

The Influence Of Hinduism Toward Islam Bani: Study Of Religious Thought Of Muslim Champa, Viet Nam

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Abstract: *This article would like to trace about: when is the emergence of Bani Islam, what is the teachings of Islam Bani, what is the influence of Hinduism toward Muslim worship of Bani Vietnamese, and what are the Vietnamese Muslim businesses in purifying/renewing their teachings. This article was conducted in Ninh Thuan Province, Vietnam in 2017. The subject of the study were the figures of the Champa Muslim community (Bani and Cham Islam), then the worshipers of the two groups above. The object of this research was Hindu effect on Bani Islam. The population in this research were the Bani religious figures and Cham Islam/Sunni whose numbers could not be identified completely because they were spread in various regions. The analysis that the author used in this study was a Qualitative Descriptive analysis. This article concludes that in Vietnam there are two Islamic groups namely Cham Islam and Early Cham (Cham Bani). The way to worship the Cham Bani group was influenced by Hinduism, which has become a tradition of Vietnamese society before the arrival of Islam. This happened due to the unfinished Islamization process. Cham Bani's way of worship is still going on nowadays, even though there have been purification efforts from various parties to improve the way they worship.*

Keywords: *Muslim Bani, Vietnamese Muslim, Hinduism.*

Abstrak: *Artikel ini ingin menelusuri: kapan munculnya Bani Islam, apa ajaran Islam Bani, apa pengaruh Hinduisme terhadap penyembahan Muslim Bani Vietnam, dan apa bisnis Muslim Vietnam dalam memurnikan / memperbaiki ajaran mereka. Artikel ini dilakukan di Provinsi Ninh Thuan, Vietnam pada tahun 2017. Subjek penelitian ini adalah tokoh-tokoh komunitas Muslim Champa (Bani dan Cham Islam), kemudian para penyembah kedua kelompok di atas. Objek penelitian ini adalah pengaruh Hindu terhadap Islam Bani. Populasi dalam penelitian ini adalah tokoh agama Bani dan Cham Islam / Sunni yang jumlahnya tidak dapat diidentifikasi sepenuhnya karena tersebar di berbagai daerah. Analisis yang digunakan penulis dalam penelitian ini adalah analisis deskriptif kualitatif. Artikel ini menyimpulkan bahwa di Vietnam ada dua kelompok Islam yaitu Cham Islam dan Cham Awal (Cham Bani). Cara menyembah kelompok Cham Bani dipengaruhi oleh agama Hindu, yang telah menjadi tradisi masyarakat Vietnam sebelum kedatangan Islam. Hal ini terjadi karena proses Islamisasi yang belum selesai. Cara beribadah Cham Bani masih berlangsung hingga saat ini, walaupun telah ada upaya pemurnian dari berbagai pihak untuk memperbaiki cara mereka beribadah.*

Kata Kunci: *Muslim Bani, Muslim Vietnam, Hindu.*

Introduction

Vietnam is a Buddhist country that has a lot of history that was established 4 thousand years ago and consists of more than 50 tribes, and each tribe has and speaks in their own language, while Vietnamese is their official language. Hinduism, Mahayana Buddhism, Taoism and Confucianism have a strong influence on Vietnamese civilized and religious life. According to the 1999 census, 80.8% of Vietnamese people were not religious. Christianity was introduced by France and also by the American military presence even though it had little effect. There were quite a number of Roman and Protestant Catholics among the Cao Dai and Hoa Hao communities. The biggest Protestant Church is the Evangelical Church of Vietnam and the Montagnard Evangelical Church. The membership of Bani and Sunni Islam is usually accredited to the Cham ethnic minority, but there are also other followers of Islam in the southwest of Vietnam.¹ The Vietnamese government has been criticized for religious violence. However, thanks to recent improvements in religious freedom, the United States government no longer considers Vietnam as the Country of Particular Concern (a country that interferes in certain fields).

The Vietnamese Muslim community is usually divided into two categories. First, immigrant Muslim communities are developing in big cities, such as Ho Chi Minh (formerly Saigon), Tay Ninh, and AnGiang, which borders Cambodia. They mostly consist of various countries and nations. Second, the Cham Muslim community, which is the oldest local population and Muslim community that keeps the coastal plains of Central Vietnam, in Annam Lama, the Thun

Hai, Phan Rang, and Nha Trang regions, as well as the South, such as Chau Doc and Phan Thiet.²

After Vietnam entered a new era and open politics, Muslims also enjoyed the political change: both internally, in the form of increasingly open religious activities and the recovery of the Muslim social position; as well as externally, the relationship he has with the international world, especially relations with Cham groups in Cambodia and Islamic centers of Southeast Asia, as well as Arab Islamic funds. With the establishment of a study center and Islamic education in the city of Ho Chi Minh City and the opening of representative offices of friendly countries, the majority of which are Muslim, the atmosphere in the city no longer reflects the atmosphere of “godless”.³

However, there are still a number of Muslims who remain in Vietnam even though they are under pressure. As reported at that time, a number of mosques were closed by the socialist government. In 1985, the Vietnamese Muslim community, especially in Ho Chi Minh City, began to diversify. They are not only native to Vietnam, but also come from a number of countries, such as Indonesia, Malaysia, Pakistan, Yemen, Oman and North Africa.⁴

In the past, Cham people were followers of Hinduism and had controlled central and southern parts of Vietnam for hundreds of years. Over time, they embraced Islam. The

²Zulkifli, *Islam Asia Tenggara, Peran Mayoritas dan Problematika Minoritas* (Pekanbaru: Almujtahada Press, 2014), 109. Moeflich Hasbullah, *Asia Tenggara, Konsentrasi Baru Kebangkitan Islam* (Bandung: Fokus Media, 2003), 54.

³Interview with Chau Duy Khanh, 23 March 2017. See also Abd. Rahman al-Ahmadi, *Alam Melayu: Sejarah dan Kebudayaan Campa* (Kuala Lumpur: Kementerian Kebudayaan dan Pelancongan, 1988).

⁴ Abd Rahman Ahmadi, *Alam Melayu*.

¹Saifullah, *Sejarah dan Kebudayaan Islam di Asia Tenggara* (Yogyakarta: Pustaka Pelajaran, 2012), 183.

Kingdom of Islamic Champa which became the first Islamic State in Southeast Asia. Remnants of the kingdom still exist in central and southern Vietnam.⁵

When Vietnam became a French colony, the Islamic Malays began to have a strong influence on the Cham, and many mosques and madrassas were erected in the South. Since that time, Malay scholars began giving sermons in mosques in the Malay language, and began to learn from many madrassas established by Malay Cham people.⁶

According to Ngoc Robin, in Ho Chi Minh City an Islamic Foundation has been established since 1991. While in An Gian, a province on the border with Cambodia, similar Muslim organizations have been formed since 2004. Islamic organizations and foundations have relations with the state Islamic countries and international Islamic organizations, especially to get educational opportunities through scholarships for young Vietnamese Muslims. Among the countries that accommodate Vietnamese Islamic students are Malaysia, Indonesia, Saudi Arabia, Libya and Egypt. In addition to religious schools, they also study at public universities or universities.⁷

These are those who need the help of international Islamic countries and organizations to work in the field of da'wah, such as being mosque and mubaligh priests, who of course need to earn income to support their families. Classical groups of Muslims in Vietnam are divided into 3 groups, namely:

1. The first group, is Muslim Cham, which is the majority group.
2. The second group, are Muslims who come from diverse tribes, they are Muslim traders who come from diverse countries and then marry from the children of the country, such as Arab, India, Indonesia, Malaysia and Pakistan, and their number is the largest group of the total number of Muslims.
3. The third group, are Muslims who come from native Vietnamese and they are Vietnamese who enter after interacting with Muslim traders and communication well, such as Tan Buu village in the part of Tan An city, both with the entry of residents into Islam or their convert to Islam through marriage.

Object of Research

Considering the issues relating to the title above are very broad, we limit the problem of research to only Sunni Muslims and Bani Muslims in Champa ethnic NinhThuan Province of Vietnam ;

1. How is the teachings of Islam Bani?
2. How are Hindu and cultural influences on Bani Islam?
3. What is the response of the Muslim Bani to the Purification of Islamic teachings?

The term Bani comes from Arabic which means child. Muslim Bani believes he is a descendant of the Prophet Muhammad. Through the Shiites who spread Islam for the first time in the Vietnamese region.

Vietnamese Muslims are grouped into two groups, namely: Islamic Cham, Early Cham (Cham Bani). Where each group has a unique touch of local culture in its various

⁵Ismail Hussein, dkk, *Tamadun Melayu* (Kuala Lumpur: Dewan Pustaka dan Budaya Kementerian Pendidikan Malaysia, 1995), 98.

⁶Abdul Karim, *Kerajaan Campa* (Jakarta: PN Balai Pustaka, 1981), 46.

⁷Interview with Ngoc Robin, Vietnam, March 9, 2017.

rituals. For example, the Cham Awal (Cham Bani) ethnic group does not pray five times a day like Muslims in general, but one time is the Friday prayer. Besides that in the month of Ramawan (Ramadan for Cham Islam) they are not fasting, only priests (people in the family) fast to represent him. They have a mixed Islamic tradition with the original Cham (Hindu) traditions inherited from their ancestors. Yes, it is a bit like Kejawan (Javanism), although it's not exactly the same.

The arrival of Islam in Champa was proven by the presence of two Sufi inscriptions found in Phanrng (Panduranga). The inscription dates from 1039, and the other is dated 1035-1039 AD, which proves that Muslims have come and settled in Champa since the mid-10th century. From the two Kufi inscriptions mentioned above, both were written by and originated from Shiites the author was a Parsi (Islam Farsi), one of which was written by Abu Kamil, who had the same goal as Persians and Iraqis coming to Champa allegedly to seek wealth. Islam in the Panduranga region calls itself Cham Bani understands the Arabic "Bani" meaning child or descendant, most of the employees are able to understand Arabic and have copies of the Qur'an.

Champa is the name of ethnic sabuah which according to Chinese literature originates from a country called Lin-Yi (which appeared at 192 AD), located in the central part of present-day Vietnam, between the Gate of Annam (Hoanh Son) in ultra and the southern Donnai river. Lin-Yi residents said in the Cham language of the Austronesian family. From the beginning Lin-Yi was a country that was subject to China and paid tribute to China. The name "Champa" is mentioned and used for the first

time in two Sanskrit inscriptions, one of which dates from 658 AD found in the central part of Vietnam. And another one was found in 668 AD in Cambodia. This daughter of Champa was married to the king of MajapahitBrawijaya V, whose tomb can still be found in Trowulan, Mojokerto, East Java.

Islamic Teachings of Bani

a. Trust in God and Prophet Muhammad

For some Cham people in NinhThuan, Cam Bani's belief was mixed with Hinduism and Animism. They did alms to the earth god when harvested, they asked for rain by prayed in the rocky hills around NinhThuan.⁸ The Cham Bani Malay community still appears to be influenced by animism, dynamism and paganism. This is due to the following reasons:

1. They believe in God recognised "Po Allah [Po Alwah, Po Aluah / Po Luah]."
2. They believe in Muhammad as a recognisable Prophet "Po Muhammad, Po Prophet or Po Bi.
3. They recognized the companions of the Prophet like Abu Bakr, 'Umar, 'Uthman and 'Ali who were mentioned as "Pi Abu Bakr, Pi 'Ummarkal, Pi Uthman and Pi Ali [Po Ali / Po Li]."
4. They held to the words and deeds of the Imam recognised by "Mum" who are considered to be the chairman and resolver of all their problems. If the word "Mum" is followed and obeyed. "Mum" was also considered to have great power in their circles, and has special features because he saw held the scriptures, which was knew in the Cham Bani circles and other than as

⁸Interview with Robin and Hasan, Vietnam, 21 September 2017.

“Qur'en.” (Interview with “Mum” Cham Bani on Mac 2010 at Phan Rhan, Vietnam).⁹

According to Shine Toshihiko, there were Cham groups who worshipped Ali and called him “Ali Nabi.” It was said “The Islamic theory of the Cham may be belong to Shi'ite (Shia Ali).” However, what is most interested is Durrand's description of an “interesting manuscript” found in a Cham village called PaleiTanrang, (Central Vietnam, Phanrang), where he translated into French the way the Cham localised Islamic terms like Po Uwlwah (Allah), Po Adam (Adam), Patriarch Maryam (Princess Mary) and Nobi Mohammat (Prophet Muhammad). Durrand concluded that such materials explain the processes of Islamic integration into the local cosmology Cham.

b. *Reciting Short Suras of the Qur'an*

Hasan revealed that they taught to read and write short verses from the Qur'an at Cam Bani Mosque, such as sura al-fatihah. Short letters wrote and taught from generation to generation. The explanation of the contents of the letter was even delivered orally by the teachers.¹⁰

The Qur'an, which is read by Cham Muslims, is also different from the Quran. Their Qur'an is only a 20-page-old ancient Cham handwriting manuscript. Their Qur'anic strains are not clear, but even though they may still be heard as if the verses are common

from the surah *al-ikhlas*, *al-fatihah* and others.¹¹

Field studies conducted at these locations show that the book said "Qur'en" is actually not a book of al-Qur'an or like the Qur'an which is commonly found everywhere in the Islamic world. This book was said to be found only in Vietnam, and its numbers are very limited to included several fruits, matched he number of the TankhMukhi mosque in the region.

The analysis and spread of the book shows that it contains two parts, namely that some surahs in the Qur'an followed by *syarahan* and their interpretations in the old language are recognized by the Sanskrit Cham. Only Mum [Imam] and certain people should be able to maintain, and also explained their meaning and intentions.

According to BhaTrungPhu, the verses of the Qur'an passed down by Imam through generations through family representatives called “Acar.” Furthermore, he explained that each family chooses one or two family members (or even three people) to represent them and preserve religious activities such as marriage activities, corpses, and so on. The envoy is known as “Pick.” Their job was to wrote the Qur'an (their version), carry out various religious activities, and preserved their traditions (madhab). The religious leaders of the Islamic Bani showed family members to be able to wrote the verses of the

⁹Dharma Po, Gérard Moussay, and Abdul Karim, *Akayet Dowa Mano= Hikayat Dowa Mano, Koleksi Manuskrif Melayu Campa= Collection Des Manuscripts Cam.* (Kuala Lumpur: Perpustakaan Negara Malaysia, 1998), 102. See also Abd. Rahman al-Ahmadi, *Alam Melayu*, 57.

¹⁰ Interview with Hasan, Vietnam, 20 September 2017.

¹¹Mohd Ali bin Mohd Yusuf, *Pengajaran al-Qur'an Kepada Golongan Minority: Sorotan Pengalaman Masyarakat Islam Champa di Selatan Vietnam* (Kuala Trengganu: Fakulti Pengajian Kontemporari Islam Universiti Darul Iman Malaysia, 2014), 5.

Qur'an, even though they did not understand their meaning.¹²

c. Imamah (leadership) in the Cham Bani Tradition

Cam Bani has a complex religious system (Imamah), namely; Acar, Madin -madintan, Imöm- Imömtan and Gruø. As explained earlier that each family chooses one or two family members (or even three people) to represent them and preserve religious activities such as marriage activities, corpses, and so on. The envoy is known as "Pick."

When the envoys were appointed as Pickers, they must obey religious rules. If they broke, they will be punished (heavy or light) by others. They reasoned that it was a punishment from Allah (Po Auloah). The Pickers or Char were newly appointed people to preserved religious rules, the first person and lead weekly congregational prayers and other important services. They consist of four levels, namely; Plural, talavi, poâ sit, po prong. (They were divided to 4 grades: Jamak, Talavi, Poâ sit, Poâ prong).

Whereas "Madin"—"Madintan" was a person who follows various religious activities and traditions, and taught the Qur'an to children. "Madin" or "Madintan": was the one who chairs ceremonies and rites, and taught the Qur'an. "Khotip" or "Tip" is the organiser of prayer activities once a week at the mosque (Friday prayer). His task was to carry out religious rituals in mosques and suras (private houses), and explained the doctrines and teachings of Islam.

"Imöm" or "Möm" was a senior (old) and has carried out Islamic teachings for at least 15 years. He was the one who taught the

religion of Bani Islam, wrote al-Qur'an and forms of religious rituals. Through Imam, one can understand the Qur'an and all the teachings of Islam. He was chosen from and by 40 figures (priests) known as MömPah (Mö 40) or 40 priests. This election was carried out through strict rules, tested his knowledge of moral (teachings) and al-Qur'an in detail, and was accepted by other religious figures.

PoâGruø in an area was appointed and crowned only one or two days in a year witnessed by other Priests and PoâGruø. PoâGruø was people who was chosen by the community to led them in mosques or private houses, and help them in solved religious and social problems.

At each mosque (Thang Gik), the community chooses Imöm, Din, Tip, Möm for three years. Their job was to communicate the various views and policies of PoâGruø to followers of Islam Bani. Cam Bani's leadership system above was similar to the tariqat system. Murshid, Caliph, and khadam. The Imam became the representative of the Teacher, as the Caliph became the representative of the murshid. When a Murshid dies, his successor was chosen from the existing caliphs. The role of the Pickle was carried out by Khadam. Mursyid can appoint the caliph to led religious activities for a region (leading the Suluk Surau).

In some SulukSurau adjacent to mosques, five daily prayers held in mosques, and even Friday prayers did not held in the SulukSurau. To perform Friday prayers at the mosque, is appointed an Imam, preacher and muezzin. Ustadz teach the Qur'an for children. The role of the cleric was carried out by Madin-Madintan in the Islamic community of Bani.¹³

¹²Bha Trang Phu, *Bani Cham Islam in Vietnam at the Margins: The Muslim of Indonesia*, (Kyoto : CIAS Kyoto University, 2008), 25.

¹³Bha Trang Phu, *Bani Cham Islam*, 25.

In some mosques in Indonesia, the murshid also acted as Imam and Khatib. However, in some mosques it is not the case. Because of the limitations of murshid, the murshid is only a teacher in the activities of the suluk surau, such as teaching kaifiat dhikr and the tariqat traditions only.

d. *Pilgrimage and Praying in the Grave*

Three days before Ramadan, Cham Bani will perform several ceremonies and visit the graves of the ancestors. This grave pilgrimage was led by Acar or Imam. There is prayer for those who have died. The note is their tradition of lied face down in the grave. This tradition was clearly not found in various other Muslim communities.

The tradition of grave armour before entering Ramadan is a tradition of Muslims in Southeast Asia or the Malay community in general. Even the grave pilgrimage was also carried out after the fast of Ramadan.

e. *Shalat*

According to Robin, Hasan and other respondents, “Cam Bani followers didn’t pray five times a day, they only establish Friday prayers.”¹⁴ It does not even work on the five pillars of Islam as is known in the Islamic world, namely; say the shahada, five daily prayers and establish Friday prayers at the Mosque, pay zakat, fasting and perform the pilgrimage to Mecca. This is also expressed by BhaTrungPhu;

Almost all followers of Islam Bani did not carried out their obligations, because they believe that religious problems can only be carried out by Acar. The Pickers represent followers of Islam, Bani, to do their duty to Allah. Therefore, to carried out obligations

(Islamic teachings), every family must send family representatives. This is as explained by BhaTrungPhu;

Pick up replaces other family members to carried out obligations to God and maintain their traditional activities such as in marriage, organising bodies and so on. More specifically, his duty as a messenger of family members goes from life in the world and so on (hereafter). Cam Bani's teachings are not found in other orthodox (traditional) Islamic practices.

In fact, religious leader Cam Bani did not understand this activity. In addition, what is interested from Bani Islam is that when other Muslim orthodox believe the mosque is a place for followers to pray five times a day and it’s useful for religious and political centres, they open their mosques only on Fridays, during Ramadan and other important activities . The good that is demanded by orthodox Islam as a principle belief is replaced by *fidyah* (substitute rice) by Cam Bani. Islamic religious leaders and family members in the month of Ramadan provided rice (food) as a substitute for the marabout (Acar) from their families.¹⁵

f. *Ramadan fasting*

Robin explained that Cham Bani called Ramadan as “Ramuwan” which took place at almost the same time as Ramadan. Three days before Ramadan, Cham Bani will perform several ceremonies and visit the graves of the ancestors. The pickers carried out bathing. The Cham community in southwestern Vietnam has an Islamic calendar created by Haji Isahat which takes holidays according to the syamsiah calendar. They know when the fasting month begins and ends. In general, the month of Ramadan is considered a very

¹⁴Interview with Robin and Hasan, Vietnam, 23 of September 2017.

¹⁵BhaTrungPhu, *Bani Cham Islam*, 25.

important month. Cham people always stop all their activities during the day and Cam Bani followers returned to the normal life when the sunset.

But for the people of Cam Bani in Phan Rang (Pa Rang) and in Phan Ri (Pa Rik), Ramadan is not a fasting month for everyone. This month is only a month of training for new religious leaders (New Pickles), the month preparing for death for God, and purification. During this month, young religious leaders came to the mosque to participate in various activities. Their family must deliver two sacrificial trays (alms food); one complete dish in the tray and one steamed sticky rice (nasi lemak), sweets in another tray or a suitable container for it, and fruit cakes. Their families scattered food and fruit for him. On the morning of Ramadan, on the 15th day of *Qomariah* and in the afternoon, followers of Cam Bani must take him to the mosque. They believe that sacrifice is to show their sincerity to God. Mosques during the month of Ramadan are central to religious activities, especially at night. The new Pickers will implement a vegetarian diet (not eating meat) and do all their activities in the mosque during the month of Ramadan.

However, it is noted that BhaTrungPhu's analysis which equates the Cam Bani tradition with the Brahmanism tradition should be studied further. First, Cham Bani offered all that to Allah, while Brahmanism offered his sacrifice to the gods. Second, this sacrifice is carried out in the month of Ramadan, and Brahmanism did not recognise the month of Ramadan. According to researchers, this tradition is more similar to the tradition of suluk during the month of Ramadan among Tariqat followers in Indonesia, even Southeast Asia. Not a special tradition of the Champa community. During suluk, tariqat

followers adopt a vegetarian diet. The suluk ritual (amaliah) can be done for 10 days, twenty days or 30 days during the month of Ramadan.

Bathing tradition to welcome the month of Ramadan is a common tradition carried out by Muslims in Southeast Asia. This bath was called a bath of repentance or also known as balimaubakasai. Another tradition that has always been the agenda of Muslims in Southeast Asia is the tradition of grave pilgrimage.¹⁶

The Influence of Buddhism and Hinduism Toward Champa Muslim

The VIII century was the peak of the kingdom of Champa, which was marked by regional authority and the progress of its civilization. During this time, Champa was a communion kingdom consisting of the national kingdom: Indrapura, Amarawati, Vijaya, Kauthara and Pandurangi which each had an autonomous government with the first lady of Indrapura (Quang Nam now). The Kingdom of Champa has links with neighboring kingdoms, with China and Vietnam in the North, Cambodia in the West, and the Archipelago in the South.

The religious teachings adopted by the Champa people in the VIII and IX centuries were Mahayana Buddhism, which penetrated Champa through sami (Buddhist Priests) who came from China. The relation with the archipelago began when there was a massive piracy by the Javanese at the end of the eighth century. The relationship was established to be better in the form of trade relations and friendship.¹⁷

¹⁶BhaTrungPhu, *Bani Cham Islam*, 25.

¹⁷ Interview with Zakaria, Vietnam, 21 of September 2017.

In the IX century, there was a shift in Champa orientation from China. From this time on Champa culture included social religious systems and so on, influenced by Indian culture and Hinduism and Buddhism. When the researchers visited the Champ Culture Museum in NinhThuan, there was an impression of Hindu influenced on Cham people. The shape of the temple on the Cham king's tomb is a Hindu temple (similar to Hindu temples in Indonesia) with special characteristics, among others; made of red brick. Their traditions were mixed. They use similar traditional clothing.

Rei Nakamura¹⁸ explained; The Champa community living in South Vietnam consists of two ethnic groups; *first*, Balamon was influenced by Hindus. The people of Balamon knew the taboos of eating meat, worshipped a god known as Po Yang, they worshipped their ancestors (Raja Champa) in the temple which was built before the 16th century, they also cremated his followers who died. They are led by “religious leaders” called Hallau Tamunay Ahier. *Second*, Cam Bani was influenced by Islam. Every Bani village has a mosque where worship of Po Alwah (Allah). They believe the ban on eating pork. The differences between the two groups were also strengthened by the fact that the Balamon religious leaders were symbolized by men and religious leaders of Bani symbolized by women. While religious leaders Balamon long bags are yellow to protect vital tools. When they passed away, they were buried. They were led by “religious leaders” called HallauTamunayAwar

Based on Rei Nakamura’s thesis above, then identified Cam Bani with Hinduism is not right. That there is Hindu influenced in their tradition is an indisputable fact. Even according to its history, Cam Bani used to be a rival of Hindus among the Cham (Balamon) tribe. The assimilation of both occurs through marriage. Furthermore, Rei Nakamura stated; In the past, marriage between Bani and Balamon was strictly prohibited. Now marriage between the two is permissible, even though it's not too tolerant. Since Balamon and Bani lived in separate areas and did not share in daily life, they did not know in detail the teachings and traditions of each party.

There is a legend that explains that there was no kingdom in Champa. Campa people always engage in conflict with each other to seize power. Then God shows to the Champa people who was at war and God watches over them. He goes down to earth to stop their internal conflicts. God gives teachings to reconcile them, they must be divided in two and He gives both special teachings. The Balamon group was made into a male customary family and the Bani group was made into a female customary family.

Rei Nakamura continued that in the legend the Balamon and Bani groups made rules to create peace for the people of Champa. In the legends the division of Balamon and Bani was created in order to brought peace to society then.

The History of Religion and Other Cultures that Effect Champa

a. Shia Zaidiyah Influence (Bani Buwaihi) Against Champa

The arrival of Islam in Champa was proven by the presence of two Kufi inscriptions found in Phanrang (Panduranga). The inscription dates from 1039, and the other

¹⁸Rei Nakamura, *Ethnicity of The Camp in Vietnam*, unpublished paper on Seminar “Historical Relation Between Indonesia and Malay World” 20-21 Oktober 2009 at University of Malaya, Kuala Lumpur, (2010), 74-76.

is dated 1035-1039 AD, which proves that Muslims had come and settled in Champa since the mid-10th century. Relations between Chanpa and Islam exist around 1000-1036M. King Champa went to Makkah for approximately 37 years and returned to Champa.

From the two Kufi inscriptions mentioned above, both were written by and originated from the Shiites, the author was a Persian, one of which was written by Abu Kamil, who had the same goal as Persians and Iraqis coming to Champa allegedly to trade. Islam in the Panduranga region calls itself Cham Bani understands the Arabic "Bani" meaning child or descendant, most of the employees are able to understand Arabic and have copies of the Qur'an.

Judging from the chronology of Islamic history, the writing of this inscription took place in the Bani Buwaihi era (334-447H / 945-1055M) ruled in Baghdad (Daulat Bani Abbas). Banu Buwaihi are known as Zaidiah Shiite supporters. But Bani Abbas remains a supporter of the Sunni. The Bani Buwaihi (Ahmad ibn Buwaihi) were invited to Baghdad in 334 H / 945 AD to release the influenced of the Turks and Mamalik from the Abbasid dynasty which had been going on since 232H/874M. The Turks and Mamalik as amir-amir umara are considered to have failed in running the government. The Caliph al-Mukhtafi entered into an agreement to recognised the descendants of Bani Buwaihi as sultans and conversely the Banu Buwaihi also recognised the position of Caliph.¹⁹

¹⁹Ahmad Syalabi, *Sejarah dan Kebudayaan Islam* (Jakarta: al-Husna al-Zikra, 1997), 327. See also Philip Taylor, *Cham Muslims of the Mekong Delta: Place and Mobility in the Cosmopolitan Periphery, Southeast Asia* (Honolulu: Asian Studies Association of Australia, In association with University of Hawaii Press, 2007), 76.

As a consequence of the agreement, the Abbasid Daulat still continued its administration, but without broad powers. Among the Abbasid Caliphs in the Bani Buwaihi era as *amir umara* were al-Mustakhfi (333-334 H), Al-Muti' (334-363 H), At-Ta'tie (363-381 H), Al-Qadir (381-422 H), and Al-Qa'im (422-467 AH). Their power is limited to the fields of religion and culture such as appointing judges, muftis, priests and preachers.²⁰

Based on the explanation above, it is stated that Cam Bani adheres to Shia is not right. Even though the inscription above shows that Islamic figures who came to Champa came from Baghdad or Iran. Because these two regions are controlled by Bani Abbas (Sunni ruler).²¹ The departure of Raja Champa to Makkah, who until now is still a Sunni, can also refute the above thesis. In addition, there is no Shia tradition in the Champa community, such as; Memorial Day of mourning on the 10th of Muharam for the death of Husayn at Karbala and the day of the celebration of Ghadir Kum.²²

b. *The Effect of "WaliSongo" in Indonesia on Champa (Sunni) Muslims*

Chermin was Majapahit state at that time. Sayyid Ali Nurul Alam, the son of Jumadil Kubro who served as a patih under coordination with Mahapatih Gajah Mada. His son then continued the position of King Champa in 1471-1478, his name was Sultan Maulana Sharif Abdullah Mahmud Umdatuddin alias Wan Bo Tri Tri. He gave

²⁰Syalabi, *Sejarah dan Kebudayaan Islam*, 327.

²¹Nina M. Armando, *Ensiklopedi Islam* (Jakarta: Ichtar Van Hoeve, 2005), 52. See also Sharma, J. C., *Hindu Temples in Vietnam* (New Delhi: The Offsetters Publication Division, 1997), 50.

²²Yusuf Isy, *Dinasti Abbasiyah* (Jakarta: Al-Kautsar, 2007), 203.

birth to a child named Syarif Hidayatullah who later became SunanGunungJati. Before that, another JumadilKubro child, Ibrahim Zainuddin Al Akbar As-Samarqandiy alias Ibrahim Asmoro, married the daughter of Raja Champa named Candra Wulan. Sunan Ampel was born in Champa, he is in the lineage is an uncle against SunanGunungJati.

The daughter of Champa was married to the king of MajapahitBrawijaya V, whose tomb can still be found in Trowulan, Mojokerto, East Java. SlametMuljana wrote a book entitled "The collapse of the Hindu-Javanese kingdom and the emergence of Islamic countries in the archipelago," referring to the Babad Tanah Jawi/Serat Kanda, the daughter of Champa who married Raja Majapahit Angkawijaya, named Dwarawati until she gave birth to RetnaAyu. Putri ChampaDwarawati died 1320 Years of Saka and was buried Islamically in Citrawulan (now Trowulan). Princess Campo is a Muslim. He was believed to be able to invited Prabu Brawijaya V to convert to Islam after marrying him. Because, in Islamic teachings, interfaith marriages were prohibited.

c. The Effec of Melaka, Kelantan and Johor (Sunni) Against Champa

Champa has become an Islamic empire since King Che Bo Nga was Islamized by Sayyid Hussein Jumadil Kubro. His name was Sultan Zainal Abidin. Sultan Zainal Abidin came to power in 1360 and later died in a war with the Viet people in 1390.

Christopers Buyers through The Royal Ark website compiled a genealogy of the Kelantan Sultanate by summarizing 14 history books. Through marital relations, the Kingdom of Champa brothers with the Chermin Kingdom in Kelantan, Malaysia.

This caused the descendants of Champa and Chermin to be entitled to the throne of each other. When Jiddah, the capital of Chermin was overrun by Siam in 1467, the Chermin Royal family moved all to Champa.

Historical data also shows that the number of adherents of Islam increased in Champa, when the Malacca sultan expanded his power in 1471 after the kingdom of Champa was destroyed. However, Islam did not spread widely among the Vietnamese population until the mid-17th century. In the 20th century, Malaysia had a great influenced on Vietnamese Muslims. More and more religious literature was imported from Malaysia. In fact, a number of scholars were brought in from Malaysia. They give sermons in mosques with the Malay language. At the same time, more and more Vietnamese Muslims are going to Malaysia to study Islam.

Manguin's important work "The Introduction of Islam to Champa" explains the importance of understanding the Cham Islamization process and the research on Cham Muslim communities that exist today. More than just exploring various pre-colonial historical sources that mention Cham, Manguin reexamined such issues in relation to new developments in Islamic studies in Southeast Asia. The article was written in 1979 and tries to understand the history of Cham Islamization and its processes. Fortunately, this work has been completed with works such as the work of Po Dharma entitled "Le Panduranga" (Campa) -1802 - 1835, which is very important because it presents a Cham source which mentions the role of a Cham leader who came to BinhThuan from Kelantan on in 1833, named "KatipSumat," and gathered again the Cham

and their supporters and rebelled against Vietnam.

d. *Aceh Effec (Sunni)*

Thurgood's book "From Ancient Cham and Modern Dialects" argues that there is a close relationship between Acehnese language and Cham language while quoting works that compare the similarities between Aceh's epic poetry and Cham poems. Thurgood also mentions the HikayatPotjuctMuhamat, an epic poem written in the 17th century, and argues that the preparation of certain rhymes in the text was carried out in the early stages of Aceh's history at least 800 years ago. Thurgood, in a paper presented at the first International Conference of Aceh and Indian Ocean Studies held in 2007, argues that two Cham-speaking migrants occurred in 982 AD with the fall of Indrapura, the northern capital of Champa, and in 1471 M with the fall of the southern capital of Champa.²³

Based on the explanation above, it can be concluded that Cam Bani is more influenced by Sunni Islam, both from Arabia, Malaysia and Indonesia. Their limitations on access to science and association with the Islamic world become their religious systems and traditions have various differences with another Sunni Muslims. Some of the other Cham Bani traditions are strongly influenced by local culture which was previously taken from Hindu and Buddhist traditions (Acculturation).

Religious Renewal and Conversion of the Cham Society

Cham Sunni in Vietnam seems to be a form of religious conversion from Cham Bani. If the theory of the arrival of Islam to Vietnam came from Arabia, Malaysia and Indonesia could be accepted, then Cham Bani was originally a Sunni Muslim. In the course of time, due to the pressure of the Vietnamese government in the past who embraced Hinduism and Buddhism, Cham Bani's religiosity was influenced by both religions, especially Hinduism. The Cham Bani cultural assimilation with Cham Balamon is the entrance to Hindu influence on Cham Bani.

Since the Vietnamese government adopted a soft policy on Islam, the Cham Bani people experienced renewal. Many da'is arrived from Malaysia to Vietnam. Muslim students from Vietnam from the Champa tribe spread to various countries in the Islamic world, such as to Saudi Arabia, Egypt, Indonesia, Malaysia and others.

For some Champa people the conversion from Cham Bani to Sunni is considered as Islam. Because they judge Cham Bani as an infidel. The conversion of religion from Cham Bani to Cham Sunni occurred after marriage, through education and so on. But for most Cham Bani, the change must be rejected. In fact, they always report to the government, if there are outside *da'wa* activities against Sunni Muslims, especially in NinhThuan Province.

²³Graham Thurgood, *From Ancient Cham to Modern Dialects* (Honolulu: University of Hawai Press, 1999), 54-55.

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