

ISBN 978-4-9907402-3-8

早稲田大学アジア・ムスリム研究所

リサーチペーパー・シリーズ Vol.4

Report of the Survey on Muslim Students in Japan (2013-2014)

Hiroshi KOJIMA, Jin NODA, Hirofumi OKAI and Yukari SAI
Institute for Asian Muslim Studies, Waseda University

February 2015

早稲田大学アジア・ムスリム研究所
リサーチペーパー・シリーズ Vol.4

Research Paper Series, Vol.4

Institute for Asian Muslim Studies, Waseda University

**Report of the Survey on
Muslim Students in Japan (2013-2014)**

Hiroshi KOJIMA, Jin NODA, Hirofumi OKAI and Yukari SAI
Institute for Asian Muslim Studies, Waseda University

February 2015

To be available at the webpage of the Institute for Asian Muslim Studies: <http://www.kikou.waseda.ac.jp/ias/en/research/ams.php>
<http://www.kikou.waseda.ac.jp/ias/research/ams.php>

© Hiroshi KOJIMA 2015

Table of Contents

Preface	v
I. Survey Outline	1
II. Survey Questionnaire	7
III. Survey Results	15
1. Demographics	17
2. Study	31
3. Friends	41
4. Financial Arrangements	46
5. Muslim-Friendly Facilities	54
6. Religion	68
7. Satisfaction, Concerns and Plans	78

Preface

This is the report of the Survey on Muslim Students in Japan, which was conducted by the Institute for Asian Muslim Studies from November 2013 to January 2014, in cooperation with the Muslim Student Association-Japan. It is published as the fourth volume of the Institute's Research Paper Series.

The Institute for Asian Muslim Studies was virtually established by the late Prof. Dr. Tsugitaka SATO in June 2010 under the auspices of the Organization for University Research Initiatives to study Muslim minorities in Asia and to help improve the life of Muslim minorities and non-Muslim majorities through the social integration. The Institute has been also supported by the Organization for Islamic Area Studies and it will be transferred from the OURI to the OIAS as of April 1, 2015.

The Institute for Asian Muslim Studies has conducted research and surveys on Muslims in East and Southeast Asia including this survey. The Institute has also carried out non-research activities including the organization and co-organization of the (annual) National Meeting of Masjid Representatives at Waseda. It initiated the Muslim Student Café for Muslim and non-Muslim students at Waseda in February 2012 and has been organizing the event a couple of times per semester. It also initiated the (annual) National Meeting of Muslim Student Representatives in February 2013 and has just held the third Meeting with the panel discussion on this report, particularly the chapter on Muslim-friendly facilities and services, on January 31, 2015 at Waseda.

We would like to thank Dr. Fady S. K. Alnajjar, the MSAJ Secretary-General and the representatives of Muslim student associations at Tokyo Institute of Technology, University of Tokyo, Kyushu University, Fukui University, Osaka University, Nagoya University, Ehime University, Niigata University and Yamaguchi University as well as all the survey respondents from these and some other universities including Waseda. We would also like to thank the representative and members of Shia student group in Kansai Area who also cooperated with our survey. This survey was funded by the FY2011-2013 JSPS grant-in-aid No.2330170 (Title: "Symbiosis of Muslims and Non-Muslims in East Asia"; P.I.: Prof. Hiroshi KOJIMA).

February 25, 2015

Hiroshi KOJIMA, Ph.D.

Director, Institute for Asian Muslim Studies

I. Survey Outline

The Survey on Muslim Students in Japan was conducted by the Institute for Asian Muslim Studies (IAMS) in cooperation with the Muslim Student Association-Japan (MSAJ) with the funding from the FY2011-2013 JSPS grant-in-aid No.2330170 (Title: “Symbiosis of Muslims and Non-Muslims in East Asia”; PI: Prof. Hiroshi KOJIMA, Faculty of Social Sciences, Waseda University). One of the major purposes of the survey was to improve the study and life conditions of Muslim students in Japan.

The survey questionnaire partly draws on the questionnaire of the Social Survey of Muslim Population in Japan (2005-2006) and that of the ALEPS (Alumni Look East Policy Society) Survey (2007). Both surveys were conducted by the IAMS member, Prof. Hirofumi TANADA of the Faculty of Human Sciences, Waseda University. The pretest of the draft questionnaire was conducted at the MSAJ Annual Meeting, Yamanashi on 22 September 2013 and about 30 Muslim students and researchers kindly cooperated with the pretest for the improvement of the questionnaire. We would like to thank the MSAJ and the participants in the pretest.

The final questionnaire with frequency distribution is found in Part II of this report, even though the format is slightly modified to accommodate figures for frequencies. It consists of the instruction at the beginning, eight batches of questions and the space for free comments at the end as follows:

(Instructions)

- 1) Demographics: Q1-Q13
- 2) Study: Q14-Q20
- 3) Friends: Q21-Q22
- 4) Financial Arrangements: Q23-Q25
- 5) Muslim-Friendly Facilities: Q26-Q28
- 6) Religion: Q29-Q31
- 7) Satisfaction/Concerns: Q32-Q35
- 8) Future Plans: Q36-Q37

(Free comments)

The survey procedure was as follows:

1) The MSAJ asked the representatives of affiliated university Muslim associations for cooperation with the survey and let the IAMS know the contact information of the representatives having agreed to participate in the survey.

2) After the IAMS had contacted the representative of each university Muslim association, it sent a packet of requested number of survey questionnaires and post-paid

return envelopes.

3) Each U. Muslim representative distributed a questionnaire and a return envelope to each Muslim student.

4) Each Muslim student sent the filled questionnaire in a return envelope with the sender's name, affiliation and e-mail address to the IAMS.

5) The IAMS made a list of respondents for each university and sent small rewards to each representative with a list of respondents for the university.

6) Each representative sent a receipt of rewards to the IAMS and distributed a reward to each respondent according to the list.

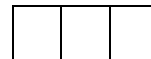
The distribution of questionnaires to representatives started in November 2013. The original plan was to end the survey in early January 2014, but a few questionnaires continued to arrive until the end of January. Then, the sparse arrival of questionnaires continued until late March. Thanks to the kind cooperation of representatives and Muslim students at various universities, we received nearly 390 questionnaires in return envelopes. We restricted the cases to those whose sex and age are known and removed largely blank questionnaires, leaving 376 usable cases.

The number of usable cases for each university is as follows: 1) Kyushu University 65, 2) Osaka University 40, 3) Ehime University 29, 4) Tokyo Institute of Technology 28, 5) Nagoya University 24, 6) University of Tokyo 22, 7) Niigata University 20, 8) Kyoto University 19, 9) Fukui University 17, 10) Yamaguchi University 11, 11) Tohoku University and Waseda University 10 respectively. We did not plan to select respondents from national universities, but many Muslim students turned out to be majoring in engineering or natural science at large or local national universities. The return envelopes for the Shia group in Kansai Area were marked as such and 40 usable questionnaires were received. They are included in the number of cases for each university.

The actual number of respondents at each university can be larger because a few respondents did not write in the affiliation on the return envelope. Considering the spatial distribution of universities, some representatives seem to have distributed the questionnaires to Muslim students in the nearby universities and those in other areas.

The minimum data cleaning was applied to the usable questionnaires. Many respondents kindly wrote relatively long free comments and it has turned out to be difficult to include a chapter on them in this report to avoid the further delay in its publication. We plan to publish the results of analysis on free comments in a different format.

II. Survey Questionnaire



SURVEY ON MUSLIM STUDENTS IN JAPAN (QUESTIONNAIRE)

November 15, 2013

Institute for Asian Muslim Studies, Waseda University is conducting the survey on Muslim Students in Japan, in cooperation with the Muslim Student Association-Japan (MSA-J), to improve study and life conditions of Muslim students in Japan. This survey is funded by the FY2011-2013 JSPS grant-in-aid No. 23330170 (Title: "Symbiosis of Muslims and Non-Muslims in East Asia"; PI: Prof. Hiroshi KOJIMA)

We would greatly appreciate if you could kindly fill out this questionnaire as a Muslim student respondent. Please rest assured that all the information will be used only for statistical purposes and will not be disclosed in any identifiable forms.

If you have any question, please do not hesitate to write to the Institute.

Thank you very much in advance for your kind cooperation!

Notes

1. Choose ONE if no specific direction and circle the number of the answer you choose. If you choose "Other" describe in details.
2. Follow the question numbers and directions.
3. Rest assured that all the information, personal or organizational, provided by you will be kept strictly confidential.
4. When you finish filling out the questionnaire, make sure that there are no mistakes or missing answers.
5. Enclose the filled questionnaire in the return (postage paid) envelope and write your name, school and e-mail address on the envelope before posting, so that we can offer you a small gift through the Muslim student representative of your school.

Institute for Asian Muslim Studies
University Research Initiatives
Waseda University
E-mail: asian-muslim@islam.waseda.ac.jp
URL: <http://www.kikou.waseda.ac.jp/ias/en/research/ams.php>

Hiroshi KOJIMA, Ph.D.
Director, Institute for Asian Muslim Studies
Professor, Faculty of Social Sciences
Waseda University

Q1. What is your gender?

1. Male 75.3% 2. Female 24.7%

Q2. How old are you? () years old 1) 23 8.0%; 2) 21 7.7%; 3) 20 7.5%; 4) 24 & 27 6.4%**Q3. What country are you from? ()** 1) Malaysia 33.8%; 2) Indonesia 30.6%;
3) Iran 9.0%; 4) Bangladesh 6.9%; 5) Egypt 4.8%**Q4. Are you currently married?**

1. Yes ⇒SQ1 45.7% 2. No 54.3%

SQ1. What country is your spouse from?

1. Japanese 1.2% 3. Other country (describe:)
2. Same country as yours 96.5% 2.4%

Q5. When did you come to Japan for the first time?

- Year: () Month: () 1) April 25.8%; 2) October 22.0%
1) 2013 26.7%; 2) 2012 20.5%; 3) 2011 14.8%; 4) 2010 13.2%; 5) 2009 9.7%

Q6. When did you come to Japan as a “Foreign (college) Student”?

- Year: () Month: () 1) April 32.0%; 2) October 23.6%
1) 2013 31.4%; 2) 2012 23.0%; 3) 2011 14.1%; 4) 2010 11.7%; 5) 2009 8.7%

Q7. How long have you stayed in Japan as a “Foreign (college) Student”?

- () year(s) () month(s) 1) 8mon 19.0%; 2) 3mon 18.1%
1) 1yr 26.7%; 2) 3yrs 22.2%; 3) 2yrs 18.1%; 4) 0yr 14.6%

Q8. How long have you stayed in Japan in total?

- () year(s) () month(s) 1) 8mon 19.1%; 2) 3mon 17.1%
1) 1yr 24.4%; 2) 3yrs 18.4%; 3) 2yrs 18.0%; 4) 0yr 14.2%

Q9. Where did you live when you came to Japan for the first time?

- Prefecture: () City: () 1) Fukuoka 7.9%; 2) Nagoya 7.0%; Matsuyama 6.4%
1) Fukuoka 16.1%; 2) Tokyo 15.9%; 3) Osaka 11.8%

Q10. Where do you live at present?

- Prefecture: () City: () 1) Fukuoka 9.3%; 2) Matsuyama 8.5%; 3) Nagoya 8.2%
2) Fukuoka 17.4%; 2) Tokyo 13.0%; 3) Osaka 10.3%

Q11. What kind of housing do you stay at present?

1. Dormitory annexed to your school 18.7% 2. Residence hall for foreigners (foreign students) 6.1%
3. Private rent apartment/house 66.8% 4. Other (describe:) 8.3%

Q12. Whom do you live with at present? Choose as many as apply.

1. Muslim friends from your own country 2) 33.2%
2. Non-Muslim friends from your own country 6.1%
3. Muslim friends from other countries (except Japan) 10.6%
4. Non-Muslim friends from other countries (except Japan) 12.8%
5. Japanese Muslim friends 1.3%
6. Non-Muslim Japanese friends 7.7%
7. Spouse and/or children 1) 34.3%
8. Brothers and/or sisters of yourself or your spouse 0.8%
9. Parents of yourself or your spouse 0.0%
10. Living alone 3) 29.5%
11. Other (describe:) 1.9%

Q13. Which family member(s) do you have in your home country? Choose as many as apply.

1. Grandparents 43.6% 2. Father 2) 78.2%
3. Mother 1) 88.3% 4. Spouse 17.0%
5. Brother 3) 77.7% 6. Sister 4) 73.4%
7. Child 10.9% 8. Other (describe :) 10.9%

[Study]

Q14. What school/institution do you study at present? Choose as many as apply.

1. Technical college 2.1% 2. Undergraduate school, College 26.3%
 3. Graduate school 57.4% 4. University Research Lab/Institute (post-doc) 11.4%
 5. Research Institute (post-doc) 1.1% 6. Other (describe:) 4.0%

Q15. What degree(s) do (did) you pursue in Japan? Choose as many as apply.

1. Diploma 5.1% 2. Bachelor's 30.3% 3. Master's 25.3%
 4. Doctorate 47.3% 5. Post-doc (Non-degree) 6.1% 6. Other (describe:) 5.9%

Q16. What is your current major? Choose one only.

1. Social Sciences 4.8% 2. Engineering 67.8% 3. Humanities 1.1%
 4. Medicine/Dentistry/Pharmacy 5.3% 5. Education 0.8% 6. Home Economics 1.6%
 7. Agriculture 6.4% 8. Art/Music 0.0% 9. Natural Sciences 6.6%
 10. Other (describe:) 5.6%

Q17. What degree(s) did you receive in your home country? Choose as many as apply.

1. Diploma 10.6% 2. Bachelor's 47.1% 3. Master's 35.1%
 4. Doctorate 1.1% 5. Other (describe:) 19.1%

Q18. Why did you choose Japan to study? Choose as many as apply.

1. Its technology and economy are developed. 67.6%
 2. There was a school/institution you wanted to study at. 28.7%
 3. You were interested in Japanese culture or language. 40.7%
 4. Recommended by family, relative, acquaintance or people around you. 28.5%
 5. You had family members or relatives staying in Japan. 8.0%
 6. You had acquaintances or friends staying in Japan. 10.4%
 7. Its safety 27.4%
 8. You thought it would be advantageous when searching for a job. 19.4%
 9. You wanted to study abroad anywhere. 38.8%
 10. You were awarded a scholarship/fellowship to study in Japan. 62.2%
 11. Other (describe:) 5.3%

Q19. What level of Japanese language do you command?

	Very good	Good	Not Good	Not at all
Listening and Speaking	1 <u>5.1%</u>	2 <u>40.4%</u>	3 <u>45.7%</u>	4 <u>8.8%</u>
Reading	1 <u>3.8%</u>	2 <u>29.3%</u>	3 <u>47.8%</u>	4 <u>19.1%</u>
Writing	1 <u>2.2%</u>	2 <u>26.3%</u>	3 <u>48.4%</u>	4 <u>23.1%</u>

Q20. How is your communication with Japanese around you?

	Excellent	Sufficient	Limited	No
Japanese professors	1 <u>20.6%</u>	2 <u>54.2%</u>	3 <u>21.7%</u>	4 <u>3.5%</u>
Japanese students	1 <u>12.8%</u>	2 <u>54.3%</u>	3 <u>31.3%</u>	4 <u>1.6%</u>
Japanese staff members	1 <u>7.2%</u>	2 <u>47.1%</u>	3 <u>42.8%</u>	4 <u>2.9%</u>
Japanese neighbors	1 <u>3.5%</u>	2 <u>28.2%</u>	3 <u>42.5%</u>	4 <u>25.8%</u>

[Friends]

Q 21. How many friends do you have in Japan?

Example: When you have 3 Japanese friends, answer (3)

1. Japanese Muslim friends (2.2)
 2. Muslim friends from your own country (1) 40.7)
 3. Muslim friends from other countries (except Japan) (2) 18.1) → **SQ1**
 4. Non-Muslim Japanese friends (3) 15.2)
 5. Non-Muslim friends from your own country (5.8)
 6. Non-Muslim friends from other countries (except Japan) (10.6)

SQ1. Where are your foreign Muslim friends from? Choose as many as apply.

1. Indonesia 3) 53.8% 2. Malaysia 4) 50.2% 3. China 11.5% 4. Bangladesh 1) 62.2%
5. Pakistan 5) 48.6% 6. India 21.8% 7. Afghanistan 19.6% 8. Uzbekistan 13.9%
9. Iran 19.3% 10. Turkey 26.6% 11. Egypt 2) 55.3% 12. Sudan 16.3%
13. Tunisia 9.7% 14. Morocco 14.2% 15. UAE 9.7% 16. Saudi Arabia 9.7%
17. Palestine 16.0% 18 Other nationalities (describe:) 21.5%

Q22. Do you participate in any of the following extra-curricular activities? Choose as many as apply.

1. Study and culture group 21.5% 2. Sports or outdoor activity group 3) 28.7%
3. Religion group 2) 42.6% 4. NGO or civil volunteer activity group 5.9%
5. Community group 4) 27.4% 6. International exchange group 12.2%
7. Home country (student) society 1) 53.5% 8. Foreign student association 21.8%
9. Foreigner's society in Japan 9.0% 10. Other (describe:) 4.5%

[Financial Arrangements]

Q23. Do you receive any scholarship or fellowship at present?

1. Yes ⇒SQ1 90.2% 2. No 9.8%

SQ1. What kind of scholarship/fellowship do you receive now? Choose as many as apply.

1. Japanese government scholarship/fellowship (Monbukagakusho/MEXT) 2) 23.1%
2. Scholarship/fellowship of your home country 1) 49.2%
3. Study grant of Ministry of Education, Culture, Sports, Science and Technology of Japan/MEXT (Gakushu Shoreihi) 6.0%
4. Scholarship/fellowship by private sector such as a school 6.9%
5. JSPS fellowship 2.4%
6. Other (describe:) 3) 13.5%

Q24. What was the source of travel expenses to come to Japan? Choose as many as apply.

1. Scholarship/fellowship/grant 1) 82.7% 2. Your own savings 2) 19.7%
3. School 1.6% 4. Family/Relatives 3) 15.2%
5. Friends 0.3% 6. Other (Describe :) 1.6%

Q25. What is the source of your living expenses? Choose as many as apply.

1. Scholarship/fellowship 1) 88.6% 2. Money transferred from your own country 7.7%
3. Your own savings 3) 13.0% 4. Income by your spouse 5.9%
5. Debt to your acquaintance 0.8% 6. Part-time job →SQ1 to SQ4 2) 16.0%
7. Other (describe:) 1.6%

SQ1. What kind of part-time job do you have? Choose as many as apply.

1. Home teacher or lecturer in prep school 8.3% 2. Office work 1.7%
3. Manual work 2) 26.7% 4. Service or sales 13.3%
5. Research or Teaching assistant 1) 43.3% 6. Translation or language teaching 3) 20.0%
7. Special skill (e.g., IT engineer) 3.3% 8. Other (describe:) 16.7%

SQ2. How did you find the part-time job? Choose as many as apply.

1. Newspaper/magazine in Japanese language 10.0%
2. Newspaper/magazine in your mother tongue 0.0%
3. Through the school you attend 1) 46.7%
4. Internet 3) 18.3%
5. By Muslim friends from your own country 1) 46.7%
6. By non-Muslim friends from your own country 5.0%
7. By foreign Muslim friends other than Japanese 8.3%
8. By non-Muslim foreign friends other than Japanese 8.3%
9. By Japanese Muslim friends 0.0%
10. By non-Muslim Japanese friends 8.3%
11. Through Muslim student group 8.3%
12. Accidentally 5.0%
13. Other (describe:) 8.3%

SQ3. How much do you earn monthly?

- | | | | |
|-----------------------|-----------------|-----------------------|-----------------|
| 1. Less than ¥25,000 | 2) <u>21.7%</u> | 2. ¥25,000- ¥49,999 | 1) <u>30.0%</u> |
| 3. ¥50,000- ¥74,999 | 3) <u>20.0%</u> | 4. ¥75,000- ¥99,999 | <u>6.7%</u> |
| 5. ¥100,000- ¥149,999 | <u>11.7%</u> | 6. ¥150,000- ¥199,999 | <u>10.0%</u> |
| 7. ¥200,000 or more | <u>0.0%</u> | 8. Don't know | <u>0.0%</u> |

SQ4. How do you spend the wage you earned? Choose as many as apply.

- | | | | |
|-----------------------------|-----------------|----------------------------|-----------------|
| 1. For study | 2) <u>60.0%</u> | 2. To remit to your family | <u>21.7%</u> |
| 3. Living expenses | 1) <u>93.9%</u> | 4. To enjoy life | <u>45.0%</u> |
| 5. To save in the bank | <u>41.7%</u> | 6. Communication expenses | <u>36.7%</u> |
| 7. Medical expenses | <u>25.0%</u> | 8. Travel expenses | 3) <u>50.0%</u> |
| 9. Debt payment | <u>11.7%</u> | 10. For religious purposes | <u>21.7%</u> |
| 11. Other (describe: _____) |) <u>0.0%</u> | 12. Nothing special | <u>8.3%</u> |

[Muslim-friendly facilities]**Q26. Are the following Muslim-friendly facilities and services available at your school ?**

- ① The school's guidebook or web site for Muslim students/post-docs
- | | | | |
|------------------|-----------------------------|---------------------------|---------------|
| 1. Not available | 2. Available but inadequate | 3. Available and adequate | 4. Don't know |
| 1) <u>58.4%</u> | <u>11.8%</u> | <u>6.2%</u> | <u>23.6%</u> |
- ② Daily prayer space
- | | | | |
|------------------|-----------------------------|---------------------------|---------------|
| 1. Not available | 2. Available but inadequate | 3. Available and adequate | 4. Don't know |
| <u>27.5%</u> | 1) <u>40.3%</u> | <u>30.5%</u> | <u>1.6%</u> |
- ③ Ablution (wudu) facility
- | | | | |
|------------------|-----------------------------|---------------------------|---------------|
| 1. Not available | 2. Available but inadequate | 3. Available and adequate | 4. Don't know |
| 1) <u>54.8%</u> | <u>27.1%</u> | <u>15.3%</u> | <u>2.7%</u> |
- ④ Meeting room for Friday prayer (jumat)
- | | | | |
|------------------|-----------------------------|---------------------------|---------------|
| 1. Not available | 2. Available but inadequate | 3. Available and adequate | 4. Don't know |
| <u>31.3%</u> | 1) <u>35.6%</u> | <u>29.1%</u> | <u>4.1%</u> |
- ⑤ Halal dishes at (Coop/Seikyo) student cafeteria
- | | | | |
|------------------|-----------------------------|---------------------------|---------------|
| 1. Not available | 2. Available but inadequate | 3. Available and adequate | 4. Don't know |
| <u>23.4%</u> | 1) <u>43.8%</u> | <u>29.6%</u> | <u>3.2%</u> |
- ⑥ Halal snacks at (Coop/Seikyo) campus shop
- | | | | |
|------------------|-----------------------------|---------------------------|---------------|
| 1. Not available | 2. Available but inadequate | 3. Available and adequate | 4. Don't know |
| <u>39.0%</u> | 1) <u>41.7%</u> | <u>11.7%</u> | <u>7.6%</u> |

Q27. Do you eat lunch or snack at your school?

- | | | |
|-------------------|---------------------------|-------------------------|
| 1. Yes ⇒SQ1 & SQ2 | 2. No (Eat lunch at home) | 3. No (Never eat lunch) |
| 1) <u>80.1%</u> | <u>18.9%</u> | <u>1.1%</u> |

SQ1. How often do you eat lunch or snack at your school when you go there?

- | | | | | |
|----------------------|--------------|---------------------|---------------|-----------------|
| 1. Almost every time | 2. Often | 3. Half of the time | 4. Less often | 5. Almost never |
| 1) <u>34.3%</u> | <u>20.5%</u> | <u>12.8%</u> | <u>26.6%</u> | <u>2.4%</u> |

SQ2. What kind of lunch or snack do you eat? Choose as many as apply.

1. Halal or Muslim-friendly lunch at student cafeteria 1) 70.7%
2. Halal or Muslim-friendly lunch at off-campus restaurant 25.3%
3. Halal or Muslim-friendly lunch box or snack from home 2) 56.9%
4. Halal or Muslim-friendly lunch box or snack from campus shop 22.9%
5. Halal or Muslim-friendly lunch box or snack from off-campus store 15.5%
6. The other kind of lunch at student cafeteria 15.8%
7. The other kind of lunch at off-campus restaurant 7.1%
8. The other kind of lunch box or snack from home 12.8%
9. The other kind of lunch box or snack from campus shop 6.7%
10. The other kind of lunch box or snack from off-campus store 6.1%
11. Other (describe: _____) 4.0%

Q28. How important is it to you to eat Halal foods in your everyday life?

- | | | | |
|-------------------|--------------|------------------|-------------------------|
| 1. Very important | 2. Important | 3. Not important | 4. Not important at all |
| 1) <u>84.8%</u> | <u>11.8%</u> | <u>3.2%</u> | <u>0.3%</u> |

[Religion]**Q29. Have your faith changed since you came to Japan?**

- | | | | |
|--------------------|-----------------|---------------------------|-----------------|
| 1. Became stronger | 1) <u>41.5%</u> | 2. Became fairly stronger | 3) <u>20.6%</u> |
| 3. Not changed | 2) <u>26.0%</u> | 4. Became fairly weaker | <u>8.4%</u> |
| 5. Became weaker | <u>3.5%</u> | | |

Q30. How much do you follow Islamic rules in your everyday life?

1. Very strictly 2) 34.7% 3. Fairly strictly 1) 55.3%
 3. Not very strictly 8.4% 4. I don't care 1.6%

Q31. How often do you use or participate in the following?

- ① Reading newspaper in your mother tongue
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
19.1% 13.7% 8.5% 15.0% 1) 43.7%
- ② Purchasing Halal foods
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
1.3% 11.6% 24.8% 21.3% 1) 41.0%
- ③ Eating at Halal restaurants
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
8.9% 1) 39.5% 22.3% 15.6% 13.7%
- ④ Prayer service in Masjid/Mosque
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
14.6% 23.8% 7.3% 21.4% 1) 32.8%
- ⑤ Prayer service in Musallah/prayer room
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
18.0% 9.4% 4.1% 13.5% 1) 55.0%
- ⑥ Lecture or study group related to Islam
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
21.5% 23.4% 9.5% 1) 33.4% 12.2%
- ⑦ Dawah/Tabligh
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
 1) 47.8% 25.0% 6.9% 14.0% 6.3%
- ⑧ Activities of the Muslim student circle at your school
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
 1) 33.9% 30.6% 11.7% 17.3% 6.5%
- ⑨ Activities of the foreign student circle at your school
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
40.9% 1) 42.0% 7.6% 7.6% 1.9%
- ⑩ Activities of the other student circle at your school
 1. Not at all 2. Less than once a month 3. Twice a month 4. Once a week 5. Twice or more a week
 1) 47.7% 33.0% 10.1% 7.1% 2.2%

[Satisfaction/Concern]

Q32. How satisfied are you with the following at present?

	Very satisfied	Fairly satisfied	Fairly unsatisfied	Very unsatisfied
① Study	1 <u>32.4%</u>	2 1) <u>55.6%</u>	3 <u>11.2%</u>	4 <u>0.8%</u>
② Family life	1 <u>31.6%</u>	2 1) <u>51.9%</u>	3 <u>9.9%</u>	4 <u>2.5%</u>
③ Religious life	1 <u>26.4%</u>	2 1) <u>48.4%</u>	3 <u>22.6%</u>	4 <u>2.7%</u>
④ Residence	1 <u>34.7%</u>	2 1) <u>53.7%</u>	3 <u>10.8%</u>	4 <u>0.8%</u>
⑤ Foods	1 <u>12.7%</u>	2 1) <u>53.5%</u>	3 <u>27.8%</u>	4 <u>6.0%</u>
⑥ Medical care	1 <u>37.5%</u>	2 1) <u>50.8%</u>	3 <u>9.0%</u>	4 <u>2.7%</u>
⑦ Financial condition	1 <u>26.5%</u>	2 1) <u>52.7%</u>	3 <u>15.4%</u>	4 <u>2.4%</u>
⑧ Relation with Japanese	1 <u>18.3%</u>	2 1) <u>51.5%</u>	3 <u>22.9%</u>	4 <u>7.3%</u>
⑨ Relation with people from your country	1 1) <u>57.5%</u>	2 <u>39.2%</u>	3 <u>1.9%</u>	4 <u>1.6%</u>
⑩ Relation with Muslims	1 1) <u>50.7%</u>	2 <u>44.9%</u>	3 <u>4.3%</u>	4 <u>0.3%</u>
⑪ Part-time work (if applicable)	1 <u>20.7%</u>	2 1) <u>65.5%</u>	3 <u>10.3%</u>	4 <u>3.4%</u>

Q33. Do you have any concerns? Choose as many as apply.

- | | |
|--|---|
| 1. Child Education <u>28.7%</u> | 2. Security/Economy in your country <u>37.8%</u> |
| 3. Health of yourself and family <u>31.9%</u> | 4. Difficulty in language 1) <u>67.6%</u> |
| 5. Family in your country 3) <u>49.2%</u> | 6. Future life 4) <u>44.7%</u> |
| 7. Homesickness <u>27.7%</u> | 8. Lack of free time <u>30.1%</u> |
| 9. Joblessness <u>14.6%</u> | 10. Residence <u>12.5%</u> |
| 11. Difficulty in getting Japanese Habits <u>22.1%</u> | 12. Difficulty in Japanese way of thinking <u>28.7%</u> |
| 13. Office politics <u>7.2%</u> | 14. Foods 2) <u>56.9%</u> |
| 15. Community relationships <u>26.6%</u> | 16. Study/Research facilities <u>24.2%</u> |
| 17. Other (describe :) <u>3.2%</u> | |

Q34. In general, are you satisfied with your life in Japan?

- | | |
|-------------------------|------------------------------|
| 1. Very satisfied 14.0% | 2. Satisfied 1) 77.9% |
| 3. Not satisfied 7.8% | 4. Not satisfied at all 0.3% |

Q35. How much are you adapted to the life in Japan?

- | | |
|-----------------------|----------------------------|
| 1. Very adapted 10.2% | 2. Adapted 1) 83.1% |
| 3. Not adapted 6.2% | 4. Not adapted at all 0.5% |

[Future Plans]

Q36. What kind of organization do you plan to work for after you earn the degrees or finish your post-doc period in Japan?

- | | |
|---|--|
| 1. Japanese company 2) <u>24.5%</u> | 2. Company of home country <u>13.8%</u> |
| 3. Foreign Company (Non-Japanese) <u>13.0%</u> | 4. Government of home country <u>13.3%</u> |
| 5. Research Institute <u>17.3%</u> | 6. University, College 1) <u>43.6%</u> |
| 7. Non-university educational institute <u>3.2%</u> | 8. Self-employment <u>6.4%</u> |
| 9. Other (describe:) <u>5.3%</u> | |

Q37. What is the preferred location of your planned work?

- | | | |
|-----------------------|------------------------------|---|
| 1. Japan <u>28.9%</u> | 2. Home country <u>62.9%</u> | 3. Other countries (describe:) <u>8.2%</u> |
|-----------------------|------------------------------|---|

Please write in below whatever comments about your life (study, living, religion, etc.) in Japan, including suggestions to your school for improvement.

THANK YOU FOR YOUR COOPERATION!!!

Please Enclose the filled questionnaire in the return (postage paid) envelope and write your name, school and e-mail address on the envelope before posting, so that we can offer you a small gift through the Muslim student representative of your school. Thanks!

III. Survey Results

1. Demographics

Sex and Age Composition

First, the demographics or the basic characteristics of respondents are presented. We have restricted our cross-tabulation to those respondents for whom both sex and age are known because we often use the tabulation by sex or by age group. As a result, 376 cases are left. We have to note that these cases are not a nationally representative sample of Muslim (international) students in Japan because we could get cooperation from the student representative of Muslim student associations at a limited number of universities and that the representatives could distribute questionnaires only to a limited number of Muslim students at their university. Moreover, the respondents who kindly returned filled questionnaires are self-selected.

Table 1 shows the sex and age composition of respondents (based on Q1 and Q2). Among them 75% are males and 25% are females. But respondents aged 35 and above are mostly males (88%) while the proportion of females is the highest (30%) at ages 30-34. The share of respondents aged 18-24 is 38% and the largest among the four age groups, but 16% are aged 35 and above because the respondents include postdoctoral and research fellows as indicated below.

Table 1			
Sex and Age Composition			
Age Group	Sex		
	Male	Female	Total
18-24	103	38	141
25-29	71	24	95
30-34	57	24	81
35+	52	7	59
Total	283	93	376
Age Group	Sex		
	Male	Female	Total
18-24	73.0%	27.0%	100.0%
25-29	74.7%	25.3%	100.0%
30-34	70.4%	29.6%	100.0%
35+	88.1%	11.9%	100.0%
Total	75.3%	24.7%	100.0%
Age Group	Sex		
	Male	Female	Total
18-24	36.4%	40.9%	37.5%
25-29	25.1%	25.8%	25.3%
30-34	20.1%	25.8%	21.5%
35+	18.4%	7.5%	15.7%
Total	100.0%	100.0%	100.0%

The age of respondents ranges between 18 and 46, but the mode is 23 (8.0%), followed by 21 (7.7%), 20 (7.5%) and 24/27 (6.4%). The median age is 27.3. The mean age is 28.3 for the total, 28.6 for males and 27.2 for females (both the median and the mean have been increased by 0.5). Thus, female respondents tend to be younger, which can be also observed in Table 1.

Both the proportion of females and the mean age of respondents vary by other characteristics. The share of females is relatively high among Malaysians (28%) and Indonesians (29%), but it is even higher among Iranians (38%). It is low among Egyptians (11%), but it is even lower among Bangladeshis (4%). The mean age is very low among Malaysians (24.0), but much higher among Indonesians (29.9), Iranians (32.1), Bangladeshis (33.2) and Egyptians (29.5).

The proportion of females is relatively low among the respondents having arrived in Japan in 2013 (21%), 2010 (22%) and 2008 or before (23%), but it is the highest among those having arrived in 2011 (31%). The low level in 2010 and the high level in 2011 might be related to the Great Eastern Japan Earthquake in 2011. The low share of females among the most recent entrants may be related to the slower integration of female students in the Muslim student community at some universities because the prayer space seems to be mainly used by male students (according to the free comments). We can also observe the irregular rise of mean age among the entrants in 2011 possibly due to the earthquake while, otherwise, the mean age of respondents regularly rises with the length of stay. It is 26.2, 27.1 and 28.2 among entrants in 2013, 2012 and 2010, but it is 29.6 among entrants in 2011.

Possibly because of the earthquake and possibly because of smaller number of respondents in Hokkaido-Tohoku Areas the sex and age composition reveals a peculiar pattern. The proportion of females in the Areas is the highest at 38% and the mean age is the lowest at 22.5. The share of females is the lowest at 17% in Kanto Area, while it is relatively high at 30% in Kansai Area. The mean age is relatively low in Kanto and Chubu Areas (26.7 and 25.5), but it is over 30 in Kansai, Chugoku-Shikoku and Kyushu Areas. These differences among Areas reflect those among universities to some extent.

The share of females is extremely low at the University of Tokyo (5%), Fukui University (6%) and Tokyo Institute of Technology/TIT (7%), but it is extremely high at 45% at Niigata University. The mean age is very low at Niigata University and Fukui University (23.3 and 24.6), but it is very high at Ehime University and Kyoto University (32.4 and 31.9), while it is close to or over 30 at many other universities except TIT (27.2). At the “other” universities (except the largest 9) the share of females is 29% and

the mean age is 25.8, but the similar combination of these figures cannot be found among the nine largest ones possibly because students at the top nine tends to be in natural sciences and engineering at the doctoral level. The share of females is 38% and the mean age is 32.6 among the respondents from the Shia group, which is relatively close to the figures for Iranians. But it is markedly different from the figures for respondents from the MSAJ-affiliated associations (29.2% and 27.8).

Nationality

According to the 2013 JASSO (Japan Student Services Organization) survey conducted on universities, Indonesia (2,410), Malaysia (2,293), Bangladesh (875), Saudi Arabia (472), Egypt (229) and Uzbekistan (227) are major Islamic sending countries exceeding the 200 mark. The Immigration Bureau's (Ministry of Justice) statistics as of the end of 2013 reveal the similar ranking but somewhat different figures: Indonesia (3,219), Malaysia (2,478), Bangladeshis (978), Saudi Arabia (558), Uzbekistan (352), Egypt (256), Pakistan (233) and Iran (209).

However, according to Table 2 (based on Q3), Malaysians (34%) are the largest nationality group among respondents, who are closely followed by Indonesians (31%) who seem to be under-represented in comparison with the national statistics. Iranians (9%) rank the third and they appear to be somewhat over-represented due to the cooperation by the Shia group. Bangladeshis (7%) rank the fourth and they seem to be somewhat under-represented. Egyptians (5%) rank the fifth. Even though this table does not show Pakistanis, they represent 3% among respondents. Saudi Arabians (1 respondent) and Uzbekistanis (4 respondents) are extremely under-represented in this survey in comparison with the national statistics.

Nationality	Sex		
	Male	Female	Total
Malaysia	32.2%	38.7%	33.8%
Indonesia	29.0%	35.5%	30.6%
Iran	7.4%	14.0%	9.0%
Bangladesh	8.8%	1.1%	6.9%
Egypt	5.7%	2.2%	4.8%
Others	17.0%	8.6%	14.9%
Total	100.0%	100.0%	100.0%

Table 2 for nationality by sex also indicates that among male respondents Malaysians, Indonesians and Iranians are somewhat under-represented while

Bangladeshis and Egyptians are fairly over-represented. The over-representation among males is found among many nationality groups including Pakistanis. This is why the percentage for “Others” is much higher among males than among females.

Table 3 for nationality by age also indicates the extremely high proportion of Malaysians among respondents aged 18-24 as well as the very high proportion of Indonesians among those aged 35+. Iranians and Bangladeshis are also concentrated in the higher age groups, while “others” are concentrated in the age groups for 25-29 and 30-34.

Nationality	Age Group				Total
	18-24	25-29	30-34	35+	
Malaysia	68.8%	14.7%	14.8%	6.8%	33.8%
Indonesia	23.4%	30.5%	28.4%	50.8%	30.6%
Iran	1.4%	12.6%	11.1%	18.6%	9.0%
Bangladesh	0.7%	4.2%	14.8%	15.3%	6.9%
Egypt	0.7%	9.5%	8.6%	1.7%	4.8%
Others	5.0%	28.4%	22.2%	6.8%	14.9%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Marital Status

As Table 4 (based on Q4) shows, 46% of respondents are married, but the percentage is higher among males (47%) than among females (41%). Among those married almost all are married with a compatriot (97%) and only two male respondents are married with a Japanese spouse (1%). Only three male respondents and one female respondent are married with a spouse from “Other country” (2%).

Marital Status	Sex		
	Male	Female	Total
Married	47.3%	40.9%	45.7%
Unmarried	52.7%	59.1%	54.3%
Total	100.0%	100.0%	100.0%

Table 5 reveals, as expected, that the higher the age, the higher the proportion married. The proportion married is naturally very low (6%) among respondents aged 18-24, but it is 45% at ages 25-29, 83% at ages 30-34 and 89% at age 35 and above.

Marital Status	Age Group				Total
	18-24	25-29	30-34	35+	
Married	6.4%	45.3%	82.5%	89.8%	45.7%
Unmarried	93.6%	54.7%	17.5%	10.2%	54.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Year of Arrival and Duration of Stay

Since the response rates for the questions on the duration of stay (Q7 and Q8) is not very high and there seems to be differences with the responses to the questions on the year of arrival (Q5 and Q6) due to miscalculation and/or misunderstanding, we present the results only for the year of arrival due to the lower response rate for the month of arrival. Among the two questions regarding the year of arrival, we analyze the year of first arrival to Japan (Q5) because some respondents never came to Japan as a foreign student, but they came as a researcher even though some respondents seem to have come to Japan for the first time long time ago as an undergraduate or graduate student and came back again more recently.

The two kinds of entry year are different among 15% of respondents. The gap is larger among females (22%) than among males (13%). It is possible that some female students enter Japan as a spouse of male students or researchers. The gap between the two is the smallest among respondents aged 18-24 (4%) and the largest among those aged 30-34 (25%). Young students may enter their undergraduate program soon after their arrival in Japan (with or without Japanese language courses), while those aged 30-34 may come to Japan as a student after they had come to Japan for other reasons.

Arrival	Sex		
	Male	Female	Total
Before 2009	15.4%	14.3%	15.1%
2009	9.3%	11.0%	9.7%
2010	13.6%	12.1%	13.2%
2011	13.6%	18.7%	14.8%
2012	20.4%	20.9%	20.5%
2013	27.9%	23.1%	26.7%
Total	100.0%	100.0%	100.0%

Table 6 shows the tendency towards an increase in the proportion of females among more recent entrants, except the oldest entrant group (cohort) for 2008 or earlier

("Before 2009"). Compared with males, females are much more concentrated in 2011 for the year of first arrival. This may be related to the Great Eastern Japan Earthquake as mentioned above. On the other hand, females are under-represented in 2013 for the year of first arrival possibly because of less integration into the Muslim student community.

Table 7 shows the distribution of the year of arrival by age group. There is a tendency for the proportion of the oldest entrant group to rise with age, which may be reasonable. The tendency for the proportion of older entrant group to decline is generally observed across age groups. But the proportion of entrants in 2011 is different across age groups. The proportion for 2011 falls markedly among the respondents aged 18-24, but it rises markedly among the respondents aged 35 and above. It is possible that younger Muslim students decided not to come to Japan or to leave Japan after the earthquake, while older respondents decided to come to Japan or to stay on in Japan due to less competition for scholarships or fellowships. But even among Muslim students aged 18-24, those who entered in 2010 seem to have stayed on in Japan or to have returned to Japan sometime after the earthquake to resume their study in Japan.

Arrival	Age Group				Total
	18-24	25-29	30-34	35+	
Before 2009	5.0%	14.9%	23.4%	28.8%	15.1%
2009	9.9%	9.6%	9.1%	10.2%	9.7%
2010	15.6%	9.6%	13.0%	13.6%	13.2%
2011	11.3%	17.0%	15.6%	18.6%	14.8%
2012	22.7%	23.4%	16.9%	15.3%	20.5%
2013	35.5%	25.5%	22.1%	13.6%	26.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Area of Residence

There are two questions (Q9 and Q10) asking the prefecture and the city of residence at the time of first entry and at present. We focus on the present residence because it is more closely related to the current conditions of various aspects of life. The prefectures of two kinds of residence are different among 22% of respondents. The gap is larger among females (24%) than among males (21%), but it is relatively small. The gap between the two is the largest among respondents aged 18-24 (38%) and the smallest among those aged 35 and above (16%) and it decreases with age. Young students may take Japanese language courses in other prefectures before entering their

undergraduate program, while older students may not have to take Japanese language courses in other prefectures because the universities with graduate schools tend to have the Japanese language program in the same or nearby universities.

Prefectures have been collapsed into six Areas to facilitate the analysis. Table 8 indicates that over 20% of respondents live in Kanto (23%), Chubu (22%) and Kyushu (21%) Areas, while 18% live in Kansai Area and 12% live in Chugoku-Shikoku Area. This reflects, to some extent, the ranking of universities in terms of the number of respondents as we will see later. Among respondents of both sexes males are more likely to live in Kanto Area while females are more likely to live in Kansai Area. This may be because male respondents majoring in engineering are more concentrated in Kanto Area, while they are less concentrated in Kansai Area.

Area	Sex		
	Male	Female	Total
Hokkaido-Tohoku	3.6%	6.6%	4.3%
Kanto	25.3%	15.4%	22.8%
Chubu	22.0%	23.1%	22.3%
Kansai	17.0%	22.0%	18.2%
Chugoku-Shikoku	11.9%	11.0%	11.7%
Kyushu	20.2%	22.0%	20.7%
Total	100.0%	100.0%	100.0%

Area	Age Group				Total
	18-24	25-29	30-34	35+	
Hokkaido-Tohoku	10.6%	1.1%	0.0%	0.0%	4.3%
Kanto	24.8%	35.2%	12.5%	12.5%	22.8%
Chubu	38.3%	8.8%	18.8%	8.9%	22.3%
Kansai	5.7%	26.4%	27.5%	23.2%	18.2%
Chugoku-Shikoku	8.5%	12.1%	7.5%	25.0%	11.7%
Kyushu	12.1%	16.5%	33.8%	30.4%	20.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Housing

Table 10 (based on Q11) indicates that 67% of respondents live in the private rent apartment, while 19% live in the dormitory and 6% live in the residence hall for foreign students. Males are more likely to live in the dormitory, but less likely to live in the residence hall for foreign students. Perhaps, female students are given priority

or face less competition to be allocated a room in the residence hall for foreign students.

Table 10	Housing by Sex		
Housing	Sex		
	Male	Female	Total
Dormitory	20.3%	14.0%	18.7%
FS Residence	4.3%	11.8%	6.1%
Apartment	67.3%	65.6%	66.8%
Other	8.2%	8.6%	8.3%
Total	100.0%	100.0%	100.0%

Table 11 indicates that ages 25-29 have somewhat peculiar distribution with a higher proportion of respondents living in the residence hall for foreign students and a lower proportion of those living in the private rent apartment. The respondents aged 30-34 are less likely to live in the dormitory, but they are more likely to live in the other type of housing. Those aged 35 and above are also more likely to live in the other type of housing.

Table 11	Housing by Age				
Housing	Age Group				
	18-24	25-29	30-34	35+	Total
Dormitory	23.4%	23.4%	7.4%	15.5%	18.7%
FS Residence	5.0%	11.7%	4.9%	1.7%	6.1%
Apartment	70.2%	57.4%	71.6%	67.2%	66.8%
Other	1.4%	7.4%	16.0%	15.5%	8.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Living Arrangement

Table 12 is based on Q12 which allows multiple choices for the answer. Thus, the percentages add up to more than 100%. The table indicates that the three major living arrangements for respondents are living with spouse and/or children (34%), living with Muslim friends from the home country (33%) and living alone (30%). The first and the third choices are not usually compatible with multiple choices. But the second choice can be selected with other choices such as living with non-Muslim friends from other countries (13%), living with Muslim friends from other countries (11%), living with non-Muslim Japanese (8%) and living with non-Muslim friends from the home country (6%) particularly when the respondents live in group housing such as the dormitory and the residence halls for foreign students.

Living Arrangement	Living Arrangement by Sex		
	Sex		
	Male	Female	Total
Muslim from Home	37.1%	21.5%	33.2%
Non-Muslim from Home	6.7%	4.3%	6.1%
Muslim from Others	11.3%	8.6%	10.6%
Non-Muslim from Others	13.4%	10.8%	12.8%
Muslim Japanese	1.4%	1.1%	1.3%
Non-Muslim Japanese	7.8%	7.5%	7.7%
Spouse/Children	32.9%	38.7%	34.3%
Brother/Sister	1.1%	–	0.8%
Parents	–	–	–
Living Alone	28.3%	33.3%	29.5%
Other	1.8%	2.2%	1.9%
Total	100.0%	100.0%	100.0%

Table 12 also indicates that males are more likely to live with Muslim friends from the home country as well as other non-relatives than females, but they are less likely to live with spouse and/or children and to live alone. This is related to the tendency for males to live in the dormitory. Alternatively, the fact that females are more likely to live with spouse and/or children is related to the tendency for females to live in the residence hall for foreign students, including the housing for the family.

Table 13 reveals striking differences across age groups. The majority of respondents aged 18-24 live with Muslim friends from the home country, but at the same time 36% of them live alone. On the other hand, the majority of those aged 30-34 and 35 and above live with spouse and/or children, but only less than 20% of them live alone. The percentages living with non-relatives tend to be the lowest among the respondents aged 30-34 and they tend to rise among the respondents aged 35 and above, while the percentages for living with spouse and/or children and for living alone fall. This is related to the rise in the percentages living in the dormitory among those aged 35 and above.

Table 13		Living Arrangement by Age				
Living Arrangement	Age Group					
	18-24	25-29	30-34	35+	Total	
Muslim from Home	53.9%	22.1%	14.8%	27.1%	33.2%	
Non-Muslim from Home	6.4%	5.3%	4.9%	8.5%	6.1%	
Muslim from Others	10.6%	12.6%	6.2%	13.6%	10.6%	
Non-Muslim from Others	12.1%	17.9%	6.2%	15.3%	12.8%	
Muslim Japanese	0.7%	1.1%	1.2%	3.4%	1.3%	
Non-Muslim Japanese	6.4%	8.4%	6.2%	11.9%	7.7%	
Spouse/Children	4.3%	34.7%	69.1%	57.6%	34.3%	
Brother/Sister	1.4%	1.1%	-	-	0.8%	
Parents	-	-	-	-	-	
Living Alone	36.2%	38.9%	17.3%	15.3%	29.5%	
Other	-	4.2%	1.2%	3.4%	1.9%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Family at Home

Table 14 (based on Q13) indicates that 88% of respondents have their mother at home country, 78% have their father and brothers and 73% have sisters. But only 44% of respondent have grandparents at home country, 17% have their spouse and 11% have children. The table also shows some marked differences between the sexes. Males are much more likely to have their spouse and children at home country than females and they are somewhat more likely to have their sisters. Males are more likely to have their spouse and children at home country possibly because of gender division of labor for childcare and because of their older age.

On the other hand, females are somewhat more likely to have their grandparents and brothers at home country. It is natural that they are more likely to have their grandparents because they are younger than males as indicated above. But the large difference in the percentages for having brothers and sisters among females is somewhat unnatural. It is possible that the daughters with brothers only (without sisters) are encouraged to study by their family. It is also possible that brothers are more likely to stay at home after marriage while sisters may marry out of the family.

Table 14		Family Member at Home Country by Sex		
Family	Sex			
Member	Male	Female	Total	
Grandparents	42.0%	48.4%	43.6%	
Father	78.1%	78.5%	78.2%	
Mother	88.0%	89.2%	88.3%	
Spouse	19.8%	8.6%	17.0%	
Brother	76.0%	82.8%	77.7%	
Sister	75.6%	66.7%	73.4%	
Child	12.7%	5.4%	10.9%	
Other	9.2%	16.1%	10.9%	
Total	100.0%	100.0%	100.0%	

Table 15 shows a relatively regular pattern of change with age in the proportion having each family member at home country. The percentages of respondents having their grandparents, father, mother, brothers and sisters tend to fall with their age due to the death and the leaving home. On the other hand, the percentages of respondents having their spouse and children rise with age due to the progression to family formation at older ages. The exceptions are the fall in the proportion of respondents having their brothers at ages 25-29 and the rise in the proportion having their sisters at ages 35 and above. This may be related to the sex composition of respondents by age or their nationality composition by age.

Table 15		Family Member at Home Country by Age				
Family	Age Group					
Member	18-24	25-29	30-34	35+	Total	
Grandparents	61.0%	42.1%	35.8%	15.3%	43.6%	
Father	87.2%	85.3%	71.6%	54.2%	78.2%	
Mother	92.9%	91.6%	87.7%	72.9%	88.3%	
Spouse	4.3%	13.7%	23.5%	44.1%	17.0%	
Brother	85.8%	69.5%	76.5%	72.9%	77.7%	
Sister	77.3%	70.5%	67.9%	76.3%	73.4%	
Child	0.7%	4.2%	18.5%	35.6%	10.9%	
Other	10.6%	10.5%	8.6%	15.3%	10.9%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Affiliation

Table 16 shows the proportion being affiliated with the top nine universities in terms of the number of respondents. The respondents who did not write in their university on the envelope are included in others. Therefore, some of the respondents

affiliated with the top nine universities may be included in “others.” Among the universities respondents are affiliated with, Kyushu University has by far the largest share of 17%, followed by Osaka University (11%). After the second place, the differences in the share become much smaller. They are followed by Ehime University (8%), Tokyo Institute of Technology (7%), Nagoya University (6%), University of Tokyo (6%), Niigata University (5%), Kyoto University (5%) and Fukui University (5%).

University	Sex		
	Male	Female	Total
Kyushu U	16.6%	19.4%	17.3%
Osaka U	11.0%	9.7%	10.6%
Ehime U	7.1%	9.7%	7.7%
Tokyo IT	9.2%	2.2%	7.4%
Nagoya U	6.7%	5.4%	6.4%
U Tokyo	7.4%	1.1%	5.9%
Niigata U	3.9%	9.7%	5.3%
Kyoto U	4.6%	6.5%	5.1%
Fukui U	5.7%	1.1%	4.5%
Other	27.9%	35.5%	29.8%
Total	100.0%	100.0%	100.0%

Table 16 also reveals sex differences in the affiliation of respondents to a university. Males have much larger shares than females at Tokyo Institute of Technology (9% vs. 2%), University of Tokyo (7% vs. 1%) and Fukui University (6% vs. 1%) possibly because of the larger shares of engineering majors at these universities, which tend to be male-dominated. Females have larger shares at other universities except Osaka University and Nagoya University where males have somewhat larger share than females.

Table 17 shows significant differences among age groups of respondents in terms of university affiliation. Among the respondents aged 18-24 the majority belong to “other” universities. Only Niigata University exceeds the 10% mark (12%), followed by Fukui University (9%). Among those aged 25-29 the ranking is somewhat closer to the ranking in the total. Kyushu University and Osaka University (respectively 18%) have the largest shares, followed by University of Tokyo (14%) and Ehime University and Tokyo Institute of Technology (respectively 11%). Among those aged 30-34 the ranking is also closer to the ranking in the total, but the levels are different and “other” universities have the smallest share of 11%. Kyushu University has by far the largest share (31%), followed by Osaka University (20%) and Nagoya University (11%). The

respondents aged 35 and above are concentrated in certain major university. Kyushu University has the largest share of 27%, followed by Ehime University (20%) and Kyoto University (10%).

University	Age Group				Total
	18-24	25-29	30-34	35+	
Kyushu U	5.0%	17.9%	30.9%	27.1%	17.3%
Osaka U	2.8%	17.9%	19.8%	5.1%	10.6%
Ehime U	2.1%	10.5%	4.9%	20.3%	7.7%
Tokyo IT	7.8%	10.5%	4.9%	5.1%	7.4%
Nagoya U	7.8%	–	11.1%	6.8%	6.4%
U Tokyo	2.1%	13.7%	4.9%	3.4%	5.9%
Niigata U	12.1%	2.1%	1.2%	–	5.3%
Kyoto U	0.7%	6.3%	7.4%	10.2%	5.1%
Fukui U	9.2%	1.1%	3.7%	–	4.5%
Other	50.4%	20.0%	11.1%	22.0%	29.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Lastly, we present the results for Islamic group affiliation. As mentioned above, we received cooperation from the Shia Group separately from the MSAJ for conducting this survey. We should note that the respondents are concentrated in Kansai Area due to our logistic constraints. We should also note that some respondents from the MSAJ survey channel may be Shias.

Table 18 indicates that the Shia Group represents 11% of respondents, which might have led to the over-representation of Iranians. It also shows the higher representation of the Shia Group among females (16%) than among males (9%). A similar tendency was also observed among Iranians.

Islamic Group	Sex		
	Male	Female	Total
Shia	8.8%	16.1%	10.6%
Non-Shia	91.2%	83.9%	89.4%
Total	100.0%	100.0%	100.0%

Table 19 shows the regular rise of the Shia Group with age. There may be few (or no) undergraduates among respondents from the Shia Group because its share is only 1% among those aged 18-24. But among the respondents aged 35 and above, its share is about one fourth (24%). Due to the bias in sex, age and regional composition,

we will not present below the results by Islamic Group affiliation. But we will present the results by the university affiliation for some group of questions including “Muslim-friendly facilities.”

Table 19 Islamic Group Affiliation by Age					
Islamic Group	Age Group				Total
	18-24	25-29	30-34	35+	
Shia	1.4%	12.6%	14.8%	23.7%	10.6%
Non-Shia	98.6%	87.4%	85.2%	76.3%	89.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

2. Study

Institutional Affiliation

Table 20 (based on Q14) shows the institutional affiliation by sex. The majority of respondents (56%) are affiliated with the graduate school. The second largest group of respondents (26%) belongs to the undergraduate school. About 11% are affiliated with the university research laboratory (post-doc), 2% with technical college, 1% the research institute (post-doc) and 4% others. Males are more likely to be affiliated with the graduate school and the university research laboratory than females, while females are more likely to be affiliated with the under-graduate school and the research institute.

Institution	Sex		
	Male	Female	Total
Technical College	1.8%	3.2%	2.1%
Undergrad School	24.7%	31.2%	26.3%
Graduate School	59.4%	51.6%	57.4%
U Res Lab (PD)	12.4%	8.6%	11.4%
Res Inst (PD)	0.7%	2.2%	1.1%
Other	4.6%	2.2%	4.0%
Total	100.0%	100.0%	100.0%

School	Age Group				Total
	18-24	25-29	30-34	35+	
Technical College	5.7%	0.0%	0.0%	0.0%	2.1%
Undergrad School	66.0%	3.2%	2.5%	1.7%	26.3%
Graduate School	22.7%	83.2%	75.3%	74.6%	57.4%
U Res Lab (PD)	2.1%	15.8%	16.0%	20.3%	11.4%
Res Inst (PD)	0.0%	0.0%	3.7%	1.7%	1.1%
Other	4.3%	3.2%	3.7%	5.1%	4.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 21 reveals the institutional affiliation by age. Naturally, there are significant differences by age. While two thirds (66%) of respondents aged 18-24 are affiliated with the undergraduate school, over 70% of those aged 25 and above are affiliated with the graduate school and over 15% with the university research laboratory. Only those aged 18-24 belong to the technical college and only those aged 30 and above the research institute. Only a small minority of respondents aged 18-24 is affiliated

with the university research laboratory. Most of them should be master-level students who belong to the university laboratory because the question allows for multiple answers.

Pursued Degrees

Table 22 (based on Q15) shows the pursued degree by sex. Nearly a half of respondents (47%) study for the Doctorate, while nearly one third (30%) for the Bachelor’s degree and one quarter (25%) for the Master’s degree. Only 5% of respondents pursue the diploma, presumable from the technical college. Since this is a multiple-choice question, some respondents pursue both Master’s degree and Doctorate and others both Bachelor’s and Master’s degrees. About 6% of respondents study as a post-doctoral fellow. Males are more likely to pursue the Doctorate and/or to stay in Japan as a post-doc, while females are more likely to pursue the Master’s degree.

Degree	Sex		
	Male	Female	Total
Diploma	4.9%	5.4%	5.1%
Bachelor’s	30.4%	30.1%	30.3%
Master’s	24.4%	28.0%	25.3%
Doctorate	49.5%	40.9%	47.3%
Postdoc	7.4%	2.2%	6.1%
Other	5.3%	7.5%	5.9%
Total	100.0%	100.0%	100.0%

Degree	Age Group				Total
	18-24	25-29	30-34	35+	
Diploma	13.5%	-	-	-	5.1%
Bachelor’s	75.2%	4.2%	4.9%	-	30.3%
Master’s	20.6%	38.9%	24.7%	15.3%	25.3%
Doctorate	7.8%	60.0%	75.3%	83.1%	47.3%
Postdoc	0.7%	3.2%	11.1%	16.9%	6.1%
Other	4.3%	11.6%	4.9%	1.7%	5.9%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 23 reveals the pursued degree by age. Naturally, there are significant differences by age. The three fourths (75%) of respondents aged 18-24 study for the Bachelor’s degree and one fifth (21%) for the Master’s degree, while most of those aged 25 and above study for graduate degrees: 39% for the Master’s degree and 60% for the

Doctorate at ages 25-29, 25% for the Master's degree and 75% for the Doctorate at ages 30-34 and 15% for the Master's degree and 83% for the Doctorate at ages 35 and above. Only a minority (14%) of those aged 18-24 pursue the diploma, but none in other age groups. The proportion studying or planning to study as a post-doc increase with age: 1% and 3% at ages 18-24 and 25-29, but 11% at ages 30-34 and 17% at ages 35 and above.

Major

Table 24 (based on Q16) shows the major by sex. About two thirds of respondents (68%) major in Engineering, while only 5-7% of respondents major in other fields such as Social Sciences (5%), Medicine, Dentistry or Pharmacy (5%), Agriculture (6%) and Natural Sciences (7%). Only a tiny minority major in Humanities (1%), Education (1%) and Home Economics (2%), while none majors in Art or Music. Males (74%) are much more likely to major in Engineering than females (50%). Males (7%) are also more likely to major in Natural Sciences than females (4%), while females (11% and 10% respectively) are more likely to major in Medicine, Dentistry and Pharmacy and Agriculture than males (4% and 5% respectively). Only females (4% and 3% respectively) major in Humanities and Education, and even fewer males (1%) major in Home Economics than females (3%), possibly due to the sex-typing.

Major	Sex		
	Male	Female	Total
Social Sciences	3.2%	9.6%	4.8%
Engineering	73.8%	50.0%	67.8%
Humanities	–	4.3%	1.1%
Medicine/D/P	3.5%	10.6%	5.3%
Education	–	3.2%	0.8%
Home Economics	1.1%	3.2%	1.6%
Agriculture	5.3%	9.6%	6.4%
Art/Music	–	–	–
Natural Sciences	7.4%	4.3%	6.6%
Other	5.7%	5.3%	5.6%
Total	100.0%	100.0%	100.0%

Table 25 reveals the major by age. Contrary to the cases of the institutional affiliation and the pursued degrees, there are relatively small differences by age. The large majority (57-79%) of respondents major in Engineering, even though it is the highest at ages 18-24. On the other hand, the proportion majoring in Medicine,

Dentistry or Pharmacy is the lowest at ages 18-24 (1%) and the highest at ages 30-34 (14%). The proportion majoring in Agriculture is also the lowest at ages 18-24 (1%) but the highest at ages 35 and above (12%). The proportion majoring in Natural Sciences is the lowest at ages 30-34 (3%) but the highest at ages 25-29 (13%).

Major	Age Group				Total
	18-24	25-29	30-34	35+	
Social Sciences	3.5%	3.2%	9.9%	3.4%	4.8%
Engineering	79.4%	61.1%	56.8%	66.1%	67.8%
Humanities	0.7%	1.1%	1.2%	1.7%	1.1%
Medicine/D/P	0.7%	6.3%	13.6%	3.4%	5.3%
Education	1.4%	–	1.2%	–	0.8%
Home Economics	2.8%	1.1%	1.2%	–	1.6%
Agriculture	0.7%	10.5%	7.4%	11.9%	6.4%
Art/Music	–	–	–	–	–
Natural Sciences	5.0%	12.6%	2.5%	6.8%	6.6%
Other	6.4%	5.3%	6.2%	3.4%	5.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Home-Country Degrees

Table 26 (based on Q17) shows the home-country degrees by sex. Nearly a half of respondents (47%) have the Bachelor's degree from their home country, while a little more than one third (35%) have Master's degree and 1% the Doctorate. Only 11% of respondents have the diploma from home, presumably from the high school or the technical college (polytechnic). Since this is a multiple-choice question, a few respondents have both the Diploma and the Bachelor's degree and a few others both Bachelor's and Master's degrees. Males (38%) are more likely than females (27%) to have the Master's degree from home, while females (53%) are more likely than males (45%) to have the Bachelor's degree from home.

Degree	Sex		
	Male	Female	Total
Diploma	11.0%	9.7%	10.6%
Bachelor's	45.2%	52.7%	47.1%
Master's	37.8%	26.9%	35.1%
Doctorate	1.1%	1.1%	1.1%
Other	18.4%	21.5%	19.1%
Total	100.0%	100.0%	100.0%

Table 27 reveals the home-country degrees by age. Naturally, there are significant differences by age. About two thirds (63-68%) of respondents aged 25 and above have the Bachelor's degree from home, but only 17% at ages 18-24. Similarly, the proportions having the Master's degree from home are only 4% at ages 18-24 and 41% at ages 25-29, but 61% and 66% respectively at ages 20-34 and 35 and above. The proportion having the Doctorate from home is 4% at ages 30-34 and 1% at ages 25-29, but zero at ages 18-24 and ages 35 and above. The proportion for others are extremely high (44%) at ages 18-24.

Degree	Age Group				Total
	18-24	25-29	30-34	35+	
Diploma	14.9%	7.4%	9.9%	6.8%	10.6%
Bachelor's	17.0%	68.4%	63.0%	62.7%	47.1%
Master's	3.5%	41.1%	60.5%	66.1%	35.1%
Doctorate	–	1.1%	3.7%	–	1.1%
Other	44.0%	6.3%	4.9%	–	19.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Reasons for Choosing Japan

Table 28 (based on Q18) shows the reasons for having chosen Japan to study by sex. About two thirds of respondents (68%) chose Japan because of its developed technology and economy and 62% because of a scholarship or a fellowship. These two major reasons are followed by interests in Japanese culture and society (41%), wishes to go abroad (39%), wishes to study at a specific school (29%), recommendation (29%), Japan's safety (27%), better job opportunity (19%), presence of friends in Japan (10%), and presence of relatives in Japan (8%). Males (70% and 66% respectively) are much more likely than females (59% and 51% respectively) to mention the two major reasons as well as the presence of friends (12% vs. 4%), while females are much more likely than males to mention the presence of relatives (5% vs. 18%) and safety (25% vs. 33%).

Table 29 reveals the reasons for having chosen Japan to study by age. There are differences by age. The proportion of respondents having chosen the two major reasons declines with age except that those aged 35 and above are the most likely to mention Japan's developed technology and economy. Similarly, the proportion for interests in Japanese culture and society decreases with age, while the proportion for recommendation tends to increase with age. The proportion for wishes to study at a specific school rises with age, but it is extremely low at ages 18-24. On the other hand, the proportion for better job opportunity and wishes to go abroad declines with age, but

it is extremely high at ages 18-24. Somehow, the respondents aged 25-29 are much more likely to mention Japan's safety.

Reason	Sex		
	Male	Female	Total
Tech & Economy	70.3%	59.1%	67.6%
Specific School	27.6%	32.3%	28.7%
Culture & Language	40.3%	41.9%	40.7%
Recommendation	27.9%	30.1%	28.5%
Relatives in Japan	4.6%	18.3%	8.0%
Friends in Japan	12.4%	4.3%	10.4%
Safety	25.4%	33.3%	27.4%
Job Opportunity	18.7%	21.5%	19.4%
Anywhere Abroad	39.2%	37.6%	38.8%
Scholarship	66.1%	50.5%	62.2%
Other	6.0%	3.2%	5.3%
Total	100.0%	100.0%	100.0%

Reason	Age Group				Total
	18-24	25-29	30-34	35+	
Tech & Economy	70.2%	66.3%	61.7%	71.2%	67.6%
Specific School	14.2%	35.8%	38.3%	39.0%	28.7%
Culture & Language	48.9%	43.2%	30.9%	30.5%	40.7%
Recommendation	24.1%	23.2%	34.6%	39.0%	28.5%
Relatives in Japan	5.7%	9.5%	11.1%	6.8%	8.0%
Friends in Japan	9.2%	11.6%	8.6%	13.6%	10.4%
Safety	24.1%	35.8%	24.7%	25.4%	27.4%
Job Opportunity	35.5%	11.6%	8.6%	8.5%	19.4%
Anywhere Abroad	58.9%	29.5%	28.4%	20.3%	38.8%
Scholarship	72.3%	63.2%	53.1%	49.2%	62.2%
Other	3.5%	8.4%	4.9%	5.1%	5.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Proficiency in Japanese Language

Tables 30-1 through 30-3 (based on Q19) show the level of proficiency in Japanese language (listening and speaking, reading and writing) by sex. The respondents are best at listening and speaking and worst at writing. About 40% of respondents are good and 5% very good at speaking and listening to Japanese, while 46% of them are not good and 9% not good at all. Only 29% of respondents are good and 4% very good at reading Japanese, while 48% of them are not good and 19% not

good at all. Similarly, 26% of respondents are good at writing Japanese, while 46% of them are not good and 23% not good at all. Females have higher levels of proficiency than males in all the three dimensions of Japanese language use.

Table 30-1 Proficiency in Japanese (Speaking) by Sex			
Proficiency	Sex		
	Male	Female	Total
Very good	4.2%	7.5%	5.1%
Good	37.8%	48.4%	40.4%
Not good	48.8%	36.6%	45.7%
Not at all	9.2%	7.5%	8.8%
Total	100.0%	100.0%	100.0%

Table 30-2 Proficiency in Japanese (Reading) by Sex			
Proficiency	Sex		
	Male	Female	Total
Very good	3.6%	4.3%	3.8%
Good	28.3%	32.3%	29.3%
Not good	47.0%	50.5%	47.8%
Not at all	21.1%	12.9%	19.1%
Total	100.0%	100.0%	100.0%

Table 30-3 Proficiency in Japanese (Writing) by Sex			
Proficiency	Sex		
	Male	Female	Total
Very good	2.5%	1.1%	2.2%
Good	24.0%	33.3%	26.3%
Not good	48.7%	47.3%	48.4%
Not at all	24.7%	18.3%	23.1%
Total	100.0%	100.0%	100.0%

Tables 31-1 through 31-3 reveal the level of proficiency in Japanese language (listening and speaking, reading and writing) by age. There are regular changes with age. The level of proficiency in all the three dimensions of language use tends to decline with age and the proficiency level in all of them is by far the highest at ages 18-24, possibly because many of them are undergraduates who can (or should) spend time for learning Japanese language.

Proficiency	Age Group				Total
	18-24	25-29	30-34	35+	
Very good	7.1%	3.2%	7.4%	-	5.1%
Good	63.8%	30.5%	23.5%	23.7%	40.4%
Not good	26.2%	49.5%	56.8%	71.2%	45.7%
Not at all	2.8%	16.8%	12.3%	5.1%	8.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Proficiency	Age Group				Total
	18-24	25-29	30-34	35+	
Very good	5.7%	2.1%	5.1%	-	3.8%
Good	63.1%	11.7%	6.3%	6.9%	29.3%
Not good	27.7%	57.4%	58.2%	67.2%	47.8%
Not at all	3.5%	28.7%	30.4%	25.9%	19.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Proficiency	Age Group				Total
	18-24	25-29	30-34	35+	
Very good	3.5%	2.1%	1.3%	-	2.2%
Good	53.2%	12.8%	8.9%	6.9%	26.3%
Not good	38.3%	51.1%	55.7%	58.6%	48.4%
Not at all	5.0%	34.0%	34.2%	34.5%	23.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Communication with Japanese

Tables 32-1 through 32-4 (based on Q20) show the level of communication with Japanese around respondents (professors, students, staff members and neighbors) by sex. The respondents are better in communicating with professors than with students, staff members and neighbors, possibly reflecting the average level of English proficiency for each category. About 21% of respondents have excellent level of communication with professors and 54% sufficient level, while 13% of them have excellent level and 54% sufficient level of communication with students and 7% of them have excellent level and 47% sufficient level of communication with staff members. However, the level of communication significantly goes down with neighbors: it is excellent for only 4% of respondents, sufficient for 28%, limited for 43% limited and no (communication) for 26%. The sex difference is relatively small for communication with professors and students. But females have better communication with staff members and much better one with neighbors.

Table 32-1 Communication with Professors by Sex			
Communi- cation	Sex		
	Male	Female	Total
Excellent	20.3%	21.7%	20.6%
Sufficient	54.8%	52.2%	54.2%
Limited	21.0%	23.9%	21.7%
No	3.9%	2.2%	3.5%
Total	100.0%	100.0%	100.0%

Table 32-2 Communication with Students by Sex			
Communi- cation	Sex		
	Male	Female	Total
Excellent	12.8%	13.0%	12.8%
Sufficient	53.2%	57.6%	54.3%
Limited	32.3%	28.3%	31.3%
No	1.8%	1.1%	1.6%
Total	100.0%	100.0%	100.0%

Table 32-3 Communication with Staff by Sex			
Communi- cation	Sex		
	Male	Female	Total
Excellent	7.1%	7.6%	7.2%
Sufficient	43.6%	57.6%	47.1%
Limited	45.7%	33.7%	42.8%
No	3.5%	1.1%	2.9%
Total	100.0%	100.0%	100.0%

Table 32-4 Communication with Neighbors by Sex			
Communi- cation	Sex		
	Male	Female	Total
Excellent	3.2%	4.3%	3.5%
Sufficient	22.5%	45.7%	28.2%
Limited	43.9%	38.0%	42.5%
No	30.4%	12.0%	25.8%
Total	100.0%	100.0%	100.0%

Tables 33-1 through 33-3 reveal the level of communication with Japanese around respondents (professors, students, staff members and neighbors) by age. At ages 18-24 the level of communication with professor is low but the level of communication with students, staff members and neighbors is high, possibly reflecting the situation of undergraduates and possibly the higher level of proficiency in Japanese language. The level of communication with neighbors is somewhat high at ages 30-34,

possibly because of higher percentage of females.

Table 33-1 Communication with Professors by Age					
Communi- cation	Age Group				Total
	18-24	25-29	30-34	35+	
Excellent	10.0%	25.5%	31.3%	23.7%	20.6%
Sufficient	60.0%	51.1%	46.3%	55.9%	54.2%
Limited	26.4%	21.3%	21.3%	11.9%	21.7%
No	3.6%	2.1%	1.3%	8.5%	3.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 33-2 Communication with Students by Age					
Communi- cation	Age Group				Total
	18-24	25-29	30-34	35+	
Excellent	19.3%	9.6%	12.3%	3.4%	12.8%
Sufficient	56.4%	51.1%	48.1%	62.7%	54.3%
Limited	24.3%	37.2%	37.0%	30.5%	31.3%
No	0.0%	2.1%	2.5%	3.4%	1.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 33-3 Communication with Staff by Age					
Communi- cation	Age Group				Total
	18-24	25-29	30-34	35+	
Excellent	6.4%	8.5%	11.3%	1.7%	7.2%
Sufficient	53.9%	41.5%	38.8%	50.8%	47.1%
Limited	34.8%	48.9%	50.0%	42.4%	42.8%
No	5.0%	1.1%	-	5.1%	2.9%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 33-4 Communication with Neighbors by Age					
Communi- cation	Age Group				Total
	18-24	25-29	30-34	35+	
Excellent	5.0%	3.2%	2.5%	1.7%	3.5%
Sufficient	33.3%	22.6%	30.4%	22.0%	28.2%
Limited	34.8%	40.9%	46.8%	57.6%	42.5%
No	27.0%	33.3%	20.3%	18.6%	25.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

3. Friends

Friends by Nationality and Religion

Table 34 (based on Q21) shows the mean number of friends by the combination of nationality and religion and by sex. Most Muslim international students have no Japanese Muslim friends due to the low prevalence of Muslims among Japanese. The mean number of Japanese Muslim friends is only 2.2. On the other hands, they have a lot of Muslim friends from their own country and other countries. The mean number of compatriot Muslim friends is 40.7 and that of Muslim fiends from other countries (except Japan) is 18.1. At the same time, they have a lot of Japanese non-Muslim friends and their mean number is 15.2. They have only 5.8 non-Muslim friends from their own country and 10.6 non-Muslim friends from other countries (except Japan). Males (20.5) are much more likely to have Muslim friends from other countries than females (10.5), possibly because they get to know each other at the prayer space or in extra-curricular activities which they participate more often as shown below.

Nationality and Religion	Mean Number of Friends by Nationality and Religion by Sex		
	Sex		
	Male	Female	Total
Japanese Muslim	2.1	2.4	2.2
Compatriot Muslim	40.0	42.7	40.7
Other Muslim	20.5	10.5	18.1
Japanese Non-Muslim	14.9	16.0	15.2
Compatriot Non-Muslim	5.6	6.6	5.8
Other Non-Muslim	10.5	11.1	10.6

Nationality and Religion	Mean Number of Friends by Nationality and Religion by Age				
	Age Group				
	18-24	25-29	30-34	35+	Total
Japanese Muslim	2.2	2.0	2.5	1.8	2.2
Compatriot Muslim	57.1	29.9	30.4	35.5	40.7
Other Muslim	16.2	17.8	19.8	20.8	18.1
Japanese Non-Muslim	17.3	13.1	14.1	14.7	15.2
Compatriot Non-Muslim	8.1	5.0	3.9	3.8	5.8
Other Non-Muslim	9.7	12.3	10.4	10.5	10.6

Table 35 reveals the mean number of friends by the combination of nationality

and religion and by age. Naturally, there are differences by age. The respondents aged 18-24 are much more likely to have Muslim friends from their own country and more likely to have non-Muslim friends from their own country, partly due to the larger size of undergraduate compatriot population.

The sub-question (Q21:SQ1) on the nationalities of non-compatriot friends was asked to those respondents who have Muslim friends from other countries (except Japan). Table 36 shows the frequency distribution of nationalities of non-compatriot Muslim friends (after removing the own nationality of each respondent) by sex. As expected from the frequency distribution of nationality of respondents (Table 2), the majority of respondents have at least one Indonesian and Malaysian Muslim friends. Unexpectedly, the majority of respondents also have at least one Bangladeshi, Egyptian and Pakistani Muslim friends. A fifth or more respondents have Turkish and Indian Muslim friends. Perhaps, Muslim students of these nationalities share the same friendship network with Indonesians and Malaysian Muslim students even though their population size is much smaller.

Nationality	Sex		
	Male	Female	Total
Indonesia	55.9%	46.7%	53.8%
Malaysia	52.0%	44.0%	50.2%
China	10.5%	14.7%	11.5%
Bangladesh	65.2%	52.0%	62.2%
Pakistan	53.9%	30.7%	48.6%
India	25.0%	10.7%	21.8%
Afghanistan	21.1%	14.7%	19.6%
Uzbekistan	13.7%	14.7%	13.9%
Iran	19.1%	20.0%	19.3%
Turkey	28.1%	21.3%	26.6%
Egypt	56.3%	52.0%	55.3%
Sudan	15.6%	18.7%	16.3%
Tunisia	10.5%	6.7%	9.7%
Maorocco	15.2%	10.7%	14.2%
UAE	10.5%	6.7%	9.7%
Saudi Arabia	19.1%	16.0%	18.4%
Palestine	19.1%	5.3%	16.0%
Other	19.9%	26.7%	21.5%
Total	100.0%	100.0%	100.0%

However, only 19% of respondents have Iranian Muslim friends even though

Iranians represent 9% of respondents (greater than the proportion of Bangladeshis and Egyptians) possibly due to their separate friendship network for Shias. Male respondents tend to exhibit a higher percentage for each nationality, but China, Uzbekistan, Iran and Sudan are exceptions possibly because of relatively high share of females among Muslim students from these countries. On the other hand, much lower percentages for Pakistan and India among females may suggest the lower share of females among Muslim students from these countries.

Table 37 reveals the frequency distribution of nationalities of non-compatriot Muslim friends by age. There do not seem to be common age patterns even among major nationalities. The proportion choosing Malaysia and Egypt tends to rise with age. It is the inverse of the frequency of respondents by nationality for Malaysia (Table 3), but it is not the case for Egypt of which respondents exhibit low percentages at both ends (ages 18-24 and ages 35 and above). Malaysian Muslim students represent more than two thirds of respondents at ages 18-24 and their friendship network may be often limited to Malaysians. But their percentages decline with age and their friendship network seem to increasingly extend to other nationalities, particularly Indonesians.

Nationality	Age Group				Total
	18-24	25-29	30-34	35+	
Indonesia	58.5%	52.8%	54.9%	43.4%	53.8%
Malaysia	27.1%	57.3%	57.7%	79.2%	50.2%
China	6.8%	14.6%	21.1%	3.8%	11.5%
Bangladesh	60.2%	61.8%	66.2%	62.3%	62.2%
Pakistan	50.0%	41.6%	46.5%	60.4%	48.6%
India	17.8%	28.1%	23.9%	17.0%	21.8%
Afghanistan	8.5%	22.5%	29.6%	26.4%	19.6%
Uzbekistan	7.6%	16.9%	19.7%	15.1%	13.9%
Iran	11.0%	27.0%	22.5%	20.8%	19.3%
Turkey	22.9%	25.8%	32.4%	28.3%	26.6%
Egypt	39.0%	55.1%	66.2%	77.4%	55.3%
Sudan	5.1%	28.1%	15.5%	22.6%	16.3%
Tunisia	4.2%	15.7%	14.1%	5.7%	9.7%
Maorocco	11.0%	18.0%	18.3%	9.4%	14.2%
UAE	9.3%	9.0%	8.5%	13.2%	9.7%
Saudi Arabia	20.3%	19.1%	14.1%	18.9%	18.4%
Palestine	14.4%	13.5%	18.3%	20.8%	16.0%
Other	23.7%	23.6%	16.9%	18.9%	21.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

On the other hand, the proportion choosing Indonesia and Bangladesh are relatively stable across age groups, which may be related to the tendency of respondents to increase their percentage with age. Pakistan has a combination of the two age patterns, which may be related to the age patterns of actual Muslim student population.

Extracurricular Activities

Table 38 (based on Q22) shows the percentages of participation in extracurricular activity groups by sex. The majority (54%) of respondents participate in home country (student) society and 43% religion group. Other popular activity groups include sports or outdoor activity group (29%), community group (27%), foreign student association and study and culture group (22% respectively). There is a large sex difference in the participation in sports and outdoor group probably because Muslim women are discouraged from participating in sports with the exposure of their body to male strangers. The proportion participating in foreign student association tends to be lower among females than males possibly for the similar reason.

Table 38		Extracurricular Activities by Sex (MA)		
Extracurricular Activity	Sex			
	Male	Female	Total	
Study & Culture Group	22.3%	19.4%	21.5%	
Sports & Outdoor	34.3%	11.8%	28.7%	
Religion Group	42.0%	44.1%	42.6%	
NGO or Volunteer	5.7%	6.5%	5.9%	
Community Group	26.9%	29.0%	27.4%	
Int'l Exchange Group	12.4%	11.8%	12.2%	
Home Country Society	52.3%	57.0%	53.5%	
Foreign Student Assoc	23.7%	16.1%	21.8%	
Foreigner's Society	8.8%	9.7%	9.0%	
Other	3.2%	8.6%	4.5%	
Total	100.0%	100.0%	100.0%	

Table 39 reveals the percentages of participation in extracurricular activity groups by age. The typical age pattern of lower percentages at ages below 30 and higher percentages at ages 30 and above is found for participation in home country society, religion group and community group. The secular rise with age is found for participation in study and culture group and international exchange group. The relatively stable age pattern is found for participation in sports or outdoor activity group and foreign student association.

Table 39	Extracurricular Activities by Age (MA)				
Extracurricular	Age Group				
Activity	18-24	25-29	30-34	35+	Total
Study & Culture Group	15.6%	21.1%	23.5%	33.9%	21.5%
Sports & Outdoor	26.2%	32.6%	28.4%	28.8%	28.7%
Religion Group	39.0%	38.9%	50.6%	45.8%	42.6%
NGO or Volunteer	7.8%	3.2%	6.2%	5.1%	5.9%
Community Group	23.4%	20.0%	38.3%	33.9%	27.4%
Int'l Exchange Group	9.2%	13.7%	13.6%	15.3%	12.2%
Home Country Society	42.6%	55.8%	63.0%	62.7%	53.5%
Foreign Student Assoc	22.7%	22.1%	22.2%	18.6%	21.8%
Foreigner's Society	7.8%	9.5%	12.3%	6.8%	9.0%
Other	4.3%	5.3%	4.9%	3.4%	4.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

4. Financial Arrangements

Receipt of Scholarship or Fellowship

Table 40 (based on Q23) shows the receipt of a scholarship or a fellowship by sex. Most of respondents (90%) receive a scholarship or a fellowship. Males (92%) are more likely to receive a scholarship or a fellowship than females (85%).

Scholarship Fellowship	Sex		
	Male	Female	Total
Yes	92.1%	84.6%	90.2%
No	7.9%	15.4%	9.8%
Total	100.0%	100.0%	100.0%

Table 41 reveals the receipt of a scholarship or a fellowship by age. The respondents aged 18-24 (97%) are far more likely to receive a scholarship or a fellowship than respondents in other age groups (85-88%).

Scholarship Fellowship	Age Group				
	18-24	25-29	30-34	35+	Total
Yes	97.1%	85.1%	87.5%	86.2%	90.2%
No	2.9%	14.9%	12.5%	13.8%	9.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Kind of Scholarship or Fellowship

Table 42 (based on Q23:SQ1) shows the kind of scholarship or fellowship by sex in case that the respondent receives one. Almost a half of (49%) respondents receive a scholarship or a fellowship from their home country. Nearly one quarter (23%) receives a scholarship or a fellowship from the Japanese government (Monbukagakusho/MEXT) and 6% receives a study grant (Gakushu Shoreihi) from it. About 7% of respondents receive a scholarship or a fellowship from the private sector including the school. A small minority (2%) receives a JSPS fellowship.

Table 43 reveals the kind of scholarship or fellowship by age in case that the respondent receives one. The respondents aged 18-24 (70%) are far more likely to receive a scholarship or a fellowship from their home country than respondents in other age groups. It hits the bottom of 29% at ages 25-29 and rises with age to 46% at ages

35 and above. The proportion receiving the MEXT scholarship or fellowship peaks at ages 25-29 and 30-34 (35% and 34%) and it stays low at 14% respectively at ages 18-24 and 35 and above. Both the proportion receiving the MEXT Gakushu Shoreihi and the scholarship or fellowship from the private sector peaks at 10% respectively at ages 25-29. The proportion receiving the JSPS fellowship is the highest (8%) at ages 35 and above.

Kind of Scholarship	Sex		
	Male	Female	Total
MEXT	25.0%	16.9%	23.1%
Home Country	47.7%	54.5%	49.2%
MEXT Shoreihi	5.9%	6.5%	6.0%
Private Sector	5.1%	13.0%	6.9%
JSPS Fellowship	2.7%	1.3%	2.4%
Other	15.6%	6.5%	13.5%
Total	100.0%	100.0%	100.0%

Kind of Scholarship	Age Group				
	18-24	25-29	30-34	35+	Total
MEXT	13.5%	35.0%	34.3%	14.0%	23.1%
Home Country	69.9%	28.8%	35.7%	46.0%	49.2%
MEXT Shoreihi	5.3%	10.0%	5.7%	2.0%	6.0%
Private Sector	4.5%	10.0%	7.1%	8.0%	6.9%
JSPS Fellowship	–	2.5%	2.9%	8.0%	2.4%
Other	8.3%	16.3%	14.3%	22.0%	13.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Sources of Travel Expenses

Table 44 (based on Q24) shows the sources of travel expenses by sex. Most of respondents (83%) finance travel expenses by a scholarship, a fellowship or a grant. One fifth of respondents (20%) use their own savings for travel and 15% family money. Males (86%) are more likely to finance travel expenses by a scholarship, a fellowship or a grant than females (73%), while females (27%) are more likely to finance them by family money than males (11%).

Table 45 reveals the sources of travel expenses by age. The respondents aged 18-24 (87%) are a little more likely to finance travel expenses by a scholarship, a fellowship or a grant than those in other age groups (76-83%). Those aged 35 and above (29%) are a little more likely to finance travel expenses by their own savings than

those in other age groups (17-19%) Those aged 25-29 (20%) are a little more likely to finance travel expenses by their family money than those in other age groups (10-17%).

Source	Sex		
	Male	Female	Total
Travel Exp			
Scholarship	85.9%	73.1%	82.7%
Own Savings	19.4%	20.4%	19.7%
School	1.8%	1.1%	1.6%
Family	11.3%	26.9%	15.2%
Friends	0.4%	–	–
Other	2.1%	–	1.6%
Total	100.0%	100.0%	100.0%

Source	Age Group				Total
	18-24	25-29	30-34	35+	
Travel Exp					
Scholarship	87.2%	80.0%	82.7%	76.3%	82.7%
Own Savings	18.4%	16.8%	18.5%	28.8%	19.7%
School	–	2.1%	1.2%	5.1%	1.6%
Family	15.6%	20.0%	9.9%	13.6%	15.2%
Friends	–	–	1.2%	–	0.3%
Other	–	–	2.5%	6.8%	1.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Sources of Living Expenses

Table 46 (based on Q25) shows the sources of living expenses by sex. Most of respondents (89%) finance living expenses by a scholarship or a fellowship, part-time job 16%, own savings 13%, remittances 8% and spouse income 6%. Males (92%) are more likely to finance living expenses by a scholarship or a fellowship than females (79%), while females (15%) are more likely to finance them by spouse income than males (3%).

Table 47 reveals the sources of living expenses by age. The respondents aged 18-24 (93%) are a little more likely to finance travel expenses by a scholarship or a fellowship than those in other age groups (84-87%). Those aged 35 and above (22%) are more likely to finance living expenses by their own savings than those in other age groups (11-13%). Those aged 25-29 and 35 and above (10-11%) are more likely to finance living expenses by remittances than those in other age groups (5-6%). Those aged 30-34 (12%) are most likely to finance their living expenses by their spouse income.

Source	Sex		
	Male	Female	Total
Living Fee			
Scholarship	91.9%	78.5%	88.6%
Remittances	7.1%	9.7%	7.7%
Own Savings	13.4%	11.8%	13.0%
Spouse Income	2.8%	15.1%	5.9%
Debt	0.7%	1.1%	0.8%
Part-time Job	15.9%	16.1%	16.0%
Other	1.4%	2.2%	1.6%
Total	100.0%	100.0%	100.0%

Source	Age Group				
	18-24	25-29	30-34	35+	Total
Living Fee					
Scholarship	92.9%	87.4%	84.0%	86.4%	88.6%
Remittances	6.4%	10.5%	4.9%	10.2%	7.7%
Own Savings	10.6%	12.6%	11.1%	22.0%	13.0%
Spouse Income	1.4%	5.3%	12.3%	8.5%	5.9%
Debt	1.4%	–	–	1.7%	0.8%
Part-time Job	17.7%	13.7%	14.8%	16.9%	16.0%
Other	–	1.1%	1.2%	6.8%	1.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Part-Time Job

There are only 60 respondents who chose the part-time job as a source of living expenses in Q25: 45 males and 15 females; and 25 aged 18-24, 13 aged 25-29, 12 aged 30-34 and 10 aged 35 and above. Thus, the following results related to part-time job (based on Q25:SQ1-SQ4) should be interpreted with reservation.

Table 48 (based on Q25:SQ1) shows the kind of part-time jobs by sex. Many respondents (43%) work as a research assistant or a teaching assistant. Some (27%) take a manual job and others (20%) take a job in translation or language teaching. A fewer respondents take a job in sales or services and even fewer work as a home teacher or a lecturer at the preparatory school. Males are more likely to take a manual job and a job in sales or services, while females are more likely to work as a research assistant or a teaching assistant or to take a job in translation and language teaching. Table 49 reveals the kind of part-time jobs by age. The respondents aged 18-24 are more likely to take a manual job and a job in sales or services and less likely to work as a research assistant or a teaching assistant.

Table 48	Kind of Part-Time Jobs by Sex (MA)*		
Kind of Part-Time	Sex		
Job	Male	Female	Total
Home Teacher	8.9%	6.7%	8.3%
Office Work	2.2%	–	1.7%
Manual Work	31.1%	13.3%	26.7%
Service/Sales	17.8%	–	13.3%
RA or TA	37.8%	60.0%	43.3%
Translation/Lang T	17.8%	26.7%	20.0%
Special Skills	4.4%	–	3.3%
Other	13.3%	26.7%	16.7%
Total	100.0%	100.0%	100.0%

Table 49	Kind of Part-Time Jobs by Age (MA)*				
Kind of Part-Time	Age Group				
Job	18-24	25-29	30-34	35+	Total
Home Teacher	4.0%	15.4%	8.3%	10.0%	8.3%
Office Work	–	–	8.3%	–	1.7%
Manual Work	40.0%	15.4%	8.3%	30.0%	26.7%
Service/Sales	24.0%	–	–	20.0%	13.3%
RA or TA	8.0%	61.5%	75.0%	70.0%	43.3%
Translation/Lang T	12.0%	23.1%	41.7%	10.0%	20.0%
Special Skills	4.0%	–	–	10.0%	3.3%
Other	24.0%	15.4%	8.3%	10.0%	16.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 50 (based on Q25:SQ2) shows the job search methods by sex. Many respondents (47% respectively) found a part-time job through the school or Muslim compatriots. A fewer found a job through the internet and Japanese newspapers. Males are more likely to have found a job through Muslim compatriots, while females are more likely to have found a job through the school. Table 51 reveals the job search methods by age. The respondents aged 18-24 are more likely to have found a job through Muslim compatriots and less likely to have found a job through the school.

Table 50		Job Search Methods by Sex (MA)*		
Job Search	Sex			
Method	Male	Female	Total	
Japanese Newspaper	8.9%	13.3%	10.0%	
Mother-Tongue NP	–	–	–	
School	37.8%	73.3%	46.7%	
Internet	20.0%	13.3%	18.3%	
Muslim Compatriot	53.3%	26.7%	46.7%	
Non-Muslim Compatriot	4.4%	6.7%	5.0%	
Foreign Muslim	11.1%	–	8.3%	
Foreign Non-Muslim	11.1%	–	8.3%	
Japanese Muslim	–	–	–	
Japanese Non-Muslim	8.9%	6.7%	8.3%	
Muslim Student Group	11.1%	–	8.3%	
Accidentally	6.7%	–	5.0%	
Other	4.4%	20.0%	8.3%	
Total	100.0%	100.0%	100.0%	

Table 51		Job Search Methods by Age (MA)*				
Job Search	Age Group					
Method	18-24	25-29	30-34	35+	Total	
Japanese Newspaper	8.0%	15.4%	16.7%	–	10.0%	
Mother-Tongue NP	–	–	–	–	–	
School	20.0%	61.5%	75.0%	60.0%	46.7%	
Internet	20.0%	15.4%	25.0%	10.0%	18.3%	
Muslim Compatriot	72.0%	30.8%	16.7%	40.0%	46.7%	
Non-Muslim Compatriot	8.0%	–	–	10.0%	5.0%	
Foreign Muslim	12.0%	–	8.3%	10.0%	8.3%	
Foreign Non-Muslim	4.0%	15.4%	–	20.0%	8.3%	
Japanese Muslim	–	–	–	–	–	
Japanese Non-Muslim	8.0%	7.7%	–	20.0%	8.3%	
Muslim Student Group	12.0%	–	–	20.0%	8.3%	
Accidentally	8.0%	7.7%	–	–	5.0%	
Other	4.0%	7.7%	25.0%	–	8.3%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 52 (based on Q25:SQ3) shows the monthly earnings by sex. Most respondents (72%) earn less than 75,000 yen per month. A few earn 100,000 to 199,999 yen, but some of them may include the earnings during the school recess. Males are more likely to earn 50,000 to 74,999 yen and females are more likely to earn less than 25,000 yen. Table 53 reveals the monthly earnings by age. The respondents aged 18-24 are more likely to earn less than 75,000 yen and less likely to earn 100,000 to 199,999 yen.

Table 52	Monthly Earnings by Sex*		
Monthly Earnings	Sex		
	Male	Female	Total
< 25K	17.8%	33.3%	21.7%
25K-49,999	31.1%	26.7%	30.0%
50K-74,999	24.4%	6.7%	20.0%
75K-99,999	6.7%	6.7%	6.7%
100K-149,999	8.9%	20.0%	11.7%
150K-199,999	11.1%	6.7%	10.0%
200K+	-	-	-
Don't Know	-	-	-
Total	100.0%	100.0%	100.0%

Table 53	Monthly Earnings by Age*				
Monthly Earnings	Age Group				
	18-24	25-29	30-34	35+	Total
< 25K	32.0%	0.0%	16.7%	30.0%	21.7%
25K-49,999	28.0%	38.5%	25.0%	30.0%	30.0%
50K-74,999	32.0%	7.7%	8.3%	20.0%	20.0%
75K-99,999	-	7.7%	16.7%	10.0%	6.7%
100K-149,999	4.0%	30.8%	16.7%	-	11.7%
150K-199,999	4.0%	15.4%	16.7%	10.0%	10.0%
200K+	-	-	-	-	-
Don't Know	-	-	-	-	-
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 54 (based on Q25:SQ4) shows the use of earnings by sex. Almost all the respondents (93%) use the earnings for living expenses and many use them for study, travel, enjoyment, savings and communication. Males are more likely to use the earnings for savings and females are more likely to use them for debt payment. Table 55 reveals the use of earnings by age. The respondents aged 18-24 are more likely to use the earnings for savings and less likely to use them for study. The percentages for study, remittances and communication tend to increase with age.

Table 54		Use of Earnings by Sex (MA)*		
Use of Earnings	Sex			Total
	Male	Female	Total	
Study	60.0%	60.0%	60.0%	
Remittances	20.0%	26.7%	21.7%	
Living	91.1%	100.0%	93.3%	
Enjoyment	46.7%	40.0%	45.0%	
Savings	46.7%	26.7%	41.7%	
Communication	35.6%	40.0%	36.7%	
Medical Expenses	24.4%	26.7%	25.0%	
Travel	51.1%	46.7%	50.0%	
Debt Payment	6.7%	26.7%	11.7%	
Religion	24.4%	13.3%	21.7%	
Other	–	–	–	
Nothing Special	8.9%	6.7%	8.3%	
Total	100.0%	100.0%	100.0%	

Table 55		Use of Earnings by Sex (MA)*			
Use of Earnings	Age Group				Total
	18-24	25-29	30-34	35+	
Study	40.0%	69.2%	75.0%	80.0%	60.0%
Remittances	16.0%	23.1%	25.0%	30.0%	21.7%
Living	88.0%	100.0%	100.0%	90.0%	93.3%
Enjoyment	48.0%	53.8%	33.3%	40.0%	45.0%
Savings	60.0%	38.5%	16.7%	30.0%	41.7%
Communication	28.0%	38.5%	41.7%	50.0%	36.7%
Medical Expenses	16.0%	30.8%	41.7%	20.0%	25.0%
Travel	44.0%	53.8%	58.3%	50.0%	50.0%
Debt Payment	12.0%	7.7%	16.7%	10.0%	11.7%
Religion	32.0%	15.4%	8.3%	20.0%	21.7%
Other	–	–	–	–	–
Nothing Special	–	–	–	–	–
Total	100.0%	100.0%	100.0%	100.0%	100.0%

5. Muslim-Friendly Facilities and Services

Muslim-friendly facilities and services are gradually getting better at Japanese universities, but they are still at an inadequate level in terms of both quantity and quality due to the secular nature of Japanese universities and the smaller number of Muslim international students at Japanese universities. Kishida (2011) conducted a survey on 44 universities in 2007 and 2008 and found that the prayer space and Halal foods at the student cafeteria is more readily available at the universities with 50 or more Muslim students (14) and that they are less readily available at those with 10 to 49 (16) and almost unavailable at those with 9 or less (14). Even among the 14 universities with 50 or more Muslim students, their space is available at only 2 of them and permitted space is available at 10. Halal foods at the cafeteria are available at only 6 of them and the indication of their ingredients is available at only 4.

Even though Muslim-friendly facilities and services are more readily available at foreign universities with a larger number of Muslim international students, they are not necessarily adequate. According to the results of 1999/2000 survey of 13 Australian universities by Asmar (2001:154), the daily prayer space is available at all (13) universities, but the ablution facility at 10, the Friday prayer space and Halal foods at 8, Muslim counsellors and the meeting space at 6, and university web information for Muslims at 9. But only ablution facility and meeting space are proper at 3 universities and daily and the Friday prayer spaces are proper only at 1. Thus, the combined question on the availability and adequacy is asked in this survey.

Facilities and Services at School

Tables 56-1 through 56-6 (based on Q26) show the availability and adequacy of Muslim-friendly facilities and services at school by sex. They indicate that the percentage of respondents who do not have access to each amenity is relatively high as follows: 1) 58% for the guidebook for Muslims; 2) 28% for the daily prayer space; 3) 55% for the ablution facility; 4) 31% for the meeting room for Friday prayer; 5) 23% for Halal dishes at the student cafeteria; and 6) 39% for Halal snacks at the campus shop. On the other hand, the percentage of respondents who have access to each adequate facility or service is rather low as follows: 1) 6% for the guidebook for Muslims; 2) 31% for the daily prayer space; 3) 15% for the ablution facility; 4) 30% for the meeting room for Friday prayer; 5) 30% for Halal dishes at the student cafeteria; and 6) 12% for Halal snacks at the campus shop. Therefore, the university's amenity for Muslim students is worse for the guidebook and the ablution facility and better for the daily prayer space

Table 56-1 Guidebook for Muslims by Sex			
Guidebook for Muslims	Sex		
	Male	Female	Total
Not Available	57.0%	62.8%	58.4%
Available/Inadequate	11.9%	11.6%	11.8%
Available/Adequate	6.7%	4.7%	6.2%
Don't Know	24.4%	20.9%	23.6%
Total	100.0%	100.0%	100.0%
Table 56-2 Daily Prayer Space by Sex			
Daily Prayer Space	Sex		
	Male	Female	Total
Not Available	24.3%	37.4%	27.5%
Available/Inadequate	41.7%	36.3%	40.3%
Available/Adequate	33.0%	23.1%	30.5%
Don't Know	1.1%	3.3%	1.6%
Total	100.0%	100.0%	100.0%
Table 56-3 Ablution Facility by Sex			
Ablution Facility	Sex		
	Male	Female	Total
Not Available	52.6%	61.5%	54.8%
Available/Inadequate	29.6%	19.8%	27.1%
Available/Adequate	16.4%	12.1%	15.3%
Don't Know	1.5%	6.6%	2.7%
Total	100.0%	100.0%	100.0%
Table 56-4 Meeting Room for Friday Prayer by Sex			
Meeting Room For Friday Prayer	Sex		
	Male	Female	Total
Not Available	27.2%	43.8%	31.3%
Available/Inadequate	38.7%	25.8%	35.6%
Available/Adequate	32.3%	19.1%	29.1%
Don't Know	1.8%	11.2%	4.1%
Total	100.0%	100.0%	100.0%
Table 56-5 Halal Dishes at Student Cafeteria by Sex			
Halal Dishes at Student Cafeteria	Sex		
	Male	Female	Total
Not Available	20.4%	32.6%	23.4%
Available/Inadequate	45.4%	39.1%	43.8%
Available/Adequate	31.1%	25.0%	29.6%
Don't Know	3.2%	3.3%	3.2%
Total	100.0%	100.0%	100.0%
Table 56-6 Halal Snacks at Campus Shop by Sex			
Halal Snacks at Campus Shop	Sex		
	Male	Female	Total
Not Available	37.4%	44.0%	39.0%
Available/Inadequate	43.5%	36.3%	41.7%
Available/Adequate	11.2%	13.2%	11.7%
Don't Know	7.9%	6.6%	7.6%
Total	100.0%	100.0%	100.0%

and Halal dishes at the cafeteria. But the situation is different by sex and age and also by university affiliation. The percentage for “Don’t Know” is relatively high for the guidebook, possibly because the availability is less recognizable

Table 56-1 for the guidebook indicates that males are less likely to choose “Not Available” than females but more likely to choose “Available and Adequate,” while this may be partly because of the higher percentage for “Don’t Know” among males. More distinct sex differences are observed for Table 56-2 for the daily prayer space, Table 56-4 for the Friday prayer room and Table 56-5 for Halal dishes at the cafeteria: males are much less likely to choose “Not Available” and much more likely to choose “Available and Adequate.” Less distinct but similar tendency is exhibited by Table 56-3 for the ablution facility, while Table 56-6 for Halal snacks at the campus shop reveals different tendency: females are more likely to choose “Not Available” but also slightly more likely to choose “Available and Adequate,” which may not be related to the difference in choosing “Don’t Know.” Perhaps, it is because females are more likely to buy Halal snacks at the campus shop than to eat Halal lunch at the student cafeteria than males, as shown below.

Tables 57-1 through 57-6 show the availability and adequacy of Muslim-friendly facilities and services at the university by age. They reveal a regular pattern of change with age in the proportion for each choice: the respondents aged 18-24 are most likely to choose “Not Available,” those aged 35 and above are most likely to choose “Available but Inadequate,” and those aged 30-34 are most likely to choose “Available and Adequate.” In Table 57-1 for the guidebook, the proportion for “Don’t Know” is the highest among respondents aged 30-34, which depresses the proportion for “Available and Adequate” in this age group. These age patterns may be related to the sex and age composition of respondents by university affiliation.

Tables 58-1 through 58-6 reveal the availability and adequacy of Muslim-friendly facilities and services at the university by university affiliation. It is drastically different among universities, reflecting the actual and perceived availability and adequacy. The respondents at Nagoya University are the most likely to choose “Available but Inadequate” possibly because the booklet (Nagoya University 2012) is designed for both Muslims and Non-Muslims. The respondents at Niigata University are by far most likely to choose “Not Available” for the amenities except the guidebook. Perhaps, the respondents at Niigata University have either less actual or expressed demand due to the very high proportion of females and those aged 18-24. Kyoto University and Fukui University also tend to lack the amenities (Halal dishes at the cafeteria in the former being an exception) can be also partly related to the sex and age

Table 57-1		Guidebook for Muslims by Age				
Guidebook for Muslims	Age Group					
	18-24	25-29	30-34	35+	Total	
Not Available	64.0%	55.4%	56.0%	52.8%	58.4%	
Available/Inadequate	10.3%	9.8%	13.3%	17.0%	11.8%	
Available/Adequate	3.7%	10.9%	2.7%	9.4%	6.2%	
Don't Know	22.1%	23.9%	28.0%	20.8%	23.6%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 57-2		Daily Prayer Space by Age				
Daily Prayer Space	Age Group					
	18-24	25-29	30-34	35+	Total	
Not Available	38.1%	24.7%	17.9%	19.3%	27.5%	
Available/Inadequate	36.0%	41.9%	44.9%	42.1%	40.3%	
Available/Adequate	24.5%	31.2%	35.9%	36.8%	30.5%	
Don't Know	1.4%	2.2%	1.3%	1.8%	1.6%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 57-3		Ablution Facility by Age				
Ablution Facility	Age Group					
	18-24	25-29	30-34	35+	Total	
Not Available	64.7%	50.0%	41.0%	57.1%	54.8%	
Available/Inadequate	23.7%	26.1%	30.8%	32.1%	27.1%	
Available/Adequate	10.1%	18.5%	25.6%	8.9%	15.3%	
Don't Know	1.4%	5.4%	2.6%	1.8%	2.7%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 57-4		Meeting Room for Friday Prayer by Age				
Meeting Room For Friday Prayer	Age Group					
	18-24	25-29	30-34	35+	Total	
Not Available	42.1%	23.7%	23.1%	28.1%	31.3%	
Available/Inadequate	28.6%	43.0%	39.7%	35.1%	35.6%	
Available/Adequate	24.3%	28.0%	34.6%	35.1%	29.1%	
Don't Know	5.0%	5.4%	2.6%	1.8%	4.1%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 57-5		Halal Dishes at Student Cafeteria by Age				
Halal Dishes at Student Cafeteria	Age Group					
	18-24	25-29	30-34	35+	Total	
Not Available	32.9%	15.8%	18.8%	19.3%	23.4%	
Available/Inadequate	34.3%	45.3%	50.0%	56.1%	43.8%	
Available/Adequate	29.3%	33.7%	31.3%	21.1%	29.6%	
Don't Know	3.6%	5.3%	-	3.5%	3.2%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 57-6		Halal Snacks at Campus Shop by Age				
Halal Snacks at Campus Shop	Age Group					
	18-24	25-29	30-34	35+	Total	
Not Available	39.3%	41.9%	41.3%	30.4%	39.0%	
Available/Inadequate	41.4%	38.7%	42.5%	46.4%	41.7%	
Available/Adequate	12.9%	9.7%	13.8%	8.9%	11.7%	
Don't Know	6.4%	9.7%	2.5%	14.3%	7.6%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 58-1 Guidebook for Muslims by University						
Guidebook for Muslims	University					
	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo
Not Available	59.0%	66.7%	41.7%	48.1%	40.9%	36.4%
Available/Inadequate	11.5%	5.1%	20.8%	3.7%	31.8%	13.6%
Available/Adequate	6.6%	–	12.5%	3.7%	4.5%	22.7%
Don't Know	23.0%	28.2%	25.0%	44.4%	22.7%	27.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Guidebook for Muslims	University					Total
	Niigata U	Kyoto U	Fukui U	Other	Total	
Not Available	65.0%	70.6%	64.7%	65.4%	58.4%	
Available/Inadequate	20.0%	5.9%	5.9%	10.3%	11.8%	
Available/Adequate	–	–	–	7.5%	6.2%	
Don't Know	15.0%	23.5%	29.4%	16.8%	23.6%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	
Table 58-2 Daily Prayer Space by University						
Daily Prayer Space	University					
	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo
Not Available	17.5%	10.3%	6.9%	3.8%	4.2%	13.6%
Available/Inadequate	46.0%	48.7%	51.7%	38.5%	70.8%	40.9%
Available/Adequate	36.5%	33.3%	41.4%	57.7%	25.0%	45.5%
Don't Know	–	7.7%	–	–	–	–
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Daily Prayer Space	University					Total
	Niigata U	Kyoto U	Fukui U	Other	Total	
Not Available	90.0%	44.4%	75.0%	37.3%	27.5%	
Available/Inadequate	10.0%	27.8%	6.3%	37.3%	40.3%	
Available/Adequate	–	16.7%	18.8%	24.5%	30.5%	
Don't Know	–	11.1%	–	–	1.6%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	
Table 58-3 Ablution Facility by University						
Ablution Facility	University					
	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo
Not Available	71.4%	25.0%	20.7%	42.9%	65.2%	28.6%
Available/Inadequate	17.5%	35.0%	58.6%	28.6%	34.8%	47.6%
Available/Adequate	11.1%	32.5%	20.7%	25.0%	–	23.8%
Don't Know	–	7.5%	–	3.6%	–	–
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Ablution Facility	University					Total
	Niigata U	Kyoto U	Fukui U	Other	Total	
Not Available	85.0%	66.7%	70.6%	61.3%	54.8%	
Available/Inadequate	10.0%	11.1%	5.9%	24.5%	27.1%	
Available/Adequate	–	11.1%	17.6%	12.3%	15.3%	
Don't Know	5.0%	11.1%	5.9%	1.9%	2.7%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 58-4		Meeting Room for Friday Prayer by University					
Meeting Room	University						
For Friday Prayer	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo	
Not Available	33.3%	2.6%	–	–	4.2%	4.5%	
Available/Inadequate	46.0%	59.0%	27.6%	64.3%	50.0%	54.5%	
Available/Adequate	20.6%	30.8%	72.4%	28.6%	41.7%	40.9%	
Don't Know	–	7.7%	–	7.1%	4.2%	–	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
Meeting Room	University						
For Friday Prayer	Niigata U	Kyoto U	Fukui U	Other	Total		
Not Available	85.0%	83.3%	82.4%	41.7%	31.3%		
Available/Inadequate	5.0%	–	–	25.9%	35.6%		
Available/Adequate	5.0%	5.6%	17.6%	26.9%	29.1%		
Don't Know	5.0%	11.1%	–	5.6%	4.1%		
Total	100.0%	100.0%	100.0%	100.0%	100.0%		
Table 58-5		Halal Dishes at Student Cafeteria by University					
Halal Dishes at	University						
Student Cafeteria	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo	
Not Available	20.3%	7.5%	34.5%	3.6%	4.2%	4.5%	
Available/Inadequate	46.9%	67.5%	51.7%	39.3%	58.3%	22.7%	
Available/Adequate	32.8%	25.0%	–	53.6%	37.5%	72.7%	
Don't Know	–	–	13.8%	3.6%	–	–	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
Halal Dishes at	University						
Student Cafeteria	Niigata U	Kyoto U	Fukui U	Other	Total		
Not Available	80.0%	11.1%	47.1%	29.1%	23.4%		
Available/Inadequate	10.0%	55.6%	35.3%	39.1%	43.8%		
Available/Adequate	–	33.3%	11.8%	28.2%	29.6%		
Don't Know	10.0%	–	5.9%	3.6%	3.2%		
Total	100.0%	100.0%	100.0%	100.0%	100.0%		
Table 58-6		Halal Snacks at Campus Shop by University					
Halal Snacks at	University						
Campus Shop	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo	
Not Available	20.3%	46.2%	34.5%	17.9%	50.0%	45.5%	
Available/Inadequate	64.1%	41.0%	41.4%	53.6%	25.0%	18.2%	
Available/Adequate	12.5%	5.1%	6.9%	14.3%	16.7%	22.7%	
Don't Know	3.1%	7.7%	17.2%	14.3%	8.3%	13.6%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
Halal Snacks at	University						
Campus Shop	Niigata U	Kyoto U	Fukui U	Other	Total		
Not Available	60.0%	66.7%	41.2%	41.7%	39.0%		
Available/Inadequate	30.0%	16.7%	41.2%	40.7%	41.7%		
Available/Adequate	5.0%	–	5.9%	14.8%	11.7%		
Don't Know	5.0%	16.7%	11.8%	2.8%	7.6%		
Total	100.0%	100.0%	100.0%	100.0%	100.0%		

composition: Kyoto University has a high proportion of females and a very low proportion of those aged 18-24, while Fukui University has a very low proportion of females and very high proportion of those aged 18-24.

On the other hand, the proportion for “Available and Adequate” tends to be high at the Tokyo Institute of Technology (TIT) and the University of Tokyo (UT) (the guidebook in the former being the exception). It is also high at Ehime University except Halal dishes and snacks on campus. This may be also related to the sex and age composition of respondents because TIT and UT has highest proportions of males and Ehime University has relatively high proportion of females who tend to bring lunch boxes and snacks as shown below. At Ehime University the relatively high availability of the guidebook may be related to the high proportion of respondents aged 35 and above (postdocs), while the relatively high availability of facilities at Ehime University can be partly related to the space availability in the local city. The relatively high availability of the guidebook at Nagoya University, UT and Niigata University may be related to the relatively high proportion of those aged 18-24.

Lunch or Snack

Table 59 (based on Q26) shows the proportion of respondents eating lunch or snack at school by sex. About 80% of respondents eat lunch at school and 19% eat at home, while only 1% eat no lunch. Females (85%) are more likely to eat lunch at school than males (79%) and less likely to eat at home, possibly because they are more likely to prepare boxed lunches by themselves as shown below.

Table 59	Eating Lunch/Snack at School by Sex		
Lunch/Snack	Sex		
at School	Male	Female	Total
Yes	78.6%	84.6%	80.1%
No (At Home)	20.4%	14.3%	18.9%
No (No Lunch)	1.1%	1.1%	1.1%
Total	100.0%	100.0%	100.0%

Table 60 indicates the proportion of respondents eating lunch or snack at school by age. The respondents aged 25-29 (83%) are most likely to eat lunch at school and those aged 18-24 (77%) are least likely. The proportion eating lunch at home has the opposite tendency, which may be related to the higher concentration of those aged 18-24 at Niigata University and “Others” as shown below.

Table 60	Eating Lunch/Snack at School by Age				
Lunch/Snack	Age Group				
at School	18-24	25-29	30-34	35+	Total
Yes	77.0%	83.0%	81.5%	80.7%	80.1%
No (At Home)	21.6%	16.0%	18.5%	17.5%	18.9%
No (No Lunch)	1.4%	1.1%	-	1.8%	1.1%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 61 shows the proportion of respondents eating lunch or snack at school by university affiliation. The proportion eating lunch at school is highest at Osaka University (95%), Kyoto University (95%) and the Tokyo Institute of Technology (93%) and it is the lowest at Niigata University (56%), which is probably the direct consequence of the low availability of lunch and snack on campus as indicated by Tables 58-5 and 58-6. Naturally, the proportion eating lunch at home is the highest at Niigata University (44%) and lowest Osaka University (2.5%), Kyoto University (5.3%) and TIT (7.1%). Somehow, the proportion eating no lunch is relatively high at Ehime University (3.6%) and Osaka University (2.5%).

Table 61	Eating Lunch/Snack at School by University					
Lunch/Snack	University					
at School	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo
Yes	87.7%	95.0%	71.4%	92.9%	83.3%	86.4%
No (At Home)	12.3%	2.5%	25.0%	7.1%	16.7%	13.6%
No (No Lunch)	-	2.5%	3.6%	-	-	-
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Lunch/Snack	University					
at School	Niigata U	Kyoto U	Fukui U	Other	Total	
Yes	55.6%	94.7%	82.4%	68.2%	80.1%	
No (At Home)	44.4%	5.3%	17.6%	30.0%	18.9%	
No (No Lunch)	-	-	-	1.8%	1.1%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Two sub-questions on the frequency and religious nature of lunch are asked to those who eat lunch at school. Table 62 (based on Q27:SQ1) indicates the frequency of eating lunch at school by sex. About 34% of respondents eat lunch almost every time, 21% often, 13% half of the time, 27% less often, and 2% almost never. Therefore, almost the two thirds of them eat lunch half of the time or more frequently. Males more frequently eat lunch at school than females by a small margin among those who eat lunch, but males are less likely to eat lunch at school among all the respondents.

Table 62		Frequency of Lunch/Snack at School by Sex*		
Frequency of Lunch/Snack	Sex			Total
	Male	Female	Total	
Every Time	34.5%	33.8%	34.3%	
Often	20.9%	19.5%	20.5%	
Half of Time	13.2%	11.7%	12.8%	
Less Often	25.5%	29.9%	26.6%	
Almost Never	2.3%	2.6%	2.4%	
Total	100.0%	100.0%	100.0%	

Table 63 shows the frequency of eating lunch at school by age. The respondents aged 35 and above eat lunch at school most frequently and those aged 18-24 least frequently. But the combined proportion of “Every Time” and “Often” is the highest at ages 25-29 (65%), who are also more likely to eat lunch at school.

Table 63		Frequency of Lunch/Snack at School by Age*			
Frequency of Lunch/Snack	Age Group				Total
	18-24	25-29	30-34	35+	
Every Time	19.6%	41.0%	42.4%	45.7%	34.3%
Often	21.5%	24.4%	16.7%	17.4%	20.5%
Half of Time	20.6%	6.4%	12.1%	6.5%	12.8%
Less Often	34.6%	23.1%	22.7%	19.6%	26.6%
Almost Never	3.7%	–	1.5%	4.3%	2.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 64 reveals the frequency of eating lunch at school by university affiliation. The frequency is highest at Kyoto University, the Tokyo Institute of Technology and Osaka University, while it is lowest at Niigata University, Fukui University and Ehime University. The students at bigger universities in metropolitan areas tend to eat lunch at school, while the students at smaller universities in local cities tend not to eat lunch at school. This may partly reflect the availability revealed by Tables 58-5 and 58-6, but this may also reflect the (time) distance to the university from home. It would be natural for the students in local cities to go home and eat lunch, particularly Halal lunch, if it does not take too much time to go home.

Table 65 (based on Q27:SQ2) indicates the religious nature and kind of lunch eaten at school by sex among those who eat lunch at school. The lunch which is most often eaten is the Halal lunch at the student cafeteria (71%) and the Halal lunch box from home (57%), which suggests that many Muslim students combine these two types. The Halal lunch at the off-campus restaurant (25%) and the Halal lunch box from the

campus shop (23%) form the second group in terms of popularity. Then, the lunch at the cafeteria (16%), the Halal lunch box from the off-campus store (16%) and the lunch box from home (13%) form the third group. The lunch at the off-campus restaurant (7%), the lunch box from the campus shop (7%) and the lunch box from the off-campus store (6%) are less popular. The pattern for males is not too different from that for both sexes, but it is somewhat different from that of females. Females are more likely to have lunch boxes, particularly Halal ones than males. They are less likely to eat the lunch at the student cafeteria and slightly less likely to eat the Halal lunch at the off-campus restaurant but more likely to eat the lunch at the off-campus restaurant.

Table 64	Frequency of Lunch/Snack at School by University*					
Frequency of Lunch/Snack	University					
	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo
Every Time	45.6%	50.0%	20.0%	50.0%	35.0%	42.1%
Often	19.3%	23.7%	15.0%	23.1%	30.0%	21.1%
Half of Time	10.5%	5.3%	5.0%	11.5%	5.0%	10.5%
Less Often	17.5%	15.8%	60.0%	11.5%	30.0%	26.3%
Almost Never	3.5%	0.0%	0.0%	0.0%	0.0%	0.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Frequency of Lunch/Snack	University				
	Niigata U	Kyoto U	Fukui U	Other	Total
Every Time	0.0%	55.6%	0.0%	20.0%	34.3%
Often	0.0%	11.1%	14.3%	24.0%	20.5%
Half of Time	10.0%	11.1%	35.7%	20.0%	12.8%
Less Often	70.0%	5.6%	42.9%	30.7%	26.6%
Almost Never	20.0%	0.0%	7.1%	2.7%	2.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 66 shows the religious nature and kind of lunch eaten at school by age among those who eat lunch at school. The proportion eating the Halal lunch at the student cafeteria keeps the top position at younger ages (18-29), but it takes the second position at older ages (30 and above) possibly because of higher proportion married, while the opposite pattern is observed for the proportion having the Halal lunch box from home. At ages 18-24 the latter percentage is relatively low, but the percentage having the Halal lunch box from the campus shop or the off-campus store is relatively high. This may be related to the higher proportion married. The respondents aged 35 and above are characterized by a relatively high proportion of having the lunch box from home and relatively low proportions of having the Halal and (plain) lunch box from the campus shop or the off-campus store.

Table 65		Type of Lunch/Snack at School by Sex (MA)*		
Type of Lunch/ Snack	Sex			
	Male	Female	Total	
Halal Lunch/Cafeteria	74.5%	59.7%	70.7%	
Halal Lunch/Off-Campus	25.5%	24.7%	25.3%	
Halal L Box/Home	54.1%	64.9%	56.9%	
Halal L Box/Campus	20.9%	28.6%	22.9%	
Halal L Box/Off-Campus	15.0%	16.9%	15.5%	
Lunch/Cafeteria	16.8%	13.0%	15.8%	
Lunch/Off-Campus	5.9%	10.4%	7.1%	
Lunch Box/Home	12.7%	13.0%	12.8%	
Lunch Box/Campus	5.0%	11.7%	6.7%	
Lunch Box/Off-Campus	5.5%	7.8%	6.1%	
Other	2.7%	7.8%	4.0%	
Total	100.0%	100.0%	100.0%	

Table 66		Type of Lunch/Snack at School by Age (MA)*				
Type of Lunch/ Snack	Age Group					Total
	18-24	25-29	30-34	35+		
Halal Lunch/Cafeteria	79.4%	73.1%	62.1%	58.7%	70.7%	
Halal Lunch/Off-Campus	27.1%	26.9%	22.7%	21.7%	25.3%	
Halal L Box/Home	38.3%	61.5%	71.2%	71.7%	56.9%	
Halal L Box/Campus	27.1%	19.2%	22.7%	19.6%	22.9%	
Halal L Box/Off-Campus	19.6%	11.5%	15.2%	13.0%	15.5%	
Lunch/Cafeteria	17.8%	12.8%	18.2%	13.0%	15.8%	
Lunch/Off-Campus	5.6%	11.5%	6.1%	4.3%	7.1%	
Lunch Box/Home	8.4%	10.3%	13.6%	26.1%	12.8%	
Lunch Box/Campus	9.3%	3.8%	7.6%	4.3%	6.7%	
Lunch Box/Off-Campus	9.3%	5.1%	1.5%	6.5%	6.1%	
Other	1.9%	9.0%	3.0%	2.2%	4.0%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Table 67 reveals the religious nature and kind of lunch eaten at school by university affiliation among those who eat lunch at school. The proportion eating the Halal lunch at the student cafeteria is highest at the Tokyo Institute of Technology, Nagoya University and the University of Tokyo, but it is lowest at Ehime University and Niigata University. On the other hand, the proportion having the Halal lunch box from home is highest at Osaka University, Kyoto University, Ehime University and Kyushu University and it is lowest at Fukui University and Niigata University. The proportion eating the Halal lunch at the off-campus restaurant is the highest at UT (58%) and relatively high at TIT (39%), which reflect the location in Tokyo where a variety of restaurants are found in the vicinity. Ehime University is characterized by

relatively high proportions eating the lunch at the student cafeteria and having the lunch box from home.

Table 67		Type of Lunch/Snack at School by University (MA)*					
Type of Lunch/ Snack	University						
	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo	
Halal Lunch/Cafeteria	71.9%	63.2%	30.0%	92.3%	90.0%	89.5%	
Halal Lunch/Off-Campus	19.3%	18.4%	15.0%	38.5%	20.0%	57.9%	
Halal L Box/Home	66.7%	78.9%	70.0%	46.2%	40.0%	47.4%	
Halal L Box/Campus	36.8%	15.8%	20.0%	23.1%	15.0%	10.5%	
Halal L Box/Off-Campus	8.8%	18.4%	15.0%	19.2%	–	15.8%	
Lunch/Cafeteria	14.0%	7.9%	35.0%	23.1%	25.0%	–	
Lunch/Off-Campus	–	15.8%	15.0%	3.8%	–	5.3%	
Lunch Box/Home	12.3%	23.7%	45.0%	7.7%	10.0%	5.3%	
Lunch Box/Campus	5.3%	10.5%	10.0%	3.8%	5.0%	10.5%	
Lunch Box/Off-Campus	1.8%	5.3%	15.0%	3.8%	5.0%	–	
Other	1.8%	5.3%	10.0%	7.7%	–	10.5%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

Type of Lunch/ Snack	University				
	Niigata U	Kyoto U	Fukui U	Other	Total
Halal Lunch/Cafeteria	30.0%	44.4%	57.1%	81.3%	70.7%
Halal Lunch/Off-Campus	10.0%	16.7%	28.6%	28.0%	25.3%
Halal L Box/Home	30.0%	72.2%	28.6%	50.7%	56.9%
Halal L Box/Campus	20.0%	5.6%	21.4%	26.7%	22.9%
Halal L Box/Off-Campus	20.0%	5.6%	21.4%	22.7%	15.5%
Lunch/Cafeteria	20.0%	22.2%	21.4%	12.0%	15.8%
Lunch/Off-Campus	10.0%	16.7%	7.1%	6.7%	7.1%
Lunch Box/Home	20.0%	5.6%	7.1%	5.3%	12.8%
Lunch Box/Campus	20.0%	5.6%	7.1%	4.0%	6.7%
Lunch Box/Off-Campus	–	5.6%	7.1%	10.7%	6.1%
Other	–	–	–	4.0%	4.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 68 (based on Q28) indicates the importance to eat Halal foods by sex. Eating Halal foods is very important to most respondents (85%) and important to the most of remainder (12%). It is “unimportant” (“Not important” or “Not important at all”) to only a very small minority (3.5%). It tends to be more important for males than females.

Table 69 shows the importance to eat Halal foods by age. Eating Halal foods is most likely to be very important among respondents aged 18-24 and least likely to be very important among those aged 30-34. But the percentages for “unimportant” increase with age.

Importance of Halal Foods	Sex		
	Male	Female	Total
Very Important	86.5%	79.3%	84.8%
Important	10.3%	16.3%	11.8%
Not Important	2.8%	4.3%	3.2%
Not Important at All	0.4%	–	0.3%
Total	100.0%	100.0%	100.0%

Importance of Halal Foods	Age Group				Total
	18-24	25-29	30-34	35+	
Very Important	91.4%	82.1%	77.8%	82.8%	84.8%
Important	7.1%	14.7%	17.3%	10.3%	11.8%
Not Important	1.4%	2.1%	4.9%	6.9%	3.2%
Not Important at All	–	1.1%	–	–	0.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 70 reveals the importance to eat Halal foods by university affiliation. Eating Halal foods is most likely to be very important at Kyushu University, Fukui University and Ehime University and it is least likely at Kyoto University and Osaka University.

Importance of Halal Foods	University					
	Kyushu U	Osaka U	Ehime U	Tokyo IT	Nagoya U	U Tokyo
Very Important	95.4%	67.5%	93.1%	82.1%	87.5%	81.8%
Important	4.6%	17.5%	3.4%	17.9%	12.5%	18.2%
Not Important	–	12.5%	3.4%	–	–	–
Not Important at All	–	2.5%	–	–	–	–
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Importance of Halal Foods	University				Total
	Niigata U	Kyoto U	Fukui U	Other	
Very Important	90.0%	36.8%	94.4%	89.1%	84.8%
Important	10.0%	42.1%	5.6%	9.1%	11.7%
Not Important	–	21.1%	–	1.8%	3.2%
Not Important at All	–	–	–	–	0.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

[References]

- Asmar, Christine (2001) "A Community on Campus: Muslim Students in Australian Universities." A. Saeed & S. Akabazadeh (eds.), *Muslim Communities in Australia*. Sydney: UNSW Press, pp.138-160.
- Kishida, Yumi (2011) "Responses to the Needs of Muslim International Students: Current Situation and Challenges." *Ryugakusei Koryu Shido Kenkyu [Studies on the Exchange and Guidance of International Students]*, Vol.13, pp.35-43 (in Japanese).
<http://dspace.lib.kanazawa-u.ac.jp/dspace/bitstream/2297/30107/1/TE-PR-KISHIDA-Y-35.pdf>
- Nagoya University (2012) *Understanding the Life of Muslim Students in Nagoya University* (in Japanese and English).
<http://www.ecis.nagoya-u.ac.jp/exchange/MStudentLife2012.pdf>

6. Religion

Faith Change

Table 71 (based on Q29) shows the faith change after coming to Japan by sex. The majority of respondents say that their faith became either stronger (42%) or fairly stronger (21%) and more than one fourth (26%) say that their faith did not change. Males (43%) are a little more likely to say that their faith became stronger than females (38%).

Change	Sex		
	Male	Female	Total
Stronger	42.6%	38.0%	41.5%
Fairly stronger	20.6%	20.7%	20.6%
Not changed	25.6%	27.2%	26.0%
Fairly weaker	8.3%	8.7%	8.4%
Weaker	2.9%	5.4%	3.5%
Total	100.0%	100.0%	100.0%

Table 72 reveals the faith change after coming to Japan by age. The respondents aged 18-24 are most likely to say that their faith became either stronger (47%) or fairly stronger (30%), while those aged 35 and above are least likely to say that their faith became either stronger (33%) or fairly stronger (12%). As a result, the respondents aged 35 and above are more likely to say that their faith did not change or became fairly weaker. The respondents aged 25-29 exhibit a somewhat similar age pattern as those aged 35 and above.

Change	Age Group				Total
	18-24	25-29	30-34	35+	
Stronger	47.4%	37.9%	41.8%	32.8%	41.5%
Fairly stronger	29.9%	15.8%	16.5%	12.1%	20.6%
Not changed	11.7%	31.6%	34.2%	39.7%	26.0%
Fairly weaker	7.3%	10.5%	5.1%	12.1%	8.4%
Weaker	3.6%	4.2%	2.5%	3.4%	3.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Observance of Islamic Rules

Table 73 (based on Q30) shows the observance of Islamic rules in everyday life by sex. The majority of respondents (55%) observe Islamic rules fairly strictly and

more than one third (35%) very strictly. Males (37%) are more likely to observe Islamic rules than females (29%), while females (59%) are more likely to observe males (54%)

Table 73	Observance of Islamic Rules by Sex		
Observance	Sex		
	Male	Female	Total
Very strict	36.7%	28.6%	34.7%
Fairly strict	54.0%	59.3%	55.3%
Not very strict	8.3%	8.8%	8.4%
I don't care	1.1%	3.3%	1.6%
Total	100.0%	100.0%	100.0%

Table 74 reveals the observance of Islamic rules in everyday life by age. The respondents aged 18-24 are most likely to observe them fairly strictly (61%) and those aged 35 and above are most likely to observe them very strictly (42%).

Table 74	Observance of Islamic Rules by Age				
Observance	Age Group				
	18-24	25-29	30-34	35+	Total
Very strict	32.4%	34.0%	34.2%	42.1%	34.7%
Fairly strict	61.2%	53.2%	53.2%	47.4%	55.3%
Not very strict	5.8%	9.6%	11.4%	8.8%	8.4%
I don't care	0.7%	3.2%	1.3%	1.8%	1.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Frequency of Religious and Cultural Practices

This section analyzes the frequency of each of 10 religious and cultural practices by sex and age in the following order: reading mother-tongue newspapers, purchasing Halal foods, eating at Halal restaurants, prayer services at Masjid (Mosque), prayer services at Musallah (prayer room), participating in Islamic lectures or study groups, participating in Dawha or Tabligh (missionary work), participating in activities of the Muslim student circle, participating in activities of the foreign student circle and participating in activities of the other student circle.

1) Mother-Tongue Newspapers

Table 75-1 (based on Q31-1) shows the frequency of reading mother-tongue newspapers by sex. The respondents are divided into two: about 44% of respondents read papers twice or more per week and 15% once a week, while 19% of them do not read them at all and 14% read them less than once a month. As a whole, males tend to

read mother-tongue newspapers more often than females.

Frequency	Sex		
	Male	Female	Total
	Not at all	18.1%	22.2%
Less than once a month	11.2%	21.1%	13.7%
Twice a month	7.2%	12.2%	8.5%
Once a week	13.8%	18.9%	15.0%
Twice or more a week	49.6%	25.6%	43.7%
Total	100.0%	100.0%	100.0%

Table 76-1 reveals the frequency of reading mother-tongue newspapers by age. The respondents aged 35 and above are most likely to read them and the frequency tends to decline as the respondents become younger.

Frequency	Age Group				
	18-24	25-29	30-34	35+	Total
	Not at all	23.7%	24.7%	11.3%	9.3%
Less than once a month	19.4%	9.7%	13.8%	5.6%	13.7%
Twice a month	15.1%	4.3%	6.3%	1.9%	8.5%
Once a week	16.5%	12.9%	17.5%	11.1%	15.0%
Twice or more a week	25.2%	48.4%	51.3%	72.2%	43.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

2) Purchase of Halal Foods

Table 75-2 (based on Q31-2) shows the frequency of purchasing Halal foods by sex. The majority of respondents purchase them either twice a week (41%) or once a week (21%), while one quarter (25%) purchase them twice a month and 12% less than once a month. As a whole, males tend to purchase Halal foods more often than females.

Frequency	Sex		
	Male	Female	Total
	Not at all	1.4%	1.1%
Less than once a month	8.9%	19.8%	11.6%
Twice a month	23.2%	29.7%	24.8%
Once a week	20.7%	23.1%	21.3%
Twice or more a week	45.7%	26.4%	41.0%
Total	100.0%	100.0%	100.0%

Table 76-2 reveals the frequency of purchasing Halal foods by age. The frequency is the highest at ages 25-29 and the lowest at ages 35 and above.

Table 76-2	Frequency of Buying Halal Foods by Age				
Frequency	Age Group				Total
	18-24	25-29	30-34	35+	
Not at all	0.7%	2.1%	1.3%	1.7%	1.3%
Less than once a month	13.8%	8.4%	10.0%	13.8%	11.6%
Twice a month	21.7%	28.4%	25.0%	25.9%	24.8%
Once a week	23.2%	15.8%	21.3%	25.9%	21.3%
Twice or more a week	40.6%	45.3%	42.5%	32.8%	41.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

3) Visit to Halal Restaurants

Table 75-3 (based on Q31-3) shows the frequency of eating at Halal restaurants by sex. The majority of respondents visit them somewhat less frequently: 40% visit less than once a month, 22% twice a month and 9% not at all. As a whole, males visit Halal restaurants more often than females.

Table 75-3	Frequency of Eating at Halal Restaurants by Sex		
Frequency	Sex		
	Male	Female	Total
Not at all	9.3%	7.7%	8.9%
Less than once a month	38.4%	42.9%	39.5%
Twice a month	20.3%	28.6%	22.3%
Once a week	17.1%	11.0%	15.6%
Twice or more a week	14.9%	9.9%	13.7%
Total	100.0%	100.0%	100.0%

Table 76-3 reveals the frequency of eating at Halal restaurants by age. The frequency is the highest at ages 18-24 and the lowest at ages 35 and above.

Table 76-3	Frequency of Eating at Halal Restaurants by Age				
Frequency	Age Group				Total
	18-24	25-29	30-34	35+	
Not at all	3.6%	8.4%	13.8%	15.5%	8.9%
Less than once a month	42.4%	37.9%	32.5%	44.8%	39.5%
Twice a month	23.7%	18.9%	26.3%	19.0%	22.3%
Once a week	15.1%	20.0%	16.3%	8.6%	15.6%
Twice or more a week	15.1%	14.7%	11.3%	12.1%	13.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

4) Prayers at Masjid

Table 75-4 (based on Q31-4) shows the frequency of participating in prayer services at the Masjid by sex. The majority of respondents participate in them either twice a week (33%) or once a week (21%). As a whole, males visit the Masjid much more often than females.

Frequency	Sex		
	Male	Female	Total
	Not at all	7.9%	35.2%
Less than once a month	20.5%	34.1%	23.8%
Twice a month	5.4%	13.2%	7.3%
Once a week	23.7%	14.3%	21.4%
Twice or more a week	42.4%	3.3%	32.8%
Total	100.0%	100.0%	100.0%

Table 76-4 reveals the frequency of participating in prayer services at the Masjid by age. The frequency is the highest at ages 30-34 and the lowest at ages 35 and above. But the percentage for participating twice or more a week is the highest (37%) at ages 18-24.

Frequency	Age Group				
	18-24	25-29	30-34	35+	Total
	Not at all	15.3%	14.7%	11.3%	17.5%
Less than once a month	23.4%	26.3%	22.5%	22.8%	23.8%
Twice a month	10.2%	3.2%	6.3%	8.8%	7.3%
Once a week	13.9%	25.3%	30.0%	21.1%	21.4%
Twice or more a week	37.2%	30.5%	30.0%	29.8%	32.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

5) Prayers at Musallah

Table 75-5 (based on Q31-5) shows the frequency of participating in prayer services at the Musallah by sex. The majority of respondents (55%) participate in them twice a week and 14% once a week. As a whole, males visit the Musallah much more often than females.

Table 75-5		Frequency of Prayers at Musallah by Sex		
Frequency	Sex			
	Male	Female	Total	
Not at all	11.4%	38.2%	18.0%	
Less than once a month	7.3%	15.7%	9.4%	
Twice a month	2.6%	9.0%	4.1%	
Once a week	15.8%	6.7%	13.5%	
Twice or more a week	63.0%	30.3%	55.0%	
Total	100.0%	100.0%	100.0%	

Table 76-5 reveals the frequency of participating in prayer services at the Musallah by age. The frequency is the highest at ages 25-29 and the lowest at ages 18-24.

Table 76-5		Frequency of Prayers at Musallah by Age				
Frequency	Age Group					Total
	18-24	25-29	30-34	35+		
Not at all	19.3%	14.9%	20.8%	16.1%	18.0%	
Less than once a month	8.9%	9.6%	9.1%	10.7%	9.4%	
Twice a month	5.9%	3.2%	2.6%	3.6%	4.1%	
Once a week	15.6%	8.5%	14.3%	16.1%	13.5%	
Twice or more a week	50.4%	63.8%	53.2%	53.6%	55.0%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

6) Islamic Lectures or Study Groups

Table 75-6 (based on Q31-6) shows the frequency of participating in Islamic lectures or study groups by sex. The respondents are divided into two: about 12% of respondents participate in them twice or more per week and 33% once a week, while 22% of them do not participate at all and 23% participate less than once a month. Males participate in them more often than females.

Table 75-6		Frequency of Attending Islamic Lectures by Sex		
Frequency	Sex			
	Male	Female	Total	
Not at all	20.2%	25.3%	21.5%	
Less than once a month	23.5%	23.1%	23.4%	
Twice a month	8.7%	12.1%	9.5%	
Once a week	32.9%	35.2%	33.4%	
Twice or more a week	14.8%	4.4%	12.2%	
Total	100.0%	100.0%	100.0%	

Table 76-6 reveals the frequency of participating in Islamic lectures or study

groups by age. The frequency is the highest at ages 18-24 and the lowest at ages 35 and above.

Frequency	Age Group				Total
	18-24	25-29	30-34	35+	
Not at all	13.1%	27.7%	19.0%	34.5%	21.5%
Less than once a month	16.8%	25.5%	35.4%	19.0%	23.4%
Twice a month	10.2%	7.4%	8.9%	12.1%	9.5%
Once a week	44.5%	25.5%	26.6%	29.3%	33.4%
Twice or more a week	15.3%	13.8%	10.1%	5.2%	12.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

7) Dawah or Tabligh

Table 75-7 (based on Q31-7) shows the frequency of participating in Dawah or Tabligh by sex. The respondents are divided into two: about 48% of respondents do not participate at all and 25% participate less than once a month, while 14% of them participate once a week and 6% twice or more per week. Males participate in them more often than females.

Frequency	Sex		
	Male	Female	Total
Not at all	46.0%	53.4%	47.8%
Less than once a month	26.8%	19.3%	25.0%
Twice a month	5.8%	10.2%	6.9%
Once a week	14.9%	11.4%	14.0%
Twice or more a week	6.5%	5.7%	6.3%
Total	100.0%	100.0%	100.0%

Table 76-7 reveals the frequency of participating in Dawah or Tabligh by age. The frequency is the highest at ages 18-24 and the lowest at ages 25-29.

Frequency	Age Group				Total
	18-24	25-29	30-34	35+	
Not at all	36.3%	57.0%	47.4%	60.3%	47.8%
Less than once a month	33.3%	21.5%	25.6%	10.3%	25.0%
Twice a month	3.7%	5.4%	10.3%	12.1%	6.9%
Once a week	21.5%	9.7%	7.7%	12.1%	14.0%
Twice or more a week	5.2%	6.5%	9.0%	5.2%	6.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

8) Muslim Student Activities

Table 75-8 (based on Q31-8) shows the frequency of participating in activities of the Muslim student circle by sex. The respondents are divided into two: about 34% of respondents do not participate at all and 31% participate less than once a month, while 18% of them participate once a week and 7% twice or more per week. Males participate in them more often than females.

Table 75-8	Frequency of Muslim Student Activities by Sex		
Frequency	Sex		
	Male	Female	Total
Not at all	32.4%	38.5%	33.9%
Less than once a month	30.2%	31.9%	30.6%
Twice a month	9.7%	17.6%	11.7%
Once a week	19.1%	12.1%	17.3%
Twice or more a week	8.6%	–	6.5%
Total	100.0%	100.0%	100.0%

Table 76-8 reveals the frequency of participating in activities of the Muslim student circle by age. The frequency is the highest at ages 18-24 and the lowest at ages 35 and above.

Table 76-8	Frequency of Muslim Student Activities by Age				
Frequency	Age Group				
	18-24	25-29	30-34	35+	Total
Not at all	36.0%	30.5%	27.5%	43.1%	33.9%
Less than once a month	22.8%	34.7%	37.5%	32.8%	30.6%
Twice a month	11.8%	12.6%	11.3%	10.3%	11.7%
Once a week	22.8%	11.6%	20.0%	10.3%	17.3%
Twice or more a week	6.6%	10.5%	3.8%	3.4%	6.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

9) Foreign Student Activities

Table 75-9 (based on Q31-9) shows the frequency of participating in activities of the foreign student circle by sex. About 41% of respondents do not participate at all and 42% participate less than once a month, while 8% respectively participate twice a month or once a week. The frequency of males' participation is as low as females'.

Table 75-9	Frequency of Foreign Student Activities by Sex		
Frequency	Sex		
	Male	Female	Total
Not at all	41.4%	39.6%	40.9%
Less than once a month	40.6%	46.2%	42.0%
Twice a month	8.3%	5.5%	7.6%
Once a week	7.6%	7.7%	7.6%
Twice or more a week	2.2%	1.1%	1.9%
Total	100.0%	100.0%	100.0%

Table 76-9 reveals the frequency of participating in activities of the foreign student circle by age. The frequency is the highest at ages 18-24 and the lowest at ages 35 and above.

Table 76-9	Frequency of Foreign Student Activities by Age				
Frequency	Age Group				
	18-24	25-29	30-34	35+	Total
Not at all	46.7%	35.8%	35.4%	43.1%	40.9%
Less than once a month	30.7%	51.6%	49.4%	43.1%	42.0%
Twice a month	10.2%	6.3%	6.3%	5.2%	7.6%
Once a week	10.9%	3.2%	6.3%	8.6%	7.6%
Twice or more a week	1.5%	3.2%	2.5%	–	1.9%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

10) Other Student Activities

Table 75-10 (based on Q31-10) shows the frequency of participating in activities of the other student circle by sex. About 48% of respondents do not participate at all and 33% participate less than once a month, while 10% participate twice a month and 7% once a week. The frequency of males' participation is as low as females'.

Table 75-10	Frequency of Other Student Activities by Sex		
Frequency	Sex		
	Male	Female	Total
Not at all	48.2%	46.2%	47.7%
Less than once a month	32.2%	35.2%	33.0%
Twice a month	9.4%	12.1%	10.1%
Once a week	8.0%	4.4%	7.1%
Twice or more a week	2.2%	2.2%	2.2%
Total	100.0%	100.0%	100.0%

Table 76-10 reveals the frequency of participating in activities of the other student circles by age. The frequency is the highest at ages 18-24 and the lowest at

ages 25-29 and ages 35 and above. But the percentage of respondents who do not participate in activities of the other student circle at all is the highest at ages 18-24.

Table 76-10	Frequency of Other Student Activities by Age				
Frequency	Age Group				Total
	18-24	25-29	30-34	35+	
Not at all	53.7%	44.2%	43.6%	44.8%	47.7%
Less than once a month	21.3%	41.1%	37.2%	41.4%	33.0%
Twice a month	12.5%	7.4%	11.5%	6.9%	10.1%
Once a week	8.1%	6.3%	6.4%	6.9%	7.1%
Twice or more a week	4.4%	1.1%	1.3%	-	2.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

7. Satisfaction, Concerns and Plans

Satisfaction

This section analyzes the level of satisfaction with each of 11 items by sex and age in the following order: study, family life, religious life, residence, foods, medical care, financial condition, relation with Japanese, relation with compatriots, relation with Muslims and part-time work (applicable respondents only). The overall satisfaction level is the highest for relation with compatriots followed by relation with Muslims, while it is the lowest for foods followed by relation with Japanese and religious life.

1) Study

Table 77-1 (based on Q32-1) shows the level of satisfaction with the study by sex. The majority of respondents (56%) are fairly satisfied with their study and 32% very satisfied, while 11% of them are fairly unsatisfied and 1% very unsatisfied. As a whole, males are more satisfied with their study than females.

Table 77-1	Satisfaction with Study by Sex		
Satisfaction	Sex		
	Male	Female	Total
Very satisfied	34.4%	26.1%	32.4%
Fairly satisfied	54.5%	59.1%	55.6%
Fairly unsatisfied	10.0%	14.8%	11.2%
Very unsatisfied	1.1%	–	0.8%
Total	100.0%	100.0%	100.0%

Table 78-1 reveals the level of satisfaction with the study by age. The respondents aged 35 and above are most satisfied with their study and those aged 18-24 are least satisfied.

Table 78-1	Satisfaction with Study by Age				
Satisfaction	Age Group				
	18-24	25-29	30-34	35+	Total
Very satisfied	19.6%	30.1%	48.1%	45.6%	32.4%
Fairly satisfied	64.5%	60.2%	38.0%	50.9%	55.6%
Fairly unsatisfied	15.2%	8.6%	12.7%	3.5%	11.2%
Very unsatisfied	0.7%	1.1%	1.3%	–	0.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

2) Family Life

Table 77-2 (based on Q32-2) shows the level of satisfaction with the family life by sex. The majority of respondents (52%) are fairly satisfied with their family life and 36% very satisfied, while 19% of them are fairly unsatisfied and 3% very unsatisfied. As a whole, the satisfaction level for the family life is similar between sexes.

Table 77-2	Satisfaction with Family Life by Sex		
Satisfaction	Sex		
	Male	Female	Total
Very satisfied	35.7%	35.6%	35.6%
Fairly satisfied	51.5%	53.3%	51.9%
Fairly unsatisfied	10.7%	7.8%	9.9%
Very unsatisfied	2.2%	3.3%	2.5%
Total	100.0%	100.0%	100.0%

Table 78-2 reveals the level of satisfaction with the family life by age. The respondents aged 18-24 and 35 and above are most satisfied with their family life and those aged 25-29 are least satisfied.

Table 78-2	Satisfaction with Family Life by Age				
Satisfaction	Age Group				
	18-24	25-29	30-34	35+	Total
Very satisfied	32.6%	29.8%	48.1%	35.2%	35.6%
Fairly satisfied	57.0%	53.2%	39.2%	55.6%	51.9%
Fairly unsatisfied	8.1%	14.9%	8.9%	7.4%	9.9%
Very unsatisfied	2.2%	2.1%	3.8%	1.9%	2.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

3) Religious Life

Table 77-3 (based on Q32-3) shows the level of satisfaction with the religious life by sex. Nearly a half of respondents (48%) are fairly satisfied with their religious life and 26% very satisfied, while 23% of them are fairly unsatisfied and 3% very unsatisfied. As a whole, the satisfaction level for the religious life is similar between sexes, except that no females are very unsatisfied.

Table 77-3	Satisfaction with Religious Life by Sex		
Satisfaction	Sex		
	Male	Female	Total
Very satisfied	25.5%	28.9%	26.4%
Fairly satisfied	48.2%	48.9%	48.4%
Fairly unsatisfied	22.7%	22.2%	22.6%
Very unsatisfied	3.6%	–	2.7%
Total	100.0%	100.0%	100.0%

Table 78-3 reveals the level of satisfaction with the religious life by age. The respondents aged 30-34 are more satisfied with their religious life than other age groups.

Table 78-3	Satisfaction with Religious Life by Age				
Satisfaction	Age Group				
	18-24	25-29	30-34	35+	Total
Very satisfied	22.5%	24.5%	36.7%	24.6%	26.4%
Fairly satisfied	50.0%	47.9%	44.3%	50.9%	48.4%
Fairly unsatisfied	24.6%	25.5%	15.2%	22.8%	22.6%
Very unsatisfied	2.9%	2.1%	3.8%	1.8%	2.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

4) Residence

Table 77-4 (based on Q32-4) shows the level of satisfaction with the residence by sex. The majority of respondents (54%) are fairly satisfied with their residence and 35% very satisfied, while 11% of them are fairly unsatisfied and 1% very unsatisfied. As a whole, females are more satisfied with their residence than males.

Table 77-4	Satisfaction with Residence by Sex		
Satisfaction	Sex		
	Male	Female	Total
Very satisfied	36.2%	30.0%	34.7%
Fairly satisfied	50.2%	64.4%	53.7%
Fairly unsatisfied	12.5%	5.6%	10.8%
Very unsatisfied	1.1%	–	0.8%
Total	100.0%	100.0%	100.0%

Table 78-4 reveals the level of satisfaction with the residence by age. The respondents aged 25-29 are most satisfied with their residence and those aged 35 and

above are least satisfied.

Table 78-4	Satisfaction with Residence by Age				
Satisfaction	Age Group				Total
	18-24	25-29	30-34	35+	
Very satisfied	29.0%	40.0%	41.0%	31.0%	34.7%
Fairly satisfied	60.9%	50.5%	44.9%	53.4%	53.7%
Fairly unsatisfied	8.7%	8.4%	14.1%	15.5%	10.8%
Very unsatisfied	1.4%	1.1%	-	-	0.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

5) Foods

Table 77-5 (based on Q32-5) shows the level of satisfaction with the foods by sex. The majority of respondents (54%) are fairly satisfied with their foods and 13% very satisfied, while 28% of them are fairly unsatisfied and 6% very unsatisfied. As a whole, the satisfaction level for the foods is similar between sexes.

Table 77-5	Satisfaction with Foods by Sex		
Satisfaction	Sex		
	Male	Female	Total
Very satisfied	13.9%	8.9%	12.7%
Fairly satisfied	51.8%	58.9%	53.5%
Fairly unsatisfied	27.9%	27.8%	27.8%
Very unsatisfied	6.4%	4.4%	5.9%
Total	100.0%	100.0%	100.0%

Table 78-5 reveals the level of satisfaction with the foods by age. The respondents aged 35 and above are most satisfied with their foods and those aged 25-29 are least satisfied.

Table 78-5	Satisfaction with Foods by Age				
Satisfaction	Age Group				Total
	18-24	25-29	30-34	35+	
Very satisfied	9.4%	13.7%	16.5%	13.8%	12.7%
Fairly satisfied	56.5%	48.4%	50.6%	58.6%	53.5%
Fairly unsatisfied	29.7%	30.5%	24.1%	24.1%	27.8%
Very unsatisfied	4.3%	7.4%	8.9%	3.4%	5.9%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

6) Medical Care

Table 77-6 (based on Q32-6) shows the level of satisfaction with the medical care by sex. The majority of respondents (51%) are fairly satisfied with their medical care and 38% very satisfied, while 9% of them are fairly unsatisfied and 3% very unsatisfied. As a whole, the satisfaction level for the medical care is similar between sexes.

Satisfaction	Sex		
	Male	Female	Total
Very satisfied	38.0%	36.0%	37.5%
Fairly satisfied	49.8%	53.9%	50.8%
Fairly unsatisfied	9.3%	7.9%	9.0%
Very unsatisfied	2.9%	2.2%	2.7%
Total	100.0%	100.0%	100.0%

Table 78-6 reveals the level of satisfaction with the medical care by age. The respondents aged 18-24 are most satisfied with their medical care and those aged 35 and above are least satisfied.

Satisfaction	Age Group				Total
	18-24	25-29	30-34	35+	
Very satisfied	28.3%	37.6%	50.6%	41.4%	37.5%
Fairly satisfied	65.9%	47.3%	35.4%	41.4%	50.8%
Fairly unsatisfied	5.8%	11.8%	8.9%	12.1%	9.0%
Very unsatisfied	–	3.2%	5.1%	5.2%	2.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

7) Financial Condition

Table 77-7 (based on Q32-7) shows the level of satisfaction with the financial condition by sex. The majority of respondents (53%) are fairly satisfied with their financial condition and 30% very satisfied, while 15% of them are fairly unsatisfied and 2% very unsatisfied. As a whole, males are more satisfied with their financial condition than females.

Table 77-7		Satisfaction with Financial Condition by Sex		
Satisfaction	Sex			
	Male	Female	Total	
Very satisfied	31.8%	22.2%	29.5%	
Fairly satisfied	51.1%	57.8%	52.7%	
Fairly unsatisfied	14.6%	17.8%	15.4%	
Very unsatisfied	2.5%	2.2%	2.4%	
Total	100.0%	100.0%	100.0%	

Table 78-7 reveals the level of satisfaction with the financial condition by age. The respondents aged 18-24 are most satisfied with their financial condition and those aged 25-29 and 35 and above are least satisfied.

Table 78-7		Satisfaction with Financial Condition by Age				
Satisfaction	Age Group					Total
	18-24	25-29	30-34	35+		
Very satisfied	29.0%	32.6%	26.6%	29.3%	29.5%	
Fairly satisfied	57.2%	46.3%	54.4%	50.0%	52.7%	
Fairly unsatisfied	10.9%	18.9%	16.5%	19.0%	15.4%	
Very unsatisfied	2.9%	2.1%	2.5%	1.7%	2.4%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

8) Relation with Japanese

Table 77-8 (based on Q32-8) shows the level of satisfaction with the relation with Japanese by sex. The majority of respondents (52%) are fairly satisfied with their relation with Japanese and 18% very satisfied, while 23% of them are fairly unsatisfied and 7% very unsatisfied. As a whole, the satisfaction level for the relation with Japanese is similar between sexes.

Table 77-8		Satisfaction with Relation with Japanese by Sex		
Satisfaction	Sex			
	Male	Female	Total	
Very satisfied	18.2%	18.7%	18.3%	
Fairly satisfied	51.4%	51.6%	51.5%	
Fairly unsatisfied	22.1%	25.3%	22.9%	
Very unsatisfied	8.2%	4.4%	7.3%	
Total	100.0%	100.0%	100.0%	

Table 78-8 reveals the level of satisfaction with the relation with Japanese by

age. The respondents aged 35 and above are most satisfied with their relation with Japanese and those aged 25-29 are least satisfied.

Table 78-8	Satisfaction with Relation with Japanese by Age				
Satisfaction	Age Group				Total
	18-24	25-29	30-34	35+	
Very satisfied	15.9%	17.9%	23.8%	17.2%	18.3%
Fairly satisfied	54.3%	45.3%	47.5%	60.3%	51.5%
Fairly unsatisfied	23.9%	28.4%	20.0%	15.5%	22.9%
Very unsatisfied	5.8%	8.4%	8.8%	6.9%	7.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

9) Relation with Compatriots

Table 77-9 (based on Q32-9) shows the level of satisfaction with the relation with compatriots by sex. The majority of respondents (58%) are very satisfied with their relation with compatriots and 39% fairly satisfied, while 2% of them are fairly unsatisfied and 2% very unsatisfied. As a whole, males are more satisfied with their relation with compatriots than females.

Table 77-9	Satisfaction with Relation with Compatriots by Sex		
Satisfaction	Sex		
	Male	Female	Total
Very satisfied	59.7%	50.5%	57.5%
Fairly satisfied	37.1%	45.1%	39.0%
Fairly unsatisfied	1.8%	2.2%	1.9%
Very unsatisfied	1.4%	2.2%	1.6%
Total	100.0%	100.0%	100.0%

Table 78-9 reveals the level of satisfaction with the relation with compatriots by age. The respondents aged 30-34 are most satisfied with their relation with compatriots and those aged 25-29 are least satisfied.

Satisfaction	Age Group				
	18-24	25-29	30-34	35+	Total
Very satisfied	56.5%	57.9%	63.3%	50.9%	57.5%
Fairly satisfied	40.6%	34.7%	35.4%	47.4%	39.0%
Fairly unsatisfied	2.2%	3.2%	–	1.8%	1.9%
Very unsatisfied	0.7%	4.2%	1.3%	–	1.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

10) Relation with Muslims

Table 77-10 (based on Q32-10) shows the level of satisfaction with the relation with Muslims by sex. The majority of respondents (51%) are very satisfied with their relation with Muslims and 45% fairly satisfied, while 4% of them are fairly unsatisfied and 0% very unsatisfied. As a whole, males are more satisfied with their relation with Muslims than females.

Satisfaction	Sex		
	Male	Female	Total
Very satisfied	52.1%	46.2%	50.7%
Fairly satisfied	43.6%	48.4%	44.7%
Fairly unsatisfied	3.9%	5.5%	4.3%
Very unsatisfied	0.4%	–	0.3%
Total	100.0%	100.0%	100.0%

Table 78-10 reveals the level of satisfaction with the relation with Muslims by age. The respondents aged 18-24 are most satisfied with their relation with Muslims and those aged 35 and above are least satisfied.

Satisfaction	Age Group				
	18-24	25-29	30-34	35+	Total
Very satisfied	51.4%	55.8%	50.0%	41.4%	50.7%
Fairly satisfied	46.4%	38.9%	46.3%	48.3%	44.7%
Fairly unsatisfied	2.2%	5.3%	2.5%	10.3%	4.3%
Very unsatisfied	–	–	1.3%	–	0.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

11) Part-Time Work (Applicable Respondents Only)

Table 77-11 (based on Q32-11) shows the level of satisfaction with the part-time work by sex among applicable respondents. About two thirds of respondents (66%) are fairly satisfied with their part-time work and 21% very satisfied, while 10% of them are fairly unsatisfied and 3% very unsatisfied. As a whole, females are more satisfied with their part-time work than males.

Table 77-11	Satisfaction with Part-Time Work by Sex*		
Satisfaction	Sex		
	Male	Female	Total
Very satisfied	20.5%	21.4%	20.7%
Fairly satisfied	65.9%	64.3%	65.5%
Fairly unsatisfied	9.1%	14.3%	10.3%
Very unsatisfied	4.5%	–	3.4%
Total	100.0%	100.0%	100.0%

Table 78-11 reveals the level of satisfaction with the part-time work by age among applicable respondents. The respondents aged 25-29 are most satisfied with their part-time work and those aged 35 and above are least satisfied.

Table 78-11	Satisfaction with Part-Time Work by Age*				
Satisfaction	Age Group				
	18-24	25-29	30-34	35+	Total
Very satisfied	8.0%	38.5%	36.4%	11.1%	20.7%
Fairly satisfied	76.0%	53.8%	54.5%	66.7%	65.5%
Fairly unsatisfied	8.0%	7.7%	9.1%	22.2%	10.3%
Very unsatisfied	8.0%	–	–	–	3.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Concerns

Table 79 (based on Q33) shows the frequency of concerns with 16 items by sex. The greatest concern is the language difficulty (68%) followed by foods (57%), family at home (49%) and future life (45%). Other concerns passing the 20% mark include security at home (38%), health (32%), lack of free time (30%), child education and Japanese way of thinking (29% for both), home sickness (28%), community relationships (27%), study facilities (24%) and Japanese habits (22%). Among them males are much more likely to have concerns over health, child education, while females are much more likely to have concerns over home sickness.

Concerns	Sex		
	Male	Female	Total
Child Education	30.4%	23.7%	28.7%
Security at Home	38.9%	34.4%	37.8%
Health	33.9%	25.8%	31.9%
Language Difficulty	68.2%	65.6%	67.6%
Family at Home	49.8%	47.3%	49.2%
Future Life	43.8%	47.3%	44.7%
Homesickness	21.6%	46.2%	27.7%
Lack of Free Time	29.3%	32.3%	30.1%
Joblessness	14.1%	16.1%	14.6%
Residence	13.8%	8.6%	12.5%
Japanese Habits	21.2%	24.7%	22.1%
Japanese Thinking	28.6%	29.0%	28.7%
Office Politics	6.4%	9.7%	7.2%
Foods	55.8%	60.2%	56.9%
Community Relation	27.6%	23.7%	26.6%
Study Facilities	24.7%	22.6%	24.2%
Other	3.5%	2.2%	3.2%
Total	100.0%	100.0%	100.0%

Concerns	Age Group				Total
	18-24	25-29	30-34	35+	
Child Education	11.3%	16.8%	48.1%	62.7%	28.7%
Security at Home	39.0%	34.7%	40.7%	35.6%	37.8%
Health	29.1%	24.2%	32.1%	50.8%	31.9%
Language Difficulty	61.7%	74.7%	71.6%	64.4%	67.6%
Family at Home	48.9%	54.7%	45.7%	45.8%	49.2%
Future Life	56.0%	42.1%	38.3%	30.5%	44.7%
Homesickness	22.7%	33.7%	30.9%	25.4%	27.7%
Lack of Free Time	17.7%	36.8%	43.2%	30.5%	30.1%
Joblessness	16.3%	18.9%	12.3%	6.8%	14.6%
Residence	7.8%	12.6%	18.5%	15.3%	12.5%
Japanese Habits	24.1%	25.3%	16.0%	20.3%	22.1%
Japanese Thinking	34.8%	28.4%	24.7%	20.3%	28.7%
Office Politics	6.4%	6.3%	7.4%	10.2%	7.2%
Foods	59.6%	67.4%	46.9%	47.5%	56.9%
Community Relation	29.1%	26.3%	23.5%	25.4%	26.6%
Study Facilities	26.2%	26.3%	17.3%	25.4%	24.2%
Other	5.0%	3.2%	1.2%	1.7%	3.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 80 reveals the frequency of concerns with 16 items by age. The respondents aged 18-24 are most likely to have concerns over future life and Japanese

way of thinking, while those aged 35 and above are most likely to have concerns over child education and health. The respondents aged 25-29 are most likely to have concerns over foods and family at home, while those aged 30-34 are more likely to have concerns over lack of free time.

Satisfaction with Life in Japan

Table 81 (based on Q34) shows the satisfaction with the life in Japan by sex. Most respondents (78%) are satisfied with their life in Japan and 14% very satisfied, while only 8% of them are not satisfied. As a whole, females are more satisfied with their life in Japan.

Satisfaction	Sex		
	Male	Female	Total
	Very satisfied	13.9%	14.3%
Satisfied	77.1%	80.2%	77.9%
Not satisfied	8.6%	5.5%	7.8%
Not satisfied at all	0.4%	–	0.3%
Total	100.0%	100.0%	100.0%

Table 82 reveals the satisfaction with the life in Japan by age. The respondents aged 25-29 are least satisfied with their life in Japan.

Satisfaction	Age Group				Total
	18-24	25-29	30-34	35+	
	Very satisfied	9.4%	14.9%	20.0%	
Satisfied	84.2%	74.5%	71.3%	77.6%	77.9%
Not satisfied	6.5%	10.6%	8.8%	5.2%	7.8%
Not satisfied at all	–	–	–	1.7%	0.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Adaptation to Life in Japan

Table 83 (based on Q35) shows the level of adaptation to the life in Japan by sex. Most respondents (83%) are adapted to their life in Japan and 10% very adapted, while only 6% of them are not adapted and 1% not adapted at all. As a whole, the adaptation level for the life in Japan is similar between sexes.

Table 83	Adaptation to Life in Japan by Sex		
Adaptation	Sex		
	Male	Female	Total
Very aapted	10.0%	11.0%	10.2%
Adapted	83.6%	81.3%	83.1%
Not adapted	6.0%	6.6%	6.2%
Not adapted at all	0.4%	1.1%	0.5%
Total	100.0%	100.0%	100.0%

Table 84 reveals the level of adaptation to the life in Japan by age. The respondents aged 30-34 are least adapted to their life in Japan.

Table 84	Adaptation to Life in Japan by Age				
Adaptation	Age Group				
	18-24	25-29	30-34	35+	Total
Very aapted	10.1%	8.4%	15.0%	6.9%	10.2%
Adapted	84.9%	84.2%	75.0%	87.9%	83.1%
Not adapted	5.0%	7.4%	7.5%	5.2%	6.2%
Not adapted at all	0.0%	0.0%	2.5%	0.0%	0.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Plans for Place of Work

Table 85 (based on Q36) shows the plans for place of work by sex. The first choice for employment is a university or a college (44%) followed by a Japanese company (25%) and a research institute (17%). Others include a home company (14%), home government (13%) and a foreign company (13%). Males are much more likely to plan to work at a home company or the home government, while females are much more likely to plan to work at a research institute.

Table 86 reveals the plans for place of work by age. The respondents aged 18-24 are most likely to plan to work at a Japanese company, a home company or a foreign company and least likely to plan to work at a research institute or a university or a college. On the other hand, those aged 35 and above are most likely to plan to work at a university or a college and the home government.

Table 85		Work Place Plans by Sex (MA)		
Work Place	Sex			
	Male	Female	Total	
Japanese Company	24.7%	23.7%	24.5%	
Home Company	15.2%	9.7%	13.8%	
Foreign Company	13.4%	11.8%	13.0%	
Home Government	14.5%	9.7%	13.3%	
Research Institute	15.9%	21.5%	17.3%	
University/College	43.1%	45.2%	43.6%	
Other Education	2.1%	6.5%	3.2%	
Self-Employment	5.3%	9.7%	6.4%	
Other	3.9%	9.7%	5.3%	
Total	100.0%	100.0%	100.0%	

Table 86		Work Place Plans by Age (MA)				
Work Place	Age Group					
	18-24	25-29	30-34	35+	Total	
Japanese Company	45.4%	14.7%	9.9%	10.2%	24.5%	
Home Company	24.1%	10.5%	3.7%	8.5%	13.8%	
Foreign Company	17.0%	12.6%	9.9%	8.5%	13.0%	
Home Government	12.1%	10.5%	14.8%	18.6%	13.3%	
Research Institute	9.9%	23.2%	22.2%	18.6%	17.3%	
University/College	19.1%	51.6%	59.3%	67.8%	43.6%	
Other Education	1.4%	7.4%	2.5%	1.7%	3.2%	
Self-Employment	8.5%	5.3%	4.9%	5.1%	6.4%	
Other	3.5%	8.4%	3.7%	6.8%	5.3%	
Total	100.0%	100.0%	100.0%	100.0%	100.0%	

Preference for Country of Work

Table 87 (based on Q37) shows the preferred country of work by sex. Less than two thirds of respondents (63%) prefer to work in their home country, while less than one third (29%) prefer to work in Japan and 8% in other countries. The preference is virtually the same for each sex.

Table 87		Preferred Country of Work by Sex		
Country	Sex			
	Male	Female	Total	
Japan	29.0%	28.6%	28.9%	
Home Country	62.7%	63.7%	62.9%	
Other Countries	8.3%	7.7%	8.2%	
Total	100.0%	100.0%	100.0%	

Table 88 reveals the preferred country of work by age. The respondents aged

18-24 are most likely to prefer to work in Japan and least likely to prefer to work in their home country, while those aged 35 and above are most likely to prefer to work in their home country and least likely to prefer to work in Japan. Those aged 25-29 and 30-34 are more likely to prefer to work in other countries.

Table 88	Preferred Country of Work by Age				
Country	Age Group				Total
	18-24	25-29	30-34	35+	
Japan	40.1%	21.3%	27.8%	15.8%	28.9%
Home Country	54.7%	68.1%	60.8%	77.2%	62.9%
Other Countries	5.1%	10.6%	11.4%	7.0%	8.2%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

※本書は、2014年度早稲田大学特定課題研究助成費（特定課題B）「ムスリム・マイノリティのハラール食品消費行動の関連要因：東アジアと西欧の比較研究（2014B-361）」（研究代表者：小島宏）の成果の一部として、その経費により印刷されたものである。

Report of the Survey on Muslim Students in Japan (2013-2014)

Hiroshi KOJIMA, Jin NODA, Hirofumi OKAI and Yukari SAI

Research Paper Series, Institute for Asian Muslim Studies, Waseda University, Vol.4

（早稲田大学アジア・ムスリム研究所 リサーチペーパー・シリーズ Vol.4）

2015年2月25日発行

早稲田大学重点領域研究機構プロジェクト研究所

〒162-0041

東京都新宿区早稲田鶴巻町513番地

早稲田大学120-4号館3階311

TEL: 03-3203-4748 FAX: 03-3203-4840

E-mail: Asian-muslim@islam.waseda.ac.jp

URL: <http://www.kikou.waseda.ac.jp/ias/research/ams.php>

ISBN 978-4-9907402-3-8 Printed in Japan © Hiroshi KOJIMA 2015

Research Paper Series, Vol.4

**Institute for
Asian Muslim Studies
Waseda University**