

TRẦN THỊ PHƯƠNG ANH\*

## CHARACTERISTICS OF THE CHAM MUSLIM COMMUNITY IN VIETNAM

***Abstract:** Based on the materials collected during the survey in the South Central Coast and Southern provinces, in which the majority of Cham Muslims live, the article generalizes the structure as well as the basic characteristics of this community. The structure of the Cham Muslim community is controlled by two factors: religion (Islam) and ethnicity (matriarchal tradition). The influence of these two factors has led to the characteristics as follows: religion is the dominant factor in the life of the Cham Muslims; religion is also a signification factor in coherent the community; Muslim communities in different regions have different characteristics in terms of the degree of influence of religion, culture, profession, lifestyle, etc.; The Muslim community in Vietnam is good-tempered compared to the other Muslim communities. In recent years, the influence of the Kinh has increased in the Cham Muslim community.*

***Keywords:** Cham people; Islam; organizational model; characteristic; Vietnam.*

### Introduction

The Cham in Vietnam is an ethnic group with characteristics closely linked to their cultural traditions and religious beliefs. Among the ethnic minorities in Vietnam, the Cham is the community with the highest rate of religious followers, more than 4.5 times the religious rate of the average ethnic minority groups in Vietnam (76.4% of the

---

\* Institute for Religious Studies, Vietnam Academy of Social Sciences.

The article is a result of the State-level project: “The Islamic Community in Vietnam: Situation, Trends of Change, and Policy Suggestions” conducted by the Institute for Religious Studies, Vietnam Academy of Social Sciences; Director by Ass. Prof. Chu Văn Tuấn.

religious Cham compared to 17% of religiously ethnic minorities). The Cham in Vietnam is mainly the Islamic follower (including Islam and Bani)<sup>1</sup> and Brahmanism (at 98.4% of the religious Cham). These two religions influence all aspects of the life of this community, creating a very closely-knit ethnic-religious community.<sup>2</sup> Each religion has created the identity of the Cham community. For the Cham Muslims, religion governs every aspect of life. Due to frequent contact with the Islamic world, the religious practices of the Cham Muslim community are consistent with international Islam. Besides, this community bears many special marks of the Cham in Vietnam when Islam was preached here. The article, through data collected from survey trips of the state-level project: “Muslim Community in Vietnam Today: Current Status, Changing Trends, and Policy Suggestions” in provinces with a large Cham Muslim population, indicates the organizational model and fundamental characteristics of the Cham Muslim community in Vietnam today.

### **1. Structure of the Cham Muslim community**

Of the survey of the Population and Housing Census conducted by the General Statistics Office on April 1, 2019, there were 178,948 Cham people nationwide, corresponding to 46,573 households, including 87,838 male and 91,110 female (at 49.1% and 50.9% respectively). Most Cham live in rural areas with 149,939 people, at 83.8% of the Cham in total in Vietnam. Of these, the North Central and South Central Coast regions have the largest population of the Cham to 136,812 people, at 76.5% of the Cham all over the country. Next is the Southeast region with 26,437 people (at 14.8%) and the Mekong Delta with 13,170 people (at 7.4%). A small number of Cham people live scattered in the Central Highlands (2,211 people, at 1.2%), the Red River Delta (229 people, at 0.1%), and the Northern Midlands and Mountains (89 people, at 0.04%). Distributed by locality, the Cham concentrated in Ninh Thuan province (67,517 people, at 37.7%) and Binh Thuan province (39,557 people, at 22.1%) [General Statistics Office 2020: 43-152]. Two of those provinces is also a region where the Cham have a better economic life than other Cham

regions, and the Cham here have a strong imprint of traditional Cham culture with two main religions: Brahmanism and Islam Ba ni (Ninh Thuan alone has a small part of the Cham following Islam). Meanwhile, most Cham in the Southern provinces of Vietnam are Muslims influenced by canon strongly but still maintain many traditional cultural features and customs manifesting in the form of residence, life organization, or socio-economic activities of the community.

The structure of the Cham Muslim community is influenced by two factors: religion (Islam) and ethnicity (matrilineal tradition). The Cham Muslims in Vietnam also is divided into two groups whose influence between religious and ethnic factors are different. While the Cham Muslims in the Central region still retain many traditional cultural elements, [Phan Xuân Bien, Phan An, Phan Văn Dóp 1991: 186], typically the matrilineal tradition, the Cham Muslims in An Giang and the Southern provinces are influenced by their patriarchal lineage and religion.

From aspect of the religious influence, the structure of the Cham Muslim community focuses on the center of the mosque. If the traditional Cham is influenced by the matrilineal, the Cham Muslims are affected by patriarchy and the Islamic dogma; they think highly of the Muslim community and neighborly relations with the form of organizing life gathered around the mosque [Bá Trung Phụ 2001: 96]. For Cham Muslims, the mosque is considered the center of the religious and secular life of the entire community. Cham Muslim families live clustered around the mosque. The mosque is not only a place for believers to pray and worship but also for gathering, and organizing Islamic ceremonies or passage rituals for family members. The most basic and significant activities are associated with the mosque. The mosque is not only the center of activities of the Cham Muslim community but also a “follower management” unit of this religion. Each mosque establishes a *Mosque Board of Administration* representing the believers. Mosque Boards of Administration usually have from five to nine members, elected by Muslims living in that

mosque. Some mosques are also the headquarters of the local *Muslim Community Representative Board*. In addition, each mosque opens classes to teach children Arabic and the Qur'an. For Cham Muslims, the mosque is not simply a "physical shell" or a "religious facility" but also a "sacred symbol" that regulates all activities of believers.

According to Islamic regulations, the female should not go to the mosque, so most Cham female Muslims worship and pray at home. In some localities, Cham female Muslims can worship and pray at Surao (small mosques) built for women. Others, they can also do it at the mosque if there is a space for women separated by a wall or a blind (for example, Hanoi, Ho Chi Minh City, Ninh Thuan). Our survey in twelve provinces with a large number of Cham Muslims only recorded mainly men and boys coming to the mosque.

From aspect of the influence of matriarchy - considered a Cham cultural tradition and a factor that creates unique and different characteristics of Cham Muslims in Vietnam compared to Muslims in the world, the structure of this community also marks the traces of matriarchy, especially through activities in the Cham family. The role of women is seen through such aspects as head of the family, deciding on family issues, matrilineal marriage, children following the mother's family name, etc. Under the influence of the matrilineal system, the Cham lives concentrated in "extended families" based on the mother's lineage. However, the structure of the Cham Muslim community in different regions is stronger in religion or ethnicity. Even in the same province, the religiosity and ethnicity of the Cham Muslim community are also different. In Dong Nai, for example, according to an official of the Provincial Fatherland Front Committee, "The Cham in Xuan Hung commune (Xuan Loc district) shows stronger "religiosity" and "ethnicity" lighter, while the Cham in Binh Son commune (Long Thanh district), the religiosity and ethnicity are relatively harmonious and balanced.<sup>3</sup> How they are affected differently depends on the relationship of that Cham Muslim community with other Muslim communities (Cham Muslims in Xuan Hung receive support and are affected by the Turkish Red Crescent Society and the Muslim

community in An Giang, while the Cham Muslims in Binh Son receive support from the Muslim community in Ho Chi Minh City). Because the two mosques have different origins, religious practices and the preservation of Cham cultural traditions are also different. Besides, in the opinion of a local official, “the Cham Muslim community in Binh Son regularly organizes ethnic activities even though this community has fewer people and their starting point is different. Whether because their community has fewer people so they do better or because there are fewer people, the authorities are more likely to care and help?”<sup>4</sup>. Also due to its strong religiosity, the Cham Muslim community rarely has followers abandoning their religion or converting.

No matter what factors they are influenced by, Cham Muslims in Vietnam always strictly comply with the doctrinal regulations and canons, demonstrated through seriously practicing their five faith obligations. The religious life impacted on the social model of the Cham Muslim community. The common belief in Allah makes this community closer in both religious and secular aspects. At the same time, the community regularly contact, exchange, and help each other through collective religious activities.

## **2. Characteristics of the Cham Muslim community**

The Cham Muslims in Vietnam are an ethnic-religious community with many unique characteristics, composed of ethnic and religious elements. This community, thereby, has both the characteristics of the Cham and the characteristics of the Muslims, and also has its characteristics due to the combination and acculturation between national culture and religion as well as the influence of Islam and the community’s living environment.

Firstly, religion is the main influencing factor in the lives of Cham Muslims in all aspects: study, business, culture, society, and politics, from personal to collective activities. In particular, trust is the most important factor that governs the behavior of community members with each other. Depending on whether each believer’s beliefs is profound or just formal, a person’s behavior will be defined. In Cham

Muslim society, members' relationships with each other are based heavily on their belief in Allah and each individual. The right and wrong of each person belong to Allah. Behavior-based on belief in Allah and trust between individuals is an unwritten rule in the Cham Muslim community. Below is an example when interviewing a member of the 101 Mosque Board of Administration, Ninh Thuan province about how to determine whether a cow used in the Qur'ban ceremony is two years old.

“Question: The cow must be old enough, that is, over two years old?

Answer: That's right, over two years old.

Question: That is a general and compulsory rule, right?

Answer: That's right.

Question: But how do you know if the cow is two years old? Do you have a record of the date he was born?

Answer: Not recorded.

Question: So why do you know?

Answer: I asked the owner to find out. If its boss says it's two years old, then it's two years old.

Question: Does that mean you believe in them?

Answer: Exactly.”

Besides the religious element of belief, religious activities and religious communities also play a very important role, in influencing the life of the Cham Muslim community. Faith and practices always have a two-way relationship, faith guides practices. On the contrary, practices are an expression of faith. One of the religious practices highly valued by the Cham Muslim community is learning Islamic teachings, thereby, fostering faith in community members. At each mosque, there is an Islamic teaching class. Classes are not limited or discriminated by age, so not only do children come here to learn catechism, but many older people also come to attend these classes. Classes are usually held after work hours around 6:00 p.m. to 8:00

p.m. every day so that everyone can attend or take place during the student's summer vacation so that students can study all the time. A Cham Muslim who served as Imâm at 66 Dong Du Mosque in Ho Chi Minh City said:

“When people are too old, they don't want to study anymore. They only come to listen to my lectures and don't pick up books to study anymore. But people from 30 years old, 40 years old, or even 50 years old still bring books to study. During the summer, all the children come to learn dogma.” (deep interview, male, born in 1978, Dong Nai)

Learning dogma does not only take place at the mosque. Many Muslims say they often take advantage of their free time to study dogma or read the Quran. Up to 78.9% of respondents in our study said that they spend time reading or listening to the Qur'an, and 37.5% of respondents said they spend time learning dogma via the internet or religious teachers. Sharing with us, some people are illiterate because they did not go to any class in the public education school, but can read the entire Qur'an because they learned Arabic at the mosque. The Qur'an plays an important role in the life of believers. Those are not only the dogma and creeds of Islam but also provide its followers with knowledge of all aspects of life, from accommodation, and daily activities to how to behave in social relationships.

Secondly, religion is an important factor that helps the community bond and support each other. The cohesion and mutual support of Cham Muslims are clearly shown through activities during the holy month of Ramadan or some Muslim holidays. Helping each other and helping those who are more difficult than themselves is highly valued in the teachings of Islam and they have many regulations to remind believers of their responsibility to their community. During the hair cutting and naming ceremony for newborns; for example, the amount of hair after cutting is weighed and converted into the corresponding amount of silver, used to distribute to the poor; during the Qur'ban ceremony, not many families have the financial ability to buy a cow. That's why most of the cows used for the ceremony are due to the

support they receive from other Muslims (mainly from international Islamic organizations). The mutual help of Cham Muslims is seen in places where many people are in difficult circumstances or in times of natural disasters and epidemics. For example, when the lives of many Cham Muslims are being seriously affected by the COVID-19 pandemic, mutual help often takes place. Often funds or items are sent by sponsoring individuals or organizations through the Mosque Board of Administration and from there are distributed to people in difficult circumstances. The Mosque Board of Administration is responsible for making a list of individuals/households receiving grants each time and handing them directly (to their homes or gathering at the mosque). This was done with great care and was carefully recorded. Helping others is also clearly shown in one of the five pillars of their faith, which is the annual Zakat (almsgiving). Another point that shows that religion creates cohesion between members of the community and between Muslim communities is the construction of Muslim mosques. Many mosques in Vietnam were built with funding mainly from domestic and foreign Muslim organizations. Local believers mainly put effort into building the mosque. When a community needs to build or repair a Mosque, they will call on Muslims everywhere to help and that is an important source of funding for them to build the mosque.

Thirdly, the Muslim community in different areas has different characteristics in terms of the level of influence of religion, culture, or characteristics of occupation and lifestyle, etc. Cham Muslims in An Giang show a pure religious life. Believers here attach great importance to religious study, most of them have read the entire Qur'an and understand Arabic. Children are regularly reminded to go to dogma classes. In some places, learning dogma is even more important than learning culture in the state's general education program. Some families said they sent their children to school until grade 5 and then went to Malaysia to study Islam. People here work in many jobs, but typically they are small businesses and jobs that involve a lot of traveling. This is the region with the highest percentage of the Cham Muslims in the country and the most concentrated believers. The Cham Muslims here are deeply influenced

by religion and have more similarities with international Islam than other Cham Muslim communities in Vietnam. Meanwhile, the traditional culture of the Cham still has a faint presence in this community. According to an official of the Department of Culture, Sports and Tourism of An Giang province:

“...The art and culture of the Cham are very important, especially the music and performances, but through many surveys, we have found that the music and performances of the Cham Muslims here (An Giang) have been changed and are almost no longer traditional. After returning from other countries, they were mixed and changed. And this is a problem only for the Cham Muslim, not the traditional Cham” (Opinions exchanged at *the Workshop on Transformation of the Cham Muslim community in Vietnam Today: Current Situation and Raised Issues* taking place in An Giang on June 30, 2020, organized by the Institute of Religious Research in collaboration with the Religious Committee of An Giang province).

Meanwhile, the Cham Muslims in Ninh Thuan are a small community with nearly 3,000 believers, the group that still retains the most traditional Cham cultural features compared to other Cham Muslim communities. The Cham here still maintain their matrilineal tradition and have many different characteristics compared to the international Muslim community. The Cham Muslims in Ninh Thuan themselves are still passionate about learning traditional Cham culture and love traditional Cham melodies and songs. Besides, the Cham in Ninh Thuan especially value two professions: medicine and teaching. The younger generation here also shows higher education compared to Cham Muslim communities elsewhere with many graduating from university.

The Muslim community in Ho Chi Minh City is mostly Cham Muslims from An Giang and partly from Ninh Thuan. In Ho Chi Minh City, in addition to the Cham Muslim community, there are two other Muslim communities: the Indian - Malaysian community and the Malaysian - Indonesian community. The Muslim community in Ho Chi Minh City has its characteristics compared to other areas with

higher education and better economic life. They have the opportunity to do jobs such as trading, doing “tours”, travel programs to countries with Muslim communities, such as India, Malaysia, Indonesia, Saudi Arabia,...), or working in fields that require training and higher professional and technical qualifications. Trading or being a tour guide or organizing “tours” to countries such as India, Malaysia, and Indonesia for Muslims themselves brings a significant source of income for Muslims here. The Muslim community in Ho Chi Minh City has regular relations with Muslim communities abroad and also often receives sponsorship from the international Muslim community. This is also a favorable area for extensive international exchanges and has diversity in ethnic composition and nationality of Muslims.

Cham Muslims residing in Dong Nai province also have a good life thanks to the advantages of industrial parks, factories, etc. The origin of Cham Muslims in Dong Nai is who migrated from Ninh Thuan to An Giang and Ho Chi Minh City, and from there to Dong Nai to settle and live. Their main occupations are fishing, trading, and working as factory workers. It can be said that the general development of the locality has a relatively clear influence on this community. The industrialization process entails the rapid development of industrial parks in the area, attracting the participation of the workforce from many ethnic and religious communities, including the Cham Muslims. Families with children working in factories and industrial parks have significantly improved their family economic life compared to other households in the area. Workers’ salaries ranging from about five million to seven million per month is a better and more stable income than people’s income from agriculture. Older people can work in the area. Very few Cham Muslim families in Dong Nai have large land to grow industrial crops, fruit trees, etc.

The last group of Cham Muslims in Tay Ninh, Binh Phuoc, Binh Duong,... is found to have a low level of education, and a more difficult economic life while the land area is shrinking, so the income is not high and unstable. According to our observations, many Cham Muslim children in Binh Duong only finish primary school and drop

out of school because the secondary school is far away; transportation is inconvenient and their families cannot afford for their children's education. Regarding economic conditions, most Cham Muslims here work in agriculture, fishing, or working as hired laborers. These are occupations with low and unstable incomes. Fewer people working as workers or traders than in other areas. At the same time, women mainly stay at home, so ensuring the main income for the family mainly depends on the man in the family. There is a connection between education and the economic life of the community: low education affects the economy, conversely, poor economics affects studying at higher levels. Meanwhile, policies towards the Muslim Cham community in these areas do not receive as many incentives as the Cham community living in other localities due to the level of economic - cultural - social development of Binh Duong province is relatively good and is no longer eligible for preferential policies. However, in terms of ethnic and religious characteristics, they are still minority communities in need of support.

Fourthly, the Muslim community in Vietnam is moderate compared to the Muslim community in other countries. A characteristic of the Cham Muslim community is the peaceful tendency in the relationships between community members as well as in the community's relationships with other religious and ethnic communities. This is a clear difference compared to countries in South Asia or the Middle East and North Africa where Islam is the dominant religion and still has conflicts with each other for religious reasons. Partly, most Cham Muslims in Vietnam are Safi'i school of the Sunni sect, so they are united and united with each other.<sup>5</sup> In addition, from the point of view of Cham Muslims, even though they are Muslims but live in Vietnam, they consider Vietnam's laws to be paramount. They still obey the laws of the country that they live in. There are things prescribed in canon, but if it is against the State's law, they will choose to follow the State's law. The peacefulness of the Muslim community in Vietnam is also expressed through its behavior towards women in society. Cham Muslim women in Vietnam are not subject to much

domination, bondage, and dependence on men like Muslim women in the world. When Islam was introduced into Vietnam, it was heavily localized and thus became more moderate than international Islam.

Fifthly, in recent years, the influence of the Kinh has increased on ethnic minority communities, in which the Cham are no exception. Living together or moving makes this community interact more and more often with other ethnic and religious communities, thereby having certain effects on a part of the Cham Muslims, especially the young. In particular, the influence of the Kinh on this community in awareness, lifestyle, and culture can be observed. In a group discussion with members of the 102 Mosque Board of Administration, Ninh Thuan, one person shared that the wedding customs of the Cham Muslims today are heavily influenced by the wedding customs of the Kinh.

“Nowadays everyone imitates the Viet/Kinh. Hotpot is also available, soup is also available, and curry is also available. No matter how the Viet is, we do the same. Some families even treated wedding parties at a hotel. Not held at home but held at the mosque, then held wedding party at the hotel immediately. They also made invitations to the hotel. Holding at home is very tiring, no one does it. The rich often hold events at hotels.” (Group discussion, the 102 Mosque Board of Administration, Ninh Thuan province, September 22, 2019).

An official of the Ninh Thuan Board of Religious Affairs also shared the opinion that the Cham Muslims today are receiving a lot of influence from other communities, especially the Kinh, leading to certain changes in their culture and lifestyle.

“Nowadays, during the holidays, they still keep the rituals, but the party has changed. Now they also organize parties like the Kinh and are somewhat ostentatious; Or some young people, especially those working at companies in Ho Chi Minh City, are more or less influenced by life out there” (In-depth interview, male, born in 1966, an officer of the Ninh Thuan Board of Religious Affairs).

Besides, the participation of Cham Muslims in labor in industrial zones (especially typical in industrial zones such as Dong Nai, Ho Chi Minh City,...) has shown the influence of modern life in terms of the

culture and lifestyle of the Kinh on the religious life of this community, which can be observed through traditional costumes, the practice of Islamic rituals, and the observance of canon. Even a part of young people likes to be “Kinh-ization”. Our observations showed that Cham Muslim youth working in industrial zones have been showing signs of changing their awareness and religious life activities. Besides the positive habits and routines that help this community integrate into “mass” life, Muslim youth are also suffering from some negative influences such as using beer and alcohol, or other stimulants (mainly among young men) or a part of Muslim teenage female no longer strictly observe religious canon as shown through their clothing. An official of the Fatherland Front Committee of Binh Duong province shared:

“Islam has harsh canons but also has many very good points for society to prevent social evils. Muslim youth here are addicted to drugs because they were tricked and seduced, so they got involved and couldn’t quit. As for alcohol and beer, you can quit. Mr. M.L. used to be Hakim but he stopped being Hakim because his son was addicted to drugs. These negative effects are due to be in touch with Kinh youth” (Opinions exchanged at *The Discussion on Current Status and Changing Trends of the Muslim Community in Binh Duong*, held in Binh Duong on February 24, 2020, organized by the Institute of Religious Research in collaboration with the Religious Affairs Committee of Binh Duong province).

A state cultural manager in An Giang also shared that preserving the traditions of the Cham Muslims in the province is showing signs of fading.

“The Cham used to come home in large numbers on holidays, but now they go to work a lot, so there is a situation where their community loses the opportunity to gather together, for example, the holy month of Ramadan is no longer crowded. This gradually erodes their traditional culture, requiring policies for Cham Muslims working in industrial zones” (Opinions exchanged at *the Conference on Change of the Cham Muslim community Religion in Vietnam*

*today: Current Situation and Raised Issues*, taking place in An Giang on June 30, 2020, organized by the Institute for Religious Research in coordination with the Religious Affairs Board of An Giang province).

It can be seen that the process of cultural integration along with efforts to improve the economic life of current communities has, on the one hand, brought different communities closer together in many aspects, on the other hand, this process also challenges the preservation of each community's traditions. With small communities (both in the amount of members and cultural influence), the risk of being swept away by the common cultural flow of the mainstream community is relatively clear. In addition, in recent decades, the Cham's process of living together and intermingling with other ethnic communities, mainly the Kinh, has inevitably been influenced and acculturated between communities, including housing types. For many ethnic minorities, the "Kinh-ization" trend is strong, especially among young people. This has disrupted the process of transferring cultural traditions of the community. However, in the common efforts of the community as well as the viewpoints and policies of the Communist Party of Vietnam and the State, preserving and promoting the cultural traditions of ethnic and religious communities is always respected.

### **Conclusion**

Research on Cham Muslims in Vietnam shows that religion plays a very important role in this community, becoming a typical characteristic of this ethnic group concerning other ethnic communities in Vietnam. Vietnam. At the same time, religious elements are present and dominate many basic aspects of the community's spiritual and material life, closely linked to the process of formation and development of the people's cultural traditions. The organizational model of the Cham Muslim community bears clear imprints of both religious and ethnic elements. In general, for Cham Muslims, religion plays an important role in the lives of each individual as well as the community, influencing all aspects of the

lives of believers. Religion also becomes an important factor that binds members of the community, forming solidarity and unity. Depending on the influence of religious and ethnic factors, the appearance of the Cham Muslim community in each area has certain differences. While the Cham Muslims in the Central region of Vietnam still bear the mark of the matriarchal tradition with close family and clan relationships, the Cham Muslims in the Southern region of Vietnam are more influenced by religious teachings, thinking highly of patriarchy along with neighborly relationships and communities of people sharing the same faith. The characteristics of this community, in addition to originating from the characteristics of the community's traditional culture and religion, are also determined by the economic and social conditions and contemporary social context. Many years ago, it seemed that this community stood outside the changing flow of the general context. But in the past few years, changes in the general flow of cultural, social, and economic life have shown impacts on this community, forcing the community to change and adapt to that common scene. However, this is still a unique community with many other unique features in its religious and cultural life that need continued attention and research./.

*Translated by Nguyễn Bình*  
(Institute for Religious Studies)

---

**NOTES:**

- 1 According to *the Survey to collect information on the socio-economic situation of 53 ethnic minorities in 2019*, the concept "Islam" is used to refer generally to the Cham Bani and Cham Islam communities. Both Cham Bani and Cham Islam worship Allah and have common doctrines and canons, but the followers have fundamental differences. While the Cham Islam only believe in Allah and absolutely adhere to the 5 pillars of faith and have a regular relationship with the Islamic world, the Cham Bani, in addition to worshipping Allah, also perform folk rituals like the Cham Brahmins and have no connection with the Islamic world. Although from the perspective of State management, Bani and Islam are both part of Islam, for many researchers, these are considered two separate religions and the two communities themselves are very different in terms of rituals, organization, and worship system (cited according to Bùi Minh Đạo (2012), *Thực trạng phát triển các dân tộc Trung Bộ và*

*một số vấn đề đặt ra*, Nxb. Từ điển Bách khoa, Hà Nội [*Current Status of Development of Ethnic Groups in the Central Region and Some Raised Issues*, Hanoi: Encyclopedia Publishing House, p. 173].

- 2 Results of a survey to collect information on the socio-economic situation of 53 ethnic minorities in 2019 conducted by the General Statistics Office in coordination with the Committee for Ethnic Minorities, quoted from Trần Thị Phương Anh (2021), “Một số đặc điểm của người Chăm ở Việt Nam hiện nay qua kết quả điều tra thực trạng kinh tế - xã hội của 53 dân tộc thiểu số năm 2019” [Some Characteristics of the Cham in Vietnam Today through the Results of a Survey of the Socio-Economic Situation of 53 Ethnic Minorities in 2019], *Tạp chí Khoa học xã hội miền Trung* [*Central Social Sciences Review*, No. 4, p. 53].
- 3 Opinions exchanged at *The Discussion on the Current Situation and Changing Trends of the Muslim Community in Dong Nai*, taking place in Dong Nai on February 20, 2020, organized by the Institute for Religious Studies in coordination with the Department of Religious Affairs of Dong Nai province.
- 4 *The Discussion on the Current Situation and Changing Trends of the Muslim Community in Dong Nai*, organized by the Institute for Religious Studies in coordination with the Department of Religious Affairs of Dong Nai province.
- 5 However, when Shia Muslims appeared in An Giang, it led to conflicts between Shia Muslims and Sunni Muslims. This conflict was soon resolved thanks to the State’s religious policies. In addition, among Muslims in Vietnam, there have also been conflicts and discord between the group of old Muslims (Tua) and the group of reformed Muslims (Muda) - mainly students back to Vietnam from Islamic countries. According to some Muslims in An Giang, there happened father-son and brother-sisters in the family had conflicts and fought because each person was on one side.

#### REFERENCES:

1. Trần Thị Phương Anh (2021), “Một số đặc điểm của người Chăm ở Việt Nam hiện nay qua kết quả điều tra thực trạng kinh tế - xã hội của 53 dân tộc thiểu số năm 2019”, *Tạp chí Khoa học xã hội miền Trung*, số 4. [“Some characteristics of the Cham in Vietnam today through the results of a survey of the socio-economic situation of 53 ethnic minorities in 2019”, *Central Social Sciences Review*, N<sup>o</sup>. 4]
2. Phan Quốc Anh (2017), *Giáo trình Văn hóa Chăm*, Đại học Văn hóa Thành phố Hồ Chí Minh. [*Cham Culture Curriculum*, Ho Chi Minh City University of Culture]

3. Phan Xuân Biên, Phan An, Phan Văn Dớp (1991), *Văn hóa Chăm*, Nxb. Khoa học xã hội, Hà Nội. [*Cham Culture*, Hanoi: Social Sciences Publishing House]
4. Dữ liệu khảo sát tại 12 tỉnh thuộc đề tài Cộng đồng Islam giáo ở Việt Nam hiện nay: Thực trạng, xu hướng biến đổi và gợi ý chính sách do Viện Nghiên cứu thực hiện từ năm 2019 – 2020. [Survey data in 12 provinces under the subject: *Muslim Community in Vietnam today: Current Status, Changing Trends and Policy Suggestions* conducted by the Research Institute from 2019 - 2020.]
5. Bùi Minh Đạo (2012), *Thực trạng phát triển các dân tộc Trung Bộ và một số vấn đề đặt ra*, Nxb. Từ điển Bách khoa, Hà Nội. [*Current Status of Development of Ethnic Groups in the Central Region and Some Raised Issues*, Hanoi: Encyclopedia Publishing House]
6. Phú Văn Hãn (2019), *Đặc trưng văn hóa người Chăm ở Nam Bộ*, Nxb. Khoa học xã hội, Hà Nội. [*Cultural Characteristics of the Cham in the Southern of Vietnam*, Hanoi: Social Sciences Publishing House]
7. Bá Trung Phụ (2001), *Gia đình và hôn nhân của người Chăm ở Việt Nam*, Nxb. Văn hóa dân tộc, Hà Nội. [*The Cham's Family and Marriage in Vietnam*, Hanoi: Ethnic Culture Publishing House]
8. Tổng cục Thống kê (2020), *Kết quả toàn bộ Tổng điều tra Dân số và Nhà ở năm 2019*, Nxb. Thống kê, Hà Nội. [General Statistics Office (2020), *Complete results of the 2019 Population and Housing Census*, Hanoi: Statistics Publishing House]
9. Ủy ban Dân tộc, Tổng cục Thống kê (2020), *Kết quả Điều tra thu thập thông tin về thực trạng kinh tế - xã hội của 53 dân tộc thiểu số năm 2019*, Nxb. Thống kê, Hà Nội. [Committee for Ethnic Minorities, General Statistics Office (2020), *Results of the Survey Collecting Information on the Socio-Economic Situation of 53 Ethnic Minorities in 2019*, Hanoi: Statistics Publishing House]