

Reception of Behavior Supervision Based on Islamic Belief Among Muslim Adolescents in the Three Southern-Border Provinces, Thailand

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ABSTRACT

The associations were investigated between the supervision of Muslim adolescents' behavior based on Islamic beliefs and the adolescents' behavior patterns, their area of residence, gender, age group, family status, education level, level of understanding of Islamic principles, level of upbringing under Islamic principles, participation in religious activities, and attendance at special Islamic study courses.

Data were collected in the three southern border provinces of Thailand—namely, Pattani, Yala, and Narathiwat— from 2,160 Thai Muslim adolescents who were selected by means of a multi-stage sampling technique. The data were analyzed using chi-square tests, and odds ratios were established employing the EcStat statistical package.

The results showed that the adolescents' patterns of behavior in conforming to Islamic society norms, their understanding level of Islamic principles, level of upbringing under Islamic principles, participation in religious activities, and participation in special Islamic study classes were significantly associated with the degree to which their behavior had been supervised based on Islamic principles. Adolescents who had been highly supervised were those with behavior patterns which closely conformed to Islamic society norms (6.71 times), adolescents with a high level of understanding of Islamic principles (3.16 times), adolescents with a high level upbringing under Islamic principles (3.03 times), adolescents who always participated in religious activities (1.43 times), and those who regularly took part in a special Islamic course (1.79 times).

Keywords: supervision of behavior, behavior based on Islamic principles, Thai Muslim adolescents, three southern border provinces

บทคัดย่อ

การวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาความสัมพันธ์ระหว่างการได้รับการดูแลพฤติกรรมตามวิถีแห่งศาสนาอิสลามกับพฤติกรรมเยาวชน เขตพื้นที่อาศัย เพศ กลุ่มอายุ สถานภาพครอบครัว ระดับการศึกษา ระดับความรู้ความเข้าใจหลักคำสอนศาสนา

อิสลาม ระดับการอบรมเลี้ยงดูแบบอิสลาม การเข้าร่วมกิจกรรมทางศาสนาอิสลาม และการเข้าร่วมอบรมเกี่ยวกับศาสนาอิสลาม โดยเก็บข้อมูลจากเยาวชนไทยมุสลิมจำนวน 2,160 คน และวิเคราะห์ข้อมูลโดยใช้คอมพิวเตอร์โปรแกรม EcStat เพื่อหาค่าการทดสอบไคสแควร์ และค่าอัตราส่วนโอกาส

ผลการวิจัยพบว่า พฤติกรรมเยาวชน ระดับความรู้ความเข้าใจหลักคำสอนศาสนาอิสลาม ระดับการอบรมเลี้ยงดูแบบอิสลาม การเข้าร่วมกิจกรรมทางศาสนาอิสลาม และการเข้าร่วมอบรมเกี่ยวกับศาสนาอิสลามมีความสัมพันธ์กับการได้รับการดูแลพฤติกรรมตามวิถีแห่งศาสนาอิสลามอย่างมีนัยสำคัญทางสถิติ โดยกลุ่มเยาวชนที่ได้รับการดูแลพฤติกรรมตามวิถีแห่งศาสนาอิสลามในสัดส่วนที่สูง ได้แก่ กลุ่มเยาวชนที่มีพฤติกรรมไม่เสี่ยง/ปกติ (6.71 เท่า) กลุ่มเยาวชนที่มีความรู้ความเข้าใจหลักคำสอนของศาสนาอิสลามในระดับสูง (3.16 เท่า) กลุ่มเยาวชนที่ได้รับการอบรมเลี้ยงดูแบบอิสลามในระดับสูง (3.03 เท่า) กลุ่มเยาวชนที่เคยเข้าร่วมกิจกรรมแบบอิสลามเป็นประจำ (1.43 เท่า) และกลุ่มเยาวชนที่เคยเข้าร่วมอบรมเกี่ยวกับหลักคำสอนของศาสนาอิสลามเป็นประจำ (1.79 เท่า)

คำสำคัญ: การได้รับการดูแล พฤติกรรมตามวิถีแห่งศาสนาอิสลาม เยาวชนไทยมุสลิม สามจังหวัดชายแดนภาคใต้

INTRODUCTION

Islam sets out a clearly stated way of life and certain patterns of behavior for Islamic believers, or Muslims, to strictly follow in the conduct their daily life. Such patterns are considered to be an effective, well integrated system which combines worldly activities with spiritual ones as a single entity, according to the Alquran and the examples of the Prophet Mohammad (Anmunajid, 2004; Laeheem & Baka 2010). Nowadays, however, the way of life of many Thai Muslim adolescents has been both directly and indirectly affected by changes in the world, notably the rapid progress of modern and advanced technology. One result of these changes is that parents often cannot find time to supervise their children closely. Moreover, many adolescents are not interested in religious activities and are particularly ignorant of daily religious practice. On

the other hand, various forms of exciting and attractive entertainment activities presented through the media made available by modern technology have inevitably intruded into Muslim society and have proved highly attractive to those adolescents (Anmunajid, 2004). Consequently, many Thai Muslim adolescents do not lead decent lives, but rather behave in inappropriate social ways and even violate certain religious principles. According to Laeheem and Baka (2010), most Thai Muslim adolescents do not lead a life based on Islamic principles nor do they live up to the expectations of Muslim society and the social standards it sets.

Mahama (2009), considered the problem of Muslim adolescents who have deviated from Islamic principles not only complex but also chronic and of long standing, and suggested that this problem can only be solved through the participation of many sectors of society and organizations concerned with the welfare of adolescents. Therefore, all those responsible for supervising Muslim adolescents and encouraging them to lead their lives according to Islamic principles and social norms need to understand the importance of solving this problem. In particular, social institutions that are closely related to adolescents, notably families, religious institutions, and educational institutions need to engage actively in a process of socialization and to supervise the behavior of Muslim adolescents through teaching and practicing Islamic principles. According to Dhammasaccakarn, Janyam, and Chantawattana (1998), the family is the primary vehicle through which to create qualified members of society and it can also be considered as a mold to shape not only the personality but also the mind of such members of society. Thepsitha (1998) suggests that religious institutions can inculcate in a person certain virtues and ethics, such as decent behavior, awareness of righteousness, and a determination to lead a decent life. Boonyasith (1988) asserts that Muslim leaders generally have an important role in cultivating the mind, emotions, and the potential intelligence of young people and thus to help them

to live in accordance with both Islamic principles and accepted social standards. Moreover, according to Pajjopakaree (2010), the passing on of accumulated social knowledge and social norms, the development of skills, and the creation and pursuance of ideology are the main responsibilities of educational institutions.

Further, encouraging adolescents to better understand Islamic Principles and to strictly perform religious practice will not only make them behave righteously but will also allow them to live happily based on Islamic teaching (Khagphong, 2004; Chaiprasit, Chansawang, & Permark, 2005). In addition, providing them with knowledge, understanding, and a good upbringing will influence their pattern of behavior both in the present and in the future (Sear, Maccoby, & Levin, 1957). Bhanthumnavin, (2003) notes that appropriate behavior in adolescents generally is positively affected by their upbringing, and providing knowledge and a better understanding of Islamic principles is a part of the process by which knowledge, experience, and skills are passed from one generation to the next. Through this process, a person will be strengthened both physically and spiritually and will be wise, knowledgeable, and disciplined as well as ethical (Narongraksakhet, 1997; Mahama, 2009). Additionally, the cultivation of Islam can be considered as a process enhancing people's ability to respond to social requirements. A person's character will be developed in accordance with religious principles and as a result he or she will become a moral, ethical person who can live happily in society (Mahama, 2009).

The purpose of this study was to investigate how much supervision based on Islamic principles is being provided to Thai Muslim adolescents in the three southern Thai provinces, and whether and to what degree there are significant relationships between the 10 dependent variables studied and the level of supervision of adolescents' behavior based on Islamic teaching. The 10 dependent variables studied with regard to whether adolescents' behavior

conformed to Islamic Social norms were: residential areas, gender, age group, family status, level of education, level of understanding of Islamic principles, level of upbringing based on Islamic principles, participation in religious activities, and attendance at Islamic study courses. The results of this study will be useful as guidelines in establishing policy relating to the supervision of the behavior of Thai Muslim adolescents which is more in accordance with Islamic principles and social standards. Moreover, the results will guide suggested measures for assisting adolescents whose behavior does not conform to Islamic social standards or is contrary to Islamic principles, and who, it is suggested, should be provided with more supervision based on Islamic belief.

LITERATURE REVIEW

Meaning of socialization

Socialization is the process of transferring knowledge, thoughts, attitudes, ideologies, cultures, and personalities through social institutions such as the family, educational institutions, mass media, peer groups, the workplace, and other social organizations. This process helps to make a person's character suitable for society; it promotes and supports interaction among people and regulates their social doings; it molds their personality and teaches them about society and the different ways of life adopted by others within it (Popenoe, 1993). Socialization is the process of learning about the behaviors and actions necessary to a person's changing status and role (Theodorson & Theodorson, 1967) by which that person adjusts his or her behaviors in the direction of social norms (Adivatanasit, 2002). Moreover, socialization refers to the long-term learning process by which a person learns important social values, symbols, behaviors, beliefs, and normative behavior in the social system of which that person is a member (Thitiwattana, 2004). It is the process of transferring knowledge, thoughts, attitudes, ideologies, and personalities

from one generation to another generation of social members. This process can be direct and indirect and occurs through the agency of social institutions and its aim is to produce a person whose personality, interactions, and practice accord with those desired and expected by society.

Goals of socialization

Socialization has four important goals: to provide training for people to learn skills that are necessary for living in society in order to survive and to live happily; to enable people to communicate effectively and develop their ability in speaking, reading, and writing; to enable people to adopt basic beliefs and social values and to harmoniously become part of society; and to enable people to develop their “identity” as the foundation of personality development (Thitiwattana, 2004).

Benefits of socialization

Socialization is a necessary process within human society because if socialization of a new generation of social members did not take place, society could neither be developed nor survive. According to Pajjopakaree, (2010), the benefits of socialization can be stated as:

1. The building of discipline for social members to make them coexist happily. Social organizations function to teach members how to behave properly and to enable them to anticipate how others will behave in a certain situation.

2. To build inspiration, ideology, attitude, and belief for members of society so that they have unity and work together with the same ideology towards the same goal and thus create progress for society.

3. To build the knowledge and skills necessary for citizens to live within society.

Agents of socialization

The agents of socialization are those groups whose function it is to socialize members, enabling members of society to have the knowledge, skills,

attitudes, ideologies, etc. desirable to society. According to Pajjopakaree, (2010), the most important agents of socialization are:

1. The family. The family plays the most important role in building a person’s basic personality based on the influence of one generation of members of society to another. The first five years of life are the most important period in life. If during this period of socialization, a person’s development is impaired, he or she may have an unsuitable personality for the rest of his or her life. The first part of the socialization process takes place within the family where babies receive love, care, and tactile stimulation to which they respond mentally. For babies, the family is their whole world. By perceiving for themselves the things around them and the people they meet, babies are directly influenced by the values and beliefs of the family that brings them up. People usually learn their values and expectations from their family at the beginning of their life. Therefore, the family which is the first social group of which humans are members, is the group that lays the mental foundation for them, paves the way for their personality development and contributes a great deal to determining whether or not they will be successful in their life

2. Peers. A peer group is an informal agent with great influence. In modern society, schools allow juveniles the time and opportunity to develop teenage cultures. Members of peer groups support and influence each other; they have more or less the same concepts, attitudes, and beliefs. They also have their own group culture. The peer group has a major influence on individuals, especially during the adolescent period.

3. Schools. Schools in modern society contribute to the socialization of the new generation. Schools are responsible for transferring knowledge that accumulates in society to new members as well as teaching the new generation what society desires of them. Schools are a source that builds skills and the body of knowledge necessary for members of

society, and guides members towards an occupation and career success. Moreover, schools influence the ideology of members of society and are an important means of determining and transferring social culture to children. In a group with diversified cultures, children born in families with different cultures first learn subcultures from their families. When they enter the school system, the school teaches them the main standard culture of the country. Learning the main standard culture of society enables children from all social subgroups to live harmoniously in society.

4. A reference group. A reference group refers to a group of which a person is not a member but which is used as a behavioral norm by the group to which that person belongs as a guide for their behavior. There are two types of reference groups:

4.1 Anticipatory socialization refers to groups of people that are admired and who people want to emulate (such as popular singers whom teenagers admire or successful engineers whom students admire) and adopt as their role models. Individuals who admire groups of people will try to imitate their behavior.

4.2 Retrospective socialization refers to groups of which people used to be members but are not anymore. Having been members of a group enables people to use the norms of that group. When people become members of a new group, if they are able to adapt to the norms of that new group, no problems will arise. However, if they still adhere to the norms of the former group and cannot adapt to the norms of the new group, they will find it difficult to get along well with that group and problems may then arise.

Religion and socialization

A level of knowledge about religion and participation in religious activities are factors that influence the behaviors of adolescents. Within a society that values religious belief, those adolescents who have a high level of knowledge about religion and participation in religious activities have a high

level of behavior that conforms to social norms. This is because within societies ordered on the basis of religious belief, religion is an important agent of socialization which acts as a guideline and provides people with goals against which they can order their actions according to standards based on morality, a perception of good and evil, self-discipline, and a determination to order their activities according to a clearly stated religious code based on the belief that religion enables people to have morals, morality, and to be able to distinguish between good and evil (Thepsitha, 1998).

Most Islamic socialization occurs through a system of providing knowledge and understanding as well as educating people about Islamic principles. This process not only transfers knowledge, experience, and skills from one generation to the next but also has a broad meaning that covers all aspects of life including acting as a process of life training, instilling intelligence, and training both the body and mind in order to produce perfect humans. The process of education in Islam aims to train and refine the mind, transfer religious and secular knowledge, and foster morals, morality, and discipline. Thus, education within Islam can be characterized as being a process of life-long education that develops all aspects of a human being, be it spiritual, intellectual, physical, or mental. It is a response to the purpose of creating human beings which is to be servants of Allah and to be His representatives on earth to make members of society moral and prosperous (Narongraksakhet, 1997; Mahama, 2009).

Islamic socialization through the education process also has the goal and purpose of seeking favor from Allah for the future life as well as eliminating illiteracy, protecting religion and the existence of Islam, and planning how to meet the needs of society. It also seeks to develop people who have habits and personalities in accordance with religious principles, and who have confidence in their way of life; to create good people who have morals so that they will lead happy, peaceful, and

prosperous lives within society (Mahama, 2009).

Therefore, the more adolescents are committed to religion, the more they can control their actions and behaviors in the way that is desired and expected by society. They will feel free to do wrong only when their commitment to religion or social rules is destroyed.

RESEARCH METHODOLOGY

Population and sample

Multi-stage sampling was employed to randomly determine the research sample of 2,160 Thai Muslim adolescents from the three southern border provinces.

Step 1 Districts were classified into three categories by employing stratified sampling based on data from the Centre of Deep South Watch (2010). In the first category were districts whose population density is low, in the second category were districts whose population density is average, and in the third category were districts whose population density is high or very high. Then, simple random sampling was employed to select two districts per province from each category, giving 18 districts in total.

Step 2 Using simple random sampling, two subdistricts were selected from each district giving a total of 36 subdistricts.

Step 3 Using simple random sampling, two villages were selected from each subdistrict, giving a total of 72 villages.

Step 4 A sample of 20 young people was selected from each village by simple random sampling giving a total research sample of 2,160 adolescents.

Research instrument

The questionnaire used in this study consisted of three parts:

Part 1 General information: behavior group (conforming/not conforming to Islamic social norms), residential area, gender, age, family status, and level of education.

Part 2 Religious information: level of understanding of Islamic principles, participation in religious activities, and attendance at special Islamic study courses.

Part 3 Behavior supervision received based on Islamic belief.

The steps taken in the development of research instruments were:

1. Study of related theories and studies.
2. Definition of characteristics to be measured.
3. Construction of items by adaptation from questionnaires from previous studies investigating similar subject matter (Baka & Laeheem, 2009; Laeheem & Baka, 2010).
4. Determination of content validity by three experts. Only those items with an item-objective congruency index (IOC) of more than .5 were selected (the IOC of selected items ranged between .5 and 1.0).
5. Determination of the reliability (internal consistency) of the questionnaire, based on Cronbach's alpha coefficient. The questionnaire was tested with 80 adolescents in Khaw Toom subdistrict, Yarang district of Pattani province. The reliability of the questionnaire was found to be 0.8457.

Data collection and data analysis

The field data were collected by both the researcher and experienced local assistant researchers who had been trained in the collection of field data.

The EcStat program was employed to analyze the data in order to determine frequencies and percentages, and chi-square tests were conducted and odds ratios calculated (McNeil, 2005).

Measurement of independent variable

The independent variable in this research was based on a dichotomous classification of the research sample into two groups—those who had received adequate behavior supervision based on

Islamic principles, and those who had received inadequate behavior supervision. This categorization was based on the participants' responses to 10 items concerning the behavior supervision they had received, each of which offered six response options: None, the lowest, low, moderate, high, and the 'highest' which were scored at 0, 1, 2, 3, 4 and 5, respectively. The participants' scores from all the items were summed and the total scores were then converted to Z-scores based on a mean of 0 and a standard deviation of 1. Those participants whose Z-score was greater than or equal to 1.0 ($Z \geq 1.0$) were classified as having behavior that had been supervised under Islamic principles, whereas those with a Z-score lower than 1.0 ($Z < 1.0$) were categorized into the second group, who had not received adequate behavior supervision based on Islamic principles. (Gini, 2008; Laeheem, Kuning, & McNeil, 2009)

RESULTS

Findings related to the research sample: dependent variables.

The data collected from the participants were analyzed; out of the 2,160 Thai Muslim adolescents, 68.3 percent had behavior which was not in conformity with the social norms expected of Muslim adolescents, 75.6 percent lived in rural areas and 51.3 percent were female; 43.4 percent were aged between 18 and 21, 28.8 percent were 17 or below, and 27.8 percent were above 22; 57.0 percent still lived with both parents, while 22.3 percent lived with either their father or their mother, and 20.7 percent lived with other relatives. In addition, 37.0 percent of the adolescents had a moderate level of education, 35.6 percent had a high level of education, and 27.4 percent were classified as having had a low level of education. In the area of religion, 56.8 percent of the adolescents had a moderate understating of Islamic principles, 26.1 percent had a high understanding, and 17.1 percent showed a lower understanding of religion.

In regard to their upbringing, it was found that 40.2 percent of the participants had been raised under a moderate level of Islamic principles, 36.3 percent had been raised under a low level, and 23.5 percent had received an upbringing based on a high level Islamic principles. Further, 41.8 percent of the adolescents had never participated in religious activities; 35.7 percent regularly took part in religious activities, while 22.5 percent seldom participated in such activities, and 42.1 percent had never attended Islamic study courses, while 29.7 percent regularly participate in such study courses, and 28.2 percent occasionally attended Islamic study classes.

Independent variable

Based on the data collected, 788 (36.5%) adolescents were classified as falling within the category of those who had received adequate supervision of behavior under Islamic principles, with the remaining 1,372 (63.5%) participants falling in the category of those who had received inadequate supervision of their behavior under Islamic principles.

Associations between receiving behavior supervision based on Islamic belief and the ten dependent variables

The 10 dependent variables in this study were: behavior group (behavior pattern in conformity/not in conformity with Islamic norms), residential area, gender, age group, family status, level of education, level of understanding and knowledge of Islamic principles, level of upbringing under Islamic principles, participation in religious activities, and attendance at Islamic study classes. Five out of the 10 dependent variables were significantly associated ($p < .001$) to the level of behavior supervision based on Islamic belief—namely, behavior group, the level of understanding and knowledge of Islamic teaching, the level of upbringing under Islamic principles, participation in religious activities, and attendance at Islamic study classes as illustrated in Table 1.

Table 1 Associations between receiving behavior supervision based on Islamic principles and the ten dependent variables

Determinant	Behavior supervision based on Islamic belief			Chi-square	p value
	Received inadequate (1,372)	Received adequate (788)	Total (2,160)		
Behavior group				384.319***	.000
Not conforming to Islamic norms	77.4	22.6	68.3		
Conforming to Islamic norms	33.7	66.3	31.7		
Residential area				0.028	.866
Urban	63.8	36.2	24.4		
Rural	683.4	36.6	75.6		
Gender				0.502	.451
Male	64.3	35.7	48.7		
Female	62.8	37.2	51.3		
Age group				2.285	.319
17 yrs or less	63.4	36.6	28.8		
18-21 yrs	65.0	35.0	43.4		
22 yrs or more	61.2	38.8	27.8		
Family status				1.264	0.531
Live with parents	64.5	35.5	57.0		
Live with one parent	62.2	37.8	22.3		
Live with relative	62.2	37.8	20.7		
Level of education				2.938	0.230
Low	64.9	35.1	27.4		
Moderate	61.2	38.8	37.0		
High	64.9	35.1	35.6		
Level of Islamic knowledge				138.226***	.000
Low	74.5	25.5	17.1		
Moderate	69.5	30.5	56.8		
High	43.3	56.7	26.1		
Level of Islamic upbringing				157.616***	.000
Low	77.6	22.4	36.3		
Moderate	62.7	37.3	40.2		
High	43.2	56.8	23.5		
Participation in religious activity				17.796***	.000
Never	68.1	31.9	41.8		
Occasionally	63.6	36.4	22.5		
Regularly	58.1	41.9	35.7		
Attendance at Islamic study classes				40.300***	.000
Never	69.5	30.5	42.1		
Occasionally	64.9	35.1	28.2		
Regularly	53.8	46.2	29.7		

*** $p < .001$

Based on an analysis of the five significantly related dependent variables using odds ratios, the results showed that:

Figure 1 The adolescents with behavior conforming to Islamic norms had received supervision based on Islamic principles to a level 6.71 times (95% CI 5.50–8.20) higher than those whose behavior did not conform to Islamic norms of behavior.

Figure 2 The adolescents with high understanding and knowledge of Islamic principles had received supervision based on Islamic principles to a level 3.16 times (95% CI 2.59–3.85) greater than those whose understanding and knowledge of Islamic principles were at a moderate or low level.

Figure 3 The adolescents with a high level

of upbringing under Islamic principles received supervision based in Islamic principles to a level 3.03 times (95% CI 2.47–3.72) greater than those with a moderate or low level of upbringing under Islamic principles.

Figure 4 The adolescents who regularly participated in religious activities had received supervision based on Islamic principles to a level 1.43 times (95% CI 1.19–1.72) greater than those who occasionally or never participated in such activities.

Figure 5 The adolescents who always or regularly attended Islamic study classes had received supervision based on Islamic principles to a level 1.79 times (95% CI 1.48–2.16) greater than those who seldom or never attended such study.



Figure 1 Odds ratio of behavior group (bar show 95% confidence interval)

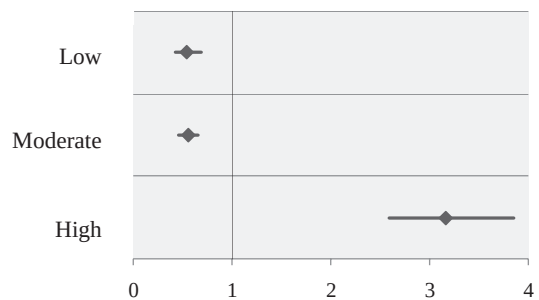


Figure 2 Odds ratio of level of Islamic knowledge (bar show 95% confidence interval)

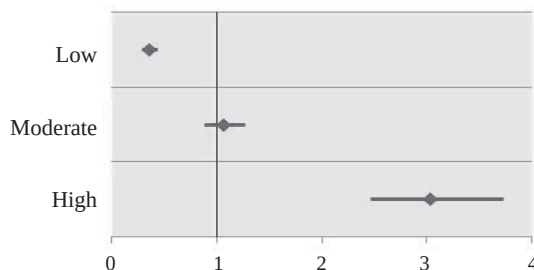


Figure 3 Odds ratio of level of Islamic upbringing (bar show 95% confidence interval)

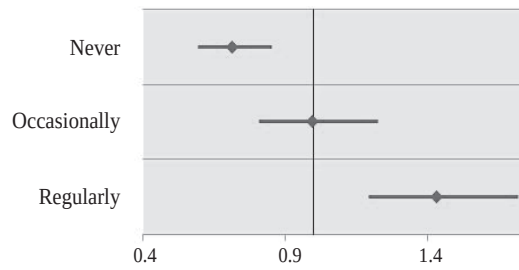


Figure 4 Odds ratio of participation in religious activity (bar show 95% confidence interval)

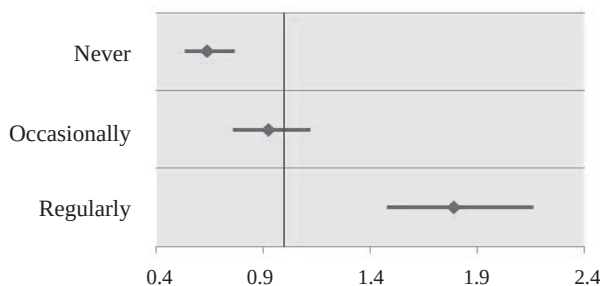


Figure 5 Odds ratio of attendance at Islamic study classes (bar show 95% confidence interval)

CONCLUSIONS AND DISCUSSION

It can be concluded that those adolescents who received a higher level of behavior supervision based on Islamic principles were more likely to adopt behavior conforming to Islamic society norms, to have a high level of understanding and knowledge of Islamic teachings, to have a high level of upbringing according to Islamic principles, to always participate in religious activities, and to always attend Islamic study classes. In fact, the extent to which the adolescents who conformed to Islamic society norms received the highest level of supervision was 6.71 times greater than the adolescents whose behavior did not conform to Islamic society norms, leading to their strict performance of Islamic practice. Indeed, all the five dependent variables found to be significantly related to behavioral supervision under Islamic principles were characteristics indicative of young people who are closely associated with Islamic principles—namely, strict performance of religious practice, upbringing under Islamic principles, understanding and knowledge of Islamic teachings via the study of Islamic principles, participation in religious activities, and attendance at religious courses. Clearly, the supervision which these young people received has led to them behaving not only in a righteous way but also in accordance with the expected social standards and Islamic principles. According to Cohen and Orbuch (1990)

Adivatanasit (2002), and Thitiwattana (2004), a person who has been supervised and taught to perform in accordance with social requirements and certain social patterns has usually been equipped with knowledge, ideas, ideology, cultures, and personalities which have been passed on to them by social institutions, such as educational and religious institutions. Bhanthumnavin (2003), Thitirat (2004), and Sereetrakul (2009) have suggested that a person who has been supervised and taught to act appropriately in accordance with present and future social norms is influenced by understanding and accepting social values and social standards. Similarly, Chaiprasit et al. (2005) and Mahamad, Thongkum and Damcha-om (2008) assert that Muslim adolescents who have been supervised and taught to behave in accordance with both Islamic social standards and Islamic principles generally have knowledge and understanding of Islamic teaching. Not only do these adolescents strictly perform religious practice, but they have also been inculcated with Islamic virtues and ethics by their parents and teachers as well as by spiritual leaders. In addition, according to Thepsitha (1998), Khagphong (2004), and Mahama (2009), most Muslim adolescents who have fundamental Islamic ethics and whose personalities have been developed under Islamic principles, have usually been supervised and taught to lead a righteous way of life with moral awareness.

Therefore, Muslim leaders who supervise adolescents based on Islamic principles should realize the importance of the process of socialization through the family, as well as educational and religious institutions. Most importantly, these institutions should be considered as being the media through which knowledge, ethics, and virtues, as well as the guidelines of proper behavior based on Islamic principles are passed on to young people. According to Cohen and Orbuch (1990) and Popenoe (1993), socialization enables a person to behave in accordance with not only social requirements but also social patterns. Additionally, Grusec (1992) and Sereetrakul (2009) assert that socialization has a positive influence on young people's behavior both in the present and in the future. Based on Dhammasaccakarn et al. (1998), Chaiprasit et al. (2005), and Mahamad et al. (2008), the family, religion, and educational institutions are important social institutions in the process of creating a qualified social member. Most importantly, Khagphong, (2004) and Mahama (2009) asserted that Islamic socialization is the process through which a person's personality, emotions, mind, and intelligence are developed based on Islamic principles, enabling that person to lead a righteous way of life.

Thus, the findings of the current study should help any person or organization involved in the supervision of young people in the three southern border provinces and should encourage Muslim leaders to establish effective policies and concrete strategies to continuously supervise and teach young people to behave in accordance with Islamic teaching, to provide more supervision and assistance to young people whose behavior tends not to conform to Islamic principles. Most importantly, the Islamic socialization process is recommended as the principal method to be used in supervising young Muslims, such as enforcing the strict performance of religious practice, the provision of knowledge and understanding of Islamic principles, bringing children up according to Islamic principles,

and encouraging participation in religious activities and attendance at Islamic study classes. In fact, the findings of this study show that if the behavior of young Muslims is supervised within Islamic principles, this will eventually enable young people to behave in accordance with Islamic principles.

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