

CHAM MUSLIMS PEOPLE IN HO CHI MINH CITY TODAY*

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After more than 30 years of national reform, Ho Chi Minh City has made great changes in economy, living standards and society for all population groups, including the Cham Muslims community. The study clarifies the social characteristics, community development trends in the current sustainable development process of the Cham Muslims people. At the same time, explore the adaptability of the community, clarify the aspects of social life and the development of Cham Muslims in Ho Chi Minh City. Thereby, providing insight into a unique cultural lifestyle, harmony between religion and ethnic customs, in a multicultural, colorful city in Ho Chi Minh City today.

Keywords: Cham Muslims; Islamic; Muslims in Ho Chi Minh City.

1. Introduction

The Cham Muslims people soon arrived in Ho Chi Minh City. The presence of the Cham people here in the late eighteenth and early nineteenth centuries was clearly stated by Trinh Hoai Duc (1765-1825) in Gia Dinh Thanh Thong Chi (Han, editor, 2013, p.24). The migration process as well as from leaving the homeland in many stages associated with national historical events. Before 1930, the presence of Cham people and Cham villages was not really clear in Ho Chi Minh City. After 1945, many records of Nguyen Van Luan and Tran Van Giau showed that Cham people from southern Central provinces, in Tay Ninh and An Giang provinces, sought livelihoods in Sai Gon - Ho Chi Minh City (Han, editor, 2013, p.25). By the 50s of the twentieth century and shortly thereafter appeared many residential areas of the Cham community here. By 1975 (reunification), Cham settlements were basically stable in 16 areas in urban districts. After the renovation, the number of Cham people is increasing and expanding community residences in suburban districts such as Can Gio, Cu Chi and Binh Chanh (Han, editor, 2013).

The Cham are known for two typical religious belief communities: Islam and Balamon. Balamon of the Cham now has unclear religious criteria.

Islam in Cham people is divided into two groups: Cham Bani community group and Cham Islam. Up to now, Cham people in Ho Chi Minh City have more than 10 thousand people and mainly follow Islam. The Cham study of Ho Chi Minh City is the study of an important part of the Cham Muslim community (Islam). The research results provide additional evidence to help continue the study to understand the lives of the Cham community and the Muslim community in Ho Chi Minh City in the process of joint development.

2. Research overview

Studies on the Cham people soon became known by foreign scholars such as L.Finot (1903), G.Maspéro (1913, 1928), R.C.Majumdar (1927), G.Coedes (1944), P.Mus (1933),... These works contain important materials (fieldwork and bibliography) for the study of the Cham in general. In Vietnam, Nguyen Van To soon wrote with H.Parmentier in the articles on Cham statues, the rest is a generation of research that appeared in the 1960s, focusing on the work of researchers in the South, the most prominent are Dohamide, Nghiem Tham and Nguyen Van Luan (Vietnam National University HCM - USM, 2018).

Dohamide with “Chau Doc Cham” in the articles of the Polytechnic magazine published in Saigon

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(Dohamide 1962a, 1962b, 1962c, 1962d, 1962e, 1962f, 1963a, 1963b, 1967 and 1973a, 1974b...). In "Journal of Culture in Saigon" by Nguyen Van Luan 1967a, 1967b, 1968, 1972, 1973 and in Nguyen Van Luan 1974 "The Cham Muslims in the Southwest of Vietnam" partly clarified the historical origin, beliefs and social organizations, daily routines and practices, to the spiritual life of the southwestern Cham Muslims, including the Cham people from Saigon - Ho Chi Minh City. In general, works published before 1975 were mainly archaeological, ethnographic, linguistic and artistic description.

After the reunification of the country (April 30, 1975), the situation of Cham research was intensified. Phan Xuan Bien, Phan An, Phan Van Dop work "Cham culture", 1991 has drawn a comprehensive picture of Cham culture types and forms at the origin and its development process. In addition, some of the works of Phu Van Han include: "Cham Culture of Ho Chi Minh City", National Culture Publishing House, 2013 and "Vietnam Muslim Community" at Scientific Conference International Seminar Bahan Rujukan Islam Nusantara, Brunei Darussalam National University (computer version), "Cultural and social life of Cham people in Ho Chi Minh City", 2005, "Cham people in Southern Vietnam in the process of social development", 2008,... Besides the research of other authors such as "Ceremony of conversion of Cham Islam in Ho Chi Minh City", Nguyen Thi Thanh Tam, 2008, "Some customs of An Giang Cham people" by Lam Tam, 1993, "The Cham Muslim community in the South in gender relations and development" by Phan Van Dop, Nguyen Thi Nhung, 2006...all are works related to the Cham Muslims in Ho Chi Minh City. It is possible to mention more studies of the authors whose works are more or less mentioned and related to the culture of the Cham people in the South such as Phan Thanh, Le Van Hao, Phan Lac Tuyen, Ly Kim Hoa, Ly Tung Hieu, Tran Ngoc Them, Ngo Van Le, Phan Thi Yen Tuyet,...

Research on Cham people is increasingly concerned. Many dissertations, historical dissertations, ethnography, cultural studies and sociology were completed: "Religion of Cham people in Vietnam" by Phan Van Dop (dissertation, 1993); "The family and marriage of the Cham people in Vietnam" by Ba Trung Phu (dissertation, 1996); "Religious influence on the beliefs of Cham people in Vietnam" by Nguyen Duc Toan (dissertation, 2020); "Folk beliefs of Cham people in Ninh Thuan and Binh Thuan" by Vuong Hoang Tru (dissertation, 2003); "Brocade textures of Cham people" by Tran Ngoc Khanh (dissertation,

2003)...In these works, the authors have separately studied Cham culture in aspects such as community organization culture, naming culture, ritual of life cycle of Cham people ...

Despite the lack of specific studies for Ho Chi Minh City Cham people, the studies mentioned by the Chams are the basis for positive suggestions for the overall picture of the development picture of the Cham people in general.

3. Approach and research methods:

In recent years, the study of the Cham people has varied from content to approach. Studies in the field of social sciences on Cham people are mostly focused on ethnic culture, proposing ethnic minority solutions and policies, contributing to expanding the research direction, exploring the ethnic, religious, cultural or research issues that directly address local needs. The social sciences of the Cham show that fieldwork research is of interest. Participatory observation and in-depth interviews were used to produce reliable results. In addition, interdisciplinary research methods in social sciences, qualitative and quantitative research are also focused.

The published works about Cham people are quite rich and valuable in materials, helping a lot in subsequent research, contributing more useful information on spiritual life and social activities, as well as economic life of the Cham people, towards a more comprehensive view of the Cham people, helping the theoretical basis and specific data in strategic development of the Cham community. The research works have provided a panorama of customs, practices, marriage, family, material and spiritual cultural activities...of the Cham people, contributing to the understanding of ethnic culture, as a scientific basis for the conservation, exploitation and promotion of Cham cultural capital. Descriptive studies on production activities have contributed to reflecting the characteristics of the Cham ethnic economy, society, traditional culture, adding more materials and scientific evidence needed to study the Cham people within the community of ethnic groups in Vietnam, unifying and diversifying ethnic nuances.

The paper is the result of different types of research, including basic research, development research and policy advice, ethnographic, anthropological, religious and developmental societal approaches. For reliable results, it requires an approach from the perspective of regional integration, considering community development,

capacity to respond and adapt to the opportunities and challenges of regional integration among the Cham Muslims. The content of the research presented is analyzed from a multi-angle, multi-dimensional approach (combining the views of the people of the people, managers and researchers; the views of people inside and outside of the Cham Muslims. Approach in the direction of intra-religious and inter-religious, ethnic groups of different Cham Muslim communities in the region, to a certain extent can combine analysis at regional levels (Southern Vietnam, Southeast Vietnam, Indochina, Southeast Asia). Interdisciplinary approach on the basis of ensuring the specialization, including religion, politics, anthropology, sociology, linguistics, history and cultural studies.

4. Research results

4.1. *The jammaah community of the Cham Muslims*

The Cham Muslims of Ho Chi Minh City reside concentratedly in groups of families related to each other such as the same bloodline, the same homeland, the same palei residence unit, the community (called jammaah) together forming village communities like Vietnamese people. The jammaah community has led the Cham people to work towards the common task of the Cham community, the Muslim community, to become a typical feature of the cultural life of Cham Muslims in Ho Chi Minh City.

The Cham Muslims in Ho Chi Minh City work together in common prayer houses in a community (called masjid or surau) gathered into jammaah. Each jammaah community elects a leader called Hakim and selects a collective of three people to organize Islamic religious activities, community activities, and support each other in life. Before 1975, the organization of the Vietnam Cham Muslim Association was established and later the Representative Board of the Muslim Community of Ho Chi Minh City (1992) maintained and promoted the morals according to customs and traditional religion, in the direction of Islam standards and associated with the Cham people in place. The Ho Chi Minh Cham people reside in a community of jammaah communities. The names of the places of residence by the Cham people themselves are based on the names of the Muslim prayer houses in the community. Most of the names of these jammaah are of Arabic origin (to Anwar magik, to Mubarak magik, etc.) used or Chamed by Cham people to name, in addition to local or administrative landmarks (Jammaah Te Ban, District Tam;

Jammaah Truong Minh Giang, District Ba...). Residence units (such as palei: Cham villages and hamlets of Ho Chi Minh City are mainly organized according to jammaahs. Among the jammaahs there are cathedrals (masjid, to magik) and small cathedrals (surau). The houses in the jammaah are arranged along the banks of the river, canals and the main doors of the houses are facing the way. Wherever has magik, masjid or surau, sooner or later, Cham Muslims will come to live. If any of the Cham Muslims who settle down permanently will form magik, masjid or surau (common prayer houses), their houses are often built to gather around the majik or surau. And their door architecture is not obliged in the same direction as in the old concept, but as long as it is convenient for them to travel to the house to pray and go to the main road (Han, editors, 2013, p. 42 and p. 43-47). Cham people here do not have the common graveyard of the lineages (kut or ghur) as in the homeland (Ninh Thuan, Binh Thuan) or directly in masjid, surau (like in An Giang, Tay Ninh). Currently, Ho Chi Minh City has allowed the burial of Cham people in Da Phuoc cemetery (Binh Chanh district), but in reality many Cham people when they died still wanted to return to their home country with family and clan (in An Giang, Tay Ninh or Binh Thuan, Ninh Thuan).

4.2. *Self-governing jammaah community of Cham Muslims*

Jammaah of the Cham Muslims is considered to be the lowest base unit in the resident organization system. The jammaahs of the Cham Muslims in Ho Chi Minh City do not fit entirely into an administrative unit limited by the residence area of the hamlet,...but also include members of the same cultural and religious activities in the same house of prayer (to magik, masjid or surau). There are also members who are close to magik, masjid or surau of the same residence unit and the current administrative organization, but also are members of another jammaah because they do not directly participate in the common religious activities to magik, masjid or surau at this jammaah (Han, editor, 2013, pp. 28-29). Accordingly, religious and community activities are also regulated in relation to community building. In addition, many members reside in Ward 2, District 8 but do not live in surau Mubarak located in their locality but must live in ,asjid Jamiul Anwar, Ward 1, District 8, and is a member of this jammaah (Sang, editor, 2016, p.43).

4.3. *The issue of the lineage of the Cham Muslims in Ho Chi Minh City*

Unlike the matriarch Cham people, daughters are allowed to ask for their husbands and get married, the children follow their mother's bloodline. The organization of the Cham Muslims clan in Ho Chi Minh City is dominated by Islam religion. Cham Muslims have the right to marry, allowed to receive property according to the hukum (Islamic law) and when they die, they are buried near their graves according to their father's blood. They do not have their own graveyard. The role of the man here is enhanced in representing the girl family in marriage and enjoying twice the share of property compared to women. The Cham people in Ninh Thuận and Bình Thuận have a close relationship with their mother's blood and identify their lineages through kut and ghur (the cemetery of the lineage). Lineages relations in the Cham Islam community in Ho Chi Minh City are unknown (Han, editor, 2013, pp.47-48). On the principle of Islam, those of the same blood following the father are closer, but in everyday life, the people of the same blood with the mother still have close relationships. It can be considered that the social phenomenon as happening to the Cham Islam community in Ho Chi Minh City is a typical "new" dualism because it does not necessarily have clear relations with the lineages defined by the same cemetery (kut or ghur) as in the Chams of Ninh Thuận and Bình Thuận or favoring the father as prescribed by paternity by Islam religion.

4.4. Islam of Cham people in Ho Chi Minh City

Cham people in Ho Chi Minh City received the Islam religion when interact with fellow believers living in Cambodia, Malaysia, Indonesia,...as well as dwelling in Chau Doc, An Giang, Tay Ninh,...In the context of living apart from the ethnic minorities in Ninh Thuan and Binh Thuan, Cham people in Ho Chi Minh City have formed differences in the practice of rituals, adherence to the basic teachings and laws of Islam. The Cham Muslims in Ho Chi Minh City strictly adhere to the teachings, rituals and taboos of Islam (Sang, editor, 2016, pp.188-189). Meanwhile, the Cham Bani community (Ninh Thuan, Binh Thuan), with a polytheistic religious consciousness and a deep sense of cultural preservation, have a strong belief in rituals and religious laws,...there is a mix of local folklore and culture.

Cham people here believe that God is the only Almighty and capable of controlling all activities of man and all species. The Cham also believe that Hakim (the patriarch, the head of jammaah) is the representative of all religious activities of the

community and is "directly responsible to Allah." In addition to Hakim, Imam (Islamic ritual guide) is also an official recommended by the jammaah community and accepted by Hakim - jammaah's highest leader. Imam is always respected by the Cham people in the community. Dignitaries such as Hakim, Imam, and Tuan Tuan (teachers of Islamic teachings), formed a local elders council, capable of controlling all religious activities of the community, reputable within local jammaah community (Han, editor, 2013, p.42).

In addition, before 1975, the Vietnam Cham Muslim Association was considered a reputable organization in the field of protecting Islamic customs and traditions in the Cham community. After 1975, when the organization of the Cham Association ceased to operate, the Representative Board of the Muslim Community of Ho Chi Minh City (1992 - present), gradually promoted positively and brought together many elderly people and officials. The identity of jammaah serves the interests of the Cham and Muslim communities (Islam). To a certain extent, the local Cham Muslim community (jammaah) is also subject to all this "representative" organization and these organizations are also trying to dominate Islamic religious activities in jammaahs of Cham Muslims in Ho Chi Minh City.

Jammaah of the Cham Muslims in Ho Chi Minh City is a community social organization. In the jammaah community, religious organizations, formal and informal social organizations in parallel exist and operate within the local Cham Muslim jammaah community. These organizations often work together to run issues related to religion and society within the jammaah community. In the current construction of the rule of law state, the state administrative management mechanism has a leading role in social operation. But the process of developing and improving the social management mechanism needs to pay attention to the rational elements of traditional social organizations, and rational use of traditional social organizations with positive factors in customs and traditions, in the cultural community tradition.

4.5. Islamic values in Cham culture in Ho Chi Minh City

Due to historical causes during the time of leaving the homeland and settling in the left bank of Tien river, Katambong islet and in Chau Doc area, along the banks of Hau river; then migrated to Saigon - Gia Dinh - Cho Lon, now is Ho Chi Minh City, the cultural life of the Cham Muslim community in Ho Chi Minh City is different from

the Cham Jat community (no religion) and the Cham Bani community (ancient Islam) in Ninh Thuan and Binh Thuan. The Cham Muslims in Ho Chi Minh City have little knowledge of the traditional festivals that the Cham in Ninh Thuan and Binh Thuan still maintain such as Kate, Cabur, etc. Instead, they followed Islamic customs like praying 5 times a day, making a pilgrimage to Mecca every year... is a more frequent religious duty. Here, the Qur'an is considered to be the cultural content for all religious and social activities of the Cham Muslim community (Han, editor, pp.28-29). Along with the changes in residence area, economic activities and cultural exchanges have created changes compared to the rural environment, such as the practice of stilt houses gradually being replaced with house structures which suitable for urban areas. In Ho Chi Minh City, Cham Muslims still keep their stilted and corrugated iron houses. In the current development process, roads are widened and concreted, infrastructure is increasingly improved, the old stilt houses of Cham people in Ho Chi Minh City are replaced with ground houses, brick walls, corrugated iron or tiles. The indoor layout has also changed in accordance with the increasingly narrow soil conditions, and the ever increasing population. In the former stilt house, the bedroom, living room and prayer room are all in the main house. The kitchen and dining room are located in a private house behind the main house. Toilets and bathrooms are located away from the cafeteria. But now, these rooms are located within the premises of the ground floor with an area of several dozen square meters. Its layout is divided by the length of the house, the front is the living room, after the bedroom, the dining room and the bathroom, the toilet. Rooms are large or small depending on the size of the house.

The Cham Muslim community in Ho Chi Minh City is interspersed with Chinese, Khmer, and Vietnamese communities. Along with the advancement of science and technology as well as the integration of cultures around the world, Cham Muslims now adjust themselves to suit modern life, but it is here, ethnic communities Cham people have been and still retain the typical cultural identity so that they cannot be dissolved into the common community life (Han, editor, 2013, p.28-29).

Cham Muslim culture has little change in the multicultural environment in Ho Chi Minh City. They not only have separate residence areas, religious symbols such as magik or surau typical in the residence area, but also have different ways of eating, dressing, and living compared to people of

communities nearby. The way of eating (by hand) of the Cham community is said to be a typical cultural characteristic, which has existed with them during the process of permanent migration and permanent settlement in Ho Chi Minh City without being changed. follow the development process. Meanwhile, the surrounding ethnic groups always change their way of eating to suit the development situation. At first, they use chopsticks and spoons now because of the influence of the Western culture of "eating", some people use the "culture" of knives and forks, especially in luxury restaurants and hotels. Particularly Cham people, in community eating activities, hand-feeding is always encouraged. Or in the way of wearing clothes, the Cham Muslims in Ho Chi Minh City is also different from the surrounding ethnic communities. Granted, each ethnic group has its own unique costume style, but that distinction is usually only shown in the highland, deep-lying areas where cultural exchange and integration takes place, and in Ho Chi Minh City. In Ho Chi Minh, the costumes of ethnic communities almost have one thing in common: They wear trousers and a shirt when going out; the bride's groom and bride's wear wedding dress; and wear underwear or t-shirt, shorts while at home, etc. But, for the Cham Muslim community in Ho Chi Minh City, this common property is almost uncommon. In the jammaah community, they still use traditional costumes like men wear a *kapiak* hat (a hat made of white or black fabric typical of the Cham people) or a *Haji* scarf (long white cloth for men those who have completed the Mecca pilgrimage), wear a *Ba lai* (standing collar, cut three buttons, headband, used for everyday wear) and a *sarong* (a long cloth wrapped around the body from the waist down); For women, they wear a *Maom* (a thin, light cloth with glitter on the sides), a *Tah* (a collar, short sleeves) and *Kak* (a long skirt in black). The way of eating and wearing of Cham Muslim people in Ho Chi Minh City has become a typical cultural element not easily confused with the culture of other ethnic groups (Han, editor, 2013, p.74...).

Magik and surau are not only religious symbols but also a gathering place for members of the jammaah residence area of the Cham Muslim community in Ho Chi Minh City. It not only takes place during festive days, manifests in daily prayers, talks about life, about religion...but also a place to remind them not to neglect the Islamic laws (Han, editor, 2013, p.64-65). Attendance at magik or surau activities is also a prerequisite for members of the Cham Muslim community, so the Cham community life is always attached to magik or surau.

4.6. *The acculturation of Cham Muslim in Ho Chi Minh City*

Cham Muslims in Ho Chi Minh City have limited communication with non-Muslims. Visitors to the home or community are usually welcomed by older men, or community officials. The openness in communication of modern life has little impact on the people in the Cham Muslim community and the “closeness” is maintained, becoming a cultural characteristic of the Cham Muslim community in Ho Chi Minh City. It also means the preserving the national cultural identity of the community associated with Islam, being dominated by Islam and limiting the ability to integrate into the wider society. However, the Cham Muslims in Ho Chi Minh City, in the process of building and developing their lives today, have gradually harmonized the Islam factor with the traditional Cham culture and culture of the ethnic communities living around. The Cham community in Ho Chi Minh City strictly adheres to the teachings of Islam. The power of religious beliefs has changed many of the typical views and lifestyles of the nation but not completely with the past. For example, the matriarchy of the Cham people has to yield to the Muslim beliefs, but the Cham women are not completely... (Sang, editor, 2016, p.193).

Over the course of more than 300 years in the Southern Vietnam and Ho Chi Minh City, despite its typical features, the Cham community culture has always made continuous changes and cultural exchanges with other communities. Such influence is manifested by the burial of the dead, housing and economic activities in the community. According to customs and traditions, previously Cham Muslims in Ho Chi Minh City were all wrapped in white fabric around the body and buried directly into the grave, without the need for a coffin. Today, this method of burial can cause environmental pollution, so Cham people in the South also have to shroud their bodies in wooden coffins when moving to the graveyard (outside the city). The economic and professional activities of the Cham Muslims in Ho Chi Minh City today are no different from the Vietnamese and other communities in the region such as working in factories... The most popular form of economic activity are construction workers, cyclo drivers, drivers, or small traders at home...

Thus, in the process of forming and developing the cultural life of Cham Islam in Ho Chi Minh City has become more and more diversified due to the admission of new factors to promote the integration process. The Cham people today

constantly strive to integrate themselves into civilized society, actively participate in the process of industrialization and modernization in Ho Chi Minh City as well as integrate into the common development of Vietnam. From the axis, which is both core and has a fundamental position, the material, spiritual and cultural elements as well as the organization of ethnic communities,...all have its unity and diversity. The unity here in the Cham Muslim community in Ho Chi Minh City is found in the formation of settlements, the way of houses on stilts, houses in urban areas, in the way of wearing sarongs, wearing a brocade woven skirt, in how to organize villages, how to calculate the calendar based on agricultural production processes, ritual systems, legendary tales about the origin of ethnic groups, the origin of the country,...

The Cham Muslims of Ho Chi Minh City consider the Qur'an as a guideline for all actions. The Qur'an includes doctrine, dogmas, principles of social organization, morality, law, etc. (Sang, editor, 2016, p.189). Therefore, the provisions of the Qur'an have become “immovable” and cannot be arbitrarily changed for the Cham Muslim community. In terms of cuisine, Islamic law allows the use of meat of animals such as chickens, ducks, goats, cows, etc... but must be prepared by a Cham Muslim reciting *takbia* before killing, and pig meat is completely prohibited. The food used to worship (other gods) is also prohibited to use. Tobacco, along with some fermented drinks such as alcohol and beer, is a *makroh*. taboo Betel and areca palm are classified as a *makroh*, but the practice of chewing betel nut is still seen in older Cham women. Betel nut is also an indispensable gift in formal ceremonies such as weddings. Eating is a traditional practice of Islam believers showing friendliness and equality among believers. This custom is popular among the Cham community, but eating with chopsticks is also quite common today.

In the arts, the Cham Muslim community in Ho Chi Minh City allows to sing the verses of the Qur'an music. But the songs of the Qur'an often have a sad tone, only suitable for religious activities. Currently, the Cham have a number of community songs in the new music genre. The Cham Muslims in Ho Chi Minh City discourage listening to music that causes arousal in the hearts of listeners. Sometimes Cham girls also participate in performing traditional dances during cultural activities but are not encouraged by the community (Sang, editor, 2016, p.194).

The strict rules of Islamic law have made the life

of the Cham Muslim community in Ho Chi Minh City different from the Cham Bani community in Ninh Thuan, Binh Thuan. The customs and traditions which are not in conformity with the rules of Islamic law are not respected for reservation. The Qur'an encompasses the teachings, creeds, principles of social organization, morality, law, etc. The Qur'an's regulations are the norm for all activities of the community.

Marriage in Cham people is encouraged for such reasons as increasing labor resources, developing the community (population), and preventing sexually induced crimes. Incest is a very serious sin because it is what Allah has forbidden and is recorded in the Qur'an (article 27, chapter IV). The marriage of maternal niece and nephew by the Cham Muslim people in Ho Chi Minh City is encouraged. Meanwhile, this type of marriage is considered incest, due to matriarchy rules in the areas of Cham people in Ninh Thuận and Bình Thuận.

Despite being influenced by the patriarchal factor of Islam, there are still some matrilineal manifestations of traditional practices among Cham Muslims in Ho Chi Minh City such as the tradition of the matrimony, the residence of a wife after marriage. In the wedding ceremony, the main ceremony is held. The matriarchal remnant can also be seen through the custom of the bride and groom scrambling for coins in a copper umbrella containing water (at the wedding ceremony) to predict who holds the family ownership later and the bride always finds out larger amount of copper.

Funerals of the Cham Muslims in Ho Chi Minh City are much simpler than that of the Chams in Ninh Thuan and Binh Thuan. People who die within 24 hours after they stop breathing must be buried. Cham Muslims do not use coffins but only shrouds. Regarding ancestral worship, due to the concept that the dead are to Allah, descendants do not have to worship or have to set up altars, but they still hold prayers on Saturdays and tenth day, a month, four months or on a convenient day after the funeral and the custom of visiting the grave at the end of the year according to the Islamic calendar. Ancestor worship is not made into rituals but only takes a few prayer sessions for the deceased. The Cham Muslims in Ho Chi Minh City do not do patrols or commemorations as Cham Jat or Cham Bani. The anniversary of the death of a deceased person can be celebrated at any time when the family has favorable conditions, not mandatory on certain days. On that day, Muslims were invited to pray for prayers for all, and sometimes people brought

gifts to Imam for prayers. Cham Muslims in Ho Chi Minh City believe that only God has the right to bless or catastrophe for people, so they cannot pray for the spirits of their ancestors (the deceased) to protect or bless anything for them.

The Cham Muslims in Ho Chi Minh City have two different notions of ancestor worship. One faction advocates praying for ancestors at home or a common house, which is a majority in the community. The second school argues that ancestor worship is not in accordance with Islamic canon law. Therefore, the custom of worshipping the ancestors of the Cham people is basically not in compliance with the provisions of Islamic law and this concept has divided the Cham Muslim community in Ho Chi Minh City into two different groups of followers on ancestor worship. The intersection of religion and belief in Cham Muslims society in Ho Chi Minh City shows the interaction between traditional and non-traditional cultures, transforming traditional practices under the influence of religion where the differences in ancestor worship practices among Cham Muslim people in Ho Chi Minh City are typical.

In Ho Chi Minh City, traditional Cham cultural elements were overwhelmed by Islam, the patrilineal system in place of the matriarchy, the decline of traditional folk culture, the decline of the folk beliefs, the imbalance between men and women about the role of women in the family and in society... However, Islam has also created positive elements in the social life of Cham people in the South. It is the stability of religious and social activities regulated by community ethics.

If the Cham Bani people in Ninh Thuan and Binh Thuan, when accepting Islam, still maintain some traditional beliefs and practices, the Cham Muslim people in Ho Chi Minh City feel increasingly faded with these traditional beliefs and practices. In Cham Muslim people in Ho Chi Minh City with the concept of aesthetics and customs, they are inextricably linked to the religious ideology and deeply influenced by Islamic law. The Cham Muslims in Ho Chi Minh City are increasingly far away from the traditional community festivals that the Cham in Ninh Thuan and Binh Thuan, such as Kate, Cabur, Yor Yang... the Pô Nagar (Mother god) worship, cult of ancestors with meritorious services to the people, traditional cultural activities (Vietnam National University HCM - USM, 2018, p.63).

5. Discussion

The study on the cultural characteristics of the

Cham Muslim people in Ho Chi Minh City today will be an important basis for a more effective way to mobilize the people to well implement the ethnic policies of Party and State, promoting the good and beautiful traditions of the people. In addition to the common policies implemented for ethnic minority and mountainous areas of the country, including some policies currently implemented in the Cham region, it is necessary to study, adjust and soon develop and implement specific policies, particularly for the Cham Islam ethnic people in Ho Chi Minh City, so that they can contribute more to the construction of beautiful and rich Ho Chi Minh City and to build a strong ethnic solidarity block.

6. Conclusion

Ho Chi Minh City has a favorable geographical position for exchanges with different regions, is a place to receive, is a hub for the migration, is a place to receive cultural elements from outside. on, throughout the course of history. Ho Chi Minh City is also home to the world's major religions (Buddhism, Christianity, Islam), and regional religions (such as Hinduism, Confucianism, and Taoism). It can be said that Ho Chi Minh City is a miniature picture, a convergence of favorable conditions of both nature and society. And the life of the Cham Muslim community in Ho Chi Minh City is now unique, while ensuring the independence of the ethnic community in a multi-ethnic, multi-cultural region, and at the same time facilitating integration and integration.

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NGƯỜI CHĂM HỒI GIÁO Ở THÀNH PHỐ HỒ CHÍ MINH HIỆN NAY

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Tóm tắt

Sau hơn 30 năm đổi mới đất nước, thành phố Hồ Chí Minh đã có những đổi thay nhiều về kinh tế, mức sống và xã hội cho mọi nhóm dân cư, trong đó có cộng đồng Chăm Hồi giáo (Islam). Nghiên cứu làm rõ đặc trưng xã hội, xu hướng phát triển cộng đồng trong tiến trình phát triển bền vững hiện nay của người Chăm hồi giáo. Đồng thời, tìm hiểu khả năng thích nghi của cộng đồng, làm rõ các khía cạnh về đời sống xã hội và sự phát triển của người Chăm Islam ở Thành phố Hồ Chí Minh. Qua đó, cung cấp cái nhìn sâu sắc hơn về một nếp sinh hoạt văn hóa độc đáo, hài hòa giữa tôn giáo và phong tục tập quán dân tộc, trong đô thị đa văn hóa, đa màu sắc ở Thành phố Hồ Chí Minh hiện nay.

Từ khóa

Người Chăm Islam; Hồi giáo; Người Chăm hồi giáo thành phố Hồ Chí Minh.