

A Study on Religious Devotion of Migrant Muslims: Case of Daegu Mosque Construction Conflict in South Korea

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Abstract: This paper investigates the multidimensional concept of religious devotion and its' diverse dimensions among migrant Muslims in Daegu, South Korea, during the mosque construction conflict. There were concerns raised by local Koreans about noise, dust, potential impacts on property, and cultural values. It explains the significance of religious devotion for the migrant Muslims, shedding light on daily prayer rituals, preferred locations, and devotion to Islamic practices during the mosque conflict. We used the qualitative research method. The study reveals that religious devotion is integral to the lives of most of the respondents, despite numerous challenges. The paper incorporates perspectives from scholars like William James and Emile Durkheim to provide and understanding of religious devotion and its' varied dimensions. The study aims to contribute to the understanding of the conflict's effects on religious devotion in Daegu. The research underscores the need for further investigation into the mosque construction issue, alteration in religious commitment, and active stakeholder involvement to ensure fairness, inclusion, diversity, and multiculturalism.

Keywords: Religious devotion, Discrimination, Religious practices, Religion, Worship, Conflict, Muslims, Mosque.

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Introduction

Religious devotion refers to the deep reverence, commitment, and dedicated attachment that individuals express towards their religious beliefs, rituals, and practices. It includes a deep and sincere commitment to a precise faith or religious tradition, involving both personal beliefs and outward expressions of religious rituals and executions. People often use it instead of words like religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness. Therefore, when someone talks about religious devotion, might be talking about all these different aspects of being religious or having strong beliefs. It is a sort of fastening all term for everything related to being deeply connected to a religion. Instead of using words that are synonymous with religious devotion, these alternatives reflect what researchers studying religious devotion would refer to as its dimensions. While sociologists might view the concept of religious devotion to encompass church membership, church attendance, belief acceptance, doctrinal knowledge, and practicing the faith. In previous studies, it has been shown that people who express stronger faith and involvement also report less stressful life events and greater life satisfaction. Religious affiliation was found to be a significant predictor of general life satisfaction and a sense of belonging and purpose in life, as indicated in a number of studies,

including recent studies regarding the benefits of religious devotion (Dezutter et al., 2006), (Walker, 2003), (Fontaine et al., 2005).

International Muslims after receiving official clearance from the Daegu Buk-gu District, office South Korea, and dated November 28, 2020 has started Mosque construction. Without any outside (external) or other institutional assistance, the international Muslims collected enough money to start the construction. Before starting construction work, they presented gifts to Korean neighbors, who had no issues regarding Mosque construction. Since seven years, the same palace has used as a Mosque. However, after one month of construction, Korean neighbors filed a complaint in District office to suspend construction orders. They had opinion that constructing a new Mosque near residential area would not only increase the noise and food smell, but degrade Korean values, property rates and may be bring in even more Korean conversion to Islam. A Mosque in a residential area will also decrease the value of properties. In February 2021, the District office issued orders to stop construction in response of complaint from local Koreans. Muslims directly made efforts to resolve this issue with neighbors, but all in vain and construction process went on risk.

The topic of Mosque disputes in Europe has been the subject of several academic research (Allievi, 2010). The differences between purpose-built Mosques, Muslim community centers, and Muslim

prayer rooms are particularly noticeable. However, similar reasons for rejection can be observed, including:

- (1) Concern about the proposed Mosque's central location and the apparent problems of parking and human agglomeration.
- (2) An alleged negative impact on the real estate market.
- (3) These worries are always connected to common misconceptions about Muslims as a social group, which frequently portray them as homogeneous, segregationist, and a threat to the neighborhood (DeHanas & Pieri, 2011).

Religious devotion is defined as a person's choice, feelings, beliefs, and behavior that are related to an existing (or self-made) religion. Therefore, the term religion refers to the entire range of cultural symbol-systems that in an attempt to address issues, specifically refer to a higher reality that has an impact on but is unreachable to human control (Wilson & Filsinger, 1986), (Stolz, Jörg, 2009a). "Religious devotion" is the act of praying, making sacrifices, believing in, loving, or fearing one's God, (Stolz, Jörg, 2009b), (Stolz, Joerg & Usunier, 2019). There has been extensive research on the experiences of Muslims with prejudice and discrimination based on race, culture, settlement, and conversion discourse, which highlighted Islamic religious devotion as the main issue preventing Muslims from assimilating in modern societies. Suppose, if Muslims stop to follow fundamentalisms of religion Islam, they can adjust easily in modern societies such as S.K. (Eum, 2017), (Koo, 2018), (Kozaric, 2023).

Researchers has defined religion in their ways, according to William James psychologist a great scholar on religious experience. They apprehend themselves to stand in relation to whatever they may consider the godly he belief that there is an unseen order and that our supreme good lies in harmoniously adjusting ourselves there (James, 2002). It seems best simply to claim as a minimum definition of Religion the belief in Spiritual Beings (Saler, 1997), (Hunter, 2018). According to Emile Durkheim, religion is the represent to themselves the society of which they are members and the obscure but intimate relations, which they have with it. A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a Church all those who adhere to them (Durkheim, 1995). Their religion is based on revealed and exemplified by teachings on Prophet Muhammad SAW. Muslims follows the Islamic faith, Abrahamic, monotheistic religion that started in 7th Century A.D. It has five pillars called, Shahada (faith in 1 God and belief in Prophet Muhammad SAW), Salat (prayer-five times a day), Zakat (donation of 2.5% of income to poor's), Sawm (fasting from dawn to sunset in Ramadan), and the last one is Hajj (pilgrimage once in a lifetime if you can afford). Islam means submission and it relates to our actions. A person who follows to religion of Islam is called Muslim (El Azayem & Hedayat-Diba, 1994).

The purpose of this paper is to produce a descriptive analysis of the religious devotion of migrant Muslims residing in conflicted area Daegu, (S.K). Religiousness should remain unaffected as it upholds social and moral values, along with facilitating personal interactions with supernatural agents. Significantly, religion and religious devotion includes few aspects, such as ritual, devotional practices, social connections, and demand for religious freedom according to (S.K) country law. The home is the usual setting for

religious activity throughout childhood, adolescence, and young adulthood. Interest in maintaining religious devotion is one of the important factor involved in Mosque construction conflict. There is no research on religious devotion of migrant Muslim community residing in S.K in particular in the city where already construction conflict is going on. Unfortunately, words like religion and religious devotion are considered as being unambiguous even when they actually refer to ambiguous events (Voas & Crockett, 2005). It will also help in assessing is the construction of a Mosque or a Musalla is actually necessary or it is just to construct a facility. This will suggest alternative proposals to study religious dimensions of religious devotion and religion base rights violation in newly developed migrants receiving countries.

Literature Review

Building First Mosque in (S.K): President Junghee Park allotted Korean Muslim Federation (KMF) and offered 1.23 acres of public land in recognition for the substantial contribution as reward of Muslim nations made to the Korean economy following the Korean War. Korean Muslim leaders traveled to Muslim nations and gave information about how Islam was developing in Korea. They generated funds to help the country's Muslim population, arranged \$400,000 for the Mosque's construction, and brought this money to (S.K). On the first Mosque completion in October 1974, fifty Muslim leaders from around the world attended the inaugural celebrations in May 1976, in Seoul, (S.K). China has had significant ties with Arab governments. Between the 7th and 9th centuries. Arab Muslims assimilated into Chinese culture and increased their trade throughout the country. Arab Muslims had the chance to communicate with foreigners, such as the Japanese and Koreans, during the Tang period. The Shilla dynasty, which was closely associated with China, developed cordial contacts with Muslims and observed their brand-new religious practices (Kuo, 2019).

According to the two empirical studies, Muslims had the chance to spread their religion throughout Korea during the Korean War in the 1950s, because the fact that the majority of Koreans thought the war period was terrible and can easily accept foreign religion who were fighting in Koreans' favor (Lippe, 2000),(Hong, 2008). Korean Muslims played a crucial role as essential translators, facilitating communication between Turkish military personnel and the local population by bridging linguistic gaps and enhancing effective interaction during the Korean War. For Muslim soldiers, they constructed a Mosque, and Abdul Gahfur Karaismailoglu served as an Imam among the Turks. Korean Muslim Duyoung Yoon through his da'wa work converted 10 Koreans to Islam. Later, he was named the first Korean Imam, and Imam Zuveyir K. O. C gave Korean Muslims his entire support (Doyoung, 2016), (El-mesawi, 2015).

Religious Behavior: In the perspective of religious behavior, it is about individual's participation, devotion to religion, exposure to religion, and sociodemographic traits. Researcher examined the following factors in the last category: marital status, level of education, gender, age, and residence. Discovered that each one of these affected people's in-group and out-group affiliations that has indirect impact on their religious behavior. Families played important role because they directed people into religious groups that make their belief more strong. This is opposing the idea that beliefs play the primary role in influencing behavior. Instead, those beliefs are often shaped through group involvement and active

participation. Religious commitment affects group participation, which affects belief orthodoxy, that disturbs religious behavior (Cornwall, 1989). Fellow sociologist, asserted using the social integration hypothesis that people may modify their religion in different contexts. The amount to which immigrants' religious devotion changed when they relocated from a highly religious sending nation to a largely secular receiving nation varied on the context of the immigrant's new social environment. Van Tubergen looked at a range of independent factors to see how they affected three different characteristics of religious devotion: Relationships, Viewpoints, and Participation. Factors included the proportion of non-Western immigrants in neighborhood of settlement, partner's ethnicity, social contacts' ethnicity, work position, location of education, language competency, age at migration, length of residency, ethnicity of immigrants, and gender. Stronger social inclusion in a more secular environment moderates immigrants' religious devotion, according to Van Tubergen, which supports Cornwall's argument regarding the influence of in-group and out-group relationships on religious devotion (Schüller, 2022), (Van Tubergen, 2007). In (S.K), the situation is opposite; maintaining public observance of Islamic religious practices is associated with higher societal costs than doing away with them. Therefore, it makes sense that Korean Muslims' religious devotion would place a greater emphasis on Religious Identity Salience (Wimberley, 1989).

Religious devotion as Multi-Dimensional Phenomenon: Former experts mentioned in their studies is a multi-dimensional phenomenon. They debated the number and types of dimensions in detail, and each researcher developed models based on differences between the causes of religious behavior, religious rituals behaviors, religious knowledge and experiences, and the impacts of religious devotion on daily life. They said that belief- holding to a set of religious principles that one feels are accurate. Practice-Ritual actions of worship and devotion, whether done in public (such as visiting church) or privately (such as informal praying). Their research has investigated into various aspects of religious experience, belief systems, and the intricate layers that define the complex nature of religious phenomena. In (1966) Faulkner and de Jong, have explored specific dimensions of religious practices, while in (2011) Clardy and King, have provided insights into contemporary perspectives on the multi-layered nature of religion. It could have focused on ancient features or cultural effects on religion and the King (1967) have contributed to the understanding psychological dimensions of religious behavior. Additionally, few researchers have brought together interdisciplinary perspectives to comprehensively examine the diverse dimensions inherent in the study of religion. In general, their collective body of work emphasizes the need to recognize and analyze religion through a multi-dimensional lens, acknowledging its intricate intersections with culture, psychology, history, and social dynamic (Faulkner & De Jong, 1966), (Clardy & King, 2011), (Fichter, 1969), (King, 1967), (De Jong et al., 1976).

Explaining Muslims Religious devotion: Researchers are increasingly focusing on Muslim religious devotion encouraged by global crises involving Muslims and their growing settlement in Western nations. Despite the predominant emphasis on research into Christian experiences. There is an increasing interest in understanding and exploring the religious dynamics within the Muslim community (Ishaq et al., 2021). Studies have explored the religious devotion of Muslims residing in both minority and

majority settings in North America and Europe. These investigations have revealed that high and low level of religious devotion is influenced by both personal traits and environmental factors (Ghorbani et al., 2000), (S. E. Krauss, 2007), (Raiya et al., 2008). The research on religious devotion among a sample of Indonesian Muslim university students conducted in 2007 was one of the more recent attempts employing the core, external, and help to understand individual's spiritual journey. It also highlights the significance of considering diverse perspectives to gain a comprehensive understanding of religious devotion in this context (Ji & Ibrahim, 2007).

As a measure of devotion to what the authors defined as Islamic orthodoxy, the degree to which participants agreed with basic Islamic conceptions on Allah, Mohammed the Prophet, the Quran, they day of judgment and the five pillars was devised. According to Ji and Ibrahim that the intrinsic, extrinsic, and quest elements of religion are distinct are in continuous dimensions in line with other studies. Furthermore, they found that there was only a weak association between Islamic orthodoxy and the three dimensions, leading them to draw the conclusion that "Muslim religious orientations are not clearly predicted from traditional Islamic doctrinal commitment (Ji & Ibrahim, 2007). Jana-Masri and Priester, they undertook a second psychology-based study in which they created and evaluated a Qur'anic-derived religious devotion scale evaluating the characteristics of their practiced religion, orthodoxy, and ceremonial behaviors. They criticized earlier tests that had non-Qur'anic questions (i.e. that reflect a political belief). However, their methodology assumed that the Quran is the exclusive source of all Islamic religion. It is more likely that Muslims' religious devotion is complicated and derives from a variety of different sources outside from the Qur'an such as (Jana-Masri & Priester, 2007). The fact that Jana-Masri and Priester included a separate question measuring religious salience, asking participants to rate the importance of religion in life with a 5-point Likert-type scale, is particularly intriguing because it supports prior research and can point to a significant direction in future research assessing Muslim religious devotion. They found significant associations between religious salience and the subscales measuring orthodoxy of belief and ritual behaviors. They found that the social environment has an impact on how people self-report their level of religious devotion and fulfil obligation. Muslims in Southeast Asia, particular are less likely to describe their degrees of religious devotion as practically they perform and those who report being religious tend to be less intense when they live in secular countries. They hypothesized that since 'normal' religious devotion varies between nations, people may overestimate or underestimate their own level of religious devotion (Pieterse et al., 2016), (Mohd Mahudin et al., 2016). Religious affiliation was found to be a critical element in the analysis of stability and self-esteem among migrants. Caroline used grounded theory to examine qualitative data from interviews with Bosnian and Turkish women in Austria, and the results showed significant racial differences in Muslim women's religious expressions. Interestingly, Turkish women wore headscarves as a key part of their cultural identity; Bosnian women did not share this distinction. The study's conclusions show that not all Muslims follow to the same Islamic traditions, yet it is important to take these distinctions into consideration when creating measuring scales (Berghammer & Fliegenschnee, 2014).

Research Methodology

To complete this study, we applied the qualitative research method. This will provide more descriptive information about religious devotion of migrant Muslims living in Daegu, (S.K). We performed semi-structured in-depth interviews to obtain brief information regarding religious commitments. The vignette and Phenomenological research approaches are employed. Which focuses on understanding the lived experiences of individuals and the meanings they attribute to those experiences. In total 49 males, respondents are interviewed on the base of directly involvement in conflict and participants willingness to become part of this research. Females are not directly involved in the Mosque construction project. They do not go to Mosque for rituals and made up a very little demographic that is why are not interviewed. After interviewees consent, we applied digital ethnography to

retain interview data more effectively. It was their choice whether they wanted to communicate in English, Korean and their mother language. Anytime during interview and research processes, respondents had the option to quit. Maximum number of interviews were conducted in Urdu followed by English. All migrant were allowed to become part of research regardless of sectarian and ethnic believes (Sunni, Shia, etc.). Under the age of 19 were excluded from research. Data collection took place in March to Mid-May 2022. In this time, despite legal approval from District government international migrant Muslims were unable to continue construction due to physical hindrance from locals. Interview took around 33 to 40 minutes depending on individual's experiences and devotion. Later recordings were interpreted and analyzed carefully. The below following information reflects the descriptive view of interviewees.

Table 1- Respondents Detailed Information

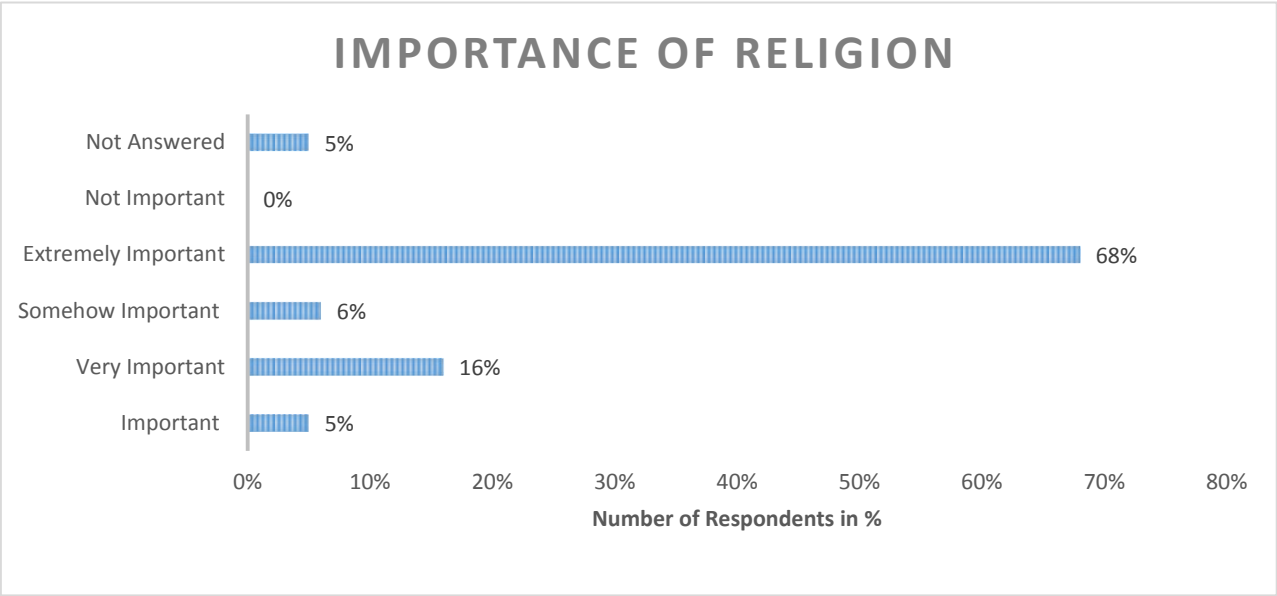
Basic Information		Number of people	Percentage %	Basic Information	Number of people		Percentage %
Gender	Male	49	100%	Marital Status	Married	31	63
	Female	0	0		Unmarried	18	37
	Total	49	100%		Divorced	0	0
Age	19-24	14	29		Widows	0	0
	25-30	17	35	Period of Stay in Korea	1-3Years	24	49
	31-35	12	24		4-8 Years	19	39
	36-45	6	12		9-12 Years	6	12
	Total	49	100%		Total	49	100%
Qualification	Intermediate	13	27	Entry purpose	Study	19	39
	Undergraduate	11	22		Joining Family	7	14
	M.Phil.	9	18		Work Permit	23	47
	Ph.D.	16	33		Total	49	100%
	Total	49	100%				
Religious Belief	Muslim	49	100%				
Korean Language skill	Beginner	17	35				
	Intermediate	14	29				
	Advanced	11	22				
	Excellent	7	14				
	Total	49	100%				

Source: In-depth Interview conducted on January to February 2021, telephonically and face to face.

Table one elucidates that the respondents were from age 19-45, while the maximum of them fall in 25-30 years of age. Majority of the migrant Muslims were beginner in Korean language skills. While only 14 % of them had excellent Korean skills. The data shows that no divorce or widow of any gender became part of migration. The maximum like 63 % of them were married migrants. Only 12% of the migrants were living in Korea for long time such as 9-12 years. However, 49 % of the respondents had spent 1-3 years in Korea. Maximum number of Muslim migrants entered in Korea for work permit followed by Education purpose while minimum numbers were observed in joining family visa category.

Analysis and Discussion

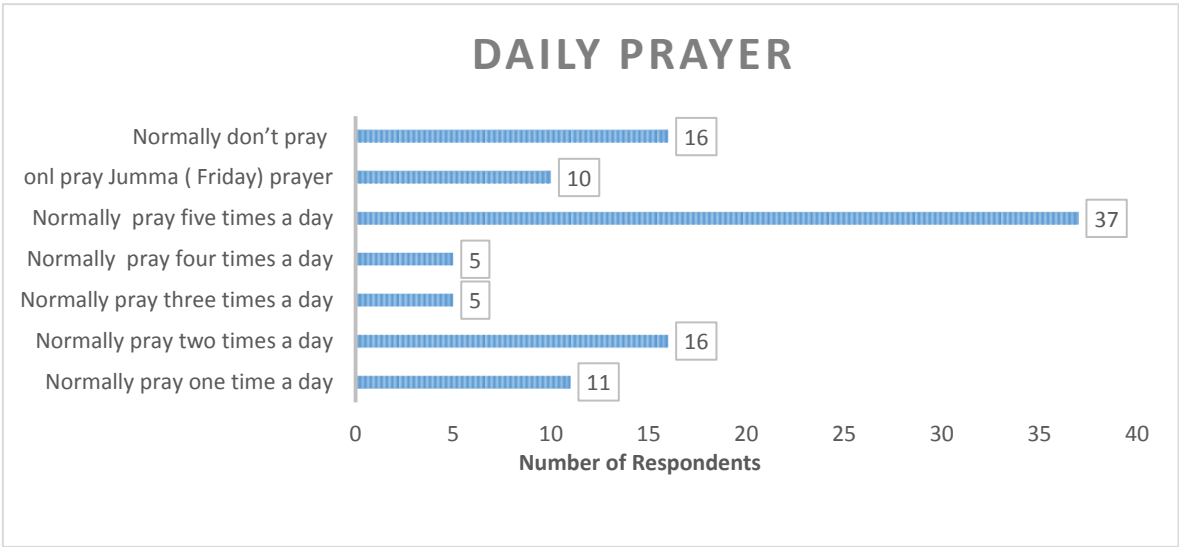
Figure 1: Religion Importance in your Lives



Source: In-depth Interview conducted on March to Mid-May 2022, telephonically and face to face.

Importance of Religion: A crucial factor for determining the degree of religious devotion is thought to be religious salience. According to this study's respondents, 16% of them said that religion is very important to them. No one who responded said that religion is not significant. Figure one shows that the majority of respondents (68%) underlined that religion is the most significant aspect of their lives. A very tiny (5%) percentage did not respond. These results imply a high level of religious salience among the sample of foreign Muslims surveyed. The sampled Muslims give religion a great amount of priority.

Figure 2: Daily Prayer Rituals

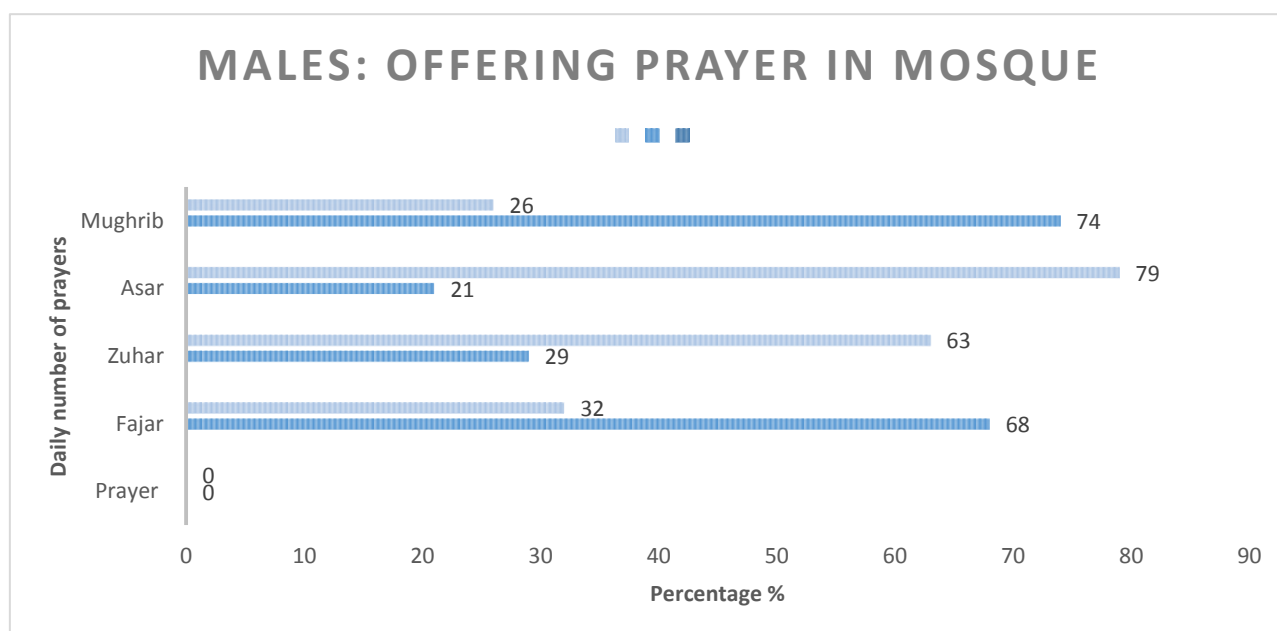


Source: In-depth Interview conducted on March to Mid-May 2022, telephonically and face to face.

Respondents were asked that how many times you offer prayer in a day. Surprisingly, the majority of them 37% were praying all five prayers in a day. While 16 % of them were not performing prayer here in abroad country whereas they were praying in home country. This result shows that religious rituals are achievable either someone is at school, work and on other place. The 16 % of the respondents usually pray two times a day followed by 11 % of respondents who pray once a day and 5 %, 5% respondents offering four prayers and three per day respondents. While only 10% of the respondents were offering Friday (Juma) prayers only.

Offering of Daily prayer Rituals: Prayer is second pillar of Islam. Every Muslim individual need to offer prayer for five times a day. Requirement for prayer are; ablution purifying body, Facing towards Makkah, and performing congregation. In previous Muslim scholar's, prayers remained vital indication of Islam. The last Prophet Muhammad (SAW) said "On the day of Judgement, firstly everyone (Muslim) will be accounted for his/her prayers (Al-Tabarani).

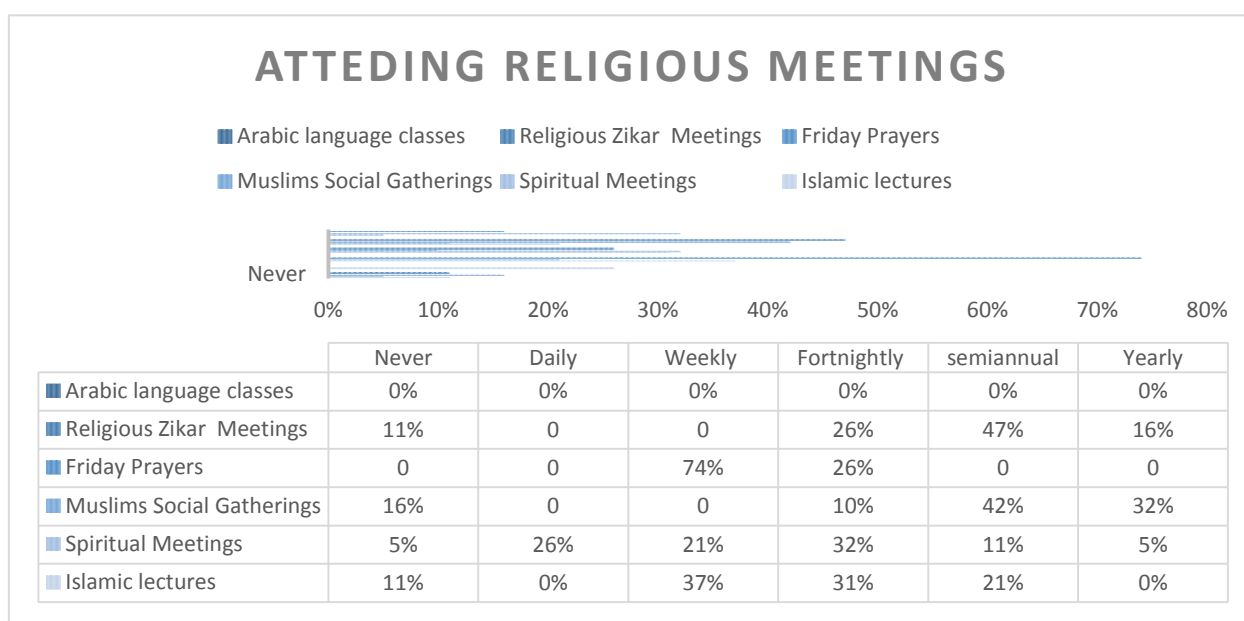
Figure 3: Offering Prayer



Source: In-depth Interview conducted on **March to Mid-May 2022**, telephonically and face to face.

Offering Prayer in Mosque: It is recommended and believed that engaging in congregational prayer five times a day in a Mosque leads to greater spiritual benefits from God. Due to disputes over the building of the Mosque and the absence of a dedicated prayer space, none of the international Muslim migrants was able to say prayers in the Mosque. Men were cautious to let women leave the house alone because they were worried about them in the present situation. Before, there were no limitations on women leaving the house without a man. However, when it came to men, 77% of respondents at most provided congregational prayer during the Isha prayer in the Mosque, while 23% did not go because they lived too far away. The ease of access for those who lived close to the Mosque suggests a higher level of religious devotion. The required percentage of respondents (21%) offered prayer at Zuhar, while the remainder 79% did not attend the Mosque because of their obligations at work and school. The respondents chose not to attend on their own initiative and they were not forced into staying home. With 21% and 29% of respondents, respectively, absent from congregational prayer during Asar and Zuhar prayers because to hectic schedules. However, because of the Mosque's accessibility, there was a high level of male devotion during the Isha prayer. The presence of a Mosque in a residential area has a favorable impact on the degree of religious devotion.

Figure 4: Community Meetings

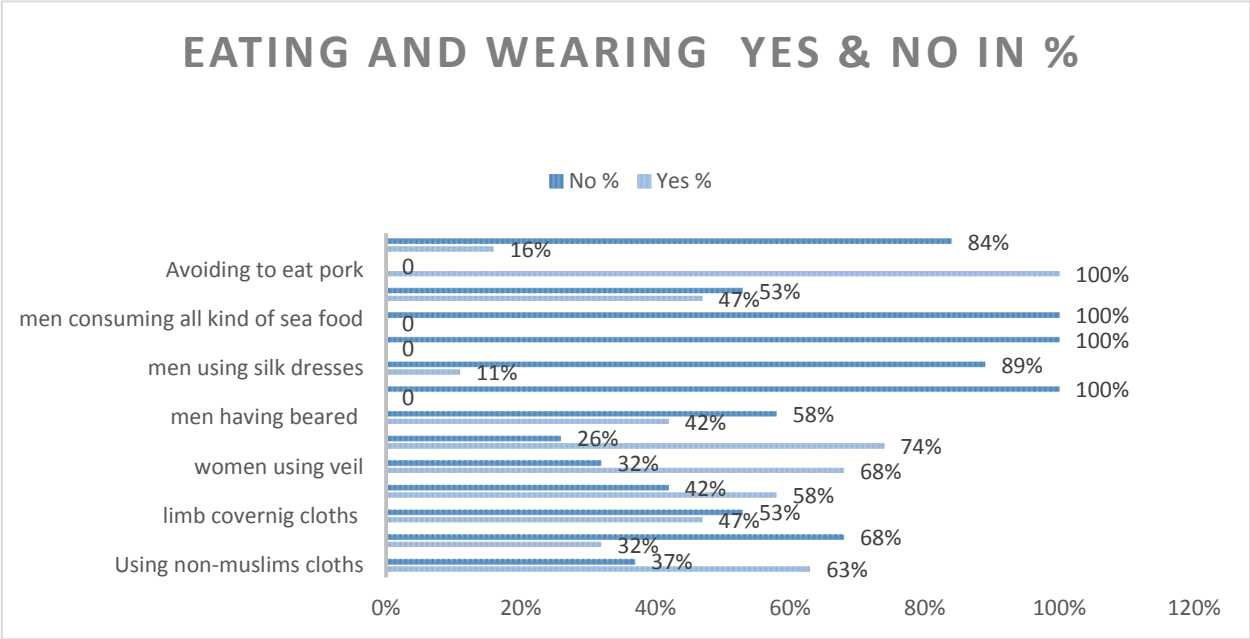


Source: In-depth Interview conducted on March to Mid-May 2022, telephonically and face to face.

Religious Meetings: The Mosque offers the Daegu foreign Muslim community the chance to plan and take part in a variety of religious events, such as Friday (Jumma) prayers and social/spiritual gatherings. With 74% and 47% of respondents, respectively the Friday prayers (Jumma) and Zikr (ritual prayer) gatherings were observed in highest attendance rates. However, there were no daily social gatherings, religious or zikr

activities, or regular Islamic lectures. No one reported not going to any Friday prayers throughout the year; all respondents said they offer on a regular basis. Additionally, respondents said that the lack of an Arabic language center prevented any classes for learning the language. Every year and every two years, the Daegu, (S.K), worldwide Muslim community hosts social events.

Figure 5: Wearing and Eating Styles



Source: In-depth Interview conducted on March to Mid-May 2022, telephonically and face to face.

Eating and Wearing Habits The interviewees were questioned about their eating and dressing habits, which are important facets of Muslim identity in Daegu, (S.K). Note that there has been widespread opposition to Muslims' dress code. All of the interviewees said they followed the Islamic teaching that it is forbidden for men to use gold. According to discussion with male members and self-observation, a total of 74% women wore overclothe in public, while 68% of women covered their faces. Only 11% of males used silk in their clothing, while the majority (89%) did not. Because eating hog flesh is completely prohibited in Islam, the study indicated that the vast majority of Muslims (100%) avoided doing so. Additionally, it is unlawful to consume some types of seafood. Only 16% of responders admitted to drinking. The observed eating patterns show that a significant portion of respondents adhere to Islamic teachings, demonstrating a high degree of religious devotion. Please be aware that there are different schools of Islamic thought, and different Muslims may have different personal practices.

Mosque issues in Daegu: The Maximum of the respondents were aware of controversy surrounding the construction of a new Mosque in the Korean city of Daegu, which started in December 2020. A group of international Muslim residing in Daegu requested District government for written permission to turn a small prayer room into a Mosque due to increase in number of Muslim migrants, it was approved, and construction stated. After one month, construction process was halted as some of locals opposed and has reservations that it will increase traffic, and noise, and food smell. Tensions increased over several months, with protests and rallies planned by both the Mosque's supporters (NGO's, not international Muslims) and opponents, who were primarily local Koreans as well as some outsider Korean who were not living in the Mosque's neighborhood. Protests were conducted at outside of the Mosque construction area. However, the conflict highlighted

the persistence of prejudice and intolerance against minority communities in (S.K). Local Koreans protested the development vehemently while disregarding the presence of the police. Some Koreans got into physical fights with foreign Muslims, even attacking and dragging down Koreans who were videotaping the incident. A pork barbecue was planned with the intention of further intimidating the visiting Muslims and forcing them to leave the region. Pig heads were disturbingly left on the ground and in front of the Mosque's entrance. These episodes reveal an alarming degree of prejudice and animosity toward the Muslim minority living abroad in Daegu, (S.K). It emphasizes the pressing requirement for action to combat such acts of discrimination and advance tolerance, respect, and inclusivity within the neighborhood.

The controversy illustrates the obstacles encountered by (S.K)'s minority religious communities, where the Confucianism, Atheist, Buddhist, or Christian majority predominates. Muslim demand for a physical place of worship is influenced by factors including population growth, religious fervor, community cohesion, and Religion could be a component, but there are other elements at play as well. The most crucial element relies on the particular situation's circumstances and context.

Religious Guidance and Understanding Religion Islam: In the prospect of religious guidance, international Muslim respondents do not have long-established infrastructure to give religious guidance in shape of particular Mosque, imam (Mosque prayer leader), Muftis (religious legal opinion provider), Qadis (Judge), Mutakallim (theologian), Peers (spiritual teacher), Mujtahid (interpreter of sacred law), community representative (provided by government), government liaison and more. A small community did every effort regarding religion. On the other hand, they on volunteer basis had appointed a student as imam and another

student as leader of their community to manage all deeds of Mosque construction while following Korean law. Due to internet development, they were able to access almost all kind of religious guidance.

Internationally Muslims has interpreted Islam in variety of approaches such as Secularists, traditionalists, fundamentalist, and conceptualists. Secularists are individuals who favor the separation and the division of religion and state. Traditionalists are individuals who make an effort to stick to the pre-modern, customary beliefs of religion and law that emerged over the centuries. Those who support the "fundamentals" of Islam the way they think the Prophet and his early companions and successors lived are considered fundamentalists.

Conclusion

This study clarifies detailed and insightful understanding of individual's level of religious devotion among Muslim migrants in a particular during the context of Mosque construction conflict in Daegu. Responses show a strong devotion to their faith in spite of the obstacles they experience in getting access to suitable prayer facilities. Despite facing challenges, their deep commitment to faith remained unwavering. The conflict time period is not long now it is displaying a deep level of religious devotion as the conflicts goes on it can effect positive or negatively. The significant influence Islam has on them and how Muslim migrants identify themselves, connect with others, and form relationships. Furthermore, by emphasizing their adherence to Islamic teachings on topics like attire, eating habits, and abstaining from things that are prohibited in their faith. This particular celebration highlights how Islam has had a significant impact on Muslim migrants' life, influencing not only their religious practices but also their sense of interpersonal relationships. The interesting finding is the favorable interactions observed between Muslim migrants and their coworkers. This implies that a person's religious beliefs and successful assimilation into contemporary society can coexist in harmony. These people's capacity to uphold strong religious links while engaging in a vibrant, diverse social environment is indicative of the flexibility and inclusivity that are deep-seated in their religious practices. The study emphasizes the urgent need for additional research focused at identifying the underlying causes of the identified Mosque construction conflict. Additionally, this study advocates for a more comprehensive discourse and proactive actions to guarantee the fair distribution of religious spaces and accommodations in a range of social circumstances.

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