택 문제
2. 근처에 할랄 식품이 팔리는 마켓이 없다; 식당과 카페에서 외식 문제와 할랄 선택 문제
3. 근처에 할랄 식품이 팔리는 마켓이 없다
4. 할랄 제품은 너무 비싸다
5. 근처에 할랄 식품이 팔리는 마켓이 없다; 식당과 카페에서 외식 문제와 할랄 선택 문제; 할랄 제품은 너무 비싸다; 우리 가족은 내가 집에서 할랄 식품을 사고 먹는 것을 지원하지 않는다
6. 근처에 할랄 식품이 팔리는 마켓이 없다; 식당과 카페에서 외식 문제와 할랄 선택 문제
7. 식당과 카페에서 외식 문제와 할랄 선택 문제
8. 근처에 할랄 식품이 팔리는 마켓이 없다; 식당과 카페에서 외식

문제와 할랄 선택 문제
9. 근처에 할랄 식품이 팔리는 마켓이 없다; 식당과 카페에서 외식
   문제와 할랄 선택 문제
10. 식당과 카페에서 외식 문제와 할랄 선택 문제
11. 식당과 카페에서 외식 문제와 할랄 선택 문제

**무슬림 정체성의 일부로서 히잡은 귀하에게 얼마나 중요합니까?**
1. 매우 중요함
2. 매우 중요함
3. 보통
4. 매우 중요함
5. 중요하지 않음
6. 중요하지 않음
7. 중요하지 않음
8. 보통
9. 전혀 중요하지 않음
10. 보통
11. 보통

**무슬림으로 태어난 신자와 무슬림 개종자 사이에 차이가 있습니까?**
1. 차이가 있다
2. 차이가 있다
3. 차이가 없다
4. 차이가 없다
5. 차이가 있다
6. 차이가 있다
7. 차이가 없다
8. 차이가 있다
9. 차이가 있다
10. 차이가 있다
11. 차이가 있다

**무슬림으로 태어난 사람과 무슬림 개종자는 차이가 있다고 생각하신**

**다면 이 차이가 무엇인지 자세히 설명해주십시오.**

1. 개종자는 성인이 된 후에 자의로 선택한 개종이기 때문에 가치관이 달라지면 신앙을 포기할 가능성이 높은 것 같다. 무슬림으로 태어난 사람은 어떤 경우에도 이슬람을 우선시하는게 당연한 일이지만, 무슬림으로 선택한 사람은 그 전의 생활방식이나 인간관계를 바꾸게 되므로 갈등이 생기면서 개종 전으로 돌아갈 수도 있고, 혹은 갈등이 심해져 사회에서 동떨어지는 경험을 하게 된다. 이러한 갈등이 잘 해결되어 한국인 무슬림으로서 살게 되더라도, 계속해서 국내에서는 소수의 문화에 속한 이유로 매번 시험을 겪게 되거나, 어느 정도 이슬람 문화를 포기하면서 한국인의 문화에 맞춰서 살게 되는 것 같다.

2. 모태신앙 인은 부모가 잘못된것을 인지하는게 좀 어렵다. 자주 의견 충돌이 생긴다.

3. 개종자는 다양한 종교를 접해본 경험으로서 무슬림과 비무슬림과의 유연한 접촉이 가능함

4. 답없음

5. 무슬림으로 태어난 사람은 가족도 전부 무슬림이기에 어려서부터 이슬람의 규칙을 배울 수 있기 때문에 커서 다른 문화권에 가더라도 몸에 밴 습관대로 이슬람 규칙을 지킬 수 있다. 그러나 무슬림 개종자는 보통 혼자나 부부 등 주변의 소수의 사람만 믿기 때문에 주변 환경이 갖춰지기 어려워 이슬람 규칙을 습관화하기 어렵다.

6. 답없음

7. 답없음

8. 무슬림으로 태어난 사람은 가족들과 사회로부터 이슬람적인 교육과 문화를 자연스럽게 배우면서 성장하고, 무슬림 개종자는 보통 성인이 되어 종교 공부를 하다가 무슬림이 되기때문에 지식적으로나 문화적으로 무슬림으로 태어난 사람보다 부족하다고 느낍니다 그래도 나중에 자신이 선택으로 종교를 선택한 만큼 신앙심은 동일하다고 생각합니다

9. 무슬림 가정에서 태어난 사람들은 이슬람에 대한 의심이 없고, 절대적인 신앙을 보여주는 경우가 많다고 보여진다. 또한 생활 습관에서도 (할랄 등)당연히 지켜야 할 것으로 인식되어, 갈등이

크게 없음을 보여준다. 이후 무슬림이 된 경우는 정체성의 혼란을 많이 보이는 사람들을 보았다. 예를 들어, 무슬림이 되었다고, 사우디나 파키스탄 방식의 의상을 입는다던가, 무슬림 이름을 쓴다던가 하는 것이다. 이는 매우 특이한데, 이슬람 종교를 믿는 것과 생활 방식을 싹다 바꾸는 것은 구분되어 있는 것임에도, 그 정체성까지 따라하려는 사람들이 많았다.

10. 일반적으로 본무슬림들은 이슬람의 가르침과 태어난 사회의 문화가 혼재되어 종교생활을 하는 기준이 모호한 경우를 너무나 많이 목격했습니다. 그러나 스스로 이슬람을 선택한 개종 무슬림은 종교를 이론적으로 체계적으로 배우며 실천하기 위해서 많은 노력을 기울입니다. 오히려 개종 무슬림들이 본무슬림보다 정확하게 알고 신실하게 실천하며 살아가는 모습을 많이 봅니다. 개종 무슬림들이 겪는 어려움은 이슬람과 한국 문화와의 부딪힘입니다.

11. 개종 신자들은 본인의 의지로 한 선택이고 선택이후 학습을 통해 이슬람을 공부하며 신앙을 키워가는 것이라 더욱 합리적이고 이성적이며 순수 이슬람에 가깝다고 생각하며 왜 교리를 지키고 따르는가에 대한 확실한 이해를 가지고 있다

**무슬림으로 태어난 사람으로부터 소외감을 느낀 적이 있습니까?**

1. 네
2. 네
3. 네
4. 답없음
5. 아니요
6. 아니요
7. 아니요
8. 아니요
9. 아니요
10. 네
11. 네

대중 매체 (텔레비전, 신문, 소셜 미디어 등)가 이슬람에 대해 잘못된 이미지를 주고 있습니다.

1. 매우 동의함
2. 동의함
3. 동의함
4. 매우 동의함
5. 매우 동의함
6. 동의하지도 동의하지 않지도 않음
7. 매우 동의함
8. 매우 동의함
9. 동의함
10. 매우 동의함
11. 매우 동의함

**대중 매체의 이슬람에 대한 오해는 귀하의 한국에서 무슬림으로서 사는 것에 어떤 영향을 미칩니까?**

1. 국제적인 테러나 무슬림 난민문제같은 예민한 문제가 미디어에 비춰질 때마다 혹시나 내가 히잡을 쓰는 무슬림이기 때문에 사회에 문제를 일으키는 사람으로 보일까봐 걱정이 된다.
2. 이슬람이 이단이라고도 함. 테러하는 사람들.
3. 무슬림에 대하여 종교적으로 좀 더 이해와 관심이 필요하다
4. 평변해야 하는 삶이 특이하게 보여진다
5. 다른 사람들에게 무슬림이라고 밝히기 어렵다. 히잡을 쓰고 다니면 공격받을까봐 무섭다. SNS에서 무슬림에 대한 나쁜 말이 나와도 반박해봤자 비난하는 사람이 더 많으니 그냥 넘어가게 된다.
6. 한국인이기에 주변인들에게 그릇된 상식을 바로잡아 줄 수 있어서 그닥 큰 영향은 없다고 본다
7. 매누 안좋은 영향을 미친다. 차별받고 있다
8. 히잡을 쓰지 않아서 무슬림인지 사람들이 잘 몰라 사람들이 나에게 영향을 주진 않지만 일반적으로 사람들이 생각하는 이슬람은 테러리스트의 이미지가 강하고, 하느님이 아니라 알라라는 신을 믿는 종교로 생각하는 사람들이 많습니다

9. 잘못된 편견와 시선을 받기 때문에, 늘 그것에 대해서 해명하고 설명해야 하는 압박을 느낀다.
10. 사회의 모든 분야에서 차별성은 존재합니다. 종교로 인하여 무슬림으로 살아가는데 불편함은 그리 크지 않습니다.
11. 무서운 집단이라는 편견 이상한 종교 믿는 불쌍한 사람으로 보는 경우가 많다

**귀하의 무슬림 정체성 때문에 주변 사람들로부터 적대감을 느낀 적이 있습니까?**
1. 네
2. 네
3. 네
4. 네
5. 네
6. 아니요
7. 네
8. 아니요
9. 아니요
10. 네
11. 아니요

**종교적 정체성 때문에 신체적 학대를 받은 적이 있습니까?**
1. 아니요
2. 아니요
3. 아니요
4. 아니요
5. 아니요
6. 아니요
7. 네
8. 아니요
9. 아니요
10. 아니요
11. 아니요

**종교 때문에 어떤 식으로든 차별을 받은 적이 있습니까?**

1. 네
2. 네
3. 네
4. 아니요
5. 네
6. 아니요
7. 네
8. 아니요
9. 아니요
10. 아니요
11. 아니요

**귀하는 자신을 무엇보다 먼저 누구로 생각합니까?**

1. 무슬림
2. 무슬림
3. 한국인
4. 무슬림
5. 둘 다
6. 한국인
7. 둘 다
8. 둘 다
9. 한국인
10. 무슬림
11. 둘 다

**이슬람은 내 삶의 ____ 일부입니다.**

1. 매우 중요한
2. 매우 중요한
3. 중요한
4. 매우 중요한
5. 매우 중요한

6. 매우 중요한
7. 매우 중요한
8. 매우 중요한
9. 보통
10. 매우 중요한
11. 중요한

## 한국 문화와 전통은 저에게 _____입니다.

1. 중요함
2. 보통
3. 중요한
4. 중요한
5. 매우 중요함
6. 중요함
7. 매우 중요함
8. 보통
9. 보통
10. 매우 중요함
11. 보통

## 관계를 맺을 때 상대방의 종교가 얼마나 중요합니까?

1. 중요하지 않음
2. 전혀 중요하지 않음
3. 보통
4. 중요하지 않음
5. 중요하지 않음
6. 중요하지 않음
7. 보통
8. 보통
9. 중요하지 않음
10. 보통
11. 보통

귀하는 무슬림 친구나 다른 종교 소속의 친구 또는 비종교 친구가 더 많습니까?

1. 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다
2. 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다
3. 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다
4. 내 친구들 대부분은 무슬림이다
5. 내 친구들 대부분은 다른 종교의 신자이다
6. 내 친구들 대부분은 다른 종교의 신자이다
7. 내 친구들 대부분은 다른 종교의 신자이다
8. 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다
9. 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다
10. 나는 무슬림과 다른 종교를 믿는 친구 수는 거의 같다
11. 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다

헌신적인 무슬림이면서 동시에 한국 사회의 일원이 된다는 것이 얼마나 어려운 일입니까?

1. 매우 어렵다
2. 보통
3. 보통
4. 매우 어렵다
5. 매우 어렵다
6. 어렵다
7. 매우 어렵다
8. 보통
9. 어렵다
10. 전혀 어렵지 않다
11. 매우 어렵다

다음 중 귀하에게 가장 어려운 것은 무엇입니까? (몇 가지 답변을 선택할 수 있습니다)

1. 나의 기도 관찰; 식사 시 할랄 규정 준수; 한국에서 자녀를 무슬림으로 양육; 종교 교육을 받기; 가족과 관계 맺기; 오랜

친구들과의 관계 형성; 사회화에 있어 음주문화를 피하기; 한국 사회의 비판 / 오해; 지원하고 이해하는 커뮤니티를 찾기

2. 식사 시 할랄 규정 준수; 구직활동 / 취직; 한국에서 자녀를 무슬림으로 양육;가족과 관계 맺기; 한국 사회의 비판 / 오해

3. 히잡 착용; 나의 기도 관찰; 식사 시 할랄 규정 준수; 한국 사회의 비판 / 오해

4. 식사 시 할랄 규정 준수; 구직활동 / 취직; 한국에서 자녀를 무슬림으로 양육; 종교 교육을 받기

5. 히잡 착용; 나의 기도 관찰; 식사 시 할랄 규정 준수; 금식; 구직활동 / 취직; 종교 교육을 받기; 사회화에 있어 음주문화를 피하기; 한국 사회의 비판 / 오해; 지원하고 이해하는 커뮤니티를 찾기

6. 나의 기도 관찰; 종교 교육을 받기; 한국 사회의 비판 / 오해

7. 히잡 착용; 한국에서 자녀를 무슬림으로 양육; 종교 교육을 받기; 사회화에 있어 음주문화를 피하기; 한국 사회의 비판 / 오해

8. 한국에서 자녀를 무슬림으로 양육; 종교 교육을 받기; 지원하고 이해하는 커뮤니티를 찾기

9. 식사 시 할랄 규정 준수; 한국에서 자녀를 무슬림으로 양육; 가족과 관계 맺기; 오랜 친구들과의 관계 형성; 사회화에 있어 음주문화를 피하기

10. 한국에서 자녀를 무슬림으로 양육

11. 나의 기도 ; 식사 시 할랄 규정 준수; 한국에서 자녀를 무슬림으로 양육; 종교 교육을 받기

**이와 같은 문제를 해결하기 위해 어떤 종류의 해결책이나 절충안을 찾으셨습니까? 좀 더 자세히 설명해주세요.**

1. 기도는 할 수 있을 때 몰아서 한다. 할랄은 못 먹어도 술과 돼지고기는 피한다. 어쩔 수 없이 술자리에 가더라도 양해를 구하고 다른 음식과 음료를 섭취한다. 인간관계에서는 종교에 대한 이야기는 먼저 하지 않고, 이슬람에 대해 비판적인 시각을 갖는 사람이면 만남을 피한다. 한국 문화때문습에 의지와 상관없이 참석해야하는 자리(명절, 제사, 장례식, 타종교 기관 방문 등)는 기독교인들의 행동을 참고하고, 미리 양해를 구한 후,

할 수 있는 부분만 따른다. (예를 들어, 장례식은 참석하지만 가볍게 목례만 하고 절은 하지 않는다.)

2. 자녀를 이슬람나라로 유학 보내서 가르치기

3. 무슬림들의 대한 올바른 지식과 나의 경험을 기회가 될때마다 설명하려 하고 있다

4. 구직에 있어 절충안이 없어 그냥 못나니고 있습니다

5. 처음 샤하다했을 때는 무슬림 커뮤니티에 적극적으로 참여하고, 수업도 듣고, 주말마다 마스지드에서 예배도 드리고 라마단도 성실히 지키면서 최대한 노력했다. 하지만 커뮤니티에서 사람들 간에 갈등이 생기자 커뮤니티가 점점 해체되어갔고, 나의 정체성과 커뮤니티 구성원의 정체성이 일치하지 않는 부분이 많아 녹아들기 어려웠다 좋은 무슬림 커뮤니티에서 헌신적인 종교 생활을 하고 싶지만 한국 무슬림 커뮤니티가 매우 좁다고 생각하기 때문에 저 사람은 히잡을 안 쓴다, 기도를 안 한다 같은 나쁜 이야기가 나올까봐 두려워 찾지 못하고 있다.

6. 스스로 여러 source를 찾아보고 많은 주변인과 대화하며다양한 의견을 들어보려 노력. 아랍어를 모르기 때문에 가능한 언어 (한국어, 영어, 프랑스어)를 통해 코란을 이해하려고 노력.

7. 찾고있는 중이다

8. 터키무슬림친구들과 교류하고 모임을 하고, 줌미팅으로 한국무슬림친구들과 이슬람 공부를 합니다

9. 최대한 무슬림의 정체성을 감추려고 한다. 무슬림 남편을 두었기에, 와이프의 종교 여부는 늘 큰 관심을 받게 되며, 특히나 무슬림의 여부는 늘 한국인들의 호기심 대상인 것처럼 느껴진다. 그래서 종교인이 아닌척, 그냥 채식주의자인척 생활하는 경우가 많다.

10. 한국에서 외부 도움이 많이 없이 무슬림 자녀를 키워야 하므로, 오히려 자녀들과 더 깊은 유대관계를 가질 수 있었습니다.

11. 음식은 돼지고기만 안먹는걸로 하고 있고 아이들 종교적 정체성 키우는 것은 여전히 개인적으로 해결해야 하는 큰 과제라 고민이 크다

**사람들은 귀하를 얼마나 자주 외국인으로 생각합니까?**

1. 항상
2. 항상
3. 드물게
4. 항상
5. 드물게
6. 자주
7. 가끔
8. 그런 적이 없다
9. 그런 적이 없다
10. 드물게
11. 자주

**귀하의 생각에는 무슬림이라는 것은 무엇을 의미합니까? 자세한 답변을 써주시기 부탁드립니다.**

1. 알라를 믿고 이슬람의 가르침을 따르는 사람. 국가나 문화 이전의 인간으로서의 정체성을 신이 가르친대로 따르려고 노력하는 사람. 내세를 믿는 사람.
2. 삶이고 생활이다그냥
3. 한국에서 태어나 전혀 접하지 못한 종교였지만 한국에서는 결혼과 함께 남편의 종교를 따르는 풍습이 있기에 거부감없이 개종하였으며 교리를 배우고 익혔다. 항상 감사하는 마음으로 살고있다.
4. 평범하고 그냥 사람이다
5. 오직 하나님만이 유일신이시며 무함마드는 그의 사자라는 샤하다를 한 사람 (라 일라하 일랄라)
6. 진실된 삶!
7. I believe There is only god
8. 알라의 종임을 인정하는 것
9. 이슬람 종교를 믿으며, 모하메드의 가치관을 따라 살아가려는 사람들
10. 인간이 창조된 본성을 찾아서 그대로 삶을 영위하는 사람

11. 알라의 말씀을 믿고 따르며 삶에 있어 확실한 방향이 있고 강한 의지를 가진 인간미 넘치는 사람

**귀하의 생각에는 <u>한국인</u>이라는 것은 무엇을 의미합니까? 자세한 답변을 써주시기 부탁드립니다.**

1. 한국인 부, 모에게서 출생하여 그 문화를 이어받고 한국의 역사교육을 받으며 대한민국을 조국으로 갖는 사람.
2. 태어난 나라
3. 오랫동안 사우디아라비아에서 거주하다 왔지만 한국인으로 살아가기에 불편함이 없고 생활하기가 쉬우며 문제가 있을시 해결할 수 있는방법들이 많아 만족한다.
4. 한국에 살기때문
5. 출생 국가와 인종 상관 없이, 대한민국에 주민등록을 하고 있는 사람.
6. 자랑스러운 역사와 근면성실한 한국인임이 자랑스러움
7. 한국에서 태어나서 한국인 정체성을 가지고 있는것.
8. 내가 태어나고 자란 나라의 사람
9. 대한민국 국적의 소유자
10. 한국의 역사와 문화를 이해하고 계승하고 발전시키는 사람들
11. 한국에서 태어나 한국 부모에게서 자란 사람 한국을 내 나라라고 생각하는 사람

**귀하의 생각에는 <u>한국인 무슬림</u>이라는 것은 무엇을 의미합니까? 자세한 답변을 써주시기 부탁드립니다.**

1. 한국인으로서의 정체성도 있지만 문화와 종교가 상충할 때에는 이슬람을 우선시 하는 사람.
2. 삶이고 생활이다
3. 여러가지 종교가 공존하기 때문에 특별히 차별이 있거나 제약이 있진 않으나 외국인 무슬림들의 차별사례를 때때로 접할때는 많이 속상하고 한국에서도 무슬림을 이해하려고 노력하는 자세가 되어가면 좋겠다.
4. 알라는 믿는 사람들 하지만 존경할만한 사람들
5. 샤하다를 한, 대한민국에 주민등록을 하고 있는 사람.

6. 삶의 본질에 의미를 부여하고 인생에 정말로 중요한 것이 무엇인지를 상기할 수 있음

7. 한국에서 태어났고 신이 하나라는 걸 믿는 사람

8. 세계 3대 종교이지만 자신과는 너무나도 먼 종교라고 생각하고 있는 나라(사람들) 속에서 이슬람을 믿는 사람

9. 한국 국적을 가지며 동시에 이슬람을 믿는자

10. 무슬림은 어느 장소 어느 곳에 있거나 같은 정체성을 가집니다. 한국인 무슬림 또한 한국 사회에서 그 사회 구성원들과 평화롭게 살아가며 무슬림의 정체성을 지키기 위해서 노력하는 사람이 한국인 무슬림이라고 생각합니다.

11. 한국인이나 알라의 말씀을 따르는 사람

**한국에서 무슬림으로 살기에 가장 힘든 점은 무엇입니까? 자세한 답변을 써주시기 부탁드립니다.**

1. 한국인들의 이슬람에 대한 무지와 오해로 인해 사회에서의 고립감이 심함. 건강한 무슬림 커뮤니티의 부재. 이슬람 교육이나 도서 등의 부족함. 히잡을 사용할 경우 일반적인 취업을 하기가 거의 불가능.

2. 개신교 인들이 막 함부로 대할때

3. 기도시간이나 기도할 장소를 찾기가 힘들고 금식기간에 직장을 다니는 경우엔 곤란한 경우가 많다. 할랄음식 재료도 구하기 힘들다.

4. 히잡쓰고 직업구하기 힘들고 할랄음식찾기 힘들고 아이들에게 급식은 최악이다

5. 1. 비무슬림 한국인과의 식사 자리(회식) 비무슬림 한국인은 1.이슬람에 별 생각이 없거나(관심이 없거나), 2. 이슬람을 적대시하거나, 3.대충 알지만 자세히는 몰라서 결과적으로 나쁜 인식을 가진 사람으로 나눠진다고 생각합니다. 내가 무슬림임을 밝혔을 때 2, 3번의 사람들은 매우 당황스러워하며,이야기를 애써 피하려 하고, 1은 별다른 태도를 취하지 않거나 그게 뭐냐고 묻기도 합니다. 저는 항상 나와 이야기하는 사람들이 2나 3의 유형일지, 운좋게 1의 유형일지 항상 불안해하면서 생각해야 합니다. 이 문제는 항상 다 같이

밥을 먹을 때 발생합니다. 보통 회식 메뉴로 돼지고기와 술을 선호하기 때문에, 저는 돼지고기에 알러지가 있다, 건강이 좋지 않아서 술을 마실 수 없다고 항상 거짓말을 합니다. 그렇게 되면 알러지약을 먹고 먹으면 되지 않느냐, 돼지고기를 먹으면 몸에 어떤 이상 반응이 생기냐, 태어날 때 부터 그랬냐 등등 저에게 수많은 질문을 하기 때문에, 저는 끊임없이 거짓말을 하게 됩니다. 저는 사람들과 이야기하는 것을 좋아하지만 사람들은 보통 밥을 먹을 때 친밀해지기에 매번 회식에 참석하게 되고, 결국 또 다시 거짓말쟁이가 되기 때문에 너무 괴롭습니다. 회사에서도 절대 사장님과 임원에게는 말하지 않을 사람, 신뢰하는 사람에게만 무슬림인 것을 밝힙니다. 돼지고기를 먹지 못한다고 하면 우리 회식 메뉴는 항상 소고기가 되는 거냐며, 제 덕분에 비싼 소고기를 먹겠다고 눈치를 주는 사람이 꼭 반드시 한 명 이상 있기 때문입니다.

2. 가족, 친척, 친구과의 마찰 저의 가족, 친척, 친구 중 이슬람을 믿는 사람은 저밖에 없습니다. 다행히도, 저와 친밀한 관계에 있는 사람은 저의 종교적 선택을 지지해주고 이해해줍니다. 하지만 생활에 있어서는 이해받기 어려운 부분도 있습니다. 저는 가족과 같이 살기 때문에 부엌을 공유하게 되는데, 가족은 돼지고기를 자주 먹습니다. 냄새가 괴롭기 때문에 신경써달라고 했지만, 돼지고기가 한국에서는 가장 저렴한 고기이기 때문에, 무작정 먹지 말라고 할 수도 없습니다. 가족이 돼지고기를 먹고 나면 뒷정리도 잘 하지 않아서 결국 그러한 뒷정리는 제가 하게 됩니다. 돼지고기 요리의 뒷정리를 할 때마다 마음이 무겁고, 또 죄를 짓는 것 같습니다. 친척과 친구와 밖에서 밥을 먹을 때도 마찬가지입니다. 대부분 돼지고기를 피해서 메뉴를 정하려고 하지만, 쉽지 않을 때가 많습니다. 매번 식당에 가서 물어보는 것도 곤란합니다. 모두 배고플 때에는 일일이 따져서 주문하는 것도 피곤하고, 요리하는 사람도 자세히 모르는 경우가 있기 때문입니다. 어쩌다 실수로 돼지고기(햄 같은)가 들어간 음식을 시키게 되면, 상대를 곤란하게 만들기 싫고, 음식을 버릴 수도 없다고 생각하기 때문에 최대한 안 들은 쪽으로 골라 먹거나

빼서 먹게 됩니다. 안된다는 것은 잘 알고 있지만, 나의 종교적 신념보다 사람간의 관계를 먼저 생각하게 됩니다.

3. 혼자이기 때문에 종교 생활하기 어렵다. 저는 무슬림 친구가 없습니다. 마스지드에도 가지 않고 혼자 마음속으로 믿고 있습니다. 이태원 마스지드에서 여러 가지 수업을 하고 있는 것을 알고는 있지만 집에서 멀고, 주말에 다른 일정을 내기 어렵기 때문에 참석하지 않았습니다. 또, 종교 생활을 성실히 하지 않는 사람이라고 소문이 나고 비난 당할 것 같아서, 커뮤니티에 찾아가는 것도 꺼려집니다. 한국 무슬림 커뮤니티는 매우 좁기 때문에, 한 번 나쁜 소문이 나면 계속 소문이 맴돌게 될 거라고 생각합니다. 그러다보니 혼자서는 쉽게 나태해지게 됩니다. 점점 기도도 하지 않게 되고, 라마단도 점점 지키지 않게 되었습니다. 믿음은 확고하지만 행동하지 않게 되니까 항상 죄를 짓는 마음으로 살고 있습니다.

6. 근처에 사원이 없기에 금요 예배를 지키기 어려움. 물론 금요일이 예배일이고 많은 서양 국가처럼 한국에서는 금요일이 주중인 점

7. 남편이 쓰라고 해서 히잡을 쓰긴 하지만 히잡을 씀으로써 차별과 정신적학대를 많이 받는다. 조금만 달라도 배제하는 한국인의 특성이 매우 괴롭게 다가온다.

8. 히잡을 쓰고 싶지만 사람들의 시선때문에 쓰지 못하는 것이 가장 힘듭니다 사람들은 외국인이 히잡을 쓰는 것보다 한국인이 히잡을 쓰는 것에 더 부정적입니다

9. 음식. 식재료가 훨씬 풍부해졌지만, 고기가 들어가 있지 않은 음식을 찾는 것은 늘 어려운 문제다. 또한 고기가 들어간 한국 음식이 먹고 싶은 경우(치킨, 삼계탕 등) 정말 힘들다.

10. 외식 문제

11. 개인적으로 나 하나만 생각하면 지금 현재 나는 어려운점이 없다 딱히 한국인들과 어울리지도 않고 그들의 음주가무 문화에 대한 미련 동경도 없고 돼지고기가 먹고 싶지도 않고 잘 하지는 못하지만 이슬람 믿고 알라의 말씀으로 인해 내가 더 바르게 살고 나를 더 아낄 수도 있고 세상을 빛나게 하며

살고 싶다는 생각을 갖게 되니 나는 정말 좋다 하지만 내가 이슬람에 대해 확신과 이것이 정말 물질로 가득한 현 한국 사회에 정말 필요한 처방 해결책이구나 하는걸 느끼는데 17년의 세월이 걸렸다 나의 아이들도 이슬람에 대한 확신을 주고 싶은데 그저 부모가 무슬림이니 따라는것이 아니라 진심어린 확신을 주고싶은데 내가 너무 늦었나 후회되고 또 아이들이 한국인들 사이에서 강한 의지가 바탕이 안되니 돼지고기 안먹는것 꾸란 배우는것 이드 보내는것 등 이슬람적 문화를 따르는것을 점점 불편하게 느껴 고민이다

**[마지막 질문]** 귀하는 한국 사회의 사람들에게 무엇이든 말할 수 있다고 확실히 사람들의 관심을 끌 수 있다고 하면 귀하의 생각에는 중요하고 꼭 해야 하는 말은 무엇입니까? 한국 사람들은 한국인 무슬림과 이슬람 종교에 대해 무엇을 꼭 알아야 합니까? 한국 사람들에게 하고 싶은 말씀을 작성해주세요.

1. 이슬람은 사막의 신을 믿는 미개한 종교가 아닙니다. 또한, 이슬람은 아랍인만의 종교가 아닙니다. 삼라만상을 창조하신 창조주를 믿는 종교이며, 인간은 그분의 창조물 중에 하나이므로 그의 국가적, 민족적, 문화적 배경에 상관없이 누구나 무슬림이 될 수 있습니다. 이슬람은 어떠한 문화라도 이슬람의 교리를 해치지 않는다면 허용됩니다. 그러므로 한국인도 한국에서 무슬림이 될 수 있습니다. 무슬림들이 우리의 이웃이 되어 살아가는 한국을 기대하고 바랍니다.

2. 내 삶이고 생활인데 종교의 자유를 인정해 줬으면 한다.

3. 종교의 다양성을 잘 지켜주는 역사가 오래되었음에도 불구하고 유독 이슬람에 대해 적대적인 경우가 많은것은 잘못된것이라고 생각한다. 좀 더 포용력있는 한국인들이 되어준다면 좋을거같다. 선량한 외국 무슬림도 많으며 물론 무슬림들도 서로 다른 종교간의 차이점을 이해하려 노력해야 한다. 인류 공동체로서의 포용력이 좀 더 커지길 기도한다.

4. 아이들에게 기본인 급식이 우리아이들에게는 최악이다 먹을수 없으니 항상 건의해도 부탁드려도 항상 똑같다 우리아이들 너무 미안하다

5. 이슬람은 폭력적인 집단이 아니고, 기독교, 불교, 천주교와 같은 그냥 하나의 종교라는 것을 모두 받아들여 주었으면 좋겠다.

6. 우리가 살아가고 있는 현세에만 치중하지 말고, 태어나고 인생을 살아가면서 놓친 중요한 본질이 무엇인지를 스스로 의문했으면 합니다

7. 무슬림은 테러리스트가 아니다. 일부다처제는 존재하지 않는다

8. 알라라는 신을 믿는게 아니라, 알라는 아랍어며, 하느님이라는 뜻이고, 쿠란은 성경과 매우 비슷하며 평화의 종교라는 것.

9. 세계화. 더 이상 거를 수 없는 문제로, 다양성을 인정해야 한다고 생각한다.

10. 상대를 알지 못하면 두려움을 가지게 됩니다. 종교 뿐 아니라 지역, 성별, 지위, 국적 등 나와 다른 사람들에 대하여 열린 마음으로 호기심을 가져보세요.

11. 현세는 시험이다 우리는 알라가 주신 생명을 지켜가는 것이다

**몇 살입니까?**

11 ответов

**이슬람에 관한 수업이나 강의에 참석한 적이 있습니까?**

11 ответов



- 이슬람 학교/대학교를 다녔다
- 모스크에서 스터디 그룹 참석했다
- 온라인 교육을 받고 있었다
- 책을 통해 공부하고 주위 무슬림 가족과 친구들의 도움으로 교육받음
- 가족,친구들과의 토론 등
- 집에서 인터넷으로 공부
- 주변 지인들과 코란 모임
- 개인적으로
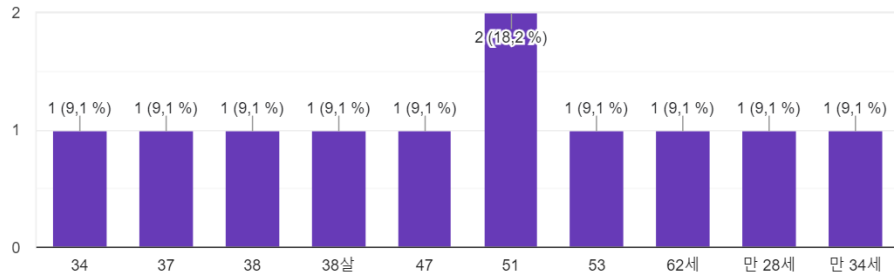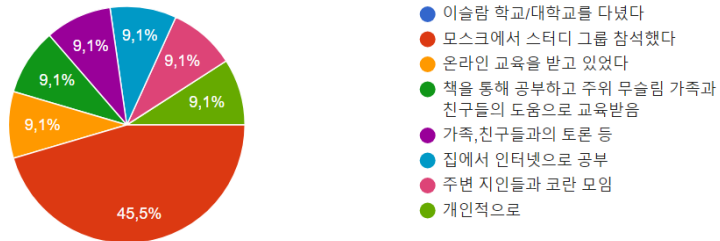
**히잡을 쓰시나요?**

11 ответов



- 예
- 아니요

8 0
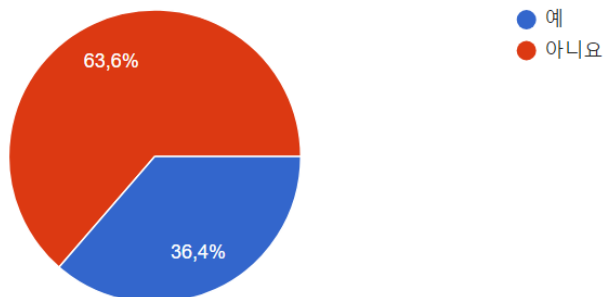
## 쓰신다면 얼마 동안입니까?

11 ответов



## 5번의 기도는 본인에게 얼마나 중요합니까?

11 ответов



- 매우 중요함
- 중요함
- 보통
- 중요하지 않음
- 전혀 중요하지 않음

54,5%
18,2%
9,1%
18,2%
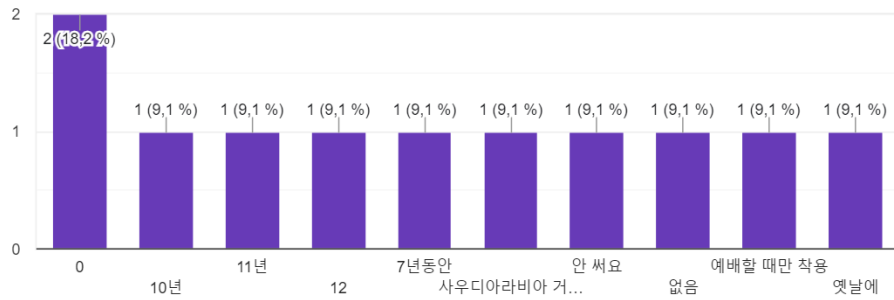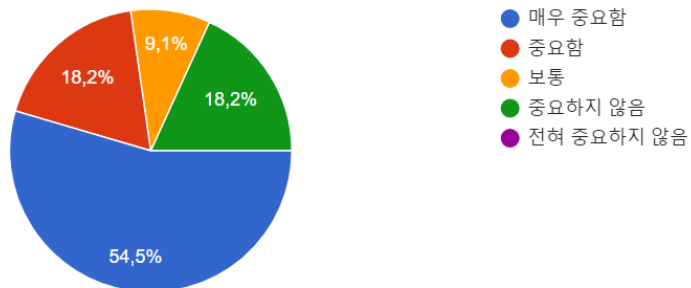
## 모스크에서 주마 기도에 얼마나 자주 참석하십니까?

11 ответов
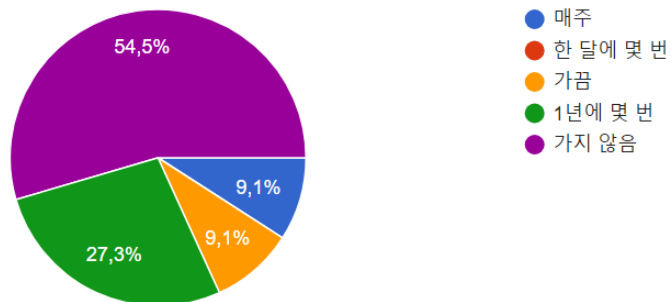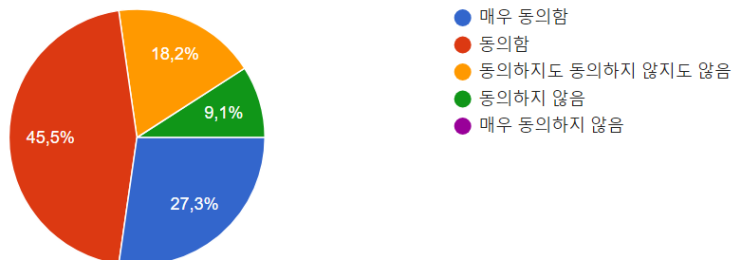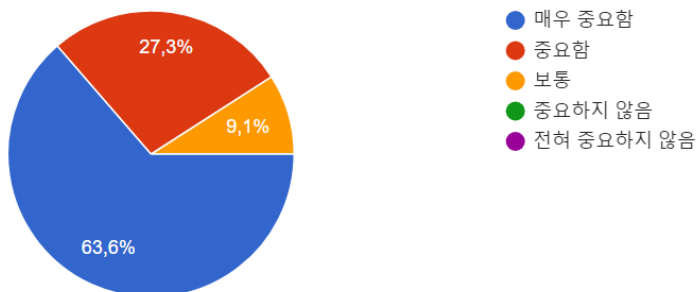


- 매주
- 한 달에 몇 번
- 가끔
- 1년에 몇 번
- 가지 않음

54,5%
9,1%
9,1%
27,3%

8 1

## 한국에서 할랄 규정을 준수하기 어렵습니다.

11 ответов

- 매우 동의함
- 동의함
- 동의하지도 동의하지 않지도 않음
- 동의하지 않음
- 매우 동의하지 않음

45,5%
18,2%
9,1%
27,3%

## 라마단 기간 동안 금식이 얼마나 중요합니까?

11 ответов



- 매우 중요함
- 중요함
- 보통
- 중요하지 않음
- 전혀 중요하지 않음

27,3%
9,1%
63,6%

## 다음 중 귀하에게 가장 흔한 문제는 무엇입니까?
## (몇 가지 답변을 선택할 수 있습니다)

11 ответов

- 근처에 할랄 식품이 팔리는 마켓이 없다 — 7 (63,6 %)
- 식당과 카페에서 외식 문제와 할랄 선택 문제 — 9 (81,8 %)
- 할랄 제품은 너무 비싸다 — 2 (18,2 %)
- 우리 가족은 내가 집에서 할랄 식품을 사고 먹는 것을 지원하지 않는다 — 1 (9,1 %)

8 2

**무슬림 정체성의 일부로서 히잡은 귀하에게 얼마나 중요합니까?**

- 🔵 매우 중요함
- 🔴 중요함
- 🟠 보통
- 🟢 중요하지 않음
- 🟣 전혀 중요하지 않음

27,3%
9,1%
36,4%
27,3%

**무슬림으로 태어난 신자와 무슬림 개종자 사이에 차이가 있습니까?**

- 🔵 차이가 있다
- 🔴 차이가 없다

27,3%
72,7%

## 무슬림으로 태어난 사람으로부터 소외감을 느낀 적이 있습니까?

- 네
- 아니요

50%

50%

Копи

## 대중 매체 (텔레비전, 신문, 소셜 미디어 등)가 이슬람에 대해 잘못된 이미지를 주고 있습니다.

- 매우 동의함
- 동의함
- 동의하지도 동의하지 않지도 않음
- 동의하지 않음
- 매우 동의하지 않음

27,3%

9,1%

63,6%
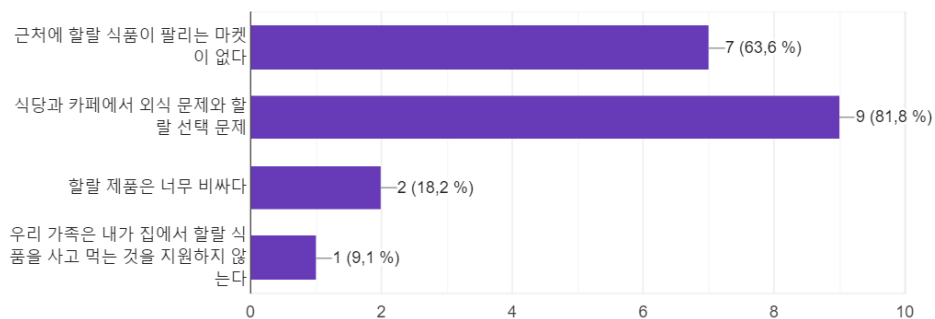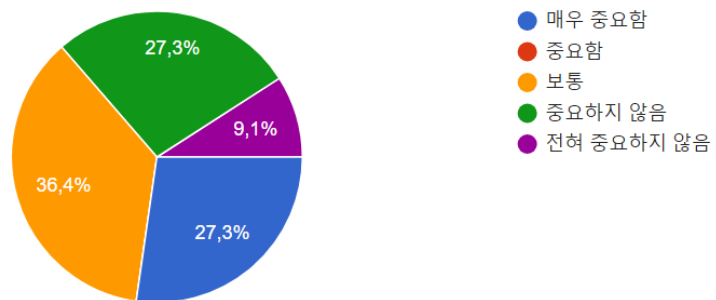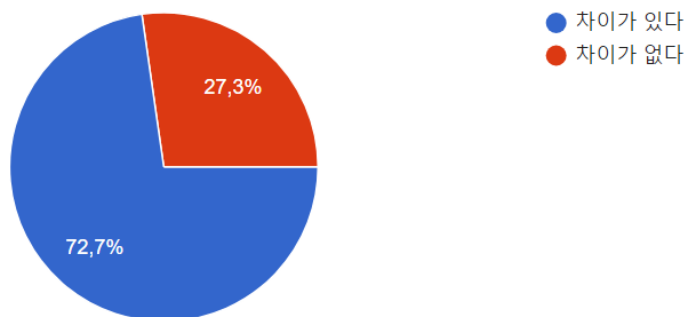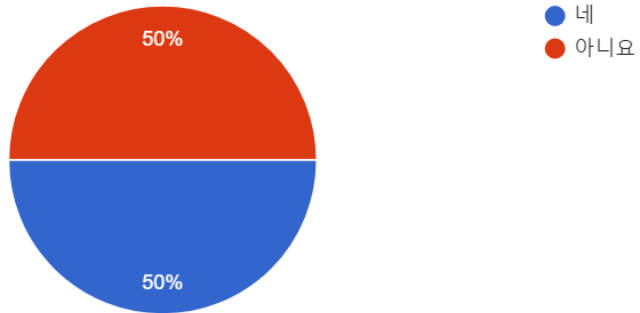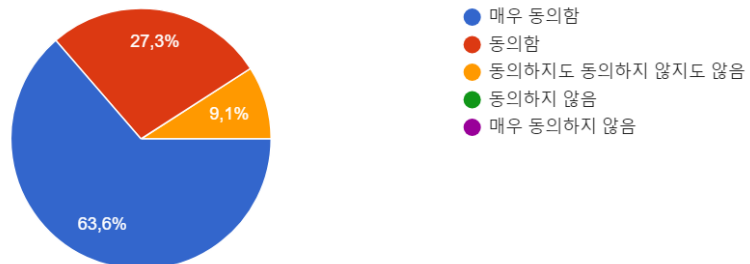
**귀하의 무슬림 정체성 때문에 주변 사람들로부터 적대감을 느낀 적이 있습니까?**

11 ответов



- 네
- 아니요

36,4%

63,6%
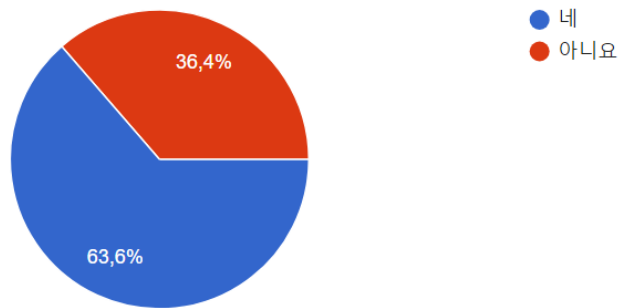
**종교적 정체성 때문에 신체적 학대를 받은 적이 있습니까?**

11 ответов



- 네
- 아니요

90,9%

9,1%
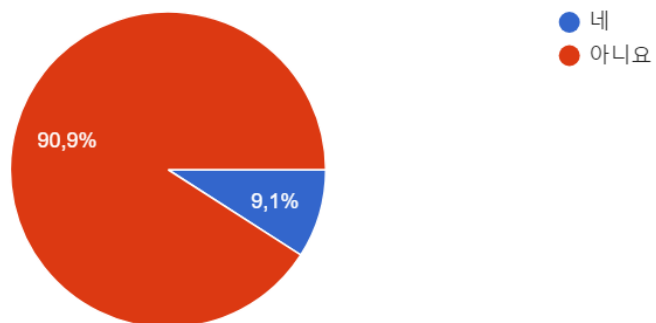
## 종교 때문에 어떤 식으로든 차별을 받은 적이 있습니까?

11 ответов



- 네
- 아니요

54,5%
45,5%
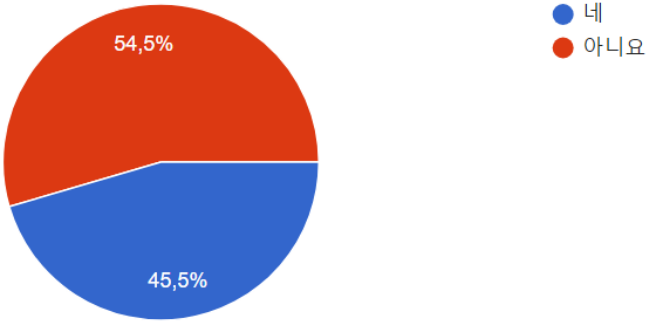
## 귀하는 자신을 무엇보다 먼저 누구로 생각합니까?

11 ответов



- 한국인
- 무슬림
- 둘 다

36,4%
36,4%
27,3%
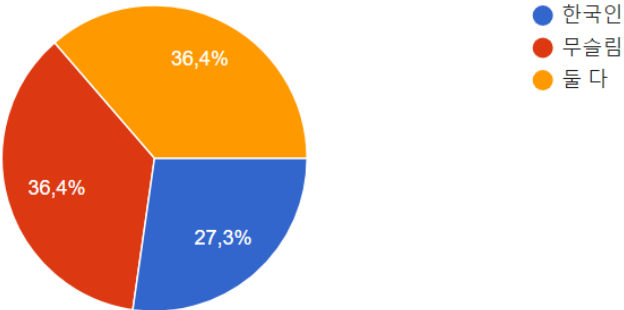
**이슬람은 내 삶의 ____ 일부입니다.**

11 ответов



- 매우 중요한
- 중요한
- 보통
- 중요하지 않은
- 전혀 중요하지 않은

72,7%
18,2%
9,1%
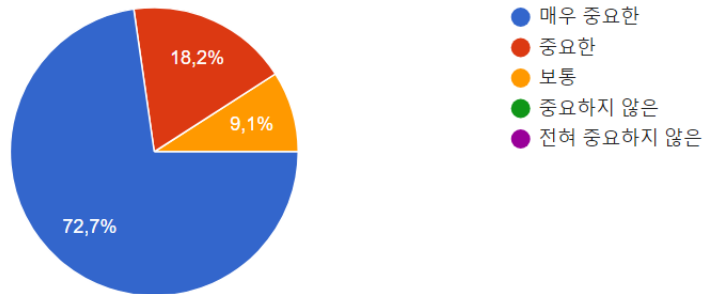
**한국 문화와 전통은 저에게 ____입니다.**

11 ответов
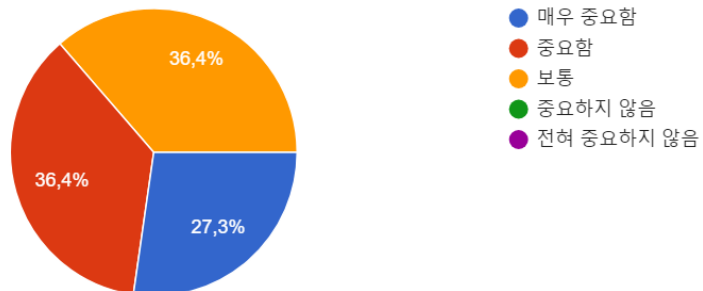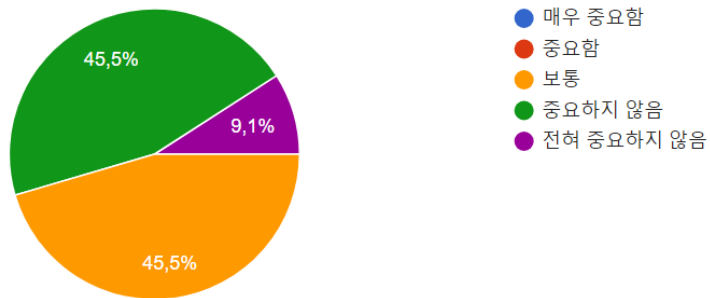


- 매우 중요함
- 중요함
- 보통
- 중요하지 않음
- 전혀 중요하지 않음

36,4%
36,4%
27,3%

## 관계를 맺을 때 상대방의 종교가 얼마나 중요합니까?

11 ответов



- 매우 중요함
- 중요함
- 보통
- 중요하지 않음
- 전혀 중요하지 않음

45,5%
9,1%
45,5%

## 귀하는 무슬림 친구나 다른 종교 소속의 친구 또는 비종교 친구가 더 많습니까?

11 ответов



- 내 친구들 대부분은 무슬림이다
- 내 친구들 대부분은 다른 종교의 신자이다
- 내 친구들 대부분은 종교가 없다
- 나는 무슬림과 다른 종교를 믿는 친구 수는 거의 같다
- 나는 종교가 있는 친구와 비종교인 친구 수는 거의 같다

54,5%
9,1%
9,1%
27,3%

## 헌신적인 무슬림이면서 동시에 한국 사회의 일원이 된다는 것이 얼마나 어려운 일입니까?

11 ответов



- 매우 어렵다
- 어렵다
- 보통
- 어렵지 않다
- 전혀 어렵지 않다

27,3%
18,2%
9,1%
45,5%

**다음 중 귀하에게 가장 어려운 것은 무엇입니까?**
**(몇 가지 답변을 선택할 수 있습니다)**

11 ответов

| 항목 | 값 |
|------|-----|
| 히잡 착용 | 3 (27,3 %) |
| 나의 기도 관찰 | 5 (45,5 %) |
| 식사 시 할랄 규정 준수 | 7 (63,6 %) |
| 금식 | 1 (9,1 %) |
| 구직활동 / 취직 | 3 (27,3 %) |
| 한국에서 자녀를 무슬림으로... | 8 (72,7 %) |
| 종교 교육을 받기 | 7 (63,6 %) |
| 가족과 관계 맺기 | 3 (27,3 %) |
| 오랜 친구들과의 관계 형성 | 2 (18,2 %) |
| 사회화에 있어 음주문화를... | 4 (36,4 %) |
| 배우자 찾기 / 결혼 | 0 (0 %) |
| 한국 사회의 비판 / 오해 | 6 (54,5 %) |
| 대학교 / 교육 기관에서 공부 | 0 (0 %) |
| 지원하고 이해하는 커뮤니티... | 3 (27,3 %) |
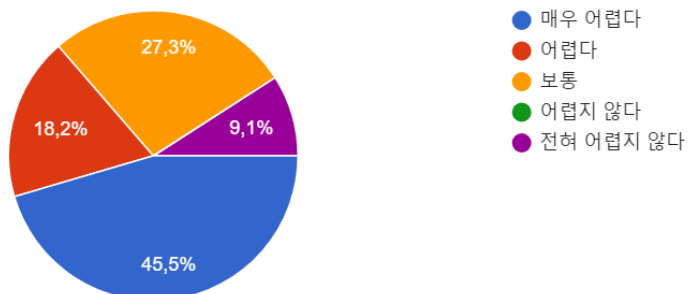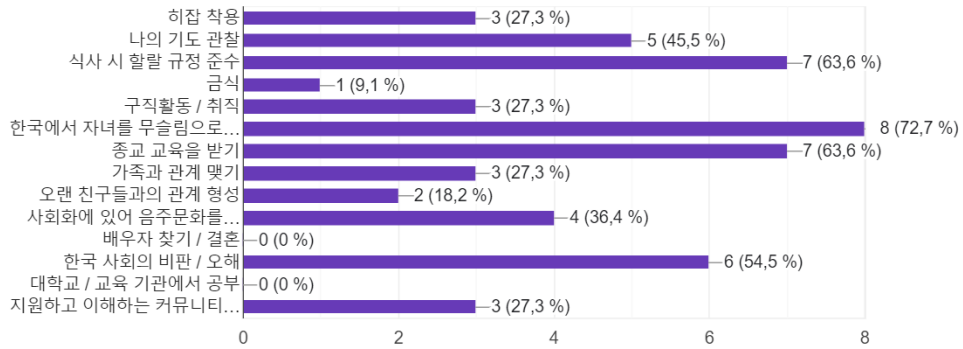
**사람들은 귀하를 얼마나 자주 외국인으로 생각합니까?**

11 ответов



- 항상
- 자주
- 가끔
- 드물게
- 그런 적이 없다

27,3%
18,2%
9,1%
27,3%
18,2%
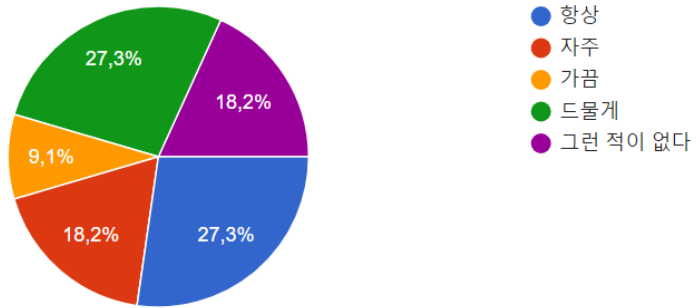
# Abstract in Korean

본 논문은 현대 한국 무슬림 개종 여성들이 한국 무슬림으로서의 새로운 종교적 정체성을 획득하는 과정에서 어떤 복잡한 정체성을 형성하는가에 대한 질문을 다룬다. 정체성 형성 과정에서 그들이 직면하는 어려움을 분석하고 정체성 위기를 해결하기 위해 찾은 해결책을 요약한다.

이 연구는 한국인 개종자들과의 온라인 인터뷰와 객관식 및 개방형 질문이 들어가 있는 설문 조사 기반으로 한다.

한국의 무슬림 여성 개종자들은 이슬람을 삶의 방식으로 받아들일 때 매우 변혁적인 과정을 겪고 있다. 국가적 정체성과 종교적 정체성은 그들에게 똑같이 귀중하고 중요하다. 병합된 내집단 정체성을 구축하는 것을 목표로 하는 그들은 여전히 구획화의 단계에 있다. 정체성 위기에 대한 해결책은 지식을 전파하고 매스 미디어 프로젝트 참여와 블로그와 소셜 미디어 교육 활동을 통해 목소리를 높이는 데 있다. 마침내 한국 사회와 무슬림 세계 공동체에 그들의 목소리를 들리게 하기가 중요하다.

**키워드:** 다중정체성, 개종자, 이슬람, 정체성 위기, 국가정체성, 종교적 정체성