

# Youth Supervision Based on the Islamic Beliefs of Muslim Leaders in Three Southern Province Communities

Kasetchai Laeheem

## ABSTRACT

The purpose of this study was to investigate the supervision of youth based on the Islamic beliefs of Muslim leaders in the communities of 3 southern provinces in Thailand. Data were collected via forum discussions among 60 youth leaders and 60 representatives of Muslim leaders. Logical context description was employed to analyze the content by comparing theoretical concepts with other related studies. The results showed that youth members in every community were supervised by the spiritual leaders and community leaders through youth clubs and various youth groups; therefore, the majority of youth led a way of life within a framework of Islamic principles.

**Keywords:** supervision, Muslim leaders, youth, Islamic belief, three southern border provinces

## บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษาการดูแลเยาวชนตามวิถีแห่งศาสนาอิสลามของผู้นำมุสลิมในชุมชนของ 3 จังหวัดชายแดนภาคใต้ เก็บข้อมูลโดยการจัดเวทีแลกเปลี่ยนเรียนรู้กับตัวแทนแกนนำเยาวชน จำนวน 60 คน และตัวแทนผู้นำมุสลิม จำนวน 60 คน แล้วนำข้อมูลที่ได้มาวิเคราะห์เนื้อหาโดยใช้หลักตรรกะเทียบเคียงแนวความคิด ทฤษฎี และงานวิจัยควบคู่บริบท ผลการวิจัยพบว่า ทุกชุมชนมีการดูแลเยาวชนมุสลิมโดยผู้นำศาสนาและผู้นำท้องถิ่น โดยการจัดตั้งเป็นชมรมเยาวชนและกลุ่มเยาวชนต่าง ๆ จนทำให้เยาวชนมุสลิมส่วนใหญ่มีวิถีชีวิตอยู่ในกรอบตามหลักการศาสนาอิสลาม

**คำสำคัญ:** การดูแลผู้นำมุสลิมเยาวชน วิถีแห่งศาสนาอิสลาม สามจังหวัดชายแดนภาคใต้

## INTRODUCTION

Like Muslims worldwide, most Thai Muslims lead a unique way of life. That is, since ancient times up to the present, they have led strict lives and practiced their faith according to what has been specified in the Alquran and by following the examples of the Prophet Muhammad, through various forms of teaching. However, at present, with the rapid changes in the world situation, the Muslim way of life in general has been both directly and indirectly affected. Parents do not spend very much time with children any more due to economic pressure. Most youngsters lack an interest in religious activities since other forms of activities presented by various media are considered by some to be much more attractive and interesting. Besides, some community leaders pay no attention to the ubiquitous vices which some consider have become

common practice. Therefore, these conditions have caused some Muslim youth to eventually turn away from the righteous way of life often because they are not able to distinguish what is right or wrong or suitable for their qualifications and age. They have become enslaved by worldly norms and western cultures which have forcefully engulfed the Muslim society. Although the Islamic principles which are considered complete and given by God (Allah) have governed all details of life, it is extremely hard to withstand such an influx of western cultures (Mahama, 2009). Indeed, Islamic principles reflect not only the acceptance and obedience to God (Allah) but also the establishment of righteous attitudes towards humans, the world and all surrounding entities (Anmunajid, 2004).

Today, conventional Muslim society, which used to be strictly based on Islamic teaching, has disappeared. What is left are simply beliefs and religious rites which are merely imitations of the previous generation. There are many problems in Muslim society. For instance, instead of wearing Hijab (which refers to both the head covering traditionally worn by Muslim women and modest Muslim styles of dress in general), many Muslim women have turned to more fashionable dress and date more openly (Mahama, 2009; Anmunajid, 2004). Besides, there are other chronic and complex problems such as drug addiction, sexual deviance, a lack of interest in prayer, and the inability to read the Alquran, which are considered part of a vicious cycle with no exit (Mahama, 2009). Laeheim and Baka (2010) found that a majority of youth did not live up to the expectations of Muslim society, nor did they follow Islamic principles. They reported that relationships among friends have become more open and free, which usually leads to a number of inappropriate and nonsensical activities. Furthermore, making friends with the opposite sex has become more open and free similar to western cultures. For example, intimacy is expressed through body language such as holding hands, embracing, kissing, or even having a sexual relationship prior to marriage. In

addition, at schools, there is more general emphasis placed on the nonreligious curriculum, allowing students to become more involved in vices and spend time wastefully. Many youngsters are now unemployed. In addition, many want to look more westernized by imitating the dress style of their favorite singers or movie stars. Further, they show distant or bad attitudes in their relationships with their family, friends, neighbors or even other people in the community. Not only do they ignore the importance of performing religious practice, but also they show no interest or avoid participating in any community activities.

Muslim leaders, whose duty is to supervise and direct the Muslim way of life, should in fact, realize the importance of such problems. Since they are respected and recognized by the Institute to which they belong, they are indeed authorized to solve any problems or to respond to their followers' demands (Baka, 1999; Baka & Laeheim, 2010). According to Boonyasith (1988), through the course of time, there have been many changes in Muslim society which have substantially affected the Muslim way of life. Therefore, Muslim leaders play an important role in helping and improving the way of life of their fellow followers.

A study of youth supervision in the Islamic way by the Muslim leaders in the three southern provinces was essential because of the above situation. The purposes of the study were to investigate which organizations or people were really involved in youth supervision, what activities or methods were employed, and what the results were. Then, all the results can be further used as guidelines for improving both policy and youth supervision methods.

## LITERATURE REVIEW

### What is a role?

A role refers to doing the duty or performing the functions assigned or expected by society. Once a person holds a certain position, he is supposed to

perform the duty associated with that position (Satsangan, 2000). Additionally, personality, certain social characteristics, the customs, or cultures of a society are considered as factors which determine if people have performed their roles appropriately (Cohen, 1979; Sengpracha, 1998). In fact, roles can be classified into four categories (Broom & Selznick, 1958; Suratanakawikul, 1999): 1) Role expectation. People are expected to perform their roles according to their status; (2) Role conception. People perform their roles based on their realization and understanding; (3) Role acceptance. People are willing to perform their duty, not contrary to their requirements, values, interests, and thoughts; and (4) Role performance. People's performances in their roles are regarded as genuine based on their acceptance, which is, in fact, in accordance with the expected role set by the society and the awareness of their own roles.

When a person holds a certain position in society, they are expected to perform their role according to their status. However, within the same position, the person may have different roles. This is due to various distinctions: personality, ability, idea, education, motivation, work satisfaction, encouragement, and mental and physical conditions. Accordingly, the role is regarded as a behavioral aspect of such a position. In other words, it is a kind of behavior expected of the person or assigned by society. The person's right and authority based on their status or social position will serve as the performance guidelines. However, if such an expected person fails to perform their duty, they will certainly be rejected by the society.

### **What is teamwork?**

Teamwork is considered as a technique to support and develop a person's working skills to their greatest efficiency in order to achieve expected goals (Patanapongsa, 2004). According to DeLamater and Myers (2007), teamwork not only creates but also increases incentives to work among people. It also enhances and develops the working process until its purposes are achieved. Moreover, Mapobsuk (2000)

claimed that teamwork refers to a group of people who hold similar purposes and have shared duties and responsibilities among themselves in order to achieve the objectives set by the group. Based on Tansakul (2004), teamwork can be defined as a group of at least two people who work together to obtain success. Specter (2006) considered teamwork refers to working through interaction and sharing goals, while Patanapongsa, (2004) and Bureekul, (2005) asserted that teamwork provides opportunities to those who never or seldom participate to join more activities with freedom and, equality. That is, what is expected is real, not superficial, participation starting from the initial step until the last step in the working process. According to Srimechai (2004) and Prachantawanich (2007), teamwork occurs when a person has made a reasonable decision to be a part of a working process through participation in sharing ideas, discussion, planning, surveying problems, receiving benefits, and following up for assessment.

Therefore, teamwork is part of the working techniques which promote co-operation, unity, willingness, and enthusiasm in being involved at every step, so the planned goals will eventually be achieved.

### **What is socialization?**

Socialization is a process which influences a person's behavioral development toward certain required characteristics expected by society. Generally, through certain nurture processes since birth, a person will learn what social role they are supposed to have and performs their duty in accordance with their social status. Indeed, it is the family institution from which the nurture process starts. Socialization has, in fact, caused humans to behave appropriately in accordance with standards set by society (Thitirat, 2004). As Broom and Selznick (1958) explain, socialization refers to cultural conveyance which usually results in a person's fairly modest way of life. Moreover, this is considered as a process enabling the person not only to control their own behavior but also to behave in accordance with accepted social

norms, ideals, and levels of ambition. Indeed, the four major objectives of socialization are: 1) to establish discipline and order as the guidelines for people to regularly follow social standards with justified flexibility; 2) to establish the goal of life, so a person will be encouraged to pursue this goal, through all the manners and behavior under certain standards and accepted discipline set by the group; 3) to set social roles, so that accordingly, a person's roles will be assigned by society, and the person will gradually perceive various attitudes concerning such roles; and 4) to enhance certain specialty or particular skills of a person through many training programs, so this will eventually enable them to participate in various activities with others (Broom & Selznick, 1958; Cohen & Orbach, 1990; Sereetrakul, 2009).

Therefore, socialization is regarded as one of the processes through which humans have developed not only to achieve a good personality and physical perfection, but also to show appropriate, decent behavior that is virtuous and ethical and most importantly, to develop the ability to live with others in society (Thitirat, 2004; Sereetrakul, 2009).

## RESEARCH METHODOLOGY

### Key informants

The key informants of the study were 60 youth leaders and 60 representatives of Muslim leaders in the three southern border provinces, and the participant were selected using multi-stratified sampling as follows:

Stage 1: Amphoe or districts were stratified into three strata: 1) districts where the density loss (defined here as those injured and killed in the unrest) per population was high and very high; 2) districts where the density loss per population was moderate; 3) districts where the density loss per population was low (Center of Deep South Watch, 2010). Then, two districts per region were selected using simple random sampling, providing a total of 18 districts.

Stage 2: Tambon or sub-districts were

selected using simple random sampling, to provide a total of 36 sub-districts.

Stage 3: One or two youth leaders and Muslim leaders from each sub-district were selected using simple random sampling, with the community committee helping to identify individuals to participate.

### Data collection

In this qualitative research, data were collected through a discussion forum where knowledge and experience were shared on sensitive topics, to promote candid discussion of the topics by respondents and to obtain the necessary depth of information. The forum was conducted over two days by bringing together all the key informants at one meeting place. The sensitive topics were: 1) identification of people concerned with youth supervision and how the supervision was undertaken; 2) identification of the methods for youth supervision and the activities undertaken; and 3) discussion of the results of youth supervision.

### Data analysis

Data were initially classified according to the objectives. Logical context description and a comparison of the theoretical concepts with relevant research were used to analyze the contents.

## RESULTS AND DISCUSSION

Generally, most of the Muslim youth were supervised by the Muslim leaders to lead an Islamic way of life. Methods and application of supervision varied from community to community depending on community contexts and the Muslim leaders. In certain communities clear structures, roles, and actual activities were explicitly specified within a systematic framework. In other communities, the importance and realization of the role of youth supervision were ignored by most of Muslim leaders. However, this was still considered a better outcome than found in yet other communities where the Muslim leaders not only totally neglected but also

ignored their roles as youth supervisors.

### **People and organizations concerned with youth supervision**

No officially assigned organizations or people were identified who were officially appointed to take responsibility for youth supervision based on Islamic principles nor was there any concrete co-operation in this matter.

Generally, the youth were under the supervision of both the local leaders and spiritual leaders based on their responsible roles and duties. For instance, youth leaders were selected by the local leaders, whereas the spiritual leaders focused on forming groups of Masjid youth (the Masjid or Mosque is a place of worship for followers of the Islamic faith (Muslims). It is a place where all Muslims gather together for prayer/worship). Their tasks included performing beneficial activities for teenagers and society, persuading youth and other members of society to join religious activities, providing religious knowledge, offering occupational training programs, and dealing with complaints about youth behavior that violated Islamic practice. However, in some communities, many Muslim leaders did not pay attention to the importance of youth supervision nor did they realize it was a requirement of their role and duties. Consequently, all of these outcomes could lead to many community problems—for example, drug addiction, gambling, unemployment, pilfering, a low level of education, and adultery. Indeed, there was no integrated co-operation among Muslim and local leaders nor was there any participation from any organizations or anyone from the government or private sector. Mostly, these people worked separately; they simply responded to the occasional requirements of some youth members, but they were not able to reach teenagers of all ages. Consequently, youth in general could not be supervised effectively and efficiently. Furthermore, youth supervision seemed to be rather unsuccessful although both the Muslim leaders and certain organizations had made a considerable effort.

Youth supervision based on Islamic principles is the responsibility of both the local leaders and the spiritual leaders who perform their roles as specified by the society. According to Cohem (1979), Sengpracha (1998) and Satsangan (2000), a person who holds a certain social position is required to perform their duty as expected or specified by the society. Otherwise, the person can perform their duty in accordance with beliefs, expectations, and opportunities or even under certain pressure. However, a person's performance may not be relevant to their specified roles or ideals. In fact, everyone can act differently (Broom & Selznick, 1981). Besides, most Muslim leaders supervised youth based on their understanding of their own role, beliefs, experiences and their interaction with the teenagers. As Suratanakawikul (1999) claimed, the specified roles, based on social expectations in general, which have been used as the guidelines for practice are, in fact, regarded as a completely perfect pattern. Hence, a person with a certain status should follow these. Moreover, a person's realization and understanding of their own roles also depends on individual attitudes, values, personality and experiences. According to Sengpracha (1998), the role refers to actions which are performed through more interaction with others as required and expected by society.

Once a person holds a certain social position, they are supposed to perform their specified duty. However, different individuals holding the same position may perform differently due to differences in disposition, ideas, ability, nurturing, motivation, will power, job satisfaction, and physical/mental condition. Accordingly, Muslim leaders should take full responsibility for supervising youngsters so that the youngsters behave in accordance with Islamic principles. This is regarded as part of the patterns or guidelines that Muslim leaders are always required to uphold as a component of their duty related to their authority and position as expected or specified by society.

### Methods and activities of youth supervision

Each community used different methods and activities, but shared similar purposes—namely, to encourage youngsters to be decent Muslims, to regularly practice specified religious activities, to strictly refrain from violating religious principles, to enhance a peaceful way of life with discipline and order, and to create a livable environment within the community.

Methods and activities consisted of two types.

1. A group of Masjid youth is established under the supervision of the Imam, a spiritual leader, and the Masjid committee members act as consultants. The group has a distinct management structure, roles and specified activities. Generally, the group functions to provide knowledge and better understanding on essential Islamic teaching and to campaign for more religious practice by following the examples set by the Prophet Muhammad. Various outstanding activities used in youth supervision were: a summer camp to teach Islamic ethics, teaching the Alquran through the Qiraati way, a special course for daily religious practice, a Tadika school project, a consultation center which provided general suggestions to youth and people on certain principles of performing religious practice, how to lead an Islamic way of life, and a project of monthly religious teaching.

2. A local youth club is founded with youth representatives from every village as a working committee who will run required and beneficial activities for the majority, such as: a sport-enhancing relationships project, a visual education project, an occupational training program, provision of information about the disadvantages of drugs, establishment of a white community project (a special project with a certain aim), creation of a community with economic sufficiency, prevention of acquired immune deficiency syndrome through a mosquito control project, and enhancement of relations through a multi-cultural project.

Teamwork was employed by most Muslim leaders to assure youth supervision in accordance

with Islamic principles. Youths in the community were encouraged to work with other members who shared similar goals. Additionally, some essential factors, such as co-acceptance and co-planning led not only to successful outcomes but also produced increased efficiency as well as effectiveness. The goals set by members could then be successfully achieved. Based on studies by Mapobsak (2000), Tansakul (2004) and Spector (2006), a group of people working or interacting together, with the same objectives, under the supervision of the same leader, and with distinct divisions of responsibility is likely to succeed. In fact, this can be regarded as one kind of working technique which often results in a high chance of success. In addition, DeLamater and Myyers (2007) stated that teamwork is considered as an incentive for the group members to work together and to develop a working process to achieve their goals.

Young people were also encouraged to participate in every stage of the youth supervision—namely, brainstorming, planning, decision making, actual working, and following up and assessment. Consequently, youth leaders were offered an opportunity to take responsibility for supervising other young people by themselves—the youth center method. From work by Patanapongsa (2004), Srimechai (2004), Bureekul (2005) and Prachantawanich (2007), offering a chance for people to participate in making decisions freely and equally from the first to the final stage of working, will result in achievement of the expected goal, as when people participate in identifying problems and their causes, plan working activities, follow up and undertake assessment, success is certainly derived from their enthusiasm, willingness and strong determination.

### Results of youth supervision

Each community had a different approach to youth supervision. The approaches depended on the methods, guidelines, activities, community context, context of the youth group, and leaders' leadership. In some communities, youth supervision was expanded



to encompass almost all youngsters, whereas only some young people were supervised in a certain community. However, youth supervision completely failed in some areas.

The results of youth supervision in accordance with Islamic principles covered:

**1. Relationships among friends of the same gender.** Teenagers are encouraged to make friends with a peer of the same sex who strictly performs daily religious practice: saying prayer five times per day at the Masjid, studying the Alquran and fasting. In addition, a person must also refrain from performing acts against Islamic principles—namely, drinking alcohol, having vices, visiting discotheques and pubs, and committing adultery. Also, a person is supposed to be morally ethical like the Prophet Muhammad.

**2. Friendships among peers of the opposite sex.** Fraternal relationships are enhanced among peers of the opposite sex based on the Islamic way of life and principles. Under Islamic-specified regulations, teenagers of the opposite sex are not allowed: to stay together without a third party; to hang out alone; to have physical contact of any form including riding as a pillion on a motor cycle. Within religious limitations, conversation is allowed in the presence of a third party or parents. Friendships can be maintained within a decent cultural and ethical framework. In fact, teenagers should be able to distinguish not only right from wrong but also appropriateness from inappropriateness.

Most importantly, they are not supposed to imitate western cultures or youngsters' urban way of life where that way of life ignores the importance of both morality and ethics.

**3. Education.** Generally, young people are encouraged to attend Tadika schools, to study the Alquran either with Qiraati or using a traditional approach. They are also encouraged to go to Pondok schools (traditional, unregistered Islamic religious schools that have no government oversight or funding), or private Islamic schools, starting from kindergarten through to secondary and high school.

The pursuit of higher education is also encouraged. Some religious courses are also offered in the Masjid, focusing on the study of the Alquran and Islam. Since most of the spiritual leaders realize the importance of religious study, more general subjects have been integrated into religious subjects in kindergarten and elementary levels. In the past, both general subjects and religious study would be introduced at the high school level. Therefore, at present, parents are offered more educational alternatives, and children are encouraged to pursue their studies.

**4. Management of free time.** Youngsters are advised to manage and spend their free time more fruitfully in accordance with Islamic principles such as by reading, playing sports, taking a tutorial class, studying Islam or particular ways of performing religious practices, helping parents, going to a Masjid library, arranging training camps on ethics and virtues, or teaching at Tadika schools. Furthermore, it is advisable for young people to spend their free time doing some voluntary activities such as cleaning at a Masjid and Tadika schools, improving cemeteries and villages including fixing some defective equipment, and participating in occupational training.

**5. Refraining from getting involved in all kinds of vices.** Certain measures are established to prevent youth from getting involved in drugs and all vices, particularly gambling on football games which are popular in many communities. In addition, youth are prohibited from hanging out at night especially at certain ubiquitous entertainment venues such as karaoke pubs, discotheques, bars, and massage parlors. Indeed, a lot of youngsters have been victims of all kinds of vices and the strong influx of more advanced technology. Additionally, certain prohibitions have been imposed against some highly addictive drugs such as marihuana, cough remedy mixed with coke, and Krathom (leaves of some addictive plants).

**6. Dress code.** Awareness of a dress code based on Islamic regulations has been promoted among young people. This includes covering certain parts of the body, the style of dress, and the selection

of jewelry. For example, Muslim female youths are required to wear a Hijab (Islamic headscarf) which is both large and thick enough to ensure the hair is invisible, and a long loose dress in plain color with no design is preferable. Meanwhile, a long-sleeved shirt, trousers or a plain colored sarong are recommended for Muslim male youths.

**7. Family relationships.** Awareness of a close family relationship based on Islamic principles has been established through teaching religion and various activities within the curriculum of Tadika schools, such as showing love and gratitude to parents, siblings and relatives, giving respect and honor, making regular visits, as well as offering help and being generous.

**8. Relationships with community and neighbors.** Young people are encouraged to develop and strengthen relationships with the community and their neighbors through love, generosity, sincerity, unselfishness, and hospitality. Therefore, a strong bond of relationships is established among youths, the community and neighbors.

**9. Religious practice.** Teenagers are instructed to strictly perform religious practice based on Islamic principles. For example, they are obliged to pray at the Masjid five times per day, to fast during Ramadhan month, and to develop both moral and ethical behavior by following the Prophet Muhammad's examples. In addition, they are required to refrain from any behavior that violates Islamic rules, especially failure to say prayers and to fast. They are taught that these are two essential religious practices that every Muslim must never neglect as such performances symbolize loyalty towards Allah, and confer spiritual purification on the performers.

**10. Performance of voluntary acts and participation in community activities.** Teenagers are encouraged to realize the values of working and developing their community based on Islamic principles. Moreover, they are taught to have public awareness, to sacrifice their own interests for the benefit of others, and to participate in beneficial activities for the public such as improving the Masjid

and cemeteries, cleaning up canals, and developing the village. When the importance of community development has been fully realized, the young people can become community leaders who eventually not only assist but also co-ordinate village activity and help the leaders to effectively develop their community together.

Therefore, leaders can supervise the youth to follow an Islamic way of life through socialization and the establishment of awareness regarding diverse public and certain religious activities, such as following the Islamic way of life, being ashamed of certain immoral or customarily indecent acts, and being spiritual. This is in accordance with Broom and Selznick (1958), Cohen and Orbach (1990) Thitirat (2004) and Sereetrakul (2009), who claimed that a person's behavioral development is, indeed, influenced by socialization which can enable a person to have the desired characteristics as required by society. Accordingly, through the family institution and socialization which emphasize social order, establishment of discipline, acceptable life expectations, social roles and certain life skills, the person will eventually realize what social position they hold and how to act within these designated roles.

In addition, the study of Islamic principles is regarded as an essential duty for every Muslim. Equipping all children with religious knowledge is one of the effective ways to make them lead lives in accordance with Islamic principles. All youngsters are required to thoroughly study religion in order to obtain a better understanding of religious principal practices, ethics and virtues, so they can apply all of these as guidelines in leading their daily life correctly. Also, with such guidelines, youth will develop to be completely perfect people according to Islamic belief and ways which lay emphasis on values, attitudes, and performance of daily religious practice. According to Norongraksakhet (1997) and Mahama (2009), the pursuit of knowledge is the most valuable pursuit of humans. Therefore, all Muslim are required to thoroughly study Islamic principles in order to live a peaceful, decent life in a society



with virtues and ethics. Moreover, based on Laeheim and Baka (2010), the study of Islam is an essential obligation for Muslim youth, for this will protect them from surrounding problems and certain social distractions. Eventually, based on a strong faith, they will be not only disciplined and obedient, but also humble, and all of these traits will enable them to lead an Islamic way of life.

## CONCLUSION AND RECOMMENDATIONS

Based on the findings, certain important points have been determined and are summarized as follows:

1. Generally, there was youth supervision in every community, but all the parties concerned (the spiritual leaders, local leaders, government, organizations and the private sector) worked independently and simply performed their duties. As a result, the supervisory operation seemed to be not only inefficient but also ineffective, so that real success was not obtained. It was advised that all parties who work with youth should co-operate in working together. The government should particularly specify the policy, the responsible units, and financial support for the youth supervision matters.

2. Methods and activities varied in each community due to the social context and leaders' different characteristics. For example, some communities had established youth clubs, various youth groups, and youth supervision committees. These methods and activities have been successful in encouraging an Islamic way of life among the Muslim youth. However, part of the problem is that most of the activities not only lacked participation but also were not related to the interests of youths. As a result, every community should focus on setting up youth groups or a village youth club to encourage youth participation in each stage of the working process: brainstorming, planning, decision making, performing, following up, and assessment of results.

3. Although most of the youths were under

the supervision of Muslim leaders to lead their lives based on Islamic principles, there were still some Muslim youngsters whose way of life seemed contradictory to Islam or the expectations set by Muslim society. In fact, this can be considered as one of the major causes leading to many current social problems. Therefore, emphasis should be laid on the importance of seeking ways to help particularly those youngsters with a religiously unconventional way of life, and on finding measures to prevent them from leading a life that is against Islamic principles or the expectations of Muslim society.

4. Further studies about Muslim youth should be encouraged on various topics which might provide benefits for further development and provide solutions to problems in the three southern border provinces. The recommended topics for further study are:

- Actual requirements of the youths in the three southern border provinces.
- Guidelines in developing sustainable occupations and permanent employment of youths in the three southern border provinces
- Muslim youth and labor migration to Malaysia and Singapore
- Factors causing Muslim youths to attend fundamental education schools in Malaysia
- The influence of peers on the current way of life of youths.
- Factors leading to youth violence in the three southern border provinces

## ACKNOWLEDGEMENT

This work was supported by the Higher Education Research Promotion and National Research University Project of Thailand, Office of the Higher Education Commission

## REFERENCES

- Anmunajid, S. (2004). *Prohibited relationship*. Retrieved from <http://www.majlis-ilmi.org/islam/>

- modules.php? op= modload&name= Sections& file= index&req=viewarticle&artid=1&page=1
- Baka, D. (1999). The Social, Political and Economic Roles of Thai Muslim Women in the Southern Border Provinces Of Thailand. *Songklanakarin Journal of Social Sciences and Humanities*, 5(3), 203–214.
- Baka, D., & Laeheem, K. (1999). The Role of Muslim Leaders in Educational Development of Muslim Society in the Southern Border Provinces of Thailand. *Songklanakarin Journal of Social Sciences and Humanities*, 16(1), 39–51.
- Boonyasith, A. (1988). *The role of Islamic leaders in solving the crime problem in the three southern border provinces* (Unpublished master's thesis). Srinakharinwirot University, Bangkok.
- Broom, L., & Selznick P. (1958). *Sociology: A text with adapted readings* (2nd ed.). New York: Evanston Row, Peterson.
- Bureekul, T. (2005). *Participation theories and processes*. Nonthaburi: King Prajadhipok's Institute.
- Center of Deep South Watch. (2010). *The data and trends of the situation severity in the South*. Center of Deep South Watch, Pattani.
- Cohen, J. (1979). *Schaum's outline of theory and problems of introduction to sociology*. New York: McGraw-Hill.
- Cohen, J., & Orbach, T. (1990). *Introduction to sociology*. McGraw Hill; Singapore.
- DeLamater, J. D., & Myyers, D. J. (2007). *Social psychology* (6th ed.). Belmont, CA: Tomson/ Wadsworth.
- Laeheem, K., & Baka, D. (2010). A study of the Thai Muslim youth's way of life to maintaining peace in the three Southern border provinces of Thailand. *Songklanakarin Journal of Social Sciences and Humanities*, 16(6), 973–988.
- Mahama, M. (2009). *Islam: Way of life*. Songkhla: Po-bard.
- Mapobsuk, W. (2000). *Human relations*. Bangkok: Se-Education.
- Narongraksakhet, I. (1997). *History of Islamic education*. Pattani: College of Islamic studies, Prince of Songkla University.
- Patanapongsa, N. (2004). *Participation: Basic principles, techniques and case studies*. Chiang Mai: Chiang Mai University.
- Prachantawanich, A. (2007). *Causal relationships of work environment factors and personal factors related to personal participation in Thammasat University's education quality assurance* (Unpublished master's thesis). Srinakharinwirot University, Bangkok.
- Satsangan, N. (2000). *The principle of cultural anthropology* (4th ed.). Bangkok: Rama Printing.
- Sengpracha, N. (1998). *Human and society* (4th ed.). Bangkok: O. S. Printing House.
- Sereetrakul, W. (2009). *Factors affecting family solidarity in the opinions of Thai teenagers* (Unpublished doctoral dissertation). Ramkhamhaeng University, Bangkok.
- Spector, E. (2006). *Industrial organizational psychology: Research and Practice* (4th ed.). New York: Willey
- Srimechai, N. (2004). *Factors affecting adult learners' participation in vocational short courses in non-formal education centers in Bangkok metropolis* (Unpublished master's thesis). Chulalongkorn University, Bangkok.
- Suratanakawikul, P. (1999). *Humans and society* (2nd ed.). Bangkok: Kasetsart University.
- Tansakul, P. (2004). *Why teams do not work*. Bangkok: Jit Jakawarn.
- Thitirat, P. (2004). *Humans and society*. Bangkok: Kasetsart University.