

Needs for Behavioral Refinement Based on Islamic Principles Among Muslim Juveniles With Risky Types of Behavior in Three Southern-Border Provinces of Thailand

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ABSTRACT

The association was investigated between the need for behavioral refinement based on Islamic Principles among Muslim juveniles with or without risky types of behavior in the three southern border provinces of Thailand—namely, Pattani, Yala, and Naratiwat. Data were collected from 2,160 participants who were selected by a multi-stage sampling technique and their behavior analyzed by calculating odds ratios and employing chi-square tests using the EcStat program.

The results revealed that the ten areas of needs considered in the study were significantly associated with different types of Muslim juveniles (with or without risky types of behavior) and that Muslim juveniles with risky types of behavior perceived themselves to need a lower level of behavioral refinement from Muslim leaders in eight areas of needs than those who had no or less risky types of behavior. These eight areas of needs were: association with friends of the same gender (1.37 times), association with friends of a different gender (1.48 times), education (1.50 times), use of free time (1.62 times), relationship with relatives (1.59 times), relationship with the community (1.72 times), religious practice (2.10 times), and volunteering for public services (1.67 times). The Muslim juveniles with risky types of behavior perceived themselves to need an intermediate level of behavioral development from Muslim leaders in two areas at a higher ratio than those who had no or less risky types of behavior. These two areas of need were protection against wrongful doings (1.53 times) and advice on clothes and outfits (1.63 times).

Keywords: needs for behavioral refinement, types of behavior according to Islamic Principles, juveniles with risky types of behavior, three southern border provinces of Thailand

บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษาความสัมพันธ์ระหว่างความต้องการการดูแลพฤติกรรมตามวิถีแห่งศาสนาอิสลามและกลุ่มเยาวชนไทยมุสลิมที่มีพฤติกรรมเสี่ยงและไม่มีพฤติกรรมเสี่ยงในสามจังหวัดชายแดนภาคใต้ ได้แก่ จังหวัดปัตตานี ยะลา

และนราธิวาส โดยเก็บข้อมูลจากกลุ่มตัวอย่างจำนวน 2,160 คนด้วยวิธีการสุ่มกลุ่มตัวอย่างแบบหลายขั้นตอน และวิเคราะห์ข้อมูลโดยใช้คอมพิวเตอร์โปรแกรม EcStat เพื่อหาค่าการทดสอบไคสแควร์และค่าอัตราส่วนออด

ผลของการวิจัยพบว่า ความต้องการการดูแลพฤติกรรมตามวิถีแห่งศาสนาอิสลามทั้ง 10 ด้านมี

ความสัมพันธ์กับกลุ่มเยาวชนอย่างมีนัยสำคัญทางสถิติ โดยกลุ่มเยาวชนที่มีพฤติกรรมเสี่ยงมีความต้องการให้ผู้นำมุสลิมดูแลพฤติกรรมตามวิถีแห่งศาสนาอิสลามอยู่ในระดับน้อย ในอัตราส่วนที่สูงกว่ากลุ่มเยาวชนที่มีพฤติกรรมไม่เสี่ยง (ปกติ) จำนวน 8 ด้าน คือ ด้านการคบเพื่อนเพศเดียวกัน (1.37 เท่า) ด้านการคบเพื่อนต่างเพศ (1.48 เท่า) ด้านการศึกษา (1.50 เท่า) ด้านการใช้เวลาว่าง (1.62 เท่า) ด้านความสัมพันธ์กับญาติพี่น้อง (1.59 เท่า) ด้านความสัมพันธ์กับชุมชน (1.72 เท่า) ด้านการปฏิบัติศาสนกิจ (2.10 เท่า) และด้านการบำเพ็ญประโยชน์ (1.67 เท่า) และกลุ่มเยาวชนที่มีพฤติกรรมเสี่ยงมีความต้องการให้ผู้นำมุสลิมดูแลพฤติกรรมตามวิถีแห่งศาสนาอิสลามอยู่ในระดับปานกลางในอัตราส่วนที่สูงกว่ากลุ่มเยาวชนที่มีพฤติกรรมไม่เสี่ยง (ปกติ) จำนวน 2 ด้าน คือ ด้านการห้ามปรามมิให้เกี่ยวข้องกับอบายมุข (1.53 เท่า) และด้านการแต่งกาย (1.63 เท่า)

คำสำคัญ: ความต้องการการดูแล พฤติกรรมตามวิถีแห่งศาสนาอิสลาม กลุ่มเยาวชนที่มีพฤติกรรมเสี่ยง สามจังหวัดชายแดนภาคใต้

INTRODUCTION

Islamic Principles represent structures of behavior and ways of living based on religious beliefs and principles which aim to produce harmonious living, and these have been practiced vigorously among Muslims (Anmunajid, 2004; Baka & Laeheim, 2008). At present, however, Muslim society is confronted by and is adapting to changes brought about by the advancement of technology. These technologies are popular and widespread, so most Thai juveniles no longer live their lives in accordance with conventional social standards nor according to religious principles. This is also true among Muslim juveniles. They do not practice Muslim social and behavioral norms and they even contradict the principles of Islam. They are not interested in religious activities nor do they practice

daily religious rituals. Most are more interested in entertainment broadcast through various media because these activities are more exiting and entertaining. It is almost impossible to protect Muslim juveniles from indulging in western culture and entertainment which is being poured into present day society through all types of technological media. As Anmunajid (2004) states, at present most Muslim juveniles have done so many sinful and forbidden deeds and feel so accustomed to them that they therefore tend to commit them in public with no sense of shame. Further, Laeheim and Baka (2010) and Mahama (2009) assert that Thai Muslim juveniles do not lead their lives according to Muslim social expectations and even contradict the principles of Islam. These forms of misbehavior turn into worse problems and are almost impossible to solve.

Moreover, the current Muslim way of living is no longer seen to be based on the principles of Islam. Current practices are based more on beliefs and rituals which follow those of older generations. The way of life of Muslim juveniles is freer and led by change and is considerably different from that of previous generations. The generation gap is now wider between parents and their children because parents do not have time to teach and guide their children toward good by living a good Muslim life. These juveniles are therefore living a life led by the current course of fashion, influential media, and friends. Muslim juveniles living this way are defined as “Muslim juveniles with risky types of behavior” in this study.

Individuals and organizations concerned with helping Muslim juveniles to live a life according to the principles of Islam must realize and prioritize these problems. “Muslim leaders” are expected to be those most influential and responsible for solving these problems. As Boonyasith (1988) states, in this era of change in the Muslim way of life, Muslim leaders have a very important role in helping Muslim juveniles to adopt a better way of life following the principles of Islam,

and the expectations of Muslim society. This is also supported by Chaiprasit, Chansawang and Permark (2005) who suggest that one way to encourage Muslim juveniles to follow the Muslim way of life is to ensure that they have knowledge and a good understanding of Islamic Principles and are convinced to follow the principles and practice of Islam strictly. Khagphong (2004) adds that the teaching of the principles of Islam will show them the reality of life and therefore lead them to genuine happiness based on Islamic morality.

Based on the circumstances and problems outlined above, this study was conducted to investigate how Muslim leaders can help to inculcate good types of behavior according to the principles of Islam among Thai Muslim juveniles with risk types of behavior. The results of this study can be utilized as guidelines to structure policies for governing Thai Muslim juveniles so that they lead their lives in accordance with the principles of Islam and the expectations of Muslim society.

Objective

This study investigated the association between the need for behavioral refinement based on Islamic Principles among Muslim juveniles with or without risky types of behavior in the three southern border provinces of Thailand.

LITERATURE REVIEW

Religious institutions and socialization

Socialization is a process of transferring knowledge, beliefs, attitudes, principles, cultures, and personality through social institutions such as the family, education, religion, and friends. Socialization is a process by which individuals assimilate and adjust their behavior towards those existing in a social structure and its standards (Popenoe, 1993; Adivatanasit, 2002; Thitiwattana, 2004). Socialization is therefore both a direct and indirect means by which social institutions transfer knowledge, ways of thinking, and ideologies in a

particular society between generations, leading to the establishment and maintenance of social norms and expectations. Socialization is therefore necessary and beneficial to all societies. Through socialization, members of society learn to be disciplined and conform to social standards and therefore to live in harmony within their society. Socialization also helps build up social inspiration, ideology, attitudes, and beliefs which in turn unite its members to work towards common goals and consequently to advance the whole society. Most importantly, socialization cultivates basic knowledge and life skills for its members (Adivatanasit, 2002; Thitiwattana, 2004).

Religion, conveyed through religious and community leaders, is an influential factor on the behavior of juveniles. Socialization within religion cultivates people's beliefs, virtue, and morality and, as a result, guides them towards wellbeing based on morality and dignity (Thepsitha, 1998). Socialization in Islam is mostly carried out through education, and by promoting understanding and experience of the principles of Islam which aim to refine intellectual and mental development. This knowledge and experience will bring about a wider development of social, physical, mental, and intellectual growth in people and make them better members of society, leading a moral and religious way of life (Narongraksakhet, 1997; Mahama, 2009). Further, Islamic socialization aims to lead humans to seek the blessing of Allah on their future life, to serve the needs of society, and to develop their own behavior and personality and habits based on Islamic Principles so that they will live in harmony and peace within Muslim society (Mahama, 2009). Therefore, the more successfully Muslim leaders direct juveniles towards Islamic Principles, the better they can cultivate juveniles' behavior toward society's and Islam's way of life and expectations.

Concepts and theories of needs

Needs can be defined as desires and wishes that cause mental imbalance from both external

stimuli and internal drives, which create mental turbulence which will not cease until those needs are fulfilled. Mental balance resumes once needs are fulfilled, when new needs will arise and need to be fulfilled. Thus a never ending cycle of need is created starting from a basic need which occurs and is fulfilled leading to the occurrence of more advanced needs. Basic needs, however, may recur once in a while in this cycle if their satisfaction has ceased (Kowatrakul, 2005). Whilst several different concepts and theories of needs exist, this study, is based on two theories—namely, Murray (1938) and Maslow (1970).

1. Murray's Manifest Needs Theory

Murray states that needs are basic urges leading to drives of behavior performed by a human being so as to reach a target. Needs might arise from social circumstances or they can originate from physical or mental drives. Human needs include the following; aggression, counteraction, abasement, defendance, autonomy, achievement, affiliation, play, rejection, succorance, nurture, exhibition, dominance, deference, avoidance of inferiority, avoidance of harm, avoidance of blame, orderliness, defence of honor, and contrariness (Murray, 1938 cited in Kowatrakul, 2005).

2. Maslow's Hierarchy of Needs Theory

Maslow suggested that there are five stages of human needs from the lowest to the highest levels. Humans have to fulfill the lowest level needs before they strongly desire the higher level ones. In fact the lower level needs only require fulfilling at a satisfactory level, and not all of them need to be fulfilled, before the higher levels needs can arise. The satisfaction of needs in each individual is not necessarily the same. There are five levels of human needs: 1) Physiological needs, which are the basic physical needs corresponding to the physical drives for survival. 2) Safety needs, which are the needs for mental safety, safety from the fear of losing things or freedom from the fear of danger. Safety needs arise only after the physiological needs are fulfilled. 3) Belongingness or social needs are needs for social

relationships and co-existing with others. These needs may take different forms such as the need for love, or being praised, or the admiration of others. The need for belongingness arises once safety needs have been fulfilled. 4) Esteem needs include the need for self-respect, acceptance, and prestige, and 5) Self-actualization is the need for accomplishment and self development and reaching one's full potential. It is the feeling behind self-directed development and growth and is the level encompassing truth, aesthetics, justice, and discipline (Maslow, 1970 cited in Kowatrakul, 2005)

RESEARCH METHODOLOGY

Participants

The participants were 2,160 Thai Muslim juveniles in the three southern border provinces of Thailand. The sample was selected by multi-stage sampling as described below. In the first stage, districts ('amphurs') were classified using stratified sampling into three groups: 1) districts with the highest level of population density (red zone districts); 2) districts with a medium level of population density (pink zone districts); 3) districts with a low level of population density (green zone districts) (Center of Deep South Watch, 2010). Two districts in each province were then chosen from each of the three groups in stage one using simple random sampling, resulting in 18 districts being chosen. In the second stage, two sub-districts ('tumbon') were randomly selected from each of those 18 districts making 36 subdistricts. In the third stage, two villages ('moobans') were randomly selected from the 36 sub-districts making 72 villages in all. In the fourth stage, 20 Muslim juveniles were selected from each of the 72 villages making the sample size 2,160 participants.

Research instruments

A survey questionnaire was used as the research instrument. The questionnaire was divided into three parts: Part 1 contained general

information about the respondents including the area in which they lived, their gender, age, and family status; Part 2 involved information about the participants' knowledge of the principles of Islam; Part 3 sought information on the participants' self-perceived needs for behavioral development on the principles of Islam in ten areas.

The steps taken in developing the research instrument were: 1) the study of concepts, theories and related literature; 2) definition of the characteristics to be measured; 3) construction of the questionnaire items covering the characteristics to be measured, with the questionnaire items being adapted from those of other researchers in the area (e.g. Baka & Laeheem, 2008; 2009); 4) validation of the questionnaire. The questionnaires were reviewed based on their face validity by three experts in the area being researched. The Item-Objective Congruency Index (IOC) indicators were calculated. The questionnaire items with an IOC higher than 0.5 were selected (the accepted range was from 0.5 to 1.0); and 5) the trial of the questionnaire. The questionnaires were tested with 80 Muslim juveniles in KhaoToom sub-district in Yarang district, Yala province to check the reliability of the instrument. The internal consistency based on Cronbach's Alpha coefficient was calculated, resulting in a reliability level of 0.8457.

Data collection and data analysis

The determinant (independent) variable in the present study was the types of behavior of the Muslim juveniles, classified dichotomously as risky and non-risky juvenile behavior, and the outcome (dependent) variables were the ten areas of needs for behavioral development based on the principles of Islam. The research data were collected by the researcher and experienced research assistants who were all people local to the areas in which the data were collected. The questionnaire items were explained to the research assistants who were trained in the process of the collection of field data. The data obtained were expressed as frequencies

and percentages, and chi-square tests were performed and odds ratios were derived using the EcStat statistical program.

The research variables

There were two key variables for the study.

1) The types of behavior of the Muslim juveniles were considered based on their responses to the 20 items in the questionnaire asking about the frequency of their behavior according to Islamic Principles. The participants were asked to indicate their behavior based on a 5-point Likert scale with the response options: never, once in a while, quite often, frequently, and regularly which were accorded scores of 0, 1, 2, 3, and 4, respectively. The participants' average scores were then converted into Z-scores based on a mean score of 0 and a standard deviation of 1. Those participants with a Z-score equal to or greater than 1.0 ($Z \geq 1.0$) were identified as having "non-risky behavior" or as normal juveniles in the present study and those who had a Z-score of less than 1.0 ($Z < 1.0$) were classified as being 'risky behavior juveniles' (Gini, 2008; Laeheem et al., 2009).

2) The needs for behavioral development according to Islamic Principles were assessed based on the questionnaire items asking the participants for their opinions about the need for behavioral development in respect of ten aspects of Islamic Principles. The participants responded based on a 6-point Likert scale with the response options: no needs, least, little, medium, high, and very high which were accorded scores of 0, 1, 2, 3, 4, and 5 respectively. The average scores of the participants were then converted into Z-scores (mean = 0, standard deviation: 1). The participants were then divided into three groups, with those participants who had a Z-score of less than -1.0 ($Z < -1.0$) being identified as having a low level of perceived needs, those who had a Z-score between -1.0 and 1.0 ($-1.0 \leq Z < 1.0$) were classified as having a medium level of perceived needs, while those with a Z-score greater than 1.0 ($Z > 1.0$) were classified as having a

high level of perceived needs (Ender, 2005; Baka & Laeheim, 2009).

RESULTS

Muslim juveniles with risky and non-risky (normal) behavior

The data obtained from the 2,160 participants identified 1,475 (68.3%) as having risky types of behavior and 685 (31.7%) as not having risky types of behavior (that is, adopting normal behavior based on Islamic Principles). The perceived needs for behavioral development of these two groups was then established from the data. It was found that the largest number of 'risky behavior' juveniles rated their need for behavioral development and advice in respect of associating with friends of the same gender at a moderate level (36.5%), while the largest number rated their need for behavioral development in respect of having associations with friends of a different gender at a high level (35.5%). The need for behavioral development and advice in education was rated at a moderate level by 43.8 percent of the 'risky behavior' group whereas the need for behavioral development in respect of how to spend their free time was rated at the low level by the largest group of 'risky behavior' juveniles (34.5%). The need for being protected against wrongful doings was rated at a high level by the largest group (42.9%) whilst the largest group in respect of the need for advice on dressing themselves rated this need at a moderate level (35.5%). The need for behavioral development in respect of relationships with family members was rated at a moderate level by the largest group (41.7%), but the largest group rated the need for relationships with community members at a moderate level (37.4%). The need for behavioral development in respect of religious practice was rated by the largest number of 'risky behavior' juveniles at a high level (38.1%) whilst the need in respect of volunteering/helping others or the community was rated at a moderate level by 35.3 percent.

In the non-risky Muslim juveniles, the largest numbers rated all ten of the needs for behavioral development and advice at a high level. In respect of association with friends of the same gender the proportion was 38.0 percent and for association with friends of a different gender it was 45.1 percent, for education it was 46.4 percent, for spending free time it was 45.3 percent, for protection from wrongful doings it was 56.1 percent, for dressing themselves it was 50.2 percent, for relationships with family members it was 45.4 percent, for relationships with community members it was 48.3 percent, for religious practice it was 53.9 percent, and for volunteering/helping others or the community it was 45.0 percent (Table 1).

Muslim juveniles with risky types of behavior and their needs for advice on Islamic Principles

Analysis of the data relating to associations between the perceived needs of the participants for behavioral development and advice according to Islamic Principles and the levels of risky types of behavior of the juveniles classified as having risky and non-risky types of behavior found a highly significant difference ($p < .001$). In particular, the juveniles with risky types of behavior rated their needs for behavioral development and advice according to Islamic Principles to be at a low level in eight of the ten areas examined and at a moderate level in the remaining two areas. Details of the perceived levels of needs are described below.

1. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice on associating with friends of the same gender at the low level at a ratio of 1.37 times (95% CI, 1.13–1.67) greater than their counterparts in the non-risky (normal) behavior group (Figure 1).

2. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice on associating with friends of a different gender at a low level at a ratio of 1.48 times (95% CI, 1.21–1.80) higher than their counterparts in the non-risky (normal) behavior group (Figure 2).

Table 1 Ten needs of Muslim juveniles with risky and non-risky types of behavior

Needs for behavioral refinement	Type of Muslim juvenile		All
	With non-risky types of behavior (685)	With risky types of behavior (1,475)	
Association with friends of the same gender			
Low	27.7	34.4	32.4
Moderate	34.3	36.5	35.7
High	38.0	29.1	31.9
Association with friends of a different gender			
Low	24.8	32.9	30.3
Moderate	30.1	31.6	31.1
High	45.1	35.5	38.6
Education			
Low	18.0	24.7	22.5
Moderate	35.6	43.8	41.2
High	46.4	31.5	36.3
Use of free time			
Low	24.5	34.5	31.3
Moderate	30.2	31.9	31.4
High	45.3	33.6	37.3
Protection against wrongful doings			
Low	20.7	25.5	24.0
Moderate	23.2	31.6	28.9
High	56.1	42.9	47.1
Advice on clothes and outfits			
Low	24.5	31.0	28.9
Moderate	25.3	35.5	32.2
High	50.2	33.6	38.8
Relationship with relatives			
Low	17.5	25.2	22.8
Moderate	37.1	41.7	40.2
High	45.4	33.1	37.0
Relationship with the community			
Low	18.8	28.5	25.4
Moderate	32.8	37.4	35.9
High	48.3	34.2	38.7
Religious practice			
Low	14.6	26.4	22.7
Moderate	31.5	35.5	34.2
High	53.9	38.1	43.1
Volunteering for public service			
Low	22.0	32.1	28.9
Moderate	33.0	35.3	34.6
High	45.0	32.6	36.5

3. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice on their education at the low level at a ratio of 1.50 times (95% CI, 1.19–1.88) and at a medium level at a ratio of 1.41 (95% CI, 1.17–1.70) higher than their counterparts in the non-risky (normal) behavior group (Figure 3).

4. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice about spending their free time at the low level at a ratio of 1.62 times (95% CI, 1.32–1.99) higher than their counterparts in the non-risky (normal) behavior group (Figure 4).

5. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice on protection from wrongful doings at a medium level at a ratio of 1.53 times (95% CI, 1.24–

1.88) and at a low level at a ratio of 1.31 (95% CI, 1.05–1.63) higher than their counterparts in the non-risky (normal) behavior group (Figure 5).

6. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice about clothes and outfits at a moderate level at a ratio of 1.63 times (95% CI, 1.33–1.99) and at a low level at a ratio of 1.38 (95% CI, 1.12–1.70) higher than their counterparts in the non-risky (normal) behavior group (Figure 6).

7. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice about relationship with relatives at a low level at a ratio of 1.59 times (95% CI, 1.26–2.00) and at a medium level at a ratio of 1.21 (95% CI, 1.01–1.46) higher than their counterparts in the non-risky (normal) behavior group (Figure 7).

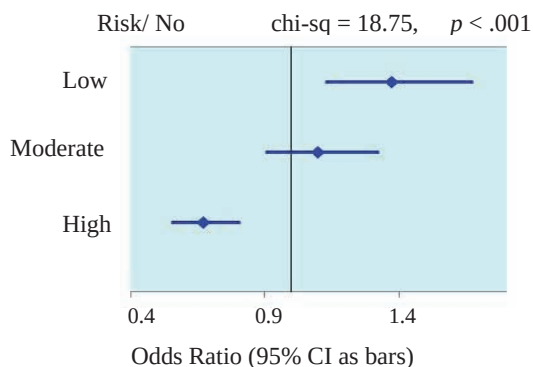


Figure 1 Associating with friends of the same gender

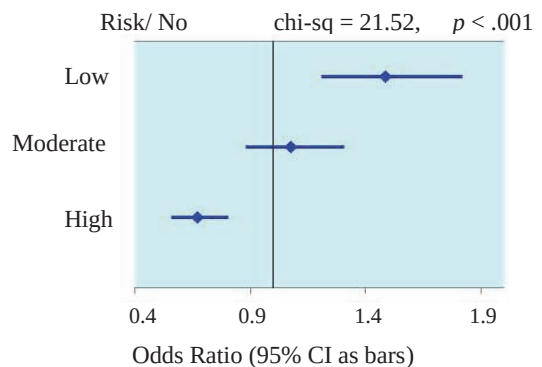


Figure 2 Associating with friends of a different gender

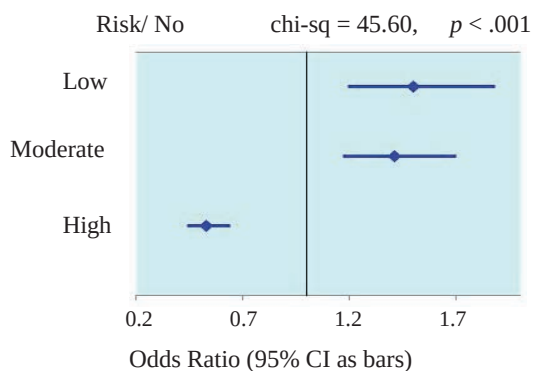


Figure 3 Education

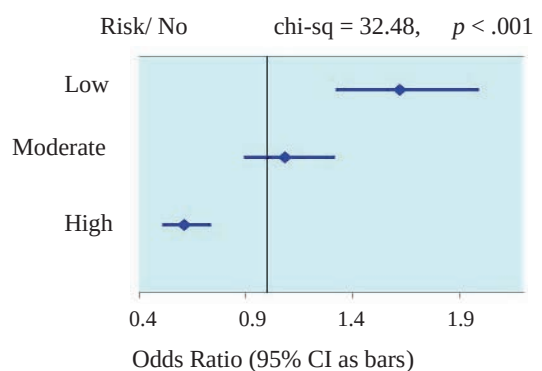


Figure 4 Use of free time

8. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice about relationship with the community at a low level at a ratio of 1.72 times (95% CI, 1.37–2.14) and at a medium level at a ratio of 1.22 (95% CI, 1.01–1.48) higher than their counterparts in the non-risky (normal) behavior group (Figure 8).

9. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice about religious practice at a low level at a ratio of 2.10 (95% CI, 1.65–2.68) higher than their counterparts in the non-risky (normal) behavior group (Figure 9).

10. Muslim juveniles with risky types of behavior rated the need for behavioral development and advice about volunteering for public service at a low level at a ratio of 1.67 (95% CI, 1.35–2.06) higher than their counterparts in the non-risky (normal) behavior group (Figure 10).

However, it should be noted that in all the areas considered, the highest proportion of juveniles who did not have risky types of behavior rated the need for behavioral development to be at a high level.

DISCUSSION AND CONCLUSION

It can be concluded from the findings that the Muslim juveniles classified in this study as having risky types of behavior perceived a very low level of need for help from Muslim leaders in behavioral development and advice about living according to Islamic Principles. Those Muslim juveniles with risky behavior had their own way of living which did not conform to the expectations of Muslim social norms and contradicted Islamic Principles so that they did not want or hardly ever wanted Muslim leaders to control or advise them on

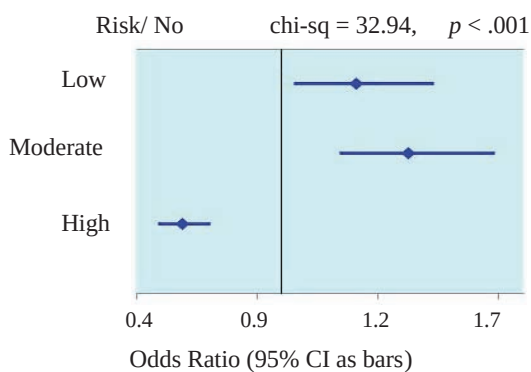


Figure 5 Protection against wrongful doing

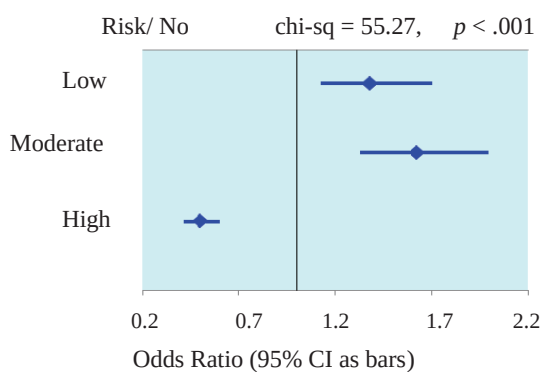


Figure 6 Advice on clothes and outfits

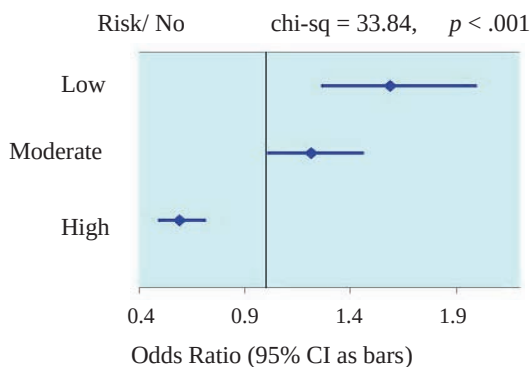


Figure 7 Relationship with relatives

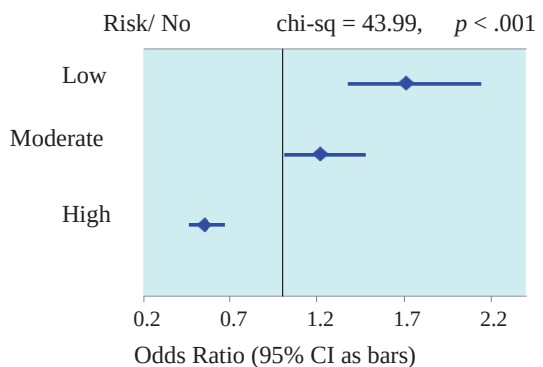
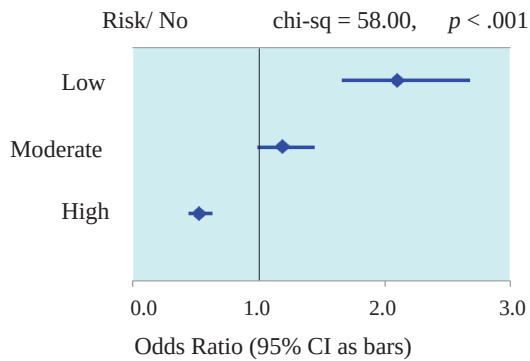
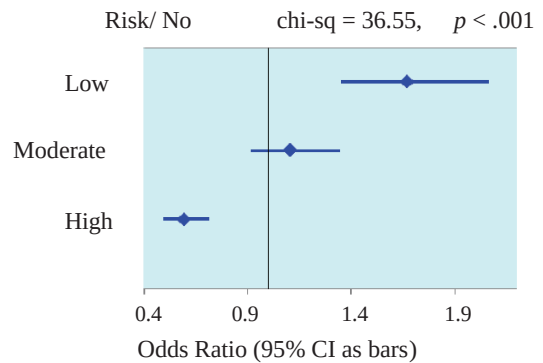


Figure 8 Relationship with the community

**Figure 9** Religious practice

their types of behavior or on how to lead their lives according to Islamic Principles. This finding accords with the study conducted by Laeheem and Baka (2010) which found that most Muslim juveniles had a way of life which did not conform well to Muslim social expectations and was contrary to Islamic Principles and that they did not want any individuals or institutions to get involved in their way of life which was settled and directed within their group of peers. The Muslim juveniles with risky types of behavior in the present study showed that they wanted to be independent from society. These juveniles preferred to affiliate and devoted their time to their peer group. They wanted to enjoy their lives within their own groups/affiliations and be independent from others. They wanted to be different from other groups and to behave differently from social norms. This finding was in accord with Murray's Manifest Needs theory which states that needs are constituted from the impressions and innate interests of an individual in certain social circumstances such as the need for being independent from pressures and unpleasant situations, the need for being autonomous, the need for affiliation, the need for nurture and loyalty among acquaintances, the need to play, the need to be able to reject and be ignorant of others, and the need for being a fashionable, different and exceptional kind of individual (Murray, 1938 cited in Kowatrakul, 2005).

**Figure 10** Volunteering for public service

Moreover, juveniles with risky behavior favored patterns of behavior, habits, and attitudes approved among their peers even though those types of behavior did not conform well with social norms nor were they well accepted in society. As Aaro, Wold, Kannas and Rimpela (1986) point out, the pattern of life of juveniles is that those with the same habits, attitudes, and virtues are accepted by other members of their peer group. Wenzel (1983) affirms that the human way of life not only conforms to social standards but is also nurtured by society, so the study of an individual's way of life should not only take consideration of social norms of behavior but should also be considered in relation to his or her values and affections. For example, studies should be based on people's social circumstances, living environment, and personal culture in order to develop desired types of behavior among those at risk juveniles.

In conclusion, any changes in the types of behavior of Muslim juveniles with risky types of behavior can only be achieved with knowledge of their needs, expectations, and goals in life. This knowledge will lead to an understanding of their mental condition as well as their needs, and through this understanding will come acceptance and cooperation from them. Bronfenbrenner (1979) and Rosenstock, Strecher and Becker (1988) state that in developing juveniles' types of behavior, it is important that people involved in the process of

developing those types of behavior have a clear understanding of their roles and the roles of the people whom they seek to develop. These roles should include both the psychological roles of individual juveniles and their sociological roles which are key mechanisms in linking individuals and the social structure in which they exist. It is this social structure that dictates types of behavior to juveniles, but it is their own decision to learn and adopt types of behavior.

Goffman (1963) states that the living types of behavior of juveniles reflect their group norms of behavior. At the same time they need to appeal to others (the need for exhibition) and look for information on the status and attitudes of those people they associate with (the need for affiliation). Hendry, Mayer and Kloop (2007) suggest that in achieving agreeable types of behavior in juveniles, goals need to be clearly stated to inspire and motivate them toward those goals. It is essential that juveniles set their own goals of achievement, such as achievement in acquiring self-esteem and prestige, achievement in cultivating one's own philosophy and values, achievement in becoming autonomous, achievement in being well affiliated with seniors or superiors, and achievement in getting along well with group members.

It is hoped that the results of this study will be utilized by Islamic communities/organizations and governmental agencies to make decent policies and realistic strategic plans to encourage and support Thai Muslim juveniles with types of behavior which do not currently meet the social norms of Islamic society to adopt more conventional behavior. This study provides information for concerned social organizations and Islamic organizations in particular, to help them to take care of juveniles whose behavior differs from that which is expected from young people in a Muslim society, more particularly in developing their daily practice of good religious types of behavior according to Islamic Principles. Muslim leaders are in a position to undertake the social refinement of juveniles'

types of behavior through their teaching or advice, and thus cultivate conformity with social and Islamic Principles. As Cohen and Orbuch (1990), Popenoe (1993), Adivatanasit (2002) and Thitiwattana (2004) observe, social refinement is the process of conveying thoughts, attitudes and ideology, culture, and personality to younger generations so as to guide their types of behavior to conform well with social expectations and social structure. Grusec (1992), Bhanthumnavin (2003), Thitirat (2004) and Sereetrakul (2009) point out that socialization helps juveniles understand and acknowledge social values and the standards of the society in which they are living. This can also positively motivate their types of behavior for both their present and future lives. Dhammasaccakarn, Janyam and Chantawattana (1998), Chaiprasit et al., (2005) and Mahamad, Thongkum and Damcha-om (2008) state that religious organizations are key among social figures in cultivating quality social members who have good minds and good personalities. They play key roles in encouraging Muslim juveniles to develop a good knowledge and understanding of Islamic Principles. In cultivating Islamic ideology, Muslim leaders implant virtue and morality according to religious principles through religious practices which can direct juveniles' behavior towards social and religious expectations. Khagphong (2004) and Mahama (2009) point out that Islamic socialization is the process of developing the personality, thoughts, and habitual types of behavior as well as the cultivation of the mind, mental powers, and intellect of an individual in accordance with Islamic Principles, so that individuals can live a good life and at the same time create a peaceful society.

In conclusion, it can be seen that the most successful way for individuals and social organizations to develop the types of behavior of and give advice to Thai Muslim juveniles to help them achieve a decent way of life according to Islamic Principles is through a good understanding of the real needs of those juveniles and by setting

authentic goals and working together with them through a variety of activities using socialization based on religious organizations and Muslim leaders.

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