



Guidelines for correcting behavior incongruent with the Islamic way of life among risk groups of Muslim youth in the three southern border provinces of Thailand

Kasetchai Laeheem

Faculty of Liberal Arts, Prince of Songkla University, Songkhla 90110, Thailand

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Abstract

The purpose of this study was to draw up guidelines for correcting behavior incongruent with the Islamic way of life among risk groups in the three southern border provinces of Thailand. The data were collected through brainstorming sessions and critique meetings with 30 representatives of youths with risk behavior, 30 representatives of Muslim leaders, and 30 representatives of Muslim academics. The data were analyzed content wise based on logical principles and compared with related concepts, theories, and research reports along with the context, and based on the grounded theory. The study found that guidelines for correcting behavior incongruent with the Islamic way of life among Muslim youths with risk behavior in the three southern border provinces were to use the wisdom approach or “Al-Hikmah” consisting of six main activities: 1) getting to know or “At-Ta’aruf”; 2) seeking knowledge or “Al-Ilmu”; 3) self-assessment or “Al-Muhasabah”; 4) reviving and changing behavior or “At-Tajdid”; 5) improving the mind or “At-Tahdib”; and 6) organizing a last orientation or “Al-Wadah”. The findings of this study would be beneficial in correcting misbehavior and promoting behavior in line with the Islamic way of life, and they would also be one way of preventing and reducing problems associated with behavior incongruent with the Islamic way of life among Muslim youths.

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Introduction

Thai Muslims have a unique way of life the same as other Muslims worldwide and they have strictly inherited it from the way it is in the Al-Quran and have taken the Prophet Muhammad as their role model through various ways of teaching, training, and institutions. Nevertheless, the rapidly changes in all aspects of the world have directly and indirectly affected the way of life among Thai Muslims. For example, parents do not have time to closely teach and train their children as parents in the past did because of the depressed economy. Youths are not interested in religious

activities because of exciting activities presented through different media. Community leaders pay little or no attention to all the vices happening so often that they become normal. These have deviated Muslim youths away from the correct way of life and so they cannot distinguish right from wrong or good from bad at a level suitable for their age or maturity. They indulge in modern ways of life and become slaves of Western values and cultures that keep flowing in so rapidly to the Muslim society that is almost impossible to obstruct them (Anmunajid, 2010; Annadwee, 2004; Laeheem & Baka, 2010). This happens while the Islamic principles are complemented with all details of life and Islam is a regime bestowed by Allah and reflects humans' acceptance of surrender to Allah, and they are to have

E-mail address: lkasetchai@yahoo.com.

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correct attitudes towards themselves, the world, and basically everything (Anmunajid, 2010; Laeheem & Baka, 2010).

As can be seen, Muslim lives are immersed in unique viewpoints with a frame for the relationship between genders set in line with nature. For example, men and women are not allowed to freely mingle together, and they should dress according to the dress code. Nowadays, Muslim society has almost no features based on Islamic teachings left but only beliefs and rituals copied from the last generation. Problems in Muslim society are commonly seen such as women wearing headscarves (hijabs) but wearing dresses that show off their figures; having boyfriends, having drug abuse problems, sexually deviation, not praying, not knowing how to read the Al-Quran, and studying but never learn anything. It seems that all the problems are repeated and accumulate in a cycle with no way out (Laeheem, 2012; Laeheem, Baka, Tahe, & Walee, 2015). Muslim youths now behave in such a way that weakens the faith such as committing sins and taboos as a habit without feeling ashamed and doing it openly. They pray only roughly without concentration and without pondering or thinking of the meaning of the Al-Quran (Anmunajid, 2010). Most Muslim youths in the three southern border provinces do not behave the way expected by Muslim society and their behavior is incongruent with Islamic principles. They have friends of the same sex without limit and with a lot of freedom doing nonsense activities that trouble others. They have friends of the opposite sex openly and freely as well as behave in the same way as Westerners such as holding hands, caressing, and kissing, and some even have premarital sex. They give more importance to studying general subjects than religious subjects. They do not know how to spend time in a useful way but involve themselves in vices and are unemployed. They dress in a modern way, imitating pop and singing stars. They do not have close or even good relationships with their families, relatives, neighbors, and community. They ignore and give no importance to doing religious activities; they also give no importance to and even avoid doing community service and participating in community activities. Most people think that youths are involved in the unrest situation; and the way of life among youths in urban areas and those in the rural areas are different almost in all aspects (Laeheem & Baka, 2010).

The above-mentioned situation shows that the way of life among Muslim youths now is very different from that in the past. Muslim youths now behave in many ways that are in conflict with Islamic principles. It can also be seen that people ignore performing religious activities specified by Islam while some Muslim youths have become slaves of material things and pay no attention to religious principles. They play games, watch movies, listen to music, and chat on the phone or the Internet. In other words, they do only nonsense activities. They also dress in such a way that show parts of their bodies which is against regulations set by Allah. Many youths do bad things without thinking; they misbehave so often that it seems normal for them and they become accustomed to this way of living and see bad things as good things; see wrong as right (Laeheem, Baka, Tahe, & Walee, 2014). Thus, it can be seen that youths nowadays

have more freedom, grow up more quickly, and are in a rapidly changing and developing society. A gap exists between the generation of their parents and their own, especially between their views. Their parents are busy working and taking responsibility for the family economy. As a result, they have less time to be close to and to spend their free time with their children, and thus have less authority over their children. Consequently, their training, teaching, and socializing of their children has become diminished or has even disappeared as part of their life. Many youths lead their lives in the same way as a boat without a someone at the helm. They are obsessed with fashion, social media, and being with peers. These have favorable and unfavorable consequences just like a double edge sword. Youths enjoy new and exciting modernity, spend a lot of time interacting with the new high technology and the latest model of gadgets and spend their life keeping up with modernity (Laeheem, 2012; Laeheem & Baka, 2010).

Developing guidelines to solve these problems is difficult for youths who have gone astray and do not behave in the Islamic way. Studies have found that Muslim teenagers who do religious activities tend to behave properly because doing religious activities is a way to practice oneself and it helps to remind teenagers to think of Allah and his teachings which helps them to have self-control, to socialize their mind, and to train themselves to be patient and refrain from wanting to behave badly (Chaiprasit, Chansawang, & Pergmark, 2005; Laeheem, 2014; Mahamad, Thongkum, & Damcha-om, 2008). Upbringing and training are social socialization that enables youths to understand and accept social values and social norms in the society where they live (Grusec, 1992). Upbringing, training, and providing knowledge and experience of the actual situation by parents, teachers, and community leaders can influence how youths behave now and their future potential (Bhanthumnavin, 2003; Sears, Maccoby, & Levin, 1957).

Solving these problems requires cooperation from all parties concerned. It is said that problems of Muslim youths who misbehave and deviate from Islamic principles are considered repeated and chronic problems and cannot be solved by any one party; cooperation from individuals and organizations is needed (Mahama, 2009). Muslim religious leaders as well as local Muslim leaders must join hands to install in youths the way of life that is in congruence with Islam following the Prophet Muhammad. Additionally, there must be regular training sessions for all youths, and there must also be promotion of studying the religion along with general subjects. Moreover, the government sector should allow provincial Islamic committees to play a total role in overseeing youths, especially in having friends of the opposite sex, improper dress code, and other conducts that are against Islamic principles, and Islamic law must be strictly enforced as the most absolute law for conducts that break the Islamic law concerning dress code (Laeheem, 2012; Laeheem & Baka, 2010). Nevertheless, the review of related documents and research reports has not shown any study related to guidelines for correcting behavior that is not in line with the Islamic way of life among Muslim youths, particularly, risk groups.

Therefore, it is necessary to conduct a study on guidelines for correcting behavior that is not in line with the Islamic way of life among Muslim youths with risk behavior in the three southern border provinces of Thailand. This study aimed to investigate guidelines suitable for correcting behavior that does not correspond with the Islamic way of life among risk groups of Muslim youths. The results of this study would be useful in formulating policies for prevention and solving the behavioral problems of the risk groups of Muslim youths whose conduct is against Islamic principles. The findings would also be beneficial to promote and support youths to behave according to the Islamic way of life before the problems become more severe and more difficult to solve.

Methods

Target Groups and Data Collection

This qualitative study aimed to seek the body of knowledge and new concepts of guidelines for correcting behavior not in line with the Islamic way of life among risk groups of Muslim youths in the three southern border provinces. Data collection was conducted using two main methods. The first method was brainstorming sessions attended by 30 representatives of youths in the risk groups, 30 representatives of Muslim leaders, and 30 representatives of Muslim academics to jointly form guidelines for correction of behavior among Muslim youths that is not in line with the Islamic way of life. The risk groups of Muslim youths in this study consisted of 18 groups (six groups of five youths from each of the three southern border provinces). The brainstorming sessions were conducted from July 2016 to August 2016 during which the operation was run for about 3–5 h per group. The second method was critique meetings attended by 30 representatives of youths in the risk groups, 30 representatives of Muslim leaders, and 30 representatives of Muslim academics to jointly consider the guidelines for correction of behavior among Muslim youths not in line with the Islamic way of life. The purpose of the critique sessions was to make the guidelines complete, concrete, and implementable. The risk group of Muslim youths in this study consisted of 18 groups (six groups of five youths from each of the three southern border provinces). The critique sessions were conducted from September 2016 to October 2016 during which the operation was run for about 3–5 h per group. The researcher coordinated with the mosque committee in each of the target areas to jointly select participants for the brainstorming sessions and the critique sessions.

Rights Protection for Target Groups

The rights of the target groups were protected based on three ethical principles. 1) Respect for persons—the researcher requested permission and consent of the participants in the research for them to provide information voluntarily. Conversations were conducted using language that was simple and easy to understand. The participants could withdraw from the study at any time. Moreover, personal information and research locations were kept

confidential. 2) Beneficence and non-maleficence—highest social benefit was taken into account and the study was conducted in congruence with the condition of the area, did not affect the participants' regular jobs, and arrangements were made prior to all the operations. 3) Justice—this study was conducted taking into account transparency and justice for the participants as they were informed about the objectives, type, and other details of the study. Additionally, permission was asked from participants before pictures were taken and voices were recorded.

Before the interviews, the researcher informed the target group about their rights to either participate or not participate in the study. They could refuse not to give information and they had the right to change their mind during the interview and stop the interview at any time without being affected, and their personal information would not be revealed because all information would be presented as overall data, and pseudonyms, not their real names, would be used.

Data Analysis

Content analysis was performed with the data based on a logical comparison with related concepts, theories, research reports, and context according to the grounded theory method with the following stages. Stage 1: Open coding—the data from brainstorming sessions, focus groups and critique sessions were coded as much as possible. Open coding was conducted sentence by sentence or paragraph by paragraph. Two levels of open coding were conducted. Level 1: Open coding for verbal data obtained through statements, arguments, supports, and exchanges. The verbal data were categorized into types of contents and issues obtained from key informants. Level 2: Open coding according to theoretical indicators was then conducted to link knowledge from studies, reviews of related documents, concepts, and theories with the data, contents, and issues obtained from the key informants. Stage 2: Writing topics—data were categorized based on their similarity coding or relation to each other one way or another: whether they are related in terms of context, condition, or result based on phenomenon process analysis or context and issues obtained from the key informants. Stage 3: Axial coding—involved analysis of the relationships between the topics obtained and the context to identify the main topics, subtopics, and core category.

Results and Discussion

The results from the brainstorming and critique sessions to jointly draft guidelines for correcting misbehavior and to consider the guidelines to make them complete, concrete, and implementable revealed that the wisdom approach or “Al-Hikmah” Program should be implemented. This program was developed particularly for correcting behavior that is incongruent with the Islamic way of life among the risk groups of Muslim youths in the three southern border provinces of Thailand. The program places emphasis on the transfer of knowledge, beliefs, actions, instilling awareness, building attitudes, and exchanging experiences using gentle words but with seriousness and reason to give

confidence and create a good learning atmosphere with friendship and good interactions. The purpose is to develop youths to be good Muslims physically, mentally, and intellectually. The program consists of six major activities:

1. **Getting to know or “At-Ta’aruf”** is an activity where program participants have opportunities to build good relationships, to get to know and to get acquainted with each other which are the starting point of the activity where participants jointly set the goals to be achieved because cooperation and intention to participate in the activity depend on trust, attitude, relationship, and acquaintance. In addition to this, there is an activity to explain and to help youths to understand and see the value and benefits of what they will receive from their participation in the activity which includes the overall as well as detailed aspects of the program, its objectives, goals, benefits, characteristics, rules, and the roles of members. This process initiates good attitudes toward each other. Exchanging experiences among participants can help activities to run smoothly and successfully. Being well-prepared also helps activities to run smoothly and interestingly as it is said that good relationships with participants are much more important for the beginning of the program so they know the objectives, dates, times, and places where the activities will be held; understand the rules, their roles and duties, and know and have good attitudes towards other participants (Parekitthammachai, 2012; Suwanliwongk, 2009). Getting acquainted is very important for the feeling of brotherhood among Muslims as it is to love and unite based on the same belief and faith which is the foundation for relationships that benefit society and those who want to change their behavior (Prayatsup, 2012). Doing activities together to solve behavioral problems among Muslims will lead to peaceful living together in this world and the next world on the basis of knowing and being acquainted with each other, and building good relationships and understanding are significant factors that will make the activities successful (Mahama, 2009). The Al-Quran (Al-Hujuraat: 13) says, “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that believer (At-Ta’qwa). Verily, Allah is All-Knowing, All-Aware” (Al-Hilali & Khan, 2010).
2. **Seeking knowledge or “Al-Ilmu”** is an activity which places emphasis on program participants seeking correct knowledge and correct understanding of behaving the Islamic way, especially the types of behavior that they must follow and those they must refrain from; the benefits of Islamic behavior and effects of types of behavior that are incongruent with the Islamic way of life. This is to give basic knowledge and to instill correct concepts and attitudes as well as to prepare youths physically and mentally to behave according to Islamic principles. According to many academics, seeking knowledge is necessary for all Muslims, especially knowledge related to the Islamic faith, practice, and ethics to be guidelines for living the Islamic way and for practicing the religion correctly according to the religious principles. Seeking knowledge is not any less important than praying, fasting, and other Islamic practices (Leekhonnee, 2010; Usman, 2007). Utilizing intellectual power to seek for knowledge of living is what Islam attaches importance to because it is considered that seeking for knowledge is the root of civilized and living society that aims to make humans perfect in terms of their faith and practice of religion. Moreover, individuals who seek for knowledge must be sincere, respectful, knowledgeable, polite, and realize that they will be investigated and will receive returns in this world and the next world (Kaypan, 2012; Touthern, 2010). Seeking knowledge and understanding is very important to reinforce correct experiences, to instill awareness, to promote the feeling of right and wrong, and to apply knowledge to everyday life in accordance with Islamic teachings (Laeheem & Baka, 2010; Mahama, 2009; Narongraksakhet, 1997). Most of the youths participating in the activities have changed their behavior to be more Islamic and corrected their socially undesirable behavior (Laeheem, 2013, 2014). The Al-Quran (Fatir: 28) says “It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving”, and the Al-Quran (Ash-Shu’ara: 83–85) says that “My Lord! Bestow Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous. And grant me an honorable mention in later generations. And make me one of the inheritors of the Paradise of Delight” (Al-Hilali & Khan, 2010).
3. **Self-assessment or “Al-Muhasabah”** is an activity that opens opportunities for program participants to assess themselves and review their behavior to see whether it is in congruence with the Islamic way of life and to see how big the gap is between their present behavior and that specified in Islamic principles. This provides important data for the correction and improvement of behavior, especially prioritizing the types of behavior to be corrected and setting the goals and guidelines. Studies have found that the self-reviewing and self-assessing processes are very important to youths’ behavioral change because youths have learned how their past behavior affected them and others and have agreed that they will improve their behavior by clearly setting the aims and seeking guidelines for changing their behavior to be more appropriate (Parekitthammachai, 2012; Suwanliwongk, 2009). Islam attaches importance to self-reviewing and self-assessing for every Muslim to live the Islamic way and to change their behavior to be in accordance with social norms. Self-reviewing can enable us to measure the distance between ourselves and the principles, between ourselves and Allah, and between ourselves and our role model, the Prophet Muhammad (Samadee, 2006). Life development through reviewing life is reviewing to develop life and to extend the efficiency to other people nearby because Muslims who have knowledge and understanding of facts and correctness but never put it into practice will become Muslims who lack Allah’s justice and principles. Thus, it is very necessary and very important to always conduct self-review and self-assessment to practice correctly according to the

Islamic way of life (Samadee, 2007). Moreover, self-reviewing must be conducted regularly because a lack of self-reviewing is like one who is sunk under the ocean of evils and is obsessed. Deterioration has been caused by humans who never think about the consequences of their actions that could affect themselves, people around them, and society, and furthermore, they never think about the returns they will receive from Allah in the next world (Niyomdech, 2010). The Al-Quran (Al-Hashr: 18–19) says “O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah)” (Al-Hilali & Khan, 2010).

4. **Reviving and changing behavior or “At-Tajdid”** is an activity through which program participants can revive their former behavior that is in accordance with the Islamic way and change their present behavior to be in accordance with the Islamic way again. The emphasis is on three levels of promotion of revival and change of behavior. Level 1 is reviving the faith which is socializing the beliefs particularly beliefs that are wrong for Muslim society, and beliefs that have been inculcated with old beliefs without academic evidence and must be directed to the principles of faith to follow the Prophet Muhammad. Level 2 is reviving the practice which is the Islamic religious principle that every Muslim must perform strictly. The principle of practice is evidenced in the Quran and the model set by the Prophet Muhammad. Level 3 is reviving Islamic ethics which is promotion for Muslims to have morals by strictly practicing Islamic teachings with the feeling and awareness of being Muslims who must be good role models. Academics state that reviving and changing behavior are missions of followers to carry out for Allah; they are missions that are arranged to be performed in groups with reviving and changing the behavior of risk groups as the important goal. It is to make the behavioral risk group of Muslims return to being perfect Muslims. In doing this, reviving and changing behavior in the principles of the Islamic faith, practice and ethics are required (Karee, 2012). Revival and change of behavior are bringing back what have been lost including the Islamic way of life and bodies of knowledge that are correct according to the religious principles, not to add any new aspect to it but to return to behavior that is in congruence with the Quran and the role model, the Prophet Muhammad (Upama, 2009). Revival and change of behavior must be performed in terms of content, knowledge, and practice that create an intellectual process that gives rise to new bodies of knowledge and that create a sacrificial process in terms of mentality, life, and property to give rise to behavioral change leading to correct truth that is in congruence with the Islamic way of life (Al-Manawi, 1994). This is in conformity with the Al-Quran (Aal-Imran: 135) which says “And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and

ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know” (Al-Hilali & Khan, 2010).

5. **Improving the mind or “At-Tahdib”** is an activity in which program participants are promoted to learn Islamic values, rules and regulations according to Islamic principles and Muslim society. The emphasis is on ability to adapt to the Islamic way of life and control oneself to behave in accordance with social norms and Islamic principles. It is a cultural transferring process of society and is limited in the social frame and religious principles. It is to learn one's role and duties, skills required for living in society, and the rules and regulations of being a good member of society. It is said that mental socialization is a direct and indirect process of learning and accepting values, rules and regulations to behave and develop one's personality through contact with others in order to have the status and role desired by society (Popenoe, 1993; Theodorson & Theodorson, 1990). Mental socialization is a process necessary and useful to having discipline, behavior, and conduct that promote members to live happily together. It is beneficial to members in terms of inspiration, ideology, attitude, and belief to have unity in working together with the same ideology and goals that move society onward. Additionally, mental socialization is to build the knowledge and skills necessary for living in society for members to learn and play a role appropriate for the place and time as well as occasion (Cohen & Orbach, 1990; Sereetrakul, 2009; Thitiwattana, 2004). Most Islamic mental socialization is conducted through a system of giving knowledge, understanding, and education related to Islamic principles to train individuals intellectually, physically, and mentally to be Muslims who have ethics, morals, and discipline, and to be good servants of Allah, and have prosperity and safety in this world and the next world (Mahama, 2009; Narongraksakhet, 1997). According to the Al-Quran (Al-Jumu'ah: 2) “He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad). And verily, they had been before in manifest error” (Al-Hilali & Khan, 2010).
6. **Organizing a last orientation or “Al-Wadah”** is an activity through which participants see the value of changing behavior and having good attitudes towards behaving the Islamic way. The emphasis is on reviewing the activities and explaining the importance of the activities in which participants have taken part, reviewing and evaluating the results of behavioral change after taking part in the activities of the program, and reviewing what has been learned and practiced in the program. This activity emphasizes how to apply what participants have learned in their everyday life regularly as daily routines. Furthermore, in this activity, youth participants who have changed their behavior in line with the Islamic way of life are praised. This is to motivate them to realize and see such importance and always

behave in the Islamic way. Studies have found that using a last orientation or “Al-Wadah” is a process that allows youths who have participated in the program to review and compare their behavior before and after participating in the program to see how much they have changed and whether there is improvement. It is also to instill in youths awareness of the value of behavioral improvement and to maintain it as part of their everyday life (Parekitthammachai, 2012; Suwanliwongk, 2009). Instilling and promoting youths to change their behavior to be in accordance with the Islamic way of life by motivating, praising, and being a role model motivates and supports youths to practice it and can improve their behavior and give them good values (Arbu, 2006; Touthern, 2010). Praising, honoring, and rewarding youths who have achieved the goal of changing their behavior to be in line with the Islamic way are methods that must be carried out along with the correction of misbehavior among Muslim youths (Kaypan, 2012; Touthern, 2010). Motivation to promote youths to have behavioral change to be in congruence with the Islamic way of life by rewarding, praising, organizing an activity to honor them, naming them as role models, and organizing a poster exhibition are ways to encourage target youths to pay more attention to behaving the Islamic way (Bungatayong, 2009; Kaypan, 2012). The Al-Quran (Al-Isra': 70) says “And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference” (Al-Hilali & Khan, 2010).

Conclusion and Recommendation

The study found that the guidelines for correcting behavior that is not in congruence with the Islamic way of life among the risk groups of Muslim youths in the three southern border provinces should employ the wisdom approach or “Al-Hikmah” program which consists of six major activities: 1) Getting to know or “At-Ta'aruf” is the beginning of a good relationship by getting to be acquainted with each other, and jointly setting the goals. 2) Seeking knowledge or “Al-Ilmu” is to search for correct knowledge and understanding related to behavior in accordance with the Islamic way of life. 3) Self-assessment or “Al-Muhassabah” is to review one's past behavior and to compare the gap between the past behavior with present behavior that is in congruence with the Islamic way of life. 4) Reviving and changing behavior or “At-Tajdid” is to revive behavior that used to be in congruence with the Islamic way of life so that present behavior corresponds with the Islamic way by reviving the principles of Islamic faith, practice, and ethics. 5) Improving the mind or “At-Tahdib” is promotion of learning about the values, rules, and regulations of Islam and Muslim society. 6) Organizing a last orientation or “Al-Wadah” creates good values and attitudes towards the Islamic way of behavior, and encourages youths to regularly apply the knowledge gained from participating in the program to everyday life. This socializes the minds of the

youths so that they behave in accordance with the Islamic way of life through teaching and training, exchanging knowledge, and admonishing and instilling in them good concepts and attitudes.

The results of this study could help individuals and organizations involved in promoting Islamic behavior among youths in the target and other areas to concretely correct and promote Muslim youths to behave according to the Islamic way of life. Organizations, especially Islamic organizations and governmental organizations, should apply the results of the study in formulating the policies and strategies for promoting and supporting Thai Muslim youths to behave in congruence with the Islamic way. For example, the study results can be applied in policies concerning instilling awareness of the Islamic way of life in Muslim youth, organizing Islamic ethical camps regularly and continuously; training to provide Islamic knowledge and holding activities performing religious duties for youth, developing and strengthening the family institution, and promoting Islamic upbringing among Muslim families. In addition to this, the findings could be used in promoting and supporting family, educational, and religious institutions to control and look after Muslim youths in the risk groups to change their behavior to be according to the Islamic way of life using the wisdom approach or “Al-Hikmah” program as this program emphasizes social socialization because it is a process that parents, guardians, teachers and Muslim leaders can use to train, teach, give advice, and instill awareness in youths for them to conduct themselves according to social norms and Islamic principles. Furthermore, the results of this study could be beneficial if used as a way to solve, prevent, and reduce problems concerning behavior among youths that is not in congruence with the Islamic way of life. Parents, guardians, and community leaders must realize the problems and give importance to concretely using the program in everyday life before these problems become more severe and turn into social problems. This is one way to help prevent the problems in a timely manner.

Conflict of Interest

There is no conflict of interest.

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