

DA'WAH IN CAMBODIAN COMMUNITY: CASE STUDY IN KG
BELUKAR AND KG BUNGA MAS IN KELANTAN.

FAZILAWATI BT MOHD

KOLEJ UNIVERSITI ISLAM MALAYSIA

DA'WAH IN CAMBODIAN COMMUNITY: CASE STUDY IN KG BELUKAR AND KG BUNGA MAS IN KELANTAN.

Fazilawati Bt Mohd
(Matric No. P000 211)

Academic project report submitted in partial fulfillment for the
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012520

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Kuala Lumpur


March 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 22nd March 2004

Signature: 

Name: Fazilawati Bt Mohd

Matric No: P 000211

Address: No 169 Jalan Dewan
Serbaguna, Kg Apal
22020 Jertih,
Terengganu

ACKNOWLEDGMENT

Praise to Allah who have give me Taufiq, Hidayah, and strength to complete this academic paper with co-operation and support by all. And tributes to the Prophet Muhammad S.A.W and his family.

Firstly, I would like to express my thankful to the supervisor Assoc. Prof. Dr. Syamsul Bahri Andi Galigo who's the supervisor and concern has given lot of assistant in completing the book and also for the revision on the work that I have completed. Only Allah is capable of rewarding him.

A lot of thanks also to the Dean Faculty of Leadership and Management, Prof. Dr. Mohamed Asin Bin Dollah, lecturers at Kolej Universiti Islam Malaysia who have showered me with the knowledge throughout my years in the University. Insyallah all that has been taught will be put to good use.

Many thanks to my beloved mother Che Aminah Bt Yaacob who have assisted and give me moral support. To my father Mohd Bin Daraman thanks a lot because who are always patiently educating their children to be success in life. And to my beloved husband Rosdi Bin Ghazali and my son Muhammad Eiman Mujahid ,to my aspirations Halim Bin Ramli who gave me chances and support to gain ambition and praying for my success. Your love and sacrifices will be cherished forever.

Lastly, I would like to appreciate all my friends especially Murni, Sue, Ilah, Aizra, Ros, Sa, Akmal, Linda, K. Ma on their support and encouragement for me. In your absence, the researcher will be have no motivation to complete this paper.

Truly, all that is good comes from Allah and all that is lacking comes from the weakness within the myself.

ABSTRACT

The study is conducted to know about the Cambodian Muslim in Kelantan. It is also to identify their function and activities as well as the approaches used in the "Da'wah". The methods that used in the study are library research and questionnaires. As a result, (from the study) the writer found the main cause of the Cambodian migration history to Kelantan. It is forced by the war that accruing in Cambodia in which they are being abused since. In this case, there also using the opportunity in Kelantan to exclaim the Da'wah for the local. Through the opinion from the Cambodian in Kg Belukar and Kg Bunga Mas, where the study is conducted, we can know how much the Da'wah is effecting their spiritual of Islamic and also how for the programmers and activities are contributing to the effort. Further more, by the end of this study, the writer is giving the suggestions for the strength of the Da'wah towards the successful for their aim in both villages.

ABSTRAK

Kajian ini bertujuan untuk menyelidiki latarbelakang orang-orang Islam Kemboja di Kelantan dan juga mengetahui peranan dakwah yang dimainkan oleh mereka serta aktiviti-aktiviti dakwah yang dijalankan dan seterusnya pendekatan-pendekatan dakwah yang digunakan. Metod yang digunakan oleh penulis bagi mendapatkan bahan ini ialah melalui kajian ke perpustakaan dan juga kaedah temubual. Hasil daripada kajian ini penulis dapat mengemukakan tentang sejarah kedatangan masyarakat Kemboja ke Kelantan. Kedatangan mereka ke sini di samping mengelakkan diri dari penindasan kerana peperangan, mereka juga menggunakan peluang ini semata-mata untuk mencari ilmu serta menyebarkan dakwah di kalangan mereka dan masyarakat setempat. Kajian ini dijalankan adalah juga untuk mengetahui sejauhmana penghayatan dan pegangan agama Islam di kalangan masyarakat Kemboja, dengan mengambil kira pandangan-pandangan dari oaring-orang Kemboja di dua buah kampung iaitu dengan membuat perbandingan terutamanya bentuk aktiviti-aktiviti dakwah yang dijalankan dan juga membincangkan sejauhmana kejayaan aktiviti-aktiviti dakwah ini mendapat sambutan dari masyarakat setempat. Seterusnya diakhir kajian penulis telah memberi saranan dan cadangan bagi memantapkan lagi aktiviti-aktiviti dakwah yang dijalankan dikedua-dua kampung tersebut.

ملخص البحث

يستهدف هذا البحث لتعريف موقف مسلمي " كمبوجا " في كلنتن ومعرفة حركة الدعوة وبرامجها وأساليبها لديهم ، وقاعدة الكتابة تعتمد على البحث المكتبي والمقابلة ، من هذا البحث تستطيع الباحثة الحصول على سيرة وصول مسلمي " كمبوجا " إلى ولاية كلنتن. وكانت هجرتهم من أجل طلب العلم نشر الدعوة لدى مجتمعهم وبالإضافة إلى وقوع الحرب في بلادهم. وكان هدف البحث أيضا لمعرفة شعورهم وتمسكهم بالإسلام معتمدا على آرائهم الخاصة في قريتين والمقارنة بأساليب الدعوة المستعملة ونتائجها بصورة عامة. وأخيرا يأتي البحث بالآراء الاقتراحات لتقوية حركة الدعوة الموجودة في القريتين المذكورتين.

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TRANSLITERATION

ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	Fa'r
ب	b	برد	burd
ت	t	تَل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ط	t	طالب	tālib
ظ	z	ظالم	zalim
ع	c	عقل	°aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	ي	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى، ا	ā	عالم، فتى	°ālim, fatā
ي	ī	عليم، داعي	°alīm, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shafi°iyy (ending)
و	uww	علو	°uluww (ending)

ABBREVIATIONS

MAIK	Majlis Agama Islam Kelantan
PPI	Pusat Pendidikan Islam
YIK	Yayasan Islam Kelantan
PIBG	Persatuan Ibu Bapa dan Guru
JPM	Jabatan Perdana Menteri
SWT	Subhanahu Wa Ta' alla
SAW	Salla Allah alayh wa sallam
SUK	Setiausaha Kerajaan
TASKI	Taman Asuhan Kanak-kanak Islam
STU	Sijil Tinggi Ugama
SMU	Sijil Menengah Ugama
AJK	Ahli Jawatan Kuasa

CHAPTER 1

INTRODUCTION

1.1 Background Of Research

The Muslim Malay-Champa that comes from Cambodia has been migrating to the peninsular Malaysia according to the war blasting-up in Vietnam. In then happened in Cambodia in early 70a-an which caused the destroy of Indo-China nations to the communist in 1975.

Since then, the were ruling the country in atrocious way while the war has caused a lot of death. The Cambodian then have to loon for better and safer place to remain their life. Most of them have migrated to Malaysia and chooses Kelantan as their new home.

It is no doubt the migrates came to Kelantan to learn more about Islam. Kelantan is known as a place of sources of the Islamic knowledge while Cambodia was also a place that Islam was growing. In fact, the had received the Islam from the messenger who comes from Kelantan to teach about the religious.

It's has been struggling to learn about Islam in Cambodia because of few problems; the lack of Islamic sources, books and also shortage of those who are experts in Islam. They started coming to Kelantan as they are able to learn more about Islam and then returning to Cambodia to teach about what they have learnt, when the time the war is end. By this way, they can afford change their destiny and the way of especially at the area of high population.

Indeed, we can say that there is no such study about the function of Cambodian Muslim in Da'wah of Islam. The study that has been conducted before is only related to the Cambodian in the country and the history of their migration to Kelantan as well as their Islamic spirit

1.2 Aim Of Research

The study is purposely written to know about the Da'wah programmers and activities in Cambodian community at two villages; Kg Belukar and Kg Bunga Mas in Kelantan.

1.3 Objective Of Research

The choose of the titles is for few reasons. We are acknowledging that the migration of Cambodian to Kelantan is for economical and financial purpose. Actually, the opinion is against the fact. The migrates come to Kelantan to learn and further their knowledge in Islam besides looking for a safer place to live in after war happened in their country. It is their ambition to return home and exclaim the Islamic knowledge, which they learnt here.

Among the reason of the study on this title are:

- To disclosed and to survey their function in Da'wah while living in temporary home like Kelantan.
- To know about their Islamic spiritual and understanding among the Cambodian.
- To give suggestion and new ideas towards enhancing their quality of life especially the improvement of Islamic knowledge and Da'wah.

1.4 Field Of Research

The field of study is concerning the Da'wah in community of Cambodian. In the study Da'wah in Cambodian community: case study in Kg Belukar and Kg Bunga Mas.

CHAPTER II

METHODOLOGY OF RESEARCH

In a study, the methodology is the most important element to get the accurate result. In that case, there are two main methods that are used in this study. There are fieldwork and library research.

- 1) Library research this is the most important method compared to the others. It is including all the written sources such as books, magazines, newspapers, article etc.
- 2) Fieldwork this method is done by interviewing and observation. Interview is conducted among the Cambodian and individual persons in order to get the related information. It is done both formally and informal.

The field of study is concerning the Da'wah in community of Cambodian. In the study Da'wah in Cambodian community case study in Kg. Belukar and Kg. Bunga Mas in Kelantan. In the study, I' like to concentrate about the title related to the Cambodian and it's community. It has a differences pertaining to the approach, scope and structure compare to the other researches. It is encouraging the writer to discover and disclosed the function of this community in expanding the Da'wah among them and the local generally.

CHAPTER III

THE HISTORY OF CAMBODIAN MIGRATION TO KELANTAN

3.1 INTRODUCTION

In general, The Malay in Malaysia does not familiar with Cam or Campa people. Campa is the only oldest state in the world, which still exists in Semenanjung Indo-China, while Cam' is the name for Cam people. They are Malay assemblage with Malaysia, Indonesia, Brunei and Southern Thai Malays people.

As Khmer Republic or Cambodia fell to The Communist in May 1975, the mark of refugee from Cambodia to Thailand and Malaysia started. Malaysian especially Malays began to acknowledge Cambodian Muslim refugees which known with several names which is Cambodia Muslim, Khmer Muslim, Cams people etc.

After the migration of Cambodian to Malaysia, Malays begin to realize that they are not dissimilar from them and the Cambodian speaks Malay language immaculately beside their own language. The influxes of Cambodian to Kelantan being dominant conclude by several reasons. The author will divide the reason under three stage:- pre-war, during the war and post-war. The war, which intend here are during Pol-pot domination in year 1975-1979.

Their placement here congregates to only particular place. Based on the research they are interested to choose their living place in periphery area to ease their business matter a proficiency communication among them. In my research, I focus toward two rural communities specifically Kampung Belukar and Kampung Bunga Mas located at Penambang, Kota Bharu that is dwelling by Cambodian only. I will explain details of their life consists of economy, social, education, religion especially 'Da'wah' activities in these two villages.

3.2 CAMBODIAN COMMUNITY AND REASON OF THEIR ARRIVAL IN KELANTAN.

Kelantan is the state located in the east coast of Peninsular Malaysia. It borders with Thailand in the north, Pahang in the south, Terengganu in the east and Perak in the west. Kelantan amplification is 5713 miles per square. Kelantan is divided into 8 districts, Kota Bharu, Macang, Tumpat, Pasir Putih, Pasir Mas, Tanah Merah, Bachok and Hulu Kelantan. In 1976, a small town in Hulu Kelantan has been upgraded as a district called Gua Musang. (Mohd Yusof 1977:9-10)

The Kelantanese has been following their parents in economic sector over the past decades. They are feeding themselves by gardening, farming, looming, forging and most of them are involving in trading (W.A Graham 1908:65). The people are very well known with their hardworking in trading, especially women traders whose can be seen in every market places. Women take an important role in supporting family's economy.

In Kelantan, Islam has established since the business deal between the Middle East and India started at the 16th century. It influences the Kelantan Malays very much. The existing of the "Sekolah Pondok" since 19th century has also strengthen the Islam among the community made Kelantan well known as "Serambi Mekah". (W.R Roff 1974:6)

It is a close relationship between The Campa and Malay especially in Kelantan. It could be seen from the following:

- The 'toponym' or ommission of Kelantan related to Campa such as Kampung Chepa, Gong Chepa etc.
- The family relationship between King of Kelantan and The Prince of Campa (Raja Po Rome)
- The Cam were intended to migrate and stay in Kelantan after the struggling of Cambodian War and living here to date (Warisan Kelantan 1989:26).

Some of the places in Kelantan were named related to the close relationship between them. For example, The Kota Bharu Airport was known as Lapangan Terbang Pengkalan Chepa (Encole Francase 1981:291). The history tells that the name was given when the traders from Arab and Campa who were coming to the place at the past (Ustaz Ali Yusof, Sept: 2001). The village was originally known as Kampung Champa or Kampung Chempa (in Kelantanese dialect), an early settlement of Malays who came from Campa. It is evidence that the relationship has been established over the past centuries. (Abdullah 1988:3)

Moreover, there are some people in Kelantan named with the title of Kemboja. One of them is Haji Wan Hassan Kemboja. He is so-called because he is always traveling to Cambodia. The Cambodian has also been traveling to Kelantan to learn about Islam at the Islamic Schools or “Pondok”. Some of them got married to the local and lived in Kelantan. Beside the events and histories mentioned, the author has also interviewed a few people individually concerning their history and reason of their migration to Kelantan. It is different according to the period of time that divided to the Pre-War, During War and The Post War.

3.2.1 The Pre-War Migration History (1975-1979)

To know about the migration history to Kelantan among the Cambodian, the author has personally interviewed one of them, who was coming to Kelantan before the war under the rule of regim Pol-Pot. He is Ustaz Ali Yusof, 50, who are now living in Kampung Bunga Mas, Penambang, Kota Bharu.

He came to Kelantan in 1973, prior to the defeat of Cambodia to the Communist. The main reason of migration was to learn about Islam, which was started in Sekolah Menengah Banggol Kulim, Rantau Panjang. In 1975, he moved to Sekolah Maahad Muhammadi Kota Bharu until 1977.

He came alone without accompanied by anybody with the spirit to learn about the religious, but met his friends here. He was not forced or ordered by anybody but was

inspired by the tendency to get the knowledge about Islam as much as possible. He was illegally migrated to Kelantan.

He has admired Kelantan for sometime as the place to migrate. It is because Kelantan was very popular in Cambodia for a long time as an Islamic knowledge and teaching center. The Ulama wrote many books about Islam from Kelantan. In fact, there were many of the ulama died in Cambodia. (Ustaz Ali Yusoff, 2001)

According to Ustaz Ali Yusoff, a thing was very struggling at the early days of arrival in Kelantan. However, there was no problem in communication as he could understand and spoke Malay quite fluent. He managed to use about 50 % of the Malay language at the time. In addition, Arabic language was used as medium in Islamic lesson in Cambodia before translated to Malay and then being adopted to their local dialect.

He realized that Kelantan, which was known only by the story, was the right place to learn and live in. He found that Kelantan was a very suitable to study about Islam as the place was also the center of Da'wah activities. In Cambodia, it was difficult to learn about Islam due to few problems such as the lack of information, the teachers, and the books about Islam. There were very few teachers working voluntarily and being paid by the people, who were also poor ones. (Ustaz Ali Yusoff, Oktober 2001)

Many of the religious experts have been killed during the war and this has seriously effected the development of the institute of traditional education and the mosque. The public that left were only able to perform the basic of Islamic teach without mastering further as what has been done before. (Badlihisam Mohd Nasir, 2000:37)

Upon finishing his study in Sekolah Maahad, he went to Nilam Puri to further his study and being offered to learn in Arab Saudi. He worked in Kuala Lumpur after completed the study in Arab Saudi and return back to Kelantan in where he is working as a religious teacher today.

He has been in Kelantan for about 28 years and never return to Cambodia. He is willing to live in Kelantan as he feels that there will be no point for him and family to return to Cambodia. There is none of his family left in Cambodia, most of them was killed during the war under the rule of Pol-Pot. (Ustaz Ali Yusof, Okt.2001)

The Cambodian also migrated to Kelantan after they were defeated by the Vietnam in a war in the 18th and 19th century. They were moving by ship and boat towards the east cost of Peninsular such as Pattani, Kelantan, Terengganu and Johor. Some of them became the citizen of the country, but many others were returning back to Cambodia after the situation was getting better. Those who were returning fighting to get back their land through the series of attack, which was launched from the border (Dato' Nik Mohamed 1989:8).

3.2.2 The Migration During The War

One of the Cambodian who came to Kelantan during the war was Ustaz Salleh Musa. He came in 7 January 1957 with his friend to further study in Islam. By the time, war has not yet started but the nations were in struggle where no one was allowed to move out from Cambodia. He escaped form there and stayed hidden form a place to another.

He got out from his resident in Kampung Cham in 1974, the time that the village was ruled by the communist since 1970. He stayed in Phnom Penh for 3 months, and then moved to Battambang for another 3 months before departed to Malaysia. He was not a refugee but was coming to Malaysia to further his study and found that Kelantan was the most suitable place.

He started the study at Sekolah Agama Fauziah in Banggol Kulim by skipping to form 4 straight away. In 1976, he studied in form 5 at Sekolah Maahad Muhammadi in Kota Bharu. Things were very difficult for him, as he had to feed himself and the study by selling clothes after school hours or school holiday.

From Maahad, he went to Nilam Puri and got offered to study in Riyadh. He studied in Al-Azhar University for 3 years. In 1984, he returns to Malaysia and worked as teacher with the Program Angkatan Belia Islam Malaysia (ABIM) for 4 years. In 1988, he returned to Kelantan and worked in private school An-Nur until 1989.

The Cambodia war started in 1970, but he was not involved. Though the power of Pol-pot had risen, they treated the ulamak and religious expert rudely. In 1973 news said that Indonesian Army came to Cambodia to pick-up the Muslims. Muslims, especially who lived in Pol Pot area, were caught and prisoned, being killed rudely, death of hungry and many other terrors. This had resulted escaping of the people who wanted to save themselves from the communist.(Ustaz Salleh Mohamed, Okt: 2001)

Another Cambodian, Abdul Rahman, a fruits hawker in Pasar Besar Buluh Kubu, Kota Bharu has different story. In 1975, the coming of Cambodian Muslim refugee shocked us after their country fell down to Communist Khmer Rouge. They choosed Kelantan as the safest place to live. (Dato' Nik Mohamed 1986:6)

According to Abdul Rahman, in 1975 when the communist took over the Phnom Penh, about 1000 Cambodians had escaped to Thailand via the ship. There was a special body in Thailand who managed the refugees' problems. The body was co-operated with Pertubuhan Kebajikan Islam Malaysia (PERKIM) under the leadership of Almarhum Tuanku Abdul Rahman.

In 1975, about 400 Cambodians had been brought into Malaysia by Haji Abdul Majid (a Cambodian who has Thais citizenship) with the co-operating by Malaysian Government and the Thais Embassy. In Malaysia, they choose Kelantan as a destination and lived in Kampung Tujuh, Tumpat. The army took some of them to Rumah Orang Tua Pengkalan Chepa while their relatives took others from other place in Kelantan. (En Abdul Rahman, Okt: 2001)

3.2.3 The Post-War Migration History

The Cambodian War was declared ends in August 1991. After the war, many of the Cambodia youth tended to come to Kelantan to further their study. One of them who came to Kelantan is Mohd Daud bin Kassim, age 23 and was born in Kampung Cham, Cambodia. Prior to his migrate to Kelantan, he had been detained in prison together with four others for a year. After being released in 1990, he came to Kota Bharu.

The only reason of moving to Kelantan was to master the knowledge of Islam and to change his life, which was very difficult in Cambodia that was totally damage affected by the war. He found that Kelantan is very peaceful and perform the Islam a lot. The groups that he was travelling together are now studying at Sekolah Agama in Bachok and other places in Kelantan. To support his study, they sometime have to leave their class for work beside the assistance given by the relatives. (Mohd Bin Daud, Sept. 2001)

The lack of the books and information also faced by the teachers who teach in the Madrasah Nurul Ehsan, Kampung Bhun, Cambodia. There were only a few books that used in education where the student has got to copy in their own exercise book. The religious book was considered more valuable than gold as it will determine their future of 'iman' and the Islam generation in Cambodia (Al-Qiadah, Okt. 1991 :1)

The level of illiterate in the traditional village was very high due to the lack of educated people to develop them. It has affected the villagers a lot as their mentality was still in the ancient way and not exposed to the development of modern education. In addition, it got bad when the villagers were only familiar to the agriculture activities. (Badlisham Mohd Nasir, 2000:38)

For their future life, most of them who came here after the war, would like to return to Cambodia and be a missionary to teach Islam to their people in their country. While some of them are willing to get back, others decided to just live in Kelantan, but the interested to return to Cambodia for some time in favor of Islamic development. To

them, the believe in Islam among their brothers is still uncertain as the consequent of the rude and terror during the war.

3.3 THE CONVERGENT SETTLEMENT OF CAMBODIAN IN KELANTAN

As mentioned in the previous sub-chapter, the Cambodian who came to Kelantan not only during the war, but most of them arrived just before the war exploded in 1975, since The Campa fell down to Vietnam. While many others came for purpose of furthering their study.

Following to the migration, they have involved in the local economic activities. After been living in Kelantan for sometime, they became a traders and hawkers by selling essential things like clothes, foods, fruits etc. They are well known among the local as a very hard-working people and expert in trading.

In doing their business, the resident factor is very important as it makes them easy to move around. Based on the study and research made by the author, they prefer to choose their resident in sub-urban area, urban and small town.

In a study undertaken by Ustaz Salleh bin Isa in the working paper of forming the Maktabah Al-Aqsa in 1989, shows that the number of those who live in the sub-urban area was very high, followed by the small town like Pasir Putih, Tanah Merah etc. While Cambodian who live in village and interior part was uncertain due to certain reasons.

3.3.1 Urban And Small Town Area

The study shows that the Cambodian choose the urban area as their living area. However, the number of Cambodian people in this area is not as many as the people who live in the sub-urban area, in where they converge to live. There are also two small towns that recorded the small number of people.

Table 1.3.1 Number of People in Urban and Small Town

BIL	AREA	NO. OF FAMILY	TOTAL
1	Surrounding Kota Baru area	8	50
2	Pasir Tumbuh	14	75
3	Pasir Puteh	11	50
4	Pasir Mas	10	50
5	Tanah Merah	11	60
6	Machang	4	15
7	Ketereh	5	25
	TOTAL	63	325

(Source: Questionnaires, 1989)

Based on the timetable 2.2, the highest number of population is in Pasir Tumbuh. It has a center of religion education (pondok) that enable them to learn about Islam. There are same number of population in Kota Bharu, Pasir Puteh, Pasir Mas and Tanah Merah, which recorded 50 peoples. The lack of people in these areas may cause by the difficulties to find home. In Machang, the new-settlement for Cambodian only recorded 15 peoples. The total number of Cambodian peoples who live in urban and small town is 315 from 63 families.

3.3.2 Sub-Urban Area

In study that was conducted in 1989 by one of the Cambodian, Ustaz Salleh bin Isa, showed that the highest number of people were living in the sub-urban area of Kota Bharu such as Jalan Bayam, Berek 12 and some other places.

Table 2.3.2 shows that in the sub-urban area, the highest number of Cambodian people is in Kampung Bunga Mas which is 250. The area is belongs to Majlis Agama Islam Kelantan (MAIK) who's ask the land to be used.

Table 1.3.2 : Number of Cambodian in Sub-Urban Area

NO	AREA	NO. OF FAMILY	TOTAL
1	Jalan Bayam	36	160
2	Berek 12	32	150
3	Bunga Mas	39	250
4	Banggol	10	50
5	Atas Paloh	7	50
6	Langgar	6	25
7	Pasir Hor	5	25
8	Kampung Sireh	6	30
	TOTAL	141	740

(Source: Questionnaires, 1989)

Jalan Bayam is the highest number with 160 peoples; Berek 12 with 150 peoples while other places like Banggol and Atas Paloh with 50 peoples respectively. The number of people in this area may high as they have been living there for some time and expanding their family.

The sub-urban areas with lower number of peoples are Kampung Langgar with 25 peoples, Pasir Hor with also 25 peoples and Kampung Sireh with 30 peoples. They seldom come here because it is difficult to find home. From the study. We can say that there are more Cambodian live in the Sub-urban area with 740 peoples in 141 families compared to the urban area and small town.

3.3.3 Their Settlement Prior Migration to The Case-Study Village.

It is no doubt Cambodian has lived in other places prior coming to the case-study village. From the interview conducted, the author found that some of them came directly to the village while others were staying temporarily in other parts of Kelantan, Pahang, Terengganu, Selangor, Johor etc.

One of them who came to the village, Ustaz Musa bin Isa , explained that he lived Pulau Chondong and then living in, a case-study village, Kampung Belukar in 1980s.

With his Islamic knowledge and low-profile personality, the local peoples who respected him a lot easily accepted him. He is now being a small hawkers selling clothes to the villagers and assisted by his wife and family. He wishes to spend his whole life in the village. (Ustaz Musa Isa , June 2001)

Other Cambodian is Ahmad bin Umar, from West Cambodia. He first came to Pahang and lived there for four years before coming to Kelantan. He was earlier came to Pahang for work and moved to Kelantan to continue study. (Ahmad bin Umar, June:2001)

Beside them, other Cambodian lived in other states before coming to Kelantan. One of Them, Hassan Basri bin Amin, 21, lived in Selangor. He is from Kampung Cham, Cambodia. He migrated to Malaysia in 1995 and lived in Selangor. He is not alone here as he has families especially in Selangor and returns to his homeland during the festive season. (Hassan Basri bin Amin, June:2001)

Lokman bin Yusof, form Kampung Kemboja , lived in Terengganu before moving to the village. He lived with his uncle in Terennganu and came here in 1996 with his relatives. Since migrating to Malaysia, he has never returned to his homeland due to financial problem. He only communicates with his family in Cambodia via mail.

3.4 CONCLUSION

From the study, it is learnt that Cambodian migrated to Kelantan originally to further their study and learn more about Islam follows the lack of intellectual person in Islam and Islamic books. The migration has changed their lifestyle and getting out of war struggle. They choose Kelantan to live as the state is performing the Islamic teach and well known as Serambi Mekah.

CHAPTER IV

THE CAMBODIAN DA'WAH ACTIVITIES IN KAMPUNG BELUKAR

4.1 INTRODUCTION

In this chapter, the author will elaborate in details about the reason why the Cambodian came to the case-study village. There is a religious school called "Pondok" that built of a particular purpose to made education available to the community. This religious education is most important Da'wah activities among the Cambodian as they were not able to do that in their homeland, Cambodia.

The discussion will be focusing on the aspect of Islamic religious especially the Da'wah activities implemented in mosque at the village. The Cambodian migrates are well known as good Muslim. Their knowledge and understanding of Islam determines how much they perform the Islamic taught. Prior to the discussion, it is better to know about economical and social activities among the Cambodian in the village.

4.2 THE VILLAGE OPENING HISTORY

As the introduction, we look at the background on why the village has been chose as the Cambodian settlement. It is a strategic village that full with many facilities accessible to the comfortable of the people. The village was originally a rubber plantation belonged to local Malays who planed to sell the land. At the same time, The Cambodian looked for a site to build a religious school for the students from Cambodian and Vietnam.

The village is located in strategic area by having all the basic facilities such as water supply, electricity and linked with a good channel of roadway. It is also easy to get food supply like vegetables, fresh food and many others as the village has a mini market that provides all the necessities.

From the interview conducted, it is found that there are few answers about the reason why the Cambodian came to Kampung Belukar. The main reason to come to the village is to further their study in “Pondok School” that is Pusat Pendidikan Islam (PPI). Although they had a similar school in Cambodia, it is built in the area not for the Cambodian only but to all the local people. Meanwhile the school in the village is specified to the Cambodian people. The school is handled by the Cambodian themselves. The existing chances attracted them to come to the village.

Other facility is including public telephone at the village vicinity. A good roadway that make them easy to move from a place to another links the village to Kota Bharu, Pasir Putih, Bachok and other districts. Kampung Belukar is located some 27 kilometers away from Kota Bharu, 16 kilometers from Pasir Putih and 8 kilometers from Bachok.

4.3 THE REASON OF COMING TO THE VILLAGE

From the interview, the author found a few reasons why the Cambodian came to Kampung Belukar. The answer given to the questionnaires were almost same. Most of them came to the village to continue their study in Pusat Pendidikan Islam, which is built special for the Cambodian. It is happened that the school is located in the area in where they can find facilities and lot of sources to support their life just like the locals.

The factor is added with the provision of hostel to live without any fee. They don't need to spend money for the hostel, which is provided, and fully sponsored by the management of the school. All of the students are Cambodian including the teachers. This makes them easy in communication among them and living together just like what they had in their homeland.

Meanwhile, the local peoples also accepted them without any prejudice and adopted them as part of the people. The goodwill of the locals make them feel

appreciated comfortable to live together. Normally, strangers are not well come by locals in certain area.

They have also inspired by the success of the Pusat Pendidikan Islam in producing an excellent students in Islamic knowledge. It can be seen when many of the students from PPI are qualify to continue their study at the Institute of Higher Learning in the Middle East like Madinah University, Al-Azhar University and the Jordan University. They feel amazing of the PPI's performance and would like to obtain the same level in the Islamic knowledge.

Beside that, the living cost in Kelantan also encouraging them to come to Kelantan . Kelantan seem to be very reasonable in spending money compared to other state, which is affordable to the Cambodian who are mostly poor. With some amount of RM 100.00 per month, they can enjoy their life easily. (Lokman bin Yusof: Okt 2001)

4.4 ECONOMICAL

Most of the Cambodian who live in the village are the teenagers and youth students of the PPI aged between 16 to 23 years old,. The don't have any specified job or economic activities. Their family who lives around the village or other places outside Kelantan financially funds them. For those who don't have family in Malaysia, making their own effort to fund the study by selling ice cream and clothes from a village to another.

4.5 SOCIAL

It is a good social relationship between the Cambodian and the villagers. How ever, there is a small gap between them due to the different in aging where the Cambodian are almost younger then the old man in the village. Many efforts have been done to enclose the relationship between them. One of the things that can unite them is the forming of committee in where they are collectively responsible in discussion and problem solving. They meet quite often in the committee and getting together closely.

4.6 EDUCATIONAL

Beside the Da'wah activities, education is also an element they give attention a lot. Education is an important Da'wah activity as it is requested from the Muslim to produce the "Ulamak" among them who are responsible in asking the people to do the good and leaving the evil. From the initiative, they built the Pusat Pendidikan Islam, which is basically a combination of modern, and traditional education system.

4.6.1 The Form of "Pondok School" (Pusat Pendidikan Islam)

The "Pondok School" (Pusat Pendidikan Islam) is a private Islamic education center formed by the Cambodian with the assistance of local Malays to provide an education facilities for the Cambodian peoples.

The center is built in a field of land large 3 hectares and 125 fathoms located in Kampung Belukar in Mukim Gunung, district of Bachok , Kelantan. The land was bought then donated by the Malay-Champa Muslim from Cambodia and Vietnam who lives all over Malaysia. The school has attracted Cambodian students living Terengganu, Pahang , Perlis , Kedah etc.

4.6.2 The Parties Involved in Forming of PPI Pondok School

Many parties have involved ensuring that the PPI Pondok School is a reality. Without the co-operation between them, the effort might not become success. The parties are:

- Majlis Agama Islam Kelantan (MAIK)

MAIK was the one who played a big role in the form of PPI. It has given as much assistances as it possible. One of them was allowing the Cambodian students to get fund by asking for donation from public. Meanwhile, MAIK itself has donated RM 4000 for construction of the school.

- Cambodian People

They helped in the construction of the school by donating money. In fact, they were the main funders for the works. Besides getting donation from the Cambodian who in the middle class, it was also funded by the Cambodian entrepreneurs. They were clothes and jewelry entrepreneurs who donated the most once a year in a big amount.

- Local People

Certainly, the local also played their role in the PPI's construction. They've helped whatever they could. This was done by the concept of helping each other among the Muslim. Beside the material assistances, they also gave their moral support to encourage the Cambodian to built the school. They could foresee that rather than benefiting the Cambodian children, the school would also can be used for their children to learn about religious knowledge as an addition to the normal education. This way can indirectly disseminating the Da'wah between the Cambodian and local people. (Harun Mat Dalin , Mei 2001)

4.6.3 The Objectives of Pusat Pendidikan Islam

They form the PPI with certain objectives and missions. They are:

- Providing chances to the youth who has never attend any formal education so that they could learn the religious knowledge completely.
- Overcoming the weakness in the certain subject especially Islamic Knowledge and Arabic.
- Improving the domination of Arabic among the students.
- Creating the spirit of awareness in following the Islam as a responsibility of a Muslim.

The PPI's major goal is to provide a correct way to the students who wish to spread out the Islam in Indo-China in future. PPI is a center to train them in order to improve their capability and skills in Da'wah. Those who are expert in Da'wah may not just expanding the Da'wah, but also able to teach Islam to the minority Muslim in non-Muslim country around the world.

In addition, the students of PPI also given a chance to obtain a certificate of examination from the schools under Yayasan Islam Kelantan (YIK), make them qualify to continue studying the Middle East. (Ustaz Musa bin Isa, Okt:2001)

4.6.4 The Methodology of Education in The PPI

The education in PPI is conducted on the basic of traditional education that combined with the modern teaching, which is benefiting, as the Arabic say:

الجمع بين القديم الصالح والجديد النافع .

The method of teaching is following the standard the introduced by the Yayasan Islam Kelantan (YIK) that is "halaqah" .(pondok method education). Meanwhile the Arabic is the most important language as it is used as the medium in every subject. Other language i.e. Malay and English are also taught.

Basically, the curriculum of PPI education is the combination between the syllabus of Yayasan Islam Kelantan (YIK) with the syllabus of halaqah legislated by the Committee of Manhaj. The combination is dough of the Islamic education philosophy that adopted from the Al-Qur'an and Hadis.

The intake of the PPI's student are open to everyone who are willing to learn, provided that they are not less than thirteen years old and not older than thirty years in age. As we have discussed before, the education in the PPI is ran on two principal, the normal and pondok education systems.

- Normal Education System

The normal education system is as what is practiced in the schools under Yayasan Islam Kelantan. At the beginning, there is a level of education from the assessment to form six in the PPI. However, due to a certain problems and the factor of the administration committee, the current classes now in only available until form four. The learning period is start from 8.00 am at morning to 1 pm at noon. The break is at 11 am to enable students have rest and take their meal.

In aspect of examination, students are required to take the semester's and year end's exam every year. Beside that, the committee of the PPI will attempt to fulfill the condition of examination for Yayasan Islam Kelantan to enable students in form four and six sitting for Sijil Menengah Agama (SMU) and Sijil Tinggi Agama (STU)

- Pondok Education System.

This is school that not similar to the other school or pondok school, but it is well known as a school that combines both system. The PPI conducted the pondok education system to ensure students praying together in mosque.

The morning learning will end up at Zohor time and all the students is compulsory to pray Zohor together. In evening session, it starts at 4 pm to 5 pm and ending up with Solat Asar. While in the night session the class starts after the Solat Maghrib and ending up with Solat Isyak together. The subuh lecture is giving out just after reading Ma'thurat ends. (PPI's Working Paper:4)

In the pondok education system, the lecture will be giving out after every solat that performed together. The lecture at Subuh, is giving after they finished reading the Ma'thurat and other invocation that always used by the Prophet Muhammad S.A.W. Beside that, the old books and translation of Al-Qur'an i.e Tafsir Ibn Khatir and Fi Zilalil Quran by Syed Qutub are also read.

After every Solat Maghrib together, a lecture on Hadis Rasulullah SAW from the Riyadul Salihin and Kifayatul Akhyar, would normally giving out. They used to change the books for lecture all the time. Actually, the students are familiar with the system of pondok education because majority of them used to study in the same way in Cambodia. (Ustaz Musa Isa, July : 2001)

4.7 DA'WAH ACTIVITIES

One who claimed himself as Muslim, not only by the declaration but also depends on his knowledge and experiences about Islam which is more important to indicate how far he knows about the religious he follows.

The knowledge of Islam is important to ensure the truth of Islam teaching and how much they follow the religious. The correct knowledge comes from the clear understanding then the teach can be followed accordingly. To look at the Cambodian stands on the religious, the author has questioned them to know how much is their understanding towards the truth of Islam. Among the question asked were about they thinking on Islam and few more questions concerning there religious.

There were many opinions given by them, some think that Islam is a way of life. But for Nasir bin Mohd Cit, said that Islam is all about its commandment and anyone who expressed the "Dua Kalimah Syahadah". It is clearly shows that most of them think that Islam is a way of life, which is covering all aspects of "Akidah" and other rules in Islam concerning their life.

Through the questionnaires, we could see that the understanding of the Islam among Cambodian is very high. In their point of view, Islam is a way of life that regarding all things in their life and become a guideline for them.

Their understanding of Islam can be proud of. Even though most of them are youth and teenagers, they can follow the Islam very well. As so, for them, Islam that is said as a way of life covering all aspect of well being as required by Allah S.W.T. Based on this awareness, a mosque has been built in the area as one of the Da'wah activities and also a place to master the religious knowledge as well as performing the work towards Allah S. W.T.

The Cambodian has a good meaning and intention to come to the village. They wanted to gain as much knowledge in religious as the could. The are willing to master the religious knowledge and will be expanding it upon their return to Cambodia. This will be done when they feel capable to do such thing.

Most of the Da'wah activities are done in the mosque. The mosque become a center for them to gathering and also as a center to unite them in what is said as a combination of their hearts in order to enclose their relationship among each other. The mosque is also plays it roles to create an obedient among the Muslim to Allah S.W.T. It is also leading the human being to acknowledge the works on their religious assignment i.e. Akidah, Iman, Takwa and others.

The Cambodian in the village make the mosque as an effective Da'wah center to select the Da'wah trainee, to train and to exposed them on Da'wah activities. In other words, the Da'wah must be done continuously at all time.

4.7.1 Building the Mosque

The mosque is an important institution for Muslim society as it is functioning to educate and develop the Ummah. Beside the center for Ibadat (religious work) and religious lecture, it is also the center of knowledge and solidarity of Muslim.

Based on the awareness about how important a mosque is, the Cambodian have done all their effort to build the mosque as a place for meeting, educating and expanding knowledge towards a better life. It is according to the concept of Ad-din meaning that Islam is a way of life either before or after one's death. The mosque has its own significance that attracts not only the old, but also the youth and teenagers to come. Allah S.W.T said in Surah At-Taubah:18

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

(Al-Qur'an. Al-Taubah 9:18)

Meaning: The Mosques of God shall be visited and maintained by such as believe in God and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except God. It is they who are expected to be on true guidance.

According to Ustaz Musa, they spent about RM 9500 to build the mosque in 1990. The building was funded by the donation from peoples, individual, Kelantan;s Government and also from the Government of Kuwait.

The people of Kampubg Belukar and the Cambodian living around Kota Baru town built it voluntarily. They are very close among each other. The mosque does not have a neat organization but only chaired by Ustaz Musa bin Isa himself as director and imam. The imam is not appointed particularly but doing the job by shift to train himself. The azan is also performed in shift without asking by the ustaz.

In the period of Rasulullah SAW and the Sahabat, the mosque was used to develop the ummah, to plan the socio-economic for Muslim society, to plant the spirit of solidarity and to overcome the social disfunction beside the main function as a place of performing ibadat towards Allah S.W.T.

For all this reason, the Cambodian built the mosque in the village to conduct the religious activities and expanding the Da'wah among them and local society. The mosque also shows a symbol of Muslim solidarity that gathers all type of people without any differences. That is why coming to mosque is free of charge.

4.7.2 Usrah

According to Zawawi Ali, "usrah" can be defined as a group of people who are pious to the Islam and always helping among each other in order to understand the religious and work on towards Allah S.W.T. With concerning to the usrah as a legacy of "At-tarbiah", Hassan Al-Banna (1983) said: " This is a brotherhood system" (usrah system), that is very beneficial and useful for the purpose of Da'wah by the authorization of Allah.

It makes them easy to meet with each other and communication become very clear. By this way, they can be educated towards a well-being attitude for Da'wah, strengthen their relationship, upgrade their level of ukhuwah from the theory to practical to produced a good product for your life successfulness".

In Da'wah, usrah is considered as a very important medium to educate the society. In conjunction with the role, the Cambodian are always doing the usrah every time after solat that is conducted by the assistants of Ustaz Musa, they are Asnawi Abu Bakar, Salleh Mohamed, Nasir Mohd Cit and few others. They use their mother tongue as a medium. With the continues usrah, a good quality of people can be produced and capable to conduct the Da'wah excellently.

Among the motives of usrah are as follows:

- To build a good attitude of Muslim
- To enclosed the relationship among the society in social aspect.
- To improve the awareness of Islam
- To generate the elements of well-being among the members
- To avoid the wrong-doing attitude and non-responsible of Islam